

The Missionary Outlook

is my Parish.
"The World"

A Monthly Advocate, Record and Review.

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[NEW SERIES.]

Field Notes.

OUR missionaries in China are rejoicing over their first convert, and that convert a woman—first-fruit, we trust, of a great harvest to be gathered in Chen-tu. Mr. Hartwell's letter in another column will be read with interest.

OUR readers, we are sure, will be delighted with the portraits on this page. Some words of explanation will be found among the Editorial Notes.

building operations, and had to abandon the site first chosen, but another has been secured. In a journey of thirty-six miles and back, Bros. Hartwell and Kilborn found the people quite friendly and accessible, and they appeal for more missionaries to enter the many open doors.

A NUMBER of missionaries have recently left Ontario for points in the North-West and British Columbia. For the Indian work in the latter Conference, Bros. Beavis, Raley and Osterhout are now on the way, and will probably be on their respective fields



MRS. E. S. STRACHAN,
Corresponding Secretary, W. M. S.

MRS. JAMES GOODERHAM,
President, W. M. S.

A FAREWELL sermon was preached in Grace Church, Winnipeg, on a recent Sunday evening, by the Rev. James Endicott, B.A., missionary-elect to China, from the words of Jesus, "All power is given to Me in heaven and on earth," etc., etc. Rev. G. R. Turk, pastor, and Rev. Principal Sparling took part in the service, which was appropriately closed with a verse of the hymn, "God be with you till we meet again."

RECENT letters from China are encouraging. In Chentu our missionaries had a temporary check in

by the middle of July. May the Master go with them and give them great success.

AMONG the discomforts that Bro. McDougall has had to confront, year after year, not the least was the necessity of fording the Bow River to reach the railway station, and other points in the surrounding country. Those who have had experience of what it is to plunge into the Bow's deep and rapid current, depending upon the steadiness of the horses to bring them safely to *terra firma* on the other side, will be glad to learn that at last a good bridge has been constructed

across this powerful river ; and the mail can now reach Millward without being liable to a plunge bath on the way.

DURING the month of May we received a letter from a lady, from which we take the following extract : " One year ago I put down two oil wells purposing that one-fifth of the profits should be the Lord's. I have now, from this and other sources, \$88. I read with thankfulness the sending of missionaries to begin work in China, and was interested in the call for twenty-five more to be sent before 1900. Could this \$88 be made to help send one missionary ? "

There has been some correspondence regarding the matter, and just as we go to press the following has come to hand :—

" Have just received your card. Enclosed find Post Office order for \$100, with prayer accompanying it for the baptism of the Spirit on those about to go to China, and those already there.

" I may say that reading the *OUTLOOK* lately has kindled anew the missionary spirit. I feel as if we did not (all of us at least) inform ourselves sufficiently on this subject."

THE June number of *The African News* contains the opening chapter of A Powerful and Realistic Narrative, by Bishop William Taylor, giving an inside view of the African man-stealers sixty years ago. The "Story of a Slaver" is not fiction, but startling fact ! It relates to the career of a European who became one of the greatest man-stealers of the age, and who, in the course of a most eventful life, ravaged a large section of the West Coast of Africa on the hunt for human cargoes. No authentic narrative of equal interest, dealing with the subject, has ever appeared. Subscription, \$1.00 a year, and every subscriber, during the next three months, will receive by mail, free, a beautiful medallion made of the finest African ivory from the Congo, and enclosing a portrait of Bishop Taylor. Address, *The African News*, 150 Fifth Avenue, New York.

Editorial and Contributed.

Editorial Notes.

LESS than a century ago the inhabitants of Tahiti and adjacent islands were "dwelling in darkness and the shadow of death," but since then they have sent forth nearly two hundred evangelists to carry the gospel to other islands.

IT is not altogether pleasant to be told that there are 55 Protestant missionary societies for work among the Jews, with 399 missionaries and an income of over \$400,000. What an enormous loss of power and resources is entailed by these endless divisions.

ACROSS the border a home has been established at Newton, Mass., for the children of missionaries of the Methodist Episcopal Church. With the growth of our foreign work something of the kind may be needed in Canada in the not distant future.

THE elevated railroads in New York last year collected \$30,000,000 in amounts of five cents from each passenger for each trip. There's a power in littles. Would that our missionary collectors understood this. "Gather up the fragments that remain, that nothing be lost."

MANY travellers are by no means impartial witnesses in regard to Christian missions, but there are some exceptions. A Mr. Hallet, who recently made extensive journeys through Burmah, Laos and Siam for commercial purposes, has published a book which he dedicates to the missionaries as a mark of "the high esteem in which I hold the noble work they are accomplishing." Furthermore, he gives this frank and manly testimony : "I never understood what a great boon Christianity was to the world till I recognized what heathenism was and how it acted on its victims in Indo-China."

HUMANLY speaking there is but little prospect of any speedy abatement of the opium scourge. Last autumn a deputation waited upon Lord Kimberley to urge action in the matter ; but while admitting the great evils of the traffic, he declined to admit that anything further could be done at present. The old problem of revenue stands in the way, and under it lies the vicious principle that iniquity is justified if only it helps to fill the public coffers. It is on precisely this principle that the liquor traffic is legalized and protected in this country. The two greatest hindrances to the gospel in China, Burmah and India are the opium traffic and the vicious lives of foreigners. Remove these two and the gospel will run like fire among stubble.

LEPROSY is very prevalent in Japan, especially in the south. It is estimated that there are not less than 200,000 cases. Two ladies of the Church Missionary Society have applied for aid to establish a hospital, as the doctors say a great many cases could be relieved if taken in time. Among the better class of people leprosy is regarded as such a disgrace that the victim is shut up in a small room, never to leave it until death ; while among the poor they are left to subsist on such promiscuous charity as they can obtain, which is very little at the best, for people say they cannot be human beings, otherwise they would not be afflicted with such a strange and incurable malady. When the project of a hospital was mooted a native Christian said, "It will do more for Christianity than anything that has been done. My people can argue as cleverly as your people about religion, but they know nothing of such love as this."

THE heroic age of missionary effort is not altogether a thing of the past, as witness the following from Dr. McKay, of Formosa, in the *Gospel Missionary* :— "Fourteen years ago I arrived here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no students, no friends. Year after year passed away rapidly, but of the persecutions, trials, woes ; of the sleepless nights ; of the travelling bare-foot drenched with wet ; of the nights in ox-stables,

dram huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain tops, and by the seaside; of the visits in a savage country among the aborigines, you will never fully know." But all this seems to be forgotten in the joy with which he records that "fourteen years have passed away. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty. There are now hospitals as well as churches, native clergymen as well as teachers, colleges as well as primary schools in Formosa, and the native Christians largely aid them."

In all probability the esteemed President and Secretary of the Woman's Missionary Society will be greatly surprised to find themselves occupying so prominent a position in the pages of the *OUTLOOK*, and the Editor-in-Chief anticipates a sharp reprimand for having surreptitiously obtained the photograph, and for publishing it without their knowledge. But what was he to do? Had we asked permission, very likely it would have been refused; so he consoles himself with the belief that whatever the two ladies concerned may say, the readers of the *OUTLOOK* will tender him a unanimous vote of thanks. Both these ladies have held their important offices almost from the time the Society was organized, and have rendered faithful and valuable service to the cause. Last year they visited the work in Japan, and the report of what they saw has done much to increase the missionary spirit among the women of Canadian Methodism. We desire for them both many years of efficient service, and the Master's "Well done" at the last.

Home Missions in the United States and Canada.

BY REV. A. SUTHERLAND, D.D., IN "MISSIONARY REVIEW."

HOME MISSIONS is a term of comprehensive import, and its meaning widens with each decade. Half a century ago Home Missions meant, in popular estimation, only those scattered frontier settlements where Christian ordinances were maintained by aid from wealthier communities. To-day the term means that, of course, but it means much more. It includes all those forms of organized Christian effort whereby the Church seeks to carry the Gospel message to all who need it in our own land; to the lapsed masses in the great cities, and to the wandering Indian of the mountain or plain; to the votaries of false or perverted religions, and to those whose Christianity is but a lifeless form; to the adventurous miner and the hardy settler, those pioneers of civilization who on this continent have more than once laid the foundations of empire; and last, but by no means least, to the polyglot millions from beyond the seas who come to seek homes in a land where poverty is no bar to advancement, but who bring with them customs, beliefs, and inherited tendencies which are not favorable to a healthy social or religious development, and may prove—indeed, have already proved—to be a standing menace to national freedom and stability. In a word, the object of Home Missions is to evangelize the heterogeneous peoples that compose the population of this continent, and to solve, by the application of Gospel principles, the difficult problems presented by diversities of race, language, religion and national life.

While treating this subject in relation to the Continent of America, it will be necessary to keep in view its two great political divisions, the United States and Canada; for although there are some religious problems common to both countries, each has some problems peculiar to itself. To these two nations is committed, in the providence of God,

the destiny, social, educational, political, religious, of a vast continent, that in less than another century will contain a majority of the English speaking people of the globe, and will exert a more potent influence upon the world's religious future than perhaps all other nations combined. In the accomplishment of a great providential mission by these two nations, Home Missions will be a powerful factor, and it is most important that the question should be understood in all its bearings. The object of this article is not to present an array of statistics showing what each denomination has accomplished by means of its Home Missions—that would require a volume—but rather to outline such facts and principles as will give a general view of the whole situation, and perhaps afford some hints as to lines of action in the future. With this object in view various departments of Home Mission work will be considered separately.

1. *City Missions.*—The streams of humanity flow toward the centres. The cities are congested, the country parts are depleted. In large centres of population the conditions of life change for the worse. Home life, in any healthy sense, becomes for all difficult, and for the poor impossible. The result is a state of society that is inimical to health, morals and religious advancement. City populations have increased, are increasing, far more rapidly than are the necessary accommodations for home life. Out of this has grown the tenement system. To take a single instance, more than three-fourths of the population of New York dwell in tenement houses, in an atmosphere that is for the most part physically, morally, and religiously unwholesome. Nor is this all. Many of the great cities of the United States are peopled largely by foreigners and their immediate descendants, and civic government has passed, in some instances, into hands least qualified for its wise and honest administration. In such great centres the problems presented are vast and complicated, while the appliances for solving them seem to be very inadequate. Nevertheless, there are some hopeful signs. City Mission work has largely increased its scope in recent years, and methods and agencies for reaching the masses are now freely employed that were undreamed of a generation ago. Among the hopeful signs are: (1) The consecration of wealth, time, and social influence to the task of reaching and uplifting the lapsed classes; (2) A thorough study of great social questions—labor, poverty, pauperism, crime—and a sustained effort to solve the problems they present by the application of Gospel principles; (3) Co-operation among churches and charitable organizations, whereby waste is prevented, imposture detected, and the deserving are promptly relieved; (4) The building of large and comfortable "people's churches," instead of small and dingy mission chapels, which latter only emphasize the contrast between the rich and the poor; (5) The multiplication of agencies, so as to reach all classes and conditions of people; and, (6) A more general recognition of the fact that "man shall not live by bread alone;" that he has needs on the spiritual as well as the temporal side, and that it becomes the Church to adapt her methods and agencies so as to meet these various needs. A glance at the religious organization and work of such cities as New York, Boston and Toronto will be sufficient to show that City Mission work is well to the front, and that resolute and sustained efforts are being made to solve the problems presented by the rapidly growing urban populations of this continent.

At the same time, it may not be out of place to say that the Christian activities of our cities must further widen their scope and turn their efforts in some new directions before the desired results can be achieved. There is little profit in lopping off a few twigs and branches while the great roots of social and civic evils remain untouched. It is of little use that we attempt to check wickedness in low places as long as we tolerate it in high places. The Gospel so faithfully preached in the slums has a message to the parks, and boulevards, and avenues. Christians who support Sunday street cars and patronize Sunday newspapers cannot protest with a good grace, against other forms of Sabbath desecration; and they whose votes legalize and protect the saloon have little right to complain if wholesale drunkenness and prostitution neutralize their best efforts to reach and uplift the masses.

2. *Missions among the Immigrants, etc.*—There are two circumstances which render missions of this class highly

important, namely, the enormous extent of territory open to those who come as immigrants from abroad or who move westward from the older states and provinces; and the diversified character of these new settlers in regard to nationality, intelligence, religion and knowledge of municipal and public affairs. Notwithstanding the vast numbers who have spread themselves over the states and territories west of the Mississippi, there is room still for the population of an empire to be added; while in the Canadian North-West there is fertile territory larger in extent than the whole of Europe, excepting Russia, and capable of sustaining a population equal to that of the United States. Into these two countries the bulk of Europe's surplus population will pour for many years to come. The Dark Continent may get a share, and Australia has still room for millions more; but the mighty Gulf Stream of immigration that has been flowing westward for three decades cannot easily be checked or turned aside. Once this great influx of strangers was hailed with joy by the people of the United States; to-day it is regarded by many as the greatest danger that threatens the cherished institutions of the Republic. In Canada the rush has not been felt to any great extent, but it is coming, and all the more because of repressive legislation by the American Congress, intended to prevent the introduction of undesirable immigrants into that country.

But whether these unevangelized millions find homes north or south of the International boundary, the problem will be the same, the dangers the same, the remedy the same. If Christian civilization is to survive on this continent, the incoming millions of Germans, Scandinavians, Russians, Jews, Italians, *et hoc genus omne*, with their Old World ideas, socialistic tendencies, religious skepticism, and atrophied power of self-government, must in some way be fused at white heat and cast into the mould of a new national life. In this colossal undertaking minor forces will play their part—education, intercourse, commerce, political discussion, and a hundred things beside—but no one of these, nor all of them combined, can save American civilization from ignominious failure or disastrous eclipse. There is but one factor that can completely solve the problem, and that is the Gospel of Jesus Christ. But if even this is to succeed, the Home Mission work of the churches must be done with a zeal, a wisdom, a thoroughness, and on a scale far exceeding the best work of the past. In the sudden rush of population into the Western States and Territories during the past few decades, it is scarcely to be wondered at that the churches were bewildered by the rapid and enormous demands made upon their resources, and found it literally impossible to keep pace with the requirements of the work.

There is no use in shutting our eyes to the truth. America including Canada, is not yet completely evangelized. Other forces than that of the Gospel hold sway. To-day Chicago is, for a time, the cynosure not only of "neighboring eyes," but of the eyes of all the world. She stands before the nations in a fiercer light than that "which beats upon a throne," the representative of all that is best in American civilization; but to the shame of many, and to the bewilderment of more, she dishonors her white shield with the "bar sinister" of a continental Sunday, defies alike the national law and the national conscience, and proclaims as openly as if inscribed in characters of fire upon every dome and archway that the Christian's God is dead and buried and that Mammon reigns in His stead. The Home Mission work of the churches cannot be regarded as finished until the thought and conscience of the people is so aroused and the law of God so recognized as to make the repetition of this huge blunder an impossibility.

To what extent have the churches kept pace with the growth and needs of the population? Some will say they have kept fully abreast; and statistics, read in a certain way, seem to support the claim. Thus it has been shown that during the century the percentage increase of church members has been far greater than the percentage increase of population, the latter having increased fifteen-fold (say 4,000,000 to 60,000,000), while the former has increased over thirty-seven fold (360,000 to 13,000,000). It is also claimed that there is, at the present time, in the United States, one evangelical minister for every 560 people, an one evangelical church organization for ever 370, while the ratio of church membership is one for every 4.70. Taken at their face value,

these figures seem to prove that the aggregate results of Christian effort, through Home Missions and otherwise, have been all that could be desired. But when we place the figures of the census alongside the facts as revealed in the present state of society and the tendencies of the times, it becomes at once apparent that some important factors were not included in the census returns—indeed, they could not be—and that this has vitiated the result. To guard against misapprehension, the writer wishes it to be understood that he is by no means disposed to take a pessimistic view of the situation—quite the contrary. The work of the century has been a grand one, almost justifying the remark of a recent writer that "we are living to-day in the midst of an evangelical conquest without a precedent and without a parallel." But still there is need to emphasize the thought that, for the thorough evangelization of this continent, the churches must push their Home Mission work on broader lines, with greater energy, and in a spirit of co-operation beyond what the past has witnessed.

Taking the figures already quoted as correct—namely, that there are in the United States one evangelical minister to every 560 people, and yet remembering that there are vast numbers almost untouched by an evangelizing agency, the conviction comes that there must be a very unequal distribution of forces, and that this, in turn, has arisen from the endless divisions and consequent rivalries of our common Protestantism. That very many localities, towns and villages especially, are overstocked with feeble churches and underpaid ministers is a circumstance too notorious to require proof. Time and again has the writer found villages of from 400 to 1,000 of a population with as many as three, four, five, and in one case eight, Protestant churches, where one was ample for the needs of the people, each struggling for an existence, and in many cases eking out its slender resources by drafts on the Home Mission Fund of its denomination. In Canada this source of weakness has been eliminated to some extent by the various union movements. Previous to 1874, there were six branches of Methodism and four of Presbyterianism; now there is one Methodism and one Presbyterianism throughout the entire Dominion. Suppose it were otherwise, and that four Presbyterian and six Methodist Churches were competing for a foothold among the sparse communities of the North-West, and the absurdity of the situation becomes at once apparent. I trust it may be said without offence that in the matter of consolidation and more equal distribution of forces, Canada has shown an example that the churches of the Republic would do well to imitate. It is said there are in the United States some sixty-seven distinct denominations, not a few of these maintaining substantially the same doctrines and usages. While such a state of affairs continue we must expect, in regard to Home Missions, the maximum of expenditure and the minimum of results.

For Shizuoka Church.

W. M. S., per Miss D. H. Holmes Holmesville	\$13 25
Mrs. J. M. Taylor, Peterboro	7 00
W. M. S., Rockwood	3 50
Richard Rook, Newburg	4 00
W. M. S., Paris	5 25
Mrs. W. K. Snider	10 00
Mrs. Caldwell, Portage la Prairie	10 20
W. M. S., Toronto Junction	3 25

SELF-DENIAL WEEK.

W. M. S., Ilderton	\$13 00
W. M. S., Addison	3 00
W. M. S., Thomasburg	6 35
W. M. S., Lakefield	9 00

THE other day a good brother called at the Mission Rooms to report income from his circuit. He regretted a falling off to the extent of \$50, but said, "We raised over \$50 for the Woman's Missionary Society, so we keep up on the whole." By no means. The loss to the general Society is just as great as if nothing had been given to the other. Suppose a hundred circuits do the same thing on the same scale, and we have a loss of \$5,000 on general income. Taking from one Society and giving to another is no gain whatever.

Along the Line.

The Foreign Work.

CHINA.

*Letter from REV. GEO. E. HARTWELL, B.A., dated CHEN-TU
April 17th, 1893.*

THIS is Monday morning, April 17th. The joy of yesterday still abides and gladdens the soul. It was a remarkable day, a day of triumph. Surely the Lord is with us.

Our Sabbath services are gradually getting into order. In my last letter I mentioned we had to move into a larger room to accommodate the increasing numbers who attended our services. The Sunday following, long before the preaching hour, this new room was crowded and several sat on benches in the court. We had still another room which, with a few repairs, would accommodate a larger congregation. This was put in order, and will for a time be our permanent chapel upon this compound.

The services of yesterday were very encouraging. Feeling you would like to know just how we are carrying on our work I will write in detail our Sabbath services.

At eight o'clock the morning prayers were conducted by Dr. Kilborn. Ten o'clock the day school was visited and the children taught hymns. A few words about our day school. Chinese New Year we opened a room, engaged a teacher on the condition that at least fifteen scholars could be secured. Forty-four pupils were registered in a short time, including two bright little girls. This work is becoming more pleasant and hopeful every day. The truths of Christianity are written in the style of the three character classic in a book containing about four thousand characters. Every scholar is expected to memorize so that he can begin with the first character and repeat to the end. This herculean task is quite easily performed by our Chinese boys. One smart little fellow has already learned over six hundred. These dear boys are imprinting upon their minds the knowledge of the true God in a manner that can never be eradicated. In addition to this text-book they are carefully taught the catechism, and are able to sing very nicely several hymns. Every Sunday the boys attend divine worship and assist in the singing. A marked change in their outward demeanor is already apparent. When we first knelt down to pray it was all confusion and mockery. The children could not understand so strange a procedure. This is now quite different. As they caught some faint glimpses of the Holy Being we worshipped their attitude changed. They seemed to realize that they could not be as disrespectful in the presence of the true God as in their temples. They are not little cherubs, but still heathen, with dark, gloomy, heathen homes. Will not God use these boys to carry the gospel message into their cheerless homes? We believe He will.

Half-past ten the regular Sunday service was held. Dr. Hart preached. The congregation listened attentively. The old-fashioned system of men sitting on one side and the women on the other prevails here. The congregation was about equally divided. Miss Stella Hart presided at the organ. After the service the people came around us in such a friendly way that some of that joy which a pastor feels when his congregation is gathered around him fell to our lot.

One o'clock the children gathered for Sunday School. An hour was spent in singing and teaching. Half-past three all who are connected with the mission premises were taught the catechism.

Yesterday's meeting was the best we have had. God's Spirit was undoubtedly present. Our prayer was that God would impress someone with their need of a Saviour. The prayer was answered. For some time Mrs. Hartwell and myself have been praying for a woman who came to us soon after our arrival at Chen-tu. Her straightforward manner of doing things—a disposition very rare among the Chinese—won our admiration. When she first came to us she could not read. This was not surprising, as the women of China who read are very, very few. What did surprise us was the strong desire she had to study. Endowed with a good memory her progress was quite wonderful. How anxiously

we watched as she manifested a disposition to inquire into spiritual things. Then what joy filled our hearts when yesterday she entered the room to study, and without any questioning said she wanted to be a disciple of Jesus. With hearts overflowing with thankfulness to God we knelt in prayer. The simple yet earnest prayer that followed, in which the woman confessed her sins and her weakness, and besought God to give her strength, clearly manifested her sincerity. We believe the hand of God led this woman to us. If she proves faithful she will be our first member. We realize, however, that she is surrounded with all the evil influences peculiar to heathenism. She must have the prayers of God's people to uphold her, and with God's Spirit directing we expect she will become a noble worker amongst her own countrywomen.

This happy day had yet one more meeting, held in our own rooms. Every Sunday evening our little band assembles to study the Holy Word and pray for the spread of Christ's kingdom over the whole world. In these meetings we have sweet communion with God. With the Father of Methodism we can say, "The best of all is, God is with us."

*Extract from a Letter from REV. GEO. E. HARTWELL, B.A.,
dated CHEN-TU, China, April 14th, 1893.*

DR. KILBORN and myself visited a city thirty-six miles from Chen-tu. On the way we passed through eight market towns and a small city. Portions of scripture, tracts, and Christian calendars were sold in nearly every town. Wherever a little crowd gathered around us the gospel was preached. We met with no opposition. Entering a city on our return we overheard the remark, "These are good men." This was intended to distinguish us from the French priests. Even in the act of selling books the Chinese learn to respect the foreigner. Chinamen in these regions never ask the price they expect to receive for their wares. If an article is worth twenty cents, they say thirty-five or forty. The purchaser then offers ten or fifteen, and after much bantering the article is sold. Our decisive reply to all their bantering that we do not have two prices is quite a surprise. These market towns three days out of the week are filled with people, and by itinerating from this city can easily be reached. This is the work that must succeed in the future. Our object is to get a nucleus of believers in each place, and let them carry on religious work amongst themselves, with regular visits from a city missionary or evangelist set apart for this work. Until reinforcements come this inviting field cannot be worked.

Missionary Readings.

A Sad Story of Two Lives.

RECENT and authentic telegrams have announced that Dhuleep Singh, sometimes styled the last Maharajah of the Punjab, and now a hopeless invalid in Paris, had professed sincere repentance for his past misconduct, and received an unconditional pardon from the Queen of England and Empress of India. While the public generally has read this announcement without special interest, there are persons to whom it has recalled a history of two lives, bright and full of promise at first, and then full of sadness and disappointment. A few incidents in that history, briefly stated, may interest our readers.

The Maharajah Dhuleep Singh is the grandson and heir of Runjeet Singh, the some time conqueror and ruler of the Punjab. Upon the occupation of that country by the British and its annexation to India, the conquering government kindly assumed the guardianship of Dhuleep Singh, then a minor; took him and his mother to England, where they were soon settled in a semi-regal home on an estate of about fifteen thousand acres, ninety miles from London, and known as Elveden, the Maharajah also receiving from the British Government an annuity of about \$125,000. Before leaving India, and when about eighteen years of age, Dhuleep Singh, upon a credible and satisfactory profession of his Christian faith, was baptized by Protestant Christian

missionaries. For several years, and until a comparatively recent period, he led a consistent and earnest Christian life.

The mother of the Maharajah died after a comparatively short residence in England. Her request that her son should take her body back to India for cremation, was conceded by the British Government. While in the discharge of that duty, Dhuleep Singh stopped a few days in Cairo, and while there visited the United Presbyterian Mission in that city, and met his future wife in the person of a scholar known as Bamba, the daughter of an Abyssinian slave and a German father, both of whom subsequently became earnest and exemplary Christians. The young girl was at that time an earnest and consistent Christian, and of rare personal beauty, and the Maharajah was a manly young man. On his part it was a case of "love at first sight." His suit was ardently pressed; the girl deliberated, consulted and prayed for Divine guidance. The result was an early marriage, and the removal of Bamba to her new and princely home in England. She seemed as much at ease in the aristocratic society of England, as if she had seen no other, and for several years the Maharajah was a dutiful husband and a consistent Christian. Every year a check for \$5,000 went from Dhuleep Singh into the treasury of that Cairo Mission, as a token of thankfulness for the wife it had given him. Six lovely children came to that Christian household. Two photographs of Bamba the Maharanee, look us in the face as these words are written. One is that of a bride radiant in her loveliness and bearing the indications of positiveness of character. In the other the face has become matronly without loss of beauty, and the happy mother holds a child upon her knees—one of the six which came to occupy that seat of honor, and perhaps one of the two at whose baptism the Empress of India and Queen of England officiated as godmother.

This pleasant picture is soon followed by one of inexpressible sadness. The Maharajah, debauched, it is said, by profligate associates among the English nobility, openly renounced his Christian faith and returned to Mohammedanism; declined to receive his pension from a Christian Government like that of England, forsook his home, sought in vain to incite an insurrection against the British Government by the people of the Punjab, and to recover his lost kingdom, by the armed interference of Russia, and returned to Paris where he has since lived. Smitten by what was supposed to be an incurable disease, he craved the pardon of the government he had so bitterly denounced, and received it with the accumulated arrears of the pension he had refused. The latest advices are that he is recovering his health, and will soon return to the English home he ruined and then deserted.

But where is Bamba, the lovely and faithful wife, the devoted mother, the exemplary Christian? Dying a few years ago of a broken heart, she sleeps and waits a glorious resurrection amid the scenes of the old life and love.

Returning to them wrecked and lonely in his apostasy, will Dhuleep Singh "feel the touch of a vanished hand," or hear "the sound of a voice that is still;" return to the faith he so recently abjured, and so rejoin in everlasting life, the faithful and loving wife of his sane and better days? God only knows. We hope so.—*N. Y. Evangelist.*

A Remarkable Conversion.

THE March number of the *Missionary Record* of the Scotch United Presbyterian Church reports the conversion and baptism of a high-caste Brahman priest at Oodeypore on December 11 last. His name is Dervaki Nandan. His family were Kulins, which is of the highest Brahmanical order, his grandfather having been chief priest of Assam. These high-caste Brahmans are regarded with greatest reverence and fear. Dervaki's father was for a time in high official position in Assam in connection with the government. Dervaki himself was born in 1861; he is familiar with a number of Indian languages, but he has spent the best part of his life in the study of the Sanskrit language and literature. He says of himself: "I am sastri and pundit, descendant of a high priest and a high-caste Brahman. The highest privilege which the Hindu can enjoy is his own country and community. I think I am the only Hindu priest in India who is both a sastri and a

graduate of a university." He was for a time professor of Sanskrit in the Anglo-Oriental college in Bombay. Of his religious life he says that when an orthodox Hindu he never thought of the loving and living God. He became an atheist for a time, afterwards returning to a firm belief in Hinduism. He preached the Hindu faith as an ascetic, and was received with utmost reverence and kindness—Hindu princes and Mohammedan nawabs sitting at his feet and calling him a divine prophet. Some three years ago he became disgusted with the priestcraft and blackmail that reigned in the Hindu community. He saw the fallacies and inconsistencies of the Hindu books; he saw that Hindus had no proper idea of sin or holiness, no love of truth, and no recognition of the moral attributes of God. He then began to study the Koran and the books of Buddha and other religions. In 1891 he heard a lecture on the divinity of Christ, and he immediately began to study the Bible, reading the New Testament no fewer than forty times and the Old Testament twice or thrice, and became convinced of the truth of the Christian religion. But then he asked himself, "Should I be so rash as to forget the love of my dear father, the fond and affectionate caresses of my angelic mother, the affections of my acquaintances, the friendship of my admirers, and moreover the superstitious but sweet reverence which a Hindu pays to a Brahman? Should a sastri and swamee—pundit and priest—be so foolish as to bring wholesale disgrace upon his family by running toward Christianity, which is the eyesore of my countrymen and co-religionists?" After a period of great doubt and hesitation, having spent six days with Rev. Dr. Shepherd in conference and prayer and instruction in Christian truth, he asked for baptism and received the rite with great gladness. He immediately wrote the story of his experience, from which we condense the account here given. The paper concludes with an "Account of gain and loss." On the side of loss he simply notes, "Some transient worldly things which I can procure elsewhere by little effort." On the other side, "What have I gained?" he enters, "I have gained a thing which neither the boast of heraldry, nor the pomp of power, nor all the treasures of Plutus—nay, not all my punditship or Hinduic sastriship—can give. What is that thing? 'New life,' by having peace of mind, comfort in heart, strength of character, and salvation for the once suffering soul through Jesus Christ our Lord, our Saviour. Amen."

Working Hours Abroad.

A TURKISH working-day lasts from sunrise to sunset, with certain intervals for refreshment and repose. In Montenegro the day laborer begins work between five and six in the morning, knocks off at eight for an hour, works on till noon, rests until two and then labors on till sunset. This is in summer. In winter he commences work at half-past seven or eight, rests from twelve to one, and works uninterruptedly from that time till sunset. The rules respecting skilled labor are theoretically the same, but considerable laxity prevails in practice. In Servia the principle of individual convenience rules in every case. In Portugal from sunrise to sunset is the usual length of the working-day. With field laborers and workmen in the building trade the summer working-day begins at half-past four or five in the morning and ends at seven in the evening, two or three hours' rest being taken in the middle of the day. In winter the hours are from half-past seven to five, with a shorter interval of repose. In manufactories the rule is twelve hours in summer and ten in winter, with an hour and a half allowed for meals.

Eleven hours is the average day's labor in Belgium, but brewers' men work from ten to seventeen hours; brick-makers, sixteen; the cabinet makers of Brussels and Ghent are often at work seventeen hours a day; tramway drivers are on duty from fifteen to seventeen hours, with an hour and a half off at noon; railway guards sometimes know what it is to work nineteen and a half hours at a stretch; and in the mining districts women are often kept at truck loading and similar heavy labor for thirteen or fourteen hours.

The normal work-day throughout Saxony is thirteen hours, with two hours allowance for meal-taking. In Baden the medium duration of labor is from ten to twelve hours;

but in some cases it far exceeds this, often rising to fifteen hours in stoneware and china works and cotton mills; in saw mills to seventeen hours; while the workers in the sugar refineries, where the shift system is in vogue, work for twenty-four hours and then have twenty-four hours free, and in too many of the Baden factories Sabbath work is the rule. In Russian industrial establishments the difference in the working-hours is something extraordinary, varying from six to twenty. It is remarkable that these great divergencies occur in the same branches of industry, within the same inspector's district, and among establishments whose produce realizes the same market price.—*Chambers's Journal.*

“He Lives in Our Alley Now.”

“**W**HERE,” said a teacher to his class of little ragged boys gathered from the crowded courts of the great city, “where is Jesus Christ?”

Quickly the answer came from a bright-eyed little fellow, in a tone of the utmost confidence, as though there were no manner of doubt about it:

“O, he lives in our alley now!”

What a revelation of faith and hope and love embodied in the daily life and work was wrapped up in that answer! The alley had been the abode of poverty, dirt, and misery. The women quarrelled, the men drank, the children were neglected. But a lady came to reside in the neighborhood who offered her services as a district visitor to the vicar of the parish. In a sort of apologetic way he said:

“I suppose I must not ask you to take — alley?”

“Why not?” said the lady.

“Well,” he said, “it’s not a very promising district.”

She modestly replied:

“Then it must be the more need our sympathy.”

So the lady began her work in — alley, not in her own strength, but in the power of God’s Holy Spirit. By her sweet smile and kindly looks and loving words she soon won all hearts. The small rooms became cleaner and scolding women became more gentle, and the hard-earned money of the laborer was brought home to buy bread instead of its being spent at the gin-palace. So evident was the transformation that even the children felt it; hence the touching reply, “O, he lives in our alley now?” Could the same be said of our homes, our warehouses, our schools, our workshops? How many alleys in our large towns could be thus described? And if not, why not?—*Selected.*

“I Used My Two Knees.”

A POOR Chinaman had been the slave of opium smoking for thirty-nine years. Those familiar with this curse know that the opium appetite becomes a deep-seated disease, and few who are once entangled in this snare of Satan ever escape. Opium smokers who profess faith in Christ are looked upon with great distrust, and dealt with with the utmost caution, for they are almost sure to relapse into their former evil ways. But this man was rescued from opium smoking; he was cured, and he stayed cured. One day someone asked him how it was that he had broken off the terrible habit, he answered:

“I used my two knees.”

How many people there are to-day who are caught in Satan’s snares, who struggle to escape, and sink despondent and despairing; who might find deliverance as this Chinaman found it. They use their tongues, they use their wills, they use their minds, they make vows, and promises, and resolutions, but they do not use their two knees.

No man was ever overcome by temptation while calling on the mighty God to help him; no man need despond, though billows and waves go over him; if a man will only pour out his heart to the Lord, he may go down like Jonah to the bottoms of the mountains, and the earth with her bars may be about him; but if out of the belly of hell he will only cry to God, the Lord will hear and save him.

Tempted one, discouraged one, struggling one, fallen one, use your two knees; you will climb out of horrible pits, and mire, and clay on your knees sooner than in any other way.—*Selected.*

Our Young Folk.

A Hindoo Girl Looking for Jesus.

STOLEN from her home, a Hindoo girl was carried to Calcutta, where she was sold as a slave. A rich Mohammedan lady bought her, and, as she was very pretty, brought her up as a companion and plaything. She had a happy life for years, until one day it came into her mind that she was a sinner, and needed to be saved from sin. Her kind mistress, to divert her mind, sent for the rope-dancers, the jugglers, the serpent-charmers, and all the amusements of which she was fond; but the little girl was as sad as ever.

Since she had lived in Calcutta she had become a Mohammedan instead of a worshipper of Brahma, Vishnu, and Siva, and so the lady brought a Mohammedan priest to comfort her. But though she recited long prayers in an unknown tongue five times a day, with her head bowed toward Mecca, her trouble was not removed. After three weary years of waiting, the girl went to a Brahman for relief, hoping, if she returned to the faith of her fathers, to find peace.

At first the Brahman cursed her in the name of his god, but as she offered him money, he promised to give her all the help he could. Every morning, he told her, she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a bloody sacrifice.

In India, every flower has its own meaning, and the flower that this poor girl brought to lay upon the altar meant a bleeding heart. She was so worried and troubled that she became quite ill. Ah, if she had but known, as you and I do, of the One who came to bind up the broken spirit, and who alone could give her rest and pardon!

At last she happened to pass a beggar in the street one day. You would have thought he was a strange looking beggar, with his turban wound around with strings of beads, his ragged clothes, his pipe, and his wooden bowl. She had never seen just such a beggar before, and as she dropped a coin into his wooden bowl, she said, almost as if thinking aloud, “Ah, if even you could but tell me where I might find salvation!”

The beggar started. “I have heard that word before,” he said.

“Where, where?” she asked. “I am sick, and I am afraid I am going to die, and what will become of me?”

The poor man told her of a place where rice was given to the poor.

“I have heard it there,” he said, “and they tell of one Jesus Christ who can give salvation.”

“He must be the One I want; take me to Him,” she urged.

“I do not know where Jesus Christ lives,” answered the beggar, “but I can tell you of a man who does know;” and he told her of a Brahman who had given up his gods, and was now a teacher of the new religion.

Weak and ill as she was, the Hindoo girl started on her search that very evening. She went from house to house inquiring, “Where is the man who will tell me where to find Jesus Christ?”

No one knew until, as she was about to give it up, she was shown the house she sought, and met the teacher on the veranda. She burst into tears as she cried: “Are you the one who can lead me to Jesus? O take me to Him, for I am going to die; and what shall I do if I die without salvation?”

The good man took her into the house, and heard her sorrowful story.

“Now,” she cried, “you know all, and where Jesus is; and I cannot wait longer to see Him.” And how do you think the teacher led her to the Saviour, who she hoped was waiting for her in that very house?

He knelt down beside her, and besought the dear Lord to open her eyes that she might see and believe in Him, who was ready to give the salvation for which she longed. And as he prayed the truth was revealed. By faith she saw the

Son of God; and the Shepherd, who for so long had sought His child, folded her to His bosom, and she was at rest.

It mattered little, now, whether life or death were her portion. She had found Jesus, forgiveness, and peace; and henceforth all things were hers.—*Mission Dayspring*.

Too Little for Anything.

BY M. B. M. U.

"I'm too little to be in the missionary s'iety. I'm too little to be in the s'iety of Christian Endeavor. I'm too little for everything, I guess."

Aunt Lucy was sitting on the piazza as Jessie slipped out of the parlor window, and she heard the sorrowful words and called the little girl to her.

"What is the matter, pet?" she asked.

"Sister Isabel and the big girls are having their missionary meeting in there," said Jessie, pointing into the parlor. "They said I might listen to them, but that I couldn't be one of them 'cause I am so little. I'm too little for anything, Aunt Lucy."

"Too little? I guess not," said Aunt Lucy, with a very loving kiss on the woe-begone face; "I think some of the little ones who came to our Saviour must have been as small as you, or smaller. And He did not send any of them away. I have read lately of some children who formed themselves into a band which they called the "Little Helpers." The only thing the members had to do was to see to it that they let no day pass without doing some little kindness—something to make somebody happier."

"That's just what I'd like, Aunt Lucy," said Jessie, with a wonderful brightening of the face. "Only there ain't any s'iety like that for me to belong to."

"You might be the first one in such a society, and get the little girls to join it."

"Well, I will," said Jessie. "But what if I shouldn't find anybody to be kind to every day, Aunt Lucy?"

"You will be sure to, dearie, if you keep on the look-out. Try it, and come to me to-morrow evening and tell me what you have done."

The sun was just sinking behind the hill as Jessie spied Aunt Lucy on the piazza, and ran to make her report.

"Well, have you seen anyone to be kind to?" asked Aunt Lucy, smiling at her glowing face.

"Oh, plenty, Aunt Lucy. Why, they began the very first thing in the morning. I was out getting a bouquet to put on mamma's breakfast plate when nurse and little Harry looked out of the window, and nurse said to Harry, 'What shall I do now at all that ye've dropped your belt buckle, and I can't be leavin' the baby to go and find it?' I wanted pe'ticularly to go down to the pansy bed, but I stopped and hunted under the bushes until I found the buckle.

"When I was going to school I was running after May to walk with her, 'cause she's my best friend. But then I saw Susie Spencer. She's a poor little girl, and the other girls don't walk with her much. So I whispered to May about my s'iety and she said she'd join, and then we asked Susie to walk with us and she was so glad.

"Oh—when I came home to dinner I went for the pansies, and old Peter was working in the garden and he was just taking his dinner out of a basket; and he had a little tin of coffee and it was cold, and I asked him if he wouldn't like it warmed, so I carried it to the stove. And I saw a pretty card and gave it to him for his little girl.

"When we went out into the garden to pick some berries I let Harry have the new pail and I took the old one. And then I wanted dreadfully to go and play croquet with May, but mamma wanted me to carry some of the berries to old Mrs. Carter. I didn't want to, and I'm afraid—yes I am, Aunt Lucy—that I pouted a little. But I made myself feel pleasant very soon again, and when I got there I didn't hurry back, but I stayed and read to her."

"Very well, Jessie, I hope you will keep on. Your whole life will be sweet and lovely if you begin by trying to bring little deeds of kindness as offerings to your Saviour."

Selected.

How Indians Compute Time.

GENERAL BRISBANE states in the *Youth's Companion* that the Indians, like other peoples of the earth, have a calendar. They compute time by sleeps and moons. A sleep is twenty-four hours, and a moon a month. They also have a midnight, which is when the sun is at twelve o'clock meridian. This hour they indicate by pointing overhead.

When they point quarter-way up the sky, they mean nine o'clock; when they point quarter-way down the sky it is three o'clock. "Sunrise" is the eastern horizon, and "sunset" the western horizon. "Night" is indicated by holding the hands together, palms downward, stretching out the arms, and holding the body and head bent forward. This means that it is dark then.

When there is a moon the time is indicated the same as by the sun. Ask an Indian how far it is to a certain place, or how far he has come, and he will say so many sleeps or days' travel. If he makes a sign he rests his head on the open palm of his hand and closes his eyes, and continues to make this sign as many times as there are days' travel or sleeps. A "sleep," as describing distance, is about thirty-five miles when travelling deliberately, or from fifty to seventy-five miles if going in haste with a message.

Most Indians believe that when the moon is full it receives an evil spirit which gradually destroys it; and that then the great Master Monedo, Maker of the Earth, makes a new moon.

One old fellow said to me: "You see, it is this way, when the moon is full an evil spirit begins nibbling at it, and eats a small portion every day until it is all eaten up, and then it is dark at night.

"But the Great Spirit will not permit the evil spirits to go about the earth at night in the darkness, doing mischief, and he makes a new moon, working on it every night until he completes it by adding a small portion each night.

"When it is done he goes to sleep, and while he sleeps the evil spirits get into the moon and begin eating it up again. When they once get in they are like worms, and cannot be got out until they destroy it.

"All evil deeds are committed in the dark of the moon, and that is a good time to go and steal horses. The war-path is also best when the moon is dark, for then the enemy cannot see your movements or guard against attack. The time when you leave your own country or when you arrive in theirs cannot be told."

A Missionary's Peril.

REV. W. J. DAVIS, an African missionary, relates this stirring experience:

"When I was stationed at Clarkebury in 1832, the Tambookie chief, Vadana, coveted a pot we daily used in our cooking. He came and begged me every day for that pot for a long time. I gave him many presents, but we could not spare the pot, and positively refused to give it up. Finally, the chief said, 'Davis, I'll have that pot!' The next day Vadana came with thirty of his warriors, all armed. They stood in defiant array before me, and the chief said:

"Davis, we have come for that pot."

"We need the pot," I replied, "for cooking our food, and as I told you before, I won't give it to you."

"You must give it to us, or we'll take it."

"With thirty armed warriors against one unarmed missionary, you have the power to take it, but if that is the way you are going to treat your missionary, just give me a safe passage out of your country and I'll leave you."

"Davis," repeated the chief, "are you not afraid to die?"

"No. If you kill me I have a home in heaven, where the wicked cease from troubling, and the weary are at rest."

"Then, turning to his men, the chief said, 'Well, this is a strange thing. Here's a man who is not afraid to die, and we will have to let him keep his pot.' When the chief was turning to go away, he said, 'Davis, I love you less now than I did before, but I fear you more.'"

The chief never gave his missionary any further trouble about his pot, but showed greater respect for him than ever before.—*African News*.

1881



1893

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" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

Our Monthly Reunion.

PRAYER TOPIC.

For the utter destruction of the liquor traffic and the opium trade, that these blights and impediments may no longer disgrace professedly Christian governments and countries.

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."—Is. xxvi. 7.

THE temperance cause having passed through many phases may be said at last to have reached its proper place in the thought of the people. No longer accepted as simply a benevolent or reformatory movement, as it once was, it has become a vital issue in morals, in industrial economics, in politics, while it is also a powerful factor in Christian missions,

education and medical science. For a long time temperance work was confined to dealing with effects, and money, time and energy were profusely spent in reforming drunkards and caring for their families.

When prevention became the inspiration, and causes were sought for, the avenues of effort led up to tradition, heredity, social custom, medical prescriptions on the home side, and the licensed liquor grocery, the saloon, the manufactories, with legislation and the revenue on the state side.

The enemy has been stormed on all sides, and in every encounter women have done valiant work. The opposition of the liquor forces has done a great deal to develop the womanhood of to-day. Every defeat in attempts at securing protective legislation for the youth of our country only the more consolidated the woman's work, and taught more clearly to women their need of power with which to meet power. Thus God has led us to inquire into the conditions of human governments in general, and our own in particular; and we are fast coming to the conviction that the science of government is not incompatible with the religion of the Lord Jesus; that political responsibility makes man his brother's keeper to a serious extent; that "to do justly, to love mercy," to exemplify the golden rule, are more needful in government than the petty partisanship which seeks its own ends, and that the full participation of woman in government, as in literature, art and religion, will herald the dawn of a civilization in which our race shall find its Christ-like ideals realized.

The following facts are compiled for the information of Auxiliaries in the study of the subject of the month. They are taken from the Canadian Prohibition Handbook, a very valuable compendium which every missionary worker should possess. And first we will look at Canada's drink bill, as presented by the Executive of the Dominion Alliance, from Hon Mr. Foster's estimate.

3,521,194	gals. Canadian spirits at \$5.00 . . .	\$17,605,970
1,043,501	" imported " " 6.00 . . .	6,261,006
17,052,077	" Canadian beer " 0.60 . . .	10,231,246
384,662	" imported " " 3.00 . . .	1,153,986
546,610	" wines " 5.00 . . .	2,633,050

22,548,044 gallons, costing \$37,885,258

Per capita consumption, $4\frac{3}{4}$ gallons.
" expenditure, \$7.85.

Compare the above expenditure for drink with that for missions, churches, schools and charities.

Each workman outside the penitentiaries in 1890 produced goods to the value of \$1,292.44. The 1,251 persons sentenced to hard labor in the penitentiaries produced a revenue of only \$13,921, being \$11.12 for each man.

The total industrial loss to country through the confinement of these men for 1890 was \$4,297,668 72 Of this 80 per cent. was caused by drink, or . . . 3,437,133 97

Sir Leonard Tilley, in 1883, said, "No finance minister would remain long in office who would in this day propose a scheme for raising a revenue of five millions of dollars that would cost twenty millions to collect it.

Yet it costs the people of Canada more than twenty millions to collect the liquor revenue for the government. . . . The increased consumption of dutiable goods, following the discontinuance of intoxicating drink, would very soon pay the government nearly all the revenue it lost from that source."

A bushel of corn makes four gallons of whiskey :

It sells for \$16 retail.
The government gets \$3.
The railroad gets \$1.
The manufacturer gets \$4.
The saloon-keeper gets \$7.
The farmer for the corn gets 40 cents.
The drinker gets DELIRIUM TREMENS.

We have here the amount of liquor made in our country and imported, the amount consumed and its enormous cost, the loss of industrial power, the value of the corn, etc., etc., which all may be thus computed in figures, and so address our understanding. And so far as these go there is not in them a shadow of a reason why this gigantic curse should live at all, much less be courted and petted and nursed by regulation and legal enactment on the score of being a revenue producer, when an analysis of the system, its gains and losses, demonstrate the revenue theory to be so fallacious. But assuming for a moment that the liquor license system does really produce a profitable financial revenue, can we, a Christian nation, compromise with it on that score? What about the fruitage—the harvest of death, disease, vice, degradation? What about the murders, suicides, the devastated homes, the orphaned children, the wronged men and women? Dare a Christian government, organized for the protection of its citizens in their rights, make money out of their degradation? Who are the government? The people (at least one-half of the people). Every man, then, Christian and church member though he be, who on any pretence lends his influence to perpetuate the drink system, unites his force to that of the saloonist. In the battle for God and an uplifted and purified humanity, this Christian man fights with the liquor army. So does every woman who, in deference to what is popularly termed "society," keeps the decanter in her sideboard, uses wine in her cookery, beer to nurse her baby on, or liquor in any shape or form. A poison so destructive to the tissues as alcohol has been scientifically demonstrated to be is not taken with impunity; and that any mother in this day of light should entail upon her helpless progeny a curse so unrelenting as a taste for liquor is known to be is a matter of wonder. As humanitarians we women cannot be too active in pressing these great temperance truths in the home and social circle.

TOTAL ABSTINENCE for the individual, prohibition for the state.

ALL the experience of life illustrates the truth of the Bible teaching on this subject: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine." "Look not then upon the wine when it is red. . . . At the last it biteth like a serpent and stingeth like an adder."

Chat with the Editor.

VACATION season is with us, and in the various summer resorts no doubt many of our beloved workers will meet and renew friendships and exchange experiences. We wish for all, whether in vacation or at home, every true joy and satisfaction during the season. If ordinary routine be relaxed, time may still be improved, the intellect be fed, and every noble aspiration cultivated. Constant growth is our normal condition; do not let us fetter it by ambitions of lesser value. Woman's sphere embraces home and all outside, since all humanity is kin. Let us read and think, plan and suggest, and by all means endeavor to keep pace with the trend of thought and the glorious achievements of our day.

CORRESPONDENTS are requested to note the change in the address of the Editor of this Department to 11 Avenue Place, Toronto.

THE condition of woman is more favorable in Egypt than in any other country that is not Christian, and the greatest respect is always shown to mothers, wives and sisters. It is said: "The Egyptian has but one wife. She is associated with him in all his honors and sports, as well as the management of the household. At every feast, and finally in the tomb, husband and wife share a single seat and have their arms lovingly placed upon each other's shoulders."

WE learn from *The Japan Mail* that what it terms "another severe blow at Buddhism" has been struck by a recent decision of the Tokyo city council. The decision is that the cemeteries which have hitherto been under the control of the temple priests shall hereafter be controlled by the city officials. This change is a radical one, and will deprive the priests of much of their power as well as their income. They can no longer sell ground for graves or exact fees for the performance of ceremonies. The *Mail* reports that the priests are not disposed to submit tamely to this reform, but are to appeal to the higher courts. It speaks of this event in connection with the cemeteries as next in importance to that gravest one for Japan Buddhists which was taken when, at the time of the Restoration, the government seized all lands attached to the temples.

MANY of our readers will be interested in knowing that the "Christian Endeavor" movement has taken root and is spreading in Japan. President Clark, who has been visiting the Orient, reports twenty societies in Japan, most of them of recent formation. Three of these societies are in Kobe, two in Nagoya, two in Yokohama, one in Tokyo, one in Kyoto, one in Okayama, two in Osaka, two in Tottori, one in Sendai, one in Miyazaki, etc. The oldest society so far as known is in the Okayama girls' school. This has been in existence nearly two years.

OUR MISSIONARIES are missing a grand opportunity. Only a few of them send letters for publication, and these, for the most part, at wide intervals. Shorter letters and more of them are what the Church wants. Facts and incidents that are daily commonplaces to the missionary are new and interesting to the Church at home.

NEWS of the death of our beloved sister, Mrs. Macoy, the President of the Nova Scotia Branch, has just reached us, and our heart is deeply stirred. No particulars are to hand. Her gifts were consecrated to the service of God, and in an especial manner to our W. M. S. Her reward is sure. May the memory of her sweet life, so patient in suffering, so bright and hopeful, be a blessing to us all. On behalf of the W. M. S. members we extend our warmest sympathy to the bereaved, and pray for the Divine consolation.

Unequivocal Resolutions.

THE following is clipped from the London, Ont., *Advertiser*, and gives encouraging evidence that Canadian women will lift up their voices on behalf of their down-trodden sisters in foreign lands, the poor, helpless victims of scandalous laws :

"The regular meeting of the Auxiliary of the Dundas Street Centre Methodist Church held yesterday afternoon was one of exceptional interest. The commodious church parlor was filled with members and friends of the society. After items of business had been discussed the following resolutions were carried unanimously and ordered to be sent to the Branch annual meeting:

"*Resolved*, that we do record our solemn protest against the iniquitous methods used to raise the revenue for the Anglo-Indian Government by way of the opium and liquor traffics, believing that the ruling power that makes merchandise out of the vices of its subjects is below the level of a savage nation; and

"Further, we do call upon the English Government to make the pending examination of Indian military authorities for violation of English law in their cantonment immoralities as searching and severe as possible, and with consequences to offenders that may deter from such further crimes; also

"*Resolved*, that we view with regret the weak attitude in the presence of such awful evils of the recent Decennial Conference held in Bombay; and while we heartily commend the brave men who did their utmost to induce the conference to face and condemn the opium and liquor traffics and the state regulation of vice, we can but feel that the cowardice of a powerful majority has given a blow to the cause of reform in India and shocked the moral sense of the Christian world. Further

"*Resolved*, that the board of the W. M. S. be requested to take action in the matter and to forward copies of these or similar resolutions to the English Government and to the head of the Methodist missions in India."

"Rev. J. Philp, lately returned from an extended trip through Egypt and Palestine, gave a most instructive and lucid description of Jerusalem as a mission centre and as a city. His remarks were listened to with sustained attention, and all wished he had been allowed more time to expand his subject. Mrs. Tennant read a short poem on the Jews. Mrs. McMechan spoke on the work of the McAll Mission in France, paying a tribute to the saintly life and character of the founder, Dr. McAll, whose recent death Christendom mourns. At the close refreshments were served by a committee of ladies, and a social hour was heartily enjoyed. The president, Mrs. Dickson, bound together the various items of the programme with grace and ability, and the friends separated with renewed interest in the spread of Christ's kingdom on earth."

Such deliverances as these awaken interest and create sentiment. Christian women should not be silent in the face of revelations so hideous and revolting as those concerning the state regulation of vice in India.

Some years ago, when the outrageous C. D. Acts disgraced British statute books, a woman, Josephine Butler, startled the nation by her protest, and by the

aid of good men and true, public sentiment was created which was not silenced until the British Government decided to withdraw from the business of licensing a traffic in women for revenue. The World's W. C. T. U. missionaries Mrs. Elizabeth Andrew and Dr. Kate Bushnell, in the pursuit of their duties in India, have become cognizant of every detail of this "regulated evil," and are now in England preparing their report. It appears that a resolution was passed in the House of Commons ordering the abolition of the system, but Lord Roberts, Commander-in-Chief, has refused to carry it out. The *Woman's Herald*, edited by Lady Henry Somerset, gives a full account of the methods by which this abomination is maintained, and from which it would appear "that the brothel keeper seems to be almost as much an official of the Queen as the chaplain," both being paid for their services to the British troops. It is because of this awful degradation of men and women under sanction of British law that Christian people everywhere realize the failure of courage in the Missionary Conference to pronounce on the question, and the disappointment occasioned by their apparent cowardice has had a most depressing effect.

It is explained that an understanding prevailed that in this conference no resolution should be passed or no question submitted upon which all could not agree. Such a stipulation might perhaps be wise in view of the fact that all denominations are represented, and matters affecting denominational tenets, causing differences, might thus be eliminated from unprofitable discussion; but on matters of morality there can surely be but one opinion among Christian missionaries, and but one course to be adopted. It is to be feared that another explanation is the true one, viz., that many of the members of this conference are in congregations composed of persons in the pay of the government. When serious blows are aimed at licensed vice a cry is generally raised that political feeling is involved. Let us not be deceived. "God is not mocked." The shortest, plainest, easiest way to decide all such questions is by appeal to Christ the law-giver. The Woman's platform is based on the sermon on the mount. No sin can be "regulated." No vice is a necessity. The laws of God apply to men and women equally, and with equal force. We W. M. S. women who believe ourselves called of God to labor and pray for the elevation of our heathen sisters are interested in this matter. Let us be heard in the name of humanity and the cause of purity.

ANYONE desiring fuller information than can be given here is referred to *Woman's Herald*, May 4, 1893.

THE Khedive of Egypt has given \$150 to the British and Foreign Sailors' Society.

THE whole New Testament has been translated into the language of New Guinea, and is now at the rooms of the Bible Society ready for the press.

AFRICA is three times the size of Europe. Every pound of ivory costs one life; for every five pounds one hut has been burned; for every two tusks a village has been destroyed; for every twenty tusks a district has been destroyed.

District Doings.

CANNINGTON DISTRICT CONVENTION.

THE second annual convention of the W. M. S. of the Cannington District, was held in Little Britain, on Tuesday, May 16th, Mrs. A. R. Campbell, D.O., presiding. In consequence of very unfavorable weather the attendance was much smaller than had been expected, but it was manifest from the earnestness and enthusiasm with which those present took part in the morning prayer-meeting, that their ardor for this great work was not damped by the inclemency of the weather.

The afternoon session opened with a testimony meeting, after which reports were read from the Auxiliaries on the District. Mrs. Wm. Burns read a paper, ably discussing the question, "Is Missionary Work Optional?" and Mrs. Cornish also read a most interesting one on "Auxiliaries, Mission Bands and Circles," etc.

Greetings were tendered by Miss Prior in behalf of the W. M. S. of the Christian Church of Little Britain.

Miss Vallentyne gave a report of Band work in Cannington, and fired us all with special interest in and zeal for this very important branch of the work.

A deputation of ministers waited upon the convention, and conveyed greetings and assurances of co-operation and sympathy in the work from the District Meeting then in session.

Rev. Wm. Burns, Chairman of the District, presided at the public meeting in the evening. Mrs. Campbell addressed the meeting, and gave her report (as D.O.) of work done during the year.

Excellent papers were read by Miss Allen and Mrs. John Power. Miss Campbell gave a recitation entitled, "Help Those Women." Music of a high order was furnished by the Little Britain choir. Short but encouraging addresses were given by Revs. Marvin and Power. A collection was taken up at the close of the meeting, and all repaired to their homes feeling that this had been a "season of refreshing," and having a firmer resolve to help forward as in them lay this work, "Woman's Work for Women."

BERTHA A. CAMPBELL, *Sec.*

BRADFORD DISTRICT.

THE Bradford District Convention of the W. M. S. was held in Beeton, May 26th, presided over by Mrs. W. D. Walker, District Organizer. The morning session was opened by devotional exercise, after which reports from Mission Bands were given, and a reading by Miss Roach on "Responsibility of not doing." Miss Lund was then introduced to the Convention. A conversation was had on the best methods of Mission Band work, in which self-denial, birthday offerings, benefit box and systematic giving were all recommended. Then followed the most pleasing and unexpected incident of the meeting, the coming in of a deputation consisting of Rev. Mr. Mathews, Chairman of the District, and Mr. Stephens, of Newmarket, bearing the fraternal greetings of the ministers and laymen of District Meeting then in session, wishing us God-speed in our work. A reading by Mrs. Winter, "She has done what she thought she couldn't," followed by prayer, closed the session. Afternoon session opened by singing and prayer, most of the ladies present repeating passages of Scripture. The number and beauty of these texts made a very helpful and refreshing time to us all. Reports of Auxiliaries, Newmarket, Aurora, Newton Robinson, Schomberg, Beeton, Alliston, Kettleby, Tottenham, Thompsonville and Dunkerson were given. Then followed Band singing entertainment; essay by Mrs. Strangways, on "Assyria"; reading by Miss McManus, on "Mission Band work"; paper by Mrs. R. McDonald, on "The Relation of Auxiliaries to Mission Bands"; reading by Miss Stickley; duet by Miss Foster and Mr. Stephens, which was beautifully rendered; paper by Mrs. Harper, on "Heathen Women"; Miss Slater, of Beeton, an address; paper by Miss Meggison; paper by Miss Walwin; singing and prayer. Our evening session consisted of a public meeting held in the body of the Church, the choir assisting. Rev. Mr. Moore in the chair. After the Secretary's report, Miss Lund took up the evening with an address on Japan,

which was very instructive. The meeting closed with the doxology and prayer, and everyone seemed to feel that it was good to be there. The collections for the day amounted to nine dollars and forty-eight cents.

MRS. R. McDONALD, *Sec.*

BELLEVILLE DISTRICT.

THOUGH the weather was very inclement, quite a large number of delegates and friends assembled in Bridge Street Church at 10 a.m., on May 17th. The morning session opened with devotional exercises, conducted by the Secretary. The District Organizer, Mrs. Massey, presided, and after the roll call and reading of the year's report she read two resolutions, one of thanks to the ministers and officials of the various circuits for their interest in and co-operation with the W. M. S., which was unanimously approved of, and the following: "That as a convention we recommend that our public meetings be carefully guarded against the introduction of anything that would tend to foster a love for the dramatic, and that we will use our influence to prevent the introduction of any methods of raising money for our work upon which we cannot conscientiously ask the Divine blessing." This, after some discussion, was also carried. Mrs. Platts' notice of motion was discussed at some length, and when the vote was called for an affirmative was given, but a resolution to have the names of members left out of the annual reports did not meet with such unanimous approval, though the Secretary was requested to memorialize the Branch to have it done. A fine recitation by Miss Curttis, and a profitable testimony meeting, closed the morning session.

Luncheon was served in the lecture room by the Bridge Street Auxiliary, assisted by the other city Auxiliaries and Jubilee Mission Band, which both District Meeting and Convention enjoyed, and spent a pleasant social hour together. The presence of the gentlemen was an improvement. Half an hour before the afternoon session the District Meeting, led by the chairman, Rev. T. J. Edmison, B.D., waited on the Convention and received the year's report. After two or three pleasant little speeches by the ministers, a very gratifying resolution of commendation and continued interest in, and co-operation with, the W. M. S., was passed, the Rev. Amos Campbell giving practical proof of his sympathy by placing five dollars in the President's hand. After the withdrawal of the gentlemen Convention resumed business, Mrs. Massey conducting devotional services and Miss Lund leading in prayer. The President's address was earnest and inspiring, and was followed by the welcome to, and reply from, the delegates. Mrs. Carman read a paper on the benefits of District Conventions, which called forth some discussion, and Miss Wilson gave a paper on China full of information. Reports from Auxiliaries and Mission Bands were all encouraging, some showing quite an increase in members and money. Greetings were received from the Baptist Circle and the Presbyterian Auxiliary, while choruses from the Mission Bands enlivened the afternoon. An address from Miss Lund, replete with thrilling incidents connected with her work in Japan, was listened to with deepest interest by all, and at its close a hearty vote of thanks was given to the speaker. After singing "God be with you till we meet again," the Convention closed with Mrs. Carman pronouncing the benediction.

LOUISA LEWIS, *Sec. Convention.*

BRANTFORD DISTRICT.

THE annual District Meeting of the W. M. S. was held in the Methodist Church, Copetown, May 17th. Mrs. W. Phelps, of Mount Pleasant, District Organizer, presided. Although the morning was rainy and the roads very muddy, there was a fair representation of nearly all the Auxiliaries. The morning session was opened by the President reading and commenting briefly upon the 146th Psalm, and prayer. Reports were then received from the different Auxiliaries, Mission Bands and one Circle. Reports generally encouraging, Paris undertaking to support a Bible-woman in addition to their yearly work. The afternoon session was full of interest. The remainder of the reports were given,

Counsel was asked as to the best method of inducing the appointments unorganized to take up the work. Miss Head recited "My Refuge," by a Brahmin woman of India. Miss Cartmell gave us a view of life in the Chinese Home at Victoria, very interesting indeed. Miss Thurston read that sadly true poem, "The Church and the world." The consecration hour, led by Mrs. (Rev.) T. W. Jackson, who so well knows the meaning of the word by experience, was profitable to all. Mrs. Phelps closed the sacred hour with prayer. The attendance at evening session was increased. Rev. Mr. Morrow acted as chairman. Mrs. Jackson read the 65th chapter of Isaiah, and the choir sang "There is plenty to do." Miss Nixon gave a paper upon "Self-sacrifice," from which much could be learned. Miss Head recited "How Jacob and I lessened the Board Debt." Mrs. Crawford read a paper upon "Benefits Derived from being a Member of W. M. Society." Mrs. Jones sang very pleasingly, "This is my story." Misses Fry and Boughner, accompanied by guitar, sang "Bread cast upon the water," after which we listened with pleasure to the Rev. J. W. Saunby, returned missionary from Japan. He told us of the difficulty of the work, of how it might be accomplished, of answered prayer, of the millions who have never yet heard the gospel. Mrs. Phelps addressed the meeting upon the "Object and Work of District Conventions." An invitation was received and accepted to meet at St. George next year. The benediction closed our very interesting Convention.

Rec. Sec.

PICTON DISTRICT.

NOTWITHSTANDING the heavy downpour of rain for twenty-four hours previous, and during the time of the Convention, a good number of ladies assembled on the morning of the 17th inst., in the interest of our beloved missionary work. It was believed by many within walking distance of the church that there could be no meeting on such a day, and that a few would meet only to adjourn; consequently many who might have been there missed the opportunity of attending the best missionary convention that has yet been held in our District.

Eight Auxiliaries and two Mission Bands were represented, and two other Auxiliaries were heard from, our delegates driving from five to twenty miles to attend. For weeks we had been praying for our Convention, asking for good weather, and what we thought essential to success; but a second time we have proved that success does not depend upon the weather nor upon numbers.

Ten of our Auxiliaries we believe are in a healthy, growing condition—Picton First, Picton—Main Street, Centre Church (Rednersville Circuit), South Bay, Mount Pleasant, Wellington, Bloomfield, Ameliasburg, Rose Hall and Bethel. Four others are in a dormant condition, *not dead*. Owing to the removal of officers and other adverse circumstances they have ceased from their labors for a time; but the germ of life exists in some hearts which will yet re-ignite into a flame of missionary zeal. We are praying that it may be soon.

The morning session was fully occupied with devotional exercises and in the discussion of practical questions like the following:

1. What special difficulties have been experienced during the year?
2. Have any new methods been adopted for raising money? for increasing members? for increasing interest in monthly meetings? for getting and spreading missionary information?
3. Has any effort been made to interest the young people?
4. In your efforts to gain new members what objections are urged against the Woman's missionary work? what excuses are given?
5. Are we as Auxiliaries and as individuals doing all in our power to arouse the church and to create an intelligent interest in missions?
6. What means are we using?
7. Are the "Scattered Helpers" leaflets used?
8. Is it desirable that every Auxiliary should be represented at the Branch meeting?
9. What is the best time for holding the District Convention?

We were fortunate enough to secure in Miss Yarwood, one of our visiting delegates, an accomplished soloist and organist, whose wisely selected and beautifully rendered hymns must have brought harmony had there been any discordant element in the convention.

An address of welcome was given by Mrs. McDiarmid and responded to by Mrs. Bell, of Cherry Valley. The hour of testimony, in charge of Mrs. Robinson, of Rednersville, was a season of heart-searching and of a fuller consecration to God's work. Mrs. Copeland rendered good service. Other ministers' wives would have been present but for the rain.

A paper on "Self-denial," by Mrs. Bruce Yarwood, produced a profound impression upon the workers present. It condemned in plainest language the extravagance of Christians, and we believe many went home with an awakened conscience and with a purpose to heed its promptings. Carefully prepared papers on "What we owe our heathen sisters," and "How to increase the interest of our monthly meetings," by Mrs. R. Porte and Mrs. Welbanks respectively, are well worthy of publication.

Mrs. Platt, District Organizer, explained that on account of her prolonged illness she had little work to report, only one new Auxiliary having been formed. Other opportunities would have been afforded had she been able to improve them. She occupied a few minutes in trying to encourage the workers, and in suggesting methods of work, reminding us that there are just three things essential to successful missionary work, and these are within the reach of all—*consecration, information and method*. Consecration secures to us the baptism for service, and this includes *faith, charity, self-denial, earnestness, patience*, a willingness to do whatever God gives us to do, or to give place to those who can do the work better—always considering the work and forgetting ourselves. We must have information. It is as reasonable to expect a harvest without sowing the seed as to look for permanent interest where missionary intelligence has not been diffused. We must make a careful and constant study of *methods*, remembering that the best of methods will wear out.

We must not be discouraged, but take for our comfort and inspiration during the year Matthew xviii 19 and 1 John iii. 22.

The President of the Cent-a-day Band, Mrs. Anning, Picton reported a membership of thirty-five. The Question Drawer was in charge of Mrs. Tobey. Free leaflets, from Literary Department, were distributed, and assorted leaflets and Annual Reports on sale. Many regrets were expressed that such meetings cannot be held oftener, and that every woman in the District cannot participate in the blessing; but we believe the influence will be wide read and lasting, and that "God will be with us till we meet again." He has greatly blessed our feeble efforts. Before closing, on motion of Mrs. Copeland a standing vote of appreciation was passed to the District Organizer for the aid she had given to the Convention and to the work during the year.

SARA E. BRANSCOMBE, Sec.

CAMPBELLFORD DISTRICT.

THE second annual convention of the Campbellford District was held in the Methodist Church, Hastings, on Friday, May 19th. The first session commenced at 2.30 p.m., with Mrs. (Rev.) J. C. Wilson, District Organizer, in the chair. The first hour was spent in prayer and praise to Him who had been so gracious to us all during the past year, and was felt to be a very profitable hour to all present. After a few well chosen remarks by Mrs. Wilson, reports were read from the different Auxiliaries, Hastings, Campbellford, Norwood, Norham and Warkworth, of the progress of their work during the past year; also a report from Norham Mission Band. Appropriate remarks were made by Mrs. Jackson, President of the Woman's Foreign Missionary Society, of the Presbyterian Church, Hastings. A question drawer added greatly to the interest of the afternoon's exercises. At 5.30 tea was served by the ladies of the Church, and a social hour was spent.

The evening session commenced at 8 p.m., Rev. S. B. Phillips in the chair. Meeting opened with singing by the

congregation, followed by prayer by the Rev. D. A. Thomson. Mrs. Wilson then took the chair, and an address of welcome was read by Miss Brooks, of Hastings, which was replied to by Mrs. Ashton, of Campbellford. After a selection by the choir, and a few very encouraging remarks by Rev. D. A. Thomson, Mrs. (Rev.) Parker gave a talk on Indian work. A solo was given by Miss Lily Tate, after which Miss Lund, late returned missionary from Japan, took the platform, and gave a brief account of the work there, and the customs of the Japanese, which was very interesting to all who had the privilege of listening. She also sang in the Japanese language. Meeting closed with singing and the benediction, all seemingly well pleased with the success of the convention.

When we hear from the lips of one who has witnessed the idolatry and superstition in heathen lands, we feel our interest deepen, and how impressively come the words of our Lord, "Go ye into all the world, and preach the Gospel to every creature." If we cannot go ourselves we can help in sending others. We trust we will all be awakened to a greater interest in the missionary cause, and have still better reports to give at the next convention.

MRS. M., *Rec. Sec.*

INTERESTING UNION MEETING AT HOLLOWAY STREET CHURCH, BELLEVILLE.

THE Union Quarterly Meeting of the Methodist Auxiliaries of the city was held in the Holloway Street Church, Belleville, on Wednesday, June 7th. One hundred ladies greeted the President, Miss Wilson, who occupied the chair, and was ably assisted on her right by Mrs. Elliott and Mrs. Maybee, and on her left by Mrs. Carman and Mrs. Lewis. Sunshine seemed to beam on every countenance, and dwelt within as well as without. The meeting was opened with singing followed by prayer. Mrs. T. Spafford conducted the Scripture lesson. Miss Wilson, on behalf of Holloway Street Auxiliary, gave the ladies a thousand welcomes. Her address throughout was filled with kind words of counsel and encouragement. A report of the annual district convention held in May, was given by Mrs. Row. A paper by Mrs. Lewis, subject, "The McAll Mission and France," reflected much credit on the writer, and reminded us particularly of the self-denying life and death of the founder, Mr. McAll. The reports of Auxiliaries and Bands were encouraging, showing progress and success. Mrs. Carman, Vice-President of the Central Branch, favored us with an address, giving the details of work going on in Toronto, where she has been laboring for some time in the interest of the W.M.S. A standing vote of thanks was extended to her for her very excellent and interesting talks. The papers and reports were enlivened by music and singing, Miss Dafoe presiding at the piano. The Church was artistically decorated with flowers and drapery, the work of Mrs. Ashley and Miss E. Jones. Mrs. J. Wilson gave a reading in good style, entitled "An ex-Convict's Conversion." A recitation, "What can a wee maiden like me do?" from little Miss Post, cheered the audience. One of the best Quarterlies ever held was closed by singing the hymn, "What a gathering there will be," and prayer. Holloway Street Auxiliary elected Miss Wilson as their delegate to the annual meeting, with Mrs. Ashley and Miss Aull as Alternates.

LAURA ROW, *Co. Sec.*

From the Auxiliaries.

WOODSLEE.—The Rev. J. Henderson organized the ladies of this appointment into an Auxiliary of the Woman's Missionary Society on May 11th, as Mrs. Whiting failed to come. We begin with twenty members, and the prospect is encouraging for successful work here. The officers are as follows:—President, Mrs. (Rev.) Henderson; 1st vice-president, Mrs. Fader; 2nd vice-president, Mrs. Crump; 3rd vice-president, Mrs. J. F. Rustin; recording secretary, Mrs. Dawson; treasurer, Mrs. J. A. Smith; corresponding secretary, Mrs. Richardson. Short addresses on the work by Revs. Henderson and J. Hussar were listened to with interest.

PHOEBE RICHARDSON, *Cor. Sec.*

WOODSTOCK, N.B.—"Praise God from whom all blessings flow," we sing with rejoicing hearts at the close of our Easter service. An offering was held at the Church during Easter week, entitled, "The Events of Passion Week," in which eleven members of our Auxiliary took part. It was very effectively rendered, and was evidently enjoyed by a fairly large audience. At the close a collection of \$37 was taken up. Last year was a most successful one, both spiritually and financially; amount sent Branch Treasurer, \$166. To God we give all the glory. A zealous missionary spirit seems manifest, and we are very hopeful for the future, trusting God for a full baptism of His Spirit.

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

BRANDON, MAN.—Since organization in September, 1891, our Auxiliary has made gratifying progress, the membership has steadily increased. Several public meetings have been held; that held in September last was of peculiar interest. We were favored with the presence of Mrs. Gooderham, President of the Woman's Missionary Society, and Mrs. Strachan, Corresponding Secretary. They gave us a very interesting description of their visit to Japan, and of the work being accomplished by the missionaries. Mrs. Strachan spoke of the gratifying success of the Home Missions in British Columbia and the North-West. The meeting held in April was very instructive as well as interesting. The main feature of the evening was an address delivered by the Rev. James Woodsworth, Superintendent of Missions, on the "Indian Missions of the North-West." A map was used, and the respective localities where our Missions are situated were pointed out; by this means the audience gathered more intelligent ideas of the geographical position and character of these missions. The collection amounted to \$1,195. Our prayer is, that the remainder of the year may be a success in this grand and noble work.

LIBBY MCKENZIE, *Cor. Sec.*

SOUTH LONDON.—At our April meeting we had with us Mrs. Cassidy, lately returned from Japan, who gave us a very pleasing talk on the manners and customs of the Japanese, giving us quite an insight into the home life of the people. A very encouraging account of the evangelistic work there was given, but still many more reapers are needed to bring in the sheaves from that distant field. After a vote of thanks to the speaker, a pleasant half hour was spent over five o'clock tea. It being Easter week, our self-denial collection was taken up, amounting to \$5.10. Our Auxiliary is growing. We have about sixty members, distributed 110 of the monthly letter leaflets, and have forty-one subscribers for the OUTLOOK.

E. SMITH, *Cor. Sec.*

ALBERTON, P.E.I.—On Sunday, April 2nd, we held a very interesting Easter service, which consisted of an account of the events of Passion Week, given by members of the Society and interspersed with music and recitations. Our collection amounted to \$13.09. In March we held a public missionary meeting. Owing to bad roads the audience was not large, but those present found it to be a very interesting and instructive service. A collection of \$10.34 was taken up. Since the new year five new names have been added. By this we feel that the missionary work is steadily advancing in our midst, and trust that it may still increase in interest and usefulness.

M. MISENER, *Cor. Sec.*

ST. THOMAS (First Methodist Church).—Although there has been no report from this Auxiliary for several months, I am glad to be able to say that we are steadily moving forward. Our meetings have been well attended even during the very severe weather of the past winter, each, with one exception, being up to the usual average. This growing interest, I have no doubt, is largely due to the addresses of our returned missionaries. Our Auxiliary was favored with a visit from Miss Wintemute in October, but owing to my absence from the city at that time, no notice was sent to the OUTLOOK. I have heard many references to her address on that occasion as breathing a most devoted and earnest missionary spirit. Miss Lund addressed a Union meeting of the city Auxiliaries in Grace Church in February. I need not say that we were delighted and profited; we were more than that—we were enthused by the inspiration which her consecrated life carries with it.

We were privileged to have with us another of God's chosen workers, who came to help us in our annual convention which has just closed. I refer to Miss Lily Webb, of the C.I.M. To be with her, to listen to her appeals for help for the women of China, reminds one constantly of the constraining love of the dear Master whose life she so evidently imitates. Her addresses cannot fail to do immense good, as she is so thoroughly acquainted with every branch of the Chinese work, and I would heartily recommend her to all our Auxiliaries. Our last monthly meeting was one of special interest, the occasion being the presentation of a life membership certificate to our pastor's wife, Mrs. R. J. Treleaven, who removes from us at the end of this Conference year. The act was not merely complimentary, it was the reward of real merit and loving service, and found an opportunity of gratefully expressing itself in this manner. Mrs. Treleaven's touching reply to the address which accompanied the certificate drew tears from many eyes. We shall miss her genial presence and warm sympathy when she goes from us, but we know that others will be enriched by her stay with them as we have been.

M. M. GRAHAM, *Cor. Sec.*

ALBERTON, P.E.I.—The "Rill and River Mission Band" held its second annual public meeting Easter Wednesday. In spite of the bad roads we had a very good attendance. The programme was bright and instructive, and was entirely carried out by the members of the Band. All present enjoyed the exercises and said we did our work well. The collection amounted to \$7.70. The Treasurer's report stated that we sent to Branch Treasurer last year the sum of \$92.50; balance in hand, \$44.80; total raised since Band was organized, \$146.56. We have held our meetings regularly all winter, and have had a very good attendance. The little ones of our Band are now receiving a number of copies of a very nice paper called *The Little Missionary*, which was presented to them for a year by a friend. We also take two dozen copies of the *Palm Branch*, and one dozen copies of *Our Quarterly*. We like both these papers, and find them very helpful. We raised \$1.45 by our week of self-denial.

LOTTIE LAWSON, *Cor. Sec.*

GAGETOWN, N.B.—Our Auxiliary is still striving to maintain interest in missionary work, as was evident from the carefully prepared programme given at a public meeting on the evening of May 8th. The President, Mrs. A. Corey, presided, and gave a very interesting and helpful address. Satisfactory and encouraging reports were read by both Secretary and Treasurer, from which we learned that we had gained during the year nine new members, and lost three by removal, leaving a net increase of six. The several numbers given by different members of the Auxiliary were all attentively listened to. The Mission Band cheerfully contributed towards the profit of the meeting by giving in concert a missionary creed and hymn, a recitation by Miss Pearl Babbit and June Bulyea, and a nicely rendered duet by Miss Dottie and Bertha Bulyea. Well-chosen and encouraging remarks from our pastor, Rev. A. C. Dennis, with appropriate music interspersed by the choir, greatly added to the success of the meeting. L. J. SIMPSON, *Cor. Sec.*

COLBORNE.—Our Auxiliary held a very successful missionary tea on May 2nd; a good programme was given, consisting of music, reading, etc. The audience showed their appreciation by good attention. Proceeds, \$21.00. Our meetings are well attended. The success thus far is largely due to the untiring efforts and zeal of our President, Mrs. H. Kennedy. ANNIE REIVE, *Cor. Sec.*

UXBRIDGE.—"Cheerful Givers" Mission Band held its usual annual parlor concert and social at the residence of their President, Mrs. H. A. Crosby, on March 27th. The first part of our programme was devoted to a Mission Band exercise on all the mission fields of our Woman's Missionary Society, including a solo and a duet with two or three choruses. Second part of programme we had Kindergarten songs with motions, also piano and mouth organ solos, after which refreshments was served by several of the largest girls. A collection was taken up and we realized about \$4 for our District Fund. M. C. C.

GOODWOOD.—Mrs. H. A. Crosby, of Uxbridge, District

Organizer, met the ladies of Goodwood in the Church and presented the claims of our Woman's Missionary Society, after which an Auxiliary was organized with twenty-seven members. The officers are as follows:—President, Mrs. (Rev.) C. A. Cocking; 1st vice-president, Mrs. Lemon; 2nd vice-president, Mrs. W. Robinson; corresponding secretary, Miss Todd; recording secretary, Miss M. Robinson; treasurer, Mrs. Geo. Dowsell; OUTLOOK, Miss M. Collins. OUTLOOKS taken, eight.

GRANTON.—Our Auxiliary is still slowly but surely working its way onward. Last year we raised over \$65, and expect an increase this year. We have thirty-nine members. In February we held an open meeting; result, eight new members; collection, \$3.85, and a growing interest in the work of our Society. At Christmas we sent our annual contribution—two boxes of clothing—to the Mission Rooms. The Epworth League at McIntyre's have formed a Mission Circle, and we expect great things from them, as they are all active, energetic young people, anxious to render service in the vineyard of our Master. They have already contributed \$10 to the Fund. Although we have difficulties to contend with, we are determined to overcome them, relying on the promise, "that in due time we shall reap if we faint not."

G. J. MURRAY, *Cor. Sec.*

PEMBROKE.—The annual thank-offering meeting of this Auxiliary was held in the Methodist Church, Pembroke, on the evening of Thursday, the 30th of March. There was a good programme prepared for the occasion, consisting of readings, recitations and music. The Rev. Mr. Scanlon, pastor of the Church, occupied the chair. The thank-offerings were enclosed in envelopes, together with suitable texts of Scripture. During the meeting the envelopes were opened, the Scripture texts read and the amount of offering announced, \$47.00. The Pembroke Auxiliary is having another prosperous year. M. E. P., *Cor. Sec.*

MANILLA.—Mrs. (Rev.) A. R. Campbell, of Atherley, District Organizer, met the ladies of Manilla in the Methodist Church, on April 19th, 1893, gave an interesting address and organized an Auxiliary with sixteen members. The officers are as follows:—President, Mrs. (Rev.) Y. Power; 1st vice-president, Miss Minnie Barry; recording and corresponding secretary, Miss Vina Coone; treasurer, Miss Hattie Coone; Miss Hattie Hunter and Miss Lizzie Coone canvass for the OUTLOOK. Rev. J. Power, the pastor, is an honorary member. We are hoping for success in our work. MISS VINA COONE, *Cor. Sec.*

VICTORIA, B.C.—About five weeks ago our President, Mrs. Burkholder, entertained a number of friends and members of the Pandora Avenue Auxiliary, at her residence, to bid Miss Leake farewell on her departure for some other field of labor. We were very sorry to part with such a valuable friend and worker. The merit of her work in the Home speaks for itself. She had the secret of heroic faith and endurance. We hope that in her leaving us she is following the will of her Lord and Master. An address was read by the Corresponding Secretary, while the presentation of a gold pen and holder was made by the President. Miss Leake then made a few feeling remarks, after which we sang, "God be with you till we meet again." Mrs. Morrow has taken up the work in the Home, and is putting all her energies into it. She needs our sympathies and prayers. Miss Wicket has arrived and has taken up her duties, and is also learning the Chinese language quickly. Our Auxiliary is not lacking in interest. At our last monthly meeting one lady made herself a life member, and in the evening a Japanese tea was given by the ladies. The room was tastefully decorated and a good programme was provided. The young ladies were dressed in Oriental style. A nice little sum was realized—\$20.90—so that our treasury is by no means empty. We are hoping for still greater things to be done, and pray for a speedy increase in members and interest. A. J. PENDRAY, *Cor. Sec.*

VANCOUVER, B.C.—When the news came that two ladies were to be added to the staff of missionary workers in B.C., Homer Street Auxiliary invited Princess Street Auxiliary and Mission Band, with all the husbands, to join them in a reception on Friday evening, March 24th. Including the

choir, about a hundred gathered. A most delightful time was spent in speeches, music, refreshments, distribution of literature, sale of reports, adding new members and social converse, with only one drawback—the absence of the ladies who had been delayed on the road and did not arrive till Sabbath, so that but two or three of the members saw them.
E. McCRANEY, *Cor. Sec.*

Facts and Illustrations.

ONE of the largest schools in the world is at Cairo, Egypt. It is controlled by the Mohammedans, and is attended by eleven thousand pupils who study Mussulman law, history and theology. The school is a power for evil.

THE Bishop of Madras is now in the thirty-first year of his episcopate. This is the longest record of any bishop in India. It has been his happiness to see the native Christians in his diocese increase from about 40,000 to 107,000.

It is said that a native minister in the Madura Mission, in his morning service, includes in his petitions "the Empress of India and her parliament, the American Board and its officers, the President of the United States and his cabinet, and all the children of missionaries all over the world."

WE are told by the *Christian World* that one of Tennyson's visitors once asked him what he thought of Jesus Christ. "They were walking in the garden, and, for a minute, Tennyson said nothing; then he stopped by some beautiful flower, and said simply: 'What the sun is to that flower, Jesus Christ is to my soul.'"

THERE is a Japanese Christian who puts on his door the following notice every morning before he starts for his day's work, which is far from his home: "I am a Christian, and if any one likes to go in and read my good book while I am out, he may." What a simple and original way of obeying the direction: "Let him that heareth say, Come."—*Christian Advocate*.

CANON FARRAR said to the English people: "We are indebted more to William Carey and the thirteen pounds two shillings and six pence, which was the first sum subscribed for him, than we are to all the heroism and cunning of Clive, and to all the genius and rapacity of Warren Hastings." He has also said: "The strongest and most fruitful impulse to mission work came neither from bishops nor from churchmen, but from a Baptist and a cobbler. His name was William Carey."

"Go to those who want you, but especially to those who want you worst." John Wesley worked upon that rule and commended it to his preachers. It has higher authority than the example of Wesley. Christ went about doing good. He came to seek and save those that were lost. The deeper the sorrow, the darker the sin, the stronger the appeal to the heart of Christ. There are over 300,000,000 of souls in China that have never heard of Christ. There are about 500 missionaries preaching to these millions. There are over 60,000,000 of souls in the United States, with nearly 80,000 preachers to proclaim the Gospel to them. This gives one preacher in China for every 600,000 souls, and in the United States one preacher for every 700 souls.—*Missionary Reporter*.

JESUS FIRST.—When William Carey, the great Baptist missionary whose stirring sermon in 1792 gave the initial impulse to the modern missionary movement, was dying, Mr. Duff, of almost equal fame as a missionary, called to talk with him. At the close of the interview Carey said solemnly: "Mr. Duff, you have been speaking about Dr. Carey. When I am gone say nothing about Dr. Carey; speak about Dr. Carey's Saviour." Put Jesus first. When we are most ardent in His service, self may unconsciously even usurp the place of prominence which belongs only to Him. The disciples did so when they were unduly concerned about position in the kingdom of Christ. They were making the kingdom a means to an end, and that the

advancement of self. Jesus set a little child before them as an example of unpretentiousness and humility. Do not many of His servants need the lesson? They do who will serve only when they may choose the place and manner of service. To do our best always, to work as eagerly in an obscure position as before the applauding presence of a multitude, to desire to have our Saviour honored instead of ourselves—this is to put Jesus first.

ROBERT CAST, LL.D., in his "Observations and Reflections on Missionary Societies," writes as follows: The serious question must arise how a native Church is to provide itself with the elements for the Lord's Supper in countries where neither the vine nor corn, which were the staples of life in Palestine, are forthcoming. The inward and spiritual grace should be the object of consideration, and it is distressing to read of the native pastor buying a bottle of wine at a low European store, especially when it is desirable to keep the people free from the use of liquors, especially European liquors. One missionary society has decided as follows: The question of foreign bread and wine being used at the Lord's Supper was discussed, and, feeling the tendency of the natives to regard the sacrament with superstitious feelings, and the desirability of keeping it as simple and primitive as possible, and also of using elements that might be easily procured by the natives, we determined to use the bread and wine of the country, namely, the beautiful yams and the cocoanut milk, which is more scriptural than water colored with a little wine, and bread made from the dregs of a missionary's cask; the object is that the natives should find the elements within their own reach for the sustentation of Christianity.

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