

The Missionary Outlook

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

A Monthly Advocate, Record and Review.

VOL. XIV.—No. 10.]

OCTOBER, 1894.

[NEW SERIES.]

Editorial and Contributed.

1894-95.

\$250,000 FOR MISSIONS

FROM

Collections, Subscriptions and Juvenile Offerings.

THE General Conference, recognizing the fact that the average annual givings of the Methodists of Canada for missions (about eighty-one cents per member) is far below the Church's ability, has authorized the General Board to issue a call for \$250,000 for the present year from subscriptions, collections and juvenile offerings alone. This will still be less than \$1.00 per member, and is quite within the possibilities. The result will not be reached by the large givings of the few, but by the smaller givings of the many. Now is the time for everyone, young or old, rich or poor, to do *something*, and let that something be done in view of the benefits we have received from on high. The need is great. All our missionaries are subject this year to heavy discounts off their none too large stipends, and officers of the Society have volunteered equally heavy reductions of their own allowances; while open doors, which we are not able to enter, confront us on every side. Surely this is a time when everyone who is called by His Name should "come up to the help of the Lord against the mighty."

The Annual Reports.

SPECIAL attention is called to the fact that by a change in the Constitution of the Missionary Society made at the recent General Conference, only those persons who pay annually *five* dollars and upward, or collect annually ten dollars and upward will be entitled to a free copy of the General Report. The Report for 1893-94 is being pushed rapidly to completion, and will be shipped to the various circuits at the earliest possible date.

Missionary Day.

ON recommendation of the Committee on Missions, the General Conference designated the first Sunday in October in each year as "Missionary Day," except in Newfoundland, where, to meet local circumstances, it will be the last Sunday in October; Children's Missionary Day will be the last Sunday in December. Now in some cases—perhaps many—it may not be convenient to have the Missionary Anniversary on the first Sunday in October; but it is quite practicable to make that date Missionary Day so far as sermons, addresses and prayers are concerned. And will not there be something inspiring in the thought that on one day in the year the theme in all our churches, from Halifax to Victoria, will be world-wide missions? Wherever practicable, collections and subscriptions may be taken up, and in a year or two most of our churches may adopt the first Sunday in October for their regular Missionary Anniversary.

Young Folk, Attention!

WE are often asked by Sunday Schools, Epworth Leagues, etc., to indicate some special object to which their missionary contributions can be applied, and we have endeavored to meet their wishes. We can now accommodate a few more. In the estimates from West China for the present year we find the following:

For support of four boys \$100.00.

This means that our missionaries have opened several schools in Chentu, which are attended by a number of children whose parents are in well-to-do circumstances, but some are very poor. Two have been taken into Rev. Mr. Hartwell's home, and are supported by Rev. D. V. Lucas, M.A., but many more could be taken in if our missionaries had the means. One hundred dollars in gold, at present rate of exchange, will support from four to six boys for one year. Who will undertake to support one boy?

Help for Missionary Meetings.

MANY brethren are asking help for their missionary meetings. To such we would say that Dr. Macdonald, Mr. Cassidy and Mr. Satoh return immediately to Japan, and will not be available. Dr. Eby expects to spend most of the time between now and Christmas, in the North-West, but

after New Year will be available for work in the central conferences, as will also the Rev. John McDougall. The Assistant-Secretary, Rev. Dr. Shaw, will respond to calls for Sunday work, with occasional week-night services. The General Secretary's time is already pledged for October and November. Further announcements will be made in due time.

A Correction.

IN the August OUTLOOK, under the head of "Editorial Notes," a paragraph appeared reflecting upon Dr. James Johnston, of Jamaica, respecting the raising of funds for his mission work in that island, and especially in regard to appeals for money to found a mission in Africa. It appears we were misinformed. We now learn that Dr. Johnston did not intend to found a mission in Africa, but, being about to undertake a journey across that continent, he proposed to take with him several colored men from Jamaica to test the question whether they would stand the African climate better than Europeans, and so relieve white missionaries of forms of work for which they are unfitted; that money was asked for the purpose of paying the expenses of these men, and was used exclusively for that purpose, Dr. Johnston meeting all his own personal expenses from his own means. It therefore follows that our remarks about spending the money given by a Toronto congregation on a holiday trip, and that we regarded such conduct as obtaining money under false pretences, were untrue and unjust to Dr. Johnston, and we deeply regret that they found their way into this paper. We have taken the earliest opportunity since our attention was called to the matter, of making this correction.

Missions at the General Conference.

AS was anticipated, the subject of missions received a large share of attention at the General Conference. A large and thoroughly representative committee was appointed, which held daily sessions almost up to the end of the Conference, and gave a thorough sifting to all documents and resolutions referred to its consideration. The results on the whole are satisfactory. An amended constitution for the Missionary Society has been adopted, which, if not all that could be desired, is an improvement on the old one. It is much to be regretted that the recommendation of the Committee of Finance, respecting the composition of the General Board and the mode of its election, was not adopted. It provided for a Board of twenty-four members, besides the officers, to be elected by the General Conference in certain proportions from certain defined districts of the Connexion. This, while maintaining the principle of territorial representation, would have reduced the numbers on the Board nearly one-half, with a corresponding reduction of expense, and would have given to this most important Connexional Board an element of permanence which is sadly wanting under the present system. Under the resolution adopted,

the numbers elected by the General Conference are reduced from eighteen to twelve, while Annual Conference representation remains the same as before, except in the case of Newfoundland and British Columbia, which are to have one representative each.

It is to be regretted that the proposal for a Sustentation or Home Mission Fund did not receive the full consideration demanded by so important a measure; but the amount of other business claiming attention was such that the Conference was nearing its end before the Sustentation document was reached. That some such division of the Missionary Fund will have to be made in the future scarce admits of a doubt; but sectional interests are too strong as yet to permit of a dispassionate consideration of the scheme. The whole subject has been remitted to the General Board, and it is to be hoped they will give it patient and careful thought during the ensuing quadrennium. The main features of the scheme as outlined by the Committee of Finance were these: A division of the work and fund into Home and Foreign, including in the latter the Indian and French Missions and the Chinese work in British Columbia; an amended scale of stipends; a constitution for the Home Mission Fund; provision for an official visitation to all dependent fields, with a view of increasing local givings; with regulations intended to check the too rapid increase of missions and missionaries. It would seem as if any workable scheme for a division of the fund must include all these points.

Japan affairs received considerable attention. Representatives from that country seemed bent on securing some radical modifications in the relations of the General Board and the Japan Mission Council, and at first the Conference seemed inclined to give them their request, not only to the "half," but even to the whole of the "kingdom." Subsequent reflection, however, led to important modifications, and finally the most important matter of all, a constitution for the Japan Mission Council, was referred to a joint commission, composed of the General Board of Missions and the General Conference Special Committee. There seemed to be a general conviction that the Conference, under a sympathetic impulse, had nearly committed the Church to a dangerous policy regarding the foreign work. The real issue raised was whether the General Board should control the foreign work and appoint its own official representative, or that all this should be done by the Mission Council in Japan or elsewhere. The joint commission, as will be seen from the report of its proceedings, strongly sustained the former position.

The report of the Committee on Missions, adopted by the General Conference, contains many important recommendations. We cannot find room for the document this month, but will probably publish it in our next issue.

SOME Babylonian tablets which have reached the British Museum prove that faith in one God existed in that part of the world as far back as 3,000 years before Christ.

Annual Meeting of General Board of Missions.

The General Board of Missions met in the Board Room, Wesley Buildings, Toronto, on Tuesday, September 25, 1894, at 2 o'clock p.m.—Rev. A. Carman, D.D., General Superintendent, in the chair.

After devotional exercises, Rev. T. G. Williams, D.D., was appointed secretary.

On the roll being called the following were found to be in attendance: Revs. A. Carman, D.D., General Superintendent; A. Sutherland, General Secretary; Hon. J. C. Aikins, Lay Treasurer; Revs. J. Shaw, D.D., Assistant Secretary; Jas. Woodsworth, Superintendent of North-West Missions; S. F. Huestis, T. G. Williams, D.D., E. B. Ryckman, D.D., William Briggs, D.D., John Potts, D.D., I. Tovell, W. Galbraith, Ph.D., W. W. Shepherd, James McAlister, A. W. Ross, T. W. Hall, W. H. Heartz, D.D., E. Evans, D.D., W. Swann, D. MacDonald, M.D.; Messrs. Geo. A. Cox, Warring Kennedy, J. J. Maclaren, Thos. Hayne, Dr. Crowle, A. E. Bolton, M.D., Hon. J. J. Rogerson, W. F. Hall, J. S. Deacon, J. R. Lavell and W. G. Smith.

The treasurer of the Board, Hon. J. C. Aikins, read the financial report for the fiscal year ending June 30, 1894, showing the income to be \$234,153.62, being \$8,801 less than the expenditure.

The General Secretary read the statement of the Society's auditors as to the satisfactory condition of the books and accounts.

It was agreed to make the appropriations for the year on the basis of the available income of the past year, that is, the amounts raised by subscriptions, collections and juvenile offerings, the grants from the Government for Indian day-schools, and miscellaneous items, aggregating \$224,000.

The chair appointed the following Committee on Nominations: Revs. Dr. Ryckman, James Woodsworth, S. F. Huestis, Dr. Evans and Dr. J. J. Maclaren.

This committee appointed the following standing committees:

1. Appropriations for Domestic Work—S. F. Huestis, W. Kennedy, Dr. Williams, Jas. Woodsworth, Dr. Galbraith, W. F. Hall, Dr. Heartz.
2. Appropriations for Foreign Work—Dr. Sutherland, Dr. MacDonald, A. W. Ross, T. W. Hall, Dr. Ryckman, J. C. Aikins, Geo. A. Cox and W. G. Smith.
3. Japan Affairs—Dr. Evans, J. J. Maclaren, T. J. Edmison, J. J. Rogerson and J. C. Aikins.
4. West China Mission—Dr. A. Sutherland, W. Swann, Dr. Crowle, I. Tovell and Geo. A. Cox.
5. French and Indian Missions—Dr. Ryckman, W. W. Shepherd, A. E. Bolton, M.D., J. Torrence and Jas. Woodsworth.

The Committee on Memorials and Miscellaneous Matters—Dr. Potts, Dr. Briggs, I. Tovell, Jas. McAlister, Thos. Hayne and J. S. Deacon.

The basis of appropriations of last year was reaffirmed, viz.:

	Ordained married.	Ordained single.	Probationers.
Ordinary missions.....	\$750	\$400	\$350
Cities and towns.....	850	450	400
Newfoundland.....	800	450	400
Manitoba and North-West.....	850	450	400
British Columbia.....	900	500	450

Rev. A. W. Ross read a resolution of the Stationing Committee of Manitoba Conference, asking for a net grant for Edmonton, which was referred to the Committee on Domestic Missions.

At the evening session Revs. Dr. Ryckman and James Woodsworth were appointed assistant secretaries.

A letter was read from Prof. Satoh, of Japan, regarding the kind of missionaries required for the Japan mission field. The letter was referred to the Committee on Japan Affairs.

The following matters, referred by the Committee of Finance to the General Board, was taken up and dealt with:

1. Appointment of Rev. J. Semmens as principal of Brandon Institute. The Board confirmed its previous nomination, and resolved to urge the opening of the Institute as soon as possible.

2. The appointment of Rev. E. Robson as Moral Governor of Chilliwack Institute, B.C., was confirmed.

3. The acquisition of land at Kultus Lake, B.C., for Institute purposes, was referred to the Executive Committee.

4. It was not considered expedient to purchase certain land offered for sale adjoining the mission house at Chilliwack.

5. In reference to the resignation of Rev. J. E. Gardner as Chinese missionary at Victoria, B.C., no action was required, as the missionary has agreed to remain till the end of this Conference year.

On Wednesday the Board met at 9 a.m. After devotional exercises the minutes of the previous session was read.

The question of the relation of our missionaries and those of the Woman's Missionary Society in fields where both are operating, was referred to the Committee on Memorials. The question of assistance at the Mission Rooms was referred to the same committee.

Certain resolutions from the Victoria District re grants for buildings on the district; also letters of Revs. R. R. Maitland and J. F. Betts, re work in British Columbia; and a resolution from the Westminster District, re grants to the flooded sections of the Province, were referred to the Committee on Domestic Missions.

Miscellaneous items of appropriation were carefully examined by the Board and passed as follows:

Rents to recoup advances for parsonages, \$780. Travelling and incidental expenses, school-books, etc., on Indian missions, \$775. Conference Missionary Committees' and chairmen's expenses, \$1,870. Affliction and supply, \$1,500. Superintendent of Missions in the North-West and British Columbia, including travelling expenses, \$2,000. Superannuation and Supernumerary Funds, \$4,200. Mount Elgin Industrial Institute, \$5,100. McDougall Orphanage, \$3,000. Auditors' fees, \$80. Annuities in consideration of donations, \$1,070. Interest and discounts, \$4,700. Circuit expenses, \$3,800. Travelling expenses of General Board, Executive Committee, General and Assistant Secretaries, \$1,000.

In cases where missionaries' salaries are paid in full, it was resolved not to pay claims for affliction except in cases that the Executive deem exceptional; and that the Executive Committee in all other cases adhere to the standing resolutions of the Board, which limits grants to cases where the affliction is exceptionally severe and salaries exceptionally small.

At two o'clock the General Board met with the General Conference Special Committee to consider the constitution of the Mission Council of Japan, this matter having been referred to the joint commission by the recent General Conference. The items of the constitution were considered one by one, and, as amended, will be found in the new edition of the Discipline.

At 7.30 p.m. the Board resumed business. The relation of the Superintendent of Missions in the North-West and British Columbia to the Indian work was taken up, and referred to the Committee on Indian Work.

Mr. Wm. Wilkinson, of Brantford, was reappointed to the School Board of the Six Nations Indians.

It being decided to appoint an official representative of the Board on the Mission Council in Japan from the English missionaries, a vote was taken by ballot, and Rev. D. Macdonald was almost unanimously elected.

The Board reassembled at 2 p.m. on Thursday, September 27.

Dr. Bolton presented the report of the Committee on French and Indian Affairs. The Committee recommended the Board to urge the Government to grant aid to Coqualeetza Home for forty pupils instead of seventeen, as at present; also that the Executive Committee endeavor to procure, as soon as possible, a principal for the Institute who shall be moral governor and also head teacher, and, if possible, one who will be able to give medical advice, and thus relieve Rev. Mr. Robson from present responsibilities.

In reference to the Red Deer Institute the Committee urged that the management use every effort to increase the number of pupils, in order that the *per capita* grant may suffice to cover expenses.

Correspondence being called for and read relating to the administration of this Institute, it was resolved, on motion, to appoint the General Secretary and Rev. J. McDougall a committee respecting the principalship, with power to act.

Relating to Mt. Elgin Institute the following was adopted:

Having considered the condition and necessities of the Mount Elgin Industrial Institute, learning that the building has been condemned by the Government, as insufficient and unsuitable for enlargement, and that tenders for a new building have been received, ranging from \$19,100 to \$22,500: it is ordered that the great necessity of a new building be strongly urged upon the Government, and that the responsibility of further delay must rest upon the Indian Department.

It was recommended that a missionary be sent to represent the church on the Islands of St. Pierre and Miquelon, when finances will allow and a suitable agent can be found.

Also that the labors of the Superintendent of Missions in the North-West and British Columbia be confined to the domestic missions in these Conferences.

The report of the Committee on Memorials and Miscellaneous Business was presented, and the following matters were adopted by the Board:

It is recommended that all Annual Conferences concerned aid as far as possible in giving employment to theological students during summer vacation.

In the case of students attending medical schools, with a view to entering missionary work, it was decided that a degree of M.D. shall be equivalent to a B.A. degree from a Conference standpoint.

It was resolved to continue Rev. John Shaw, D.D., as Assistant Secretary at the Mission Rooms; salary, \$1,200.

At this stage the salary of the General Secretary was taken up and the Board promptly voted the usual amount. In acknowledging the grant, Dr. Sutherland said he had allowed the matter to go to a vote without any remark, so that the Board might express its judgment as to whether the affairs of the Society should be managed on the principle of absolute cheapness, or whether the remuneration of the chief officer should bear some relation to the weighty duties and responsibilities involved. He assumed, however, there would be no objection to a voluntary reduction on his part. As this was a year of stringency, when there must needs be a reduction all round, he proposed to return \$500 of the amount voted by the Board. This announcement was received with evidences of lively satisfaction, several members expressing the opinion, that while the salary voted was by no means too much, yet the voluntary reduction would be gratifying alike to missionaries in the field and contributors to the funds.

The Committee on Japan Affairs presented its report, the principal points of which are:

The recommendation that no further extension of the work be undertaken at the Tokyo Tabernacle; that arrangements be made with the Woman's Missionary Society for such work among the Japanese women as can be rendered by missionaries of that Society; that the future movements of Rev. Dr. Eby be left to the Executive Committee when Dr. Eby's furlough expires. This was subsequently dealt with by the Board.

The Board appointed the following committee to look into the relations of this society and the Woman's Missionary Society in Japan, viz., Revs. Sutherland, Potts, Briggs, Carman, and Messrs. J. C. Aikins, Warring Kennedy and J. J. Maclaren.

At Friday morning's session the Board resolved that the principals of the Indian industrial schools be directed to keep a proper set of books for record and account, and to make quarterly returns to the Mission Rooms, the latter to provide forms for the required returns.

It was resolved to hold the next meeting of the Board in Montreal the first Thursday in October, 1895, at 9 a.m.

The treasurers were authorized to carry to investment and building account any legacies which the donors have not designated to any special work.

The following were appointed the Executive Committee for the ensuing year: The officers of the Society; Revs. Dr. Briggs, I. Tovell, Dr. Galbraith, S. J. Shorey, Dr.

Potts, Dr. W. C. Henderson, Dr. Griffin, Dr. Ryckman, J. R. Gundy; Messrs. J. J. Maclaren, W. F. Hall, William Bowman, W. G. Smith, John Mann, W. E. H. Massey, Dr. Crowle, H. H. Fudger and W. M. Gray.

Rev. Dr. Eby was granted furlough till June 30, 1895, and will during the coming winter assist at anniversary missionary meetings. To Dr. Eby's furlough allowance was added a sum of \$300 for house rent. The Board also granted the sum of \$218, balance of return expenses for Rev. F. A. Cassidy.

The Committee on Appropriations reported that they were unable to give the domestic missions as much as they had been giving for the last few years. As the funds would not admit of any further grant, the representatives of the Japan and Indian missions in the North-West and British Columbia volunteered to abate five per cent. of the salaries of themselves and their brethren to help meet the deficiency. This was received with applause by the Board, and the committee were thus enabled to appropriate an amount which, added to what the missions propose to raise, would give the home missionaries seventy per cent. of the basis of salary. The following is the full list of appropriations to the different sections of the mission field:

Grants to Domestic Missions	\$77,280
“ for removal expenses	4,319
Net grants	1,410
Japan Conference	21,725
China Mission	7,374
Indian Missions	55,159
Chinese Missions—British Columbia	5,014
French Missions	7,908
Miscellaneous	52,775
Total	\$232,964

The Board adjourned at 12.45 p.m.

Work of the Joint Commission.

AT the recent General Conference, proposals were made for changes in the section of the Discipline relating to Foreign Missions, especially in regard to the Constitution, so called, of the Japan Mission Council. Finally the whole matter was referred to a Joint Commission composed of the General Board of Missions and the Special Committee of the General Conference. The Commission met in Toronto on the 26th ult., when the whole matter was exhaustively considered and definite conclusions reached. We append the results of the Commission's action, and by comparing these with the Discipline of 1890, page 155, Sections XVIII. and XIX., our readers will see at once the nature of the changes made:

The Joint Commission appointed by the General Conference to deal with this section of the Discipline, enacts as follows:—

XVIII. FOREIGN MISSIONS.

That paragraph 378 be omitted as unnecessary.

That paragraph 379 be numbered 378, and amended to read as follows:—

1. OBJECT.

378. The object of the Foreign Missions of the Methodist Church is to extend the Kingdom of Jesus Christ by raising up, as speedily as possible, self-supporting and self-propagating native churches.

2. MISSION COUNCIL.

That paragraph 380 be numbered 379 and amended, with its sub-sections, to read as follows:—

379—1. The English-speaking missionaries sent by the Methodist Church to any foreign field shall constitute a Mission Council, with powers

(a) To advise with the representative of the General

Board, and with each other, respecting the interests of the work on the various fields comprised in the Mission.

(b) To designate the special work of each foreign missionary in harmony with the wishes of the General Board.

(c) To regulate all matters relating to the property of the Society in harmony with the wishes of the General Board.

(d) To appropriate to the work any funds supplied by the Society when not specified in detail by the General Board, but not so as to change any grant made by said Board.

(e) To review the work of each year, collect and compile religious reports from all parts of the work, prepare and revise estimates for the coming year, and make such recommendations to the General Board from time to time as they deem expedient.

(f) To elect annually, by ballot, a Chairman, who shall preside at all meetings of the Council; also a Recording-Secretary, who shall keep a true record of the proceedings and decisions of the Council. In the absence of the regular Chairman the Council may elect a Chairman *pro tem*.

(g) The Council shall co-operate in all possible ways with the Annual Conference of the Methodist Church in Japan, to foster and strengthen the work in all its departments.

That the following sub-section be added:—

2. Where there is no organized District meeting or Annual Conference the Mission Council shall station the preachers.

That sub-section 2, of paragraph 380, page 156, be omitted; also items *a* and *b* of same sub-section.

That item *c*, of sub-section 2, paragraph 380, be omitted, and the following substituted in lieu thereof:—

3. TREASURER AND SECRETARY.

380.—1. The General Board shall designate one of the foreign missionaries as its official representative, who shall be the Treasurer and Corresponding-Secretary of the Mission and the Executive of the instructions and wishes of the General Board. His duties shall be as follows:

(a) To take charge of all funds sent from the Mission Rooms for the work of the Mission, to keep the books and make all necessary reports connected therewith, to disburse the moneys in his possession in accordance with the appropriations authorized by the General Board or the Executive Committee, to transmit annually to the Mission Rooms a detailed statement of the accounts of the Mission for the preceding year, also the estimates of the Mission Council for the following year.

(b) As Corresponding-Secretary he shall conduct all official correspondence with the Mission Rooms, keep the Board informed of all matters of importance connected with the work, communicate to the General Board all decisions or recommendations of the Mission Council, lay before the Council all official communications from the Board or Mission Rooms, and discharge such other duties as the Board may, from time to time, direct.

That sub-sections 3 and 4 of paragraph 380, page 156, be omitted.

That sub-section 5 of same paragraph be omitted.

That "Mission District Meeting," at the head of paragraph 381, be changed to read, "Mission District Meetings."

That sub-section 2, paragraph 381, page 157, be omitted as unnecessary.

That the head-line of paragraph 382 be amended to read, "Mission Conferences."

That sub-section 1, of paragraph 382, be amended so as to read, "Executive Committee," instead of "Committee of Finance and Consultation."

That item *a* of sub-section 2, paragraph 382, be amended by striking out the words, "and other Connexional Committees."

That sub-section 3, of paragraph 382, be amended to read, "the General Board shall have power, where a Mission Conference is formed," etc.

That after Section XIX., a new paragraph be added as follows:—

385.—1. With a view to the greatest harmony and co-opera-

tion between the agents of our Missionary Societies in the foreign field, the following regulations are adopted:—

(a) Plans for new work by the ladies of the Woman's Missionary Society, before being finally decided, shall be laid before the Mission Council of the General Society and receive its approval.

(b) Propositions for new developments or modifications of the work of the Woman's Missionary Society, by any member of the General Mission Council, must first have the approval of said Council, and afterwards be sent officially to the Council of the Woman's Missionary Society for its approval or otherwise.

(c) The Japan Conference shall appoint a committee, composed of both Japanese and foreign members of the Conference, to meet representatives of the Mission Council of the Woman's Missionary Society for consultation in regard to the work of said Society. A full meeting of both Councils may be called for consultation by mutual consent.

When the Board of Missions resumed its session, the Rev. D. Macdonald, M.D., was elected Treasurer and Corresponding Secretary of the Japan Mission.

Revised Constitution of the Missionary Society.

I.—NAME.

THIS Society shall be known as "The Missionary Society of the Methodist Church."

II.—OBJECT.

The object of the Society is the support and enlargement of the Indian, French, Domestic, Foreign and other Missions, which are carried on under the direction of the General Board and the Conferences of the Methodist Church.

III.—MEMBERS.

Every person paying annually the sum of Five Dollars and upward, and every person collecting annually Ten Dollars and upward, for this Society, shall be deemed a member, and entitled to a copy of the Annual Report.

IV.—AUXILIARY AND BRANCH SOCIETIES.

The Methodist Missionary Societies within the bounds of any Annual Conference shall collectively be entitled "The Auxiliary Missionary Society" of that Conference; and severally shall be entitled Branch Societies of such Auxiliary. Every Sunday-school shall be a Branch of the Conference Auxiliary. Epworth Leagues or other young people's associations may form Missionary Societies among their members as branches of the Conference Auxiliary; and students in colleges may organize as elsewhere provided.

V.—TREASURERS.

1. Each Annual Conference may appoint a Treasurer, through whom all remittances to or from the General Treasurers may be sent. In case any Annual Conference does not make such an appointment, then all remittances to and from the Mission Rooms shall be made through the Chairmen of Districts of such Conference.

2. The Superintendent of a Circuit or Mission shall be Treasurer of the Branch Society of his Circuit or Mission. But the Missionary Committee of the Circuit, or the Quarterly Board if there be no Missionary Committee, may, at the request of the Superintendent and on his nomination, appoint a local Missionary Treasurer.

VI.—REMITTANCES.

The money raised on any Circuit or Mission shall be transmitted, as soon as collected, to the Chairman of the District, deducting only what has been disbursed for incidental and local expenses; and the District Chairman shall, in turn, remit promptly to the General Treasurer, through the Conference Treasurer, or directly, if there be no Conference Treasurer.

VII.—CIRCUIT LISTS.

The Superintendent of each Circuit or Mission shall prepare annually, not later than the first day of the Annual District Meeting, a list of all subscribers of Two Dollars and upward, also the aggregate of all collections and sums under Two Dollars; such lists to be sent without delay to the Conference Treasurer or District Chairman, who shall immediately forward them to the Mission Rooms, together with a statement of the gross receipts, local disbursements and remittances.

VIII.—THE GENERAL BOARD.

1. There shall be a General Missionary Board for the management of the Missionary Fund, which shall meet annually at such time and place as it may appoint.

2. The Missionary Board shall be composed of the General Superintendent, the officers of the Society, one minister and one layman, elected by ballot by the ministers and laymen of each Annual Conference voting separately, except that Newfoundland and British Columbia shall be entitled to one representative each, a minister or a layman as the Conference may determine, to be elected by the joint vote of ministers and laymen, and twelve other persons appointed by the General Conference, who shall continue in office four years.

3. The Duties and Powers of the Board shall be to review the Missionary field of the Church at home and abroad; apportion the Missionary funds to the various Conferences or other departments of the work; authorize the erection of mission houses, churches, or buildings for educational purposes on other than home missions, and provide for the cost of the same when necessary; select through its responsible officers (after consultation and agreement with Annual Conference authorities), missionaries for the Indian, Chinese or Foreign work, and fix annually the stipends and other allowances of the same; grant furloughs to the missionaries in the foreign field when deemed expedient, or recall them permanently if considered necessary; decide when and where new Missions may be opened in the Indian, French, Chinese or Foreign fields; select and appoint teachers for our Mission schools, and fix their stipends; select and appoint Principals for the various Indian or other Institutes, and fix their stipends; take such steps as may be judged expedient to raise and increase the missionary income; pledge, hypothecate, or mortgage the property under the control of the said Board, when found necessary, as security for moneys obtained from Banks or other sources; and in general oversee and control the Mission work of the Church, in so far as this is not provided for in the constitution and powers of the Annual Conferences. The action of the Board in all matters within its jurisdiction shall be final.

4. When an appropriation is made by the General Board to any particular department of the work, or for any special object, the Annual Conference Missionary Committee shall not be at liberty to divert any part of such grant to any other department or object.

5. Vacancies occurring amongst Conference Representatives may be filled by the Special Committee of the Conference affected; vacancies occurring among those appointed by the General Conference may be filled by the Executive Committee.

6. In the event of the death or disability of any of the Officers of the Society, the Executive Committee shall appoint a suitable person to fill the vacancy till the next meeting of the General Board, when such appointment may be confirmed or changed, pending the meeting of the next General Conference.

7. The Executive Committee shall also have authority to suspend any Officer of the Missionary Society for incompetence or for culpable neglect of the duties of his office, and supply his place till the next meeting of the General Board, which shall have authority to fill the vacancy till the next General Conference.

IX.—EXECUTIVE COMMITTEE.

A Committee, to be called the Executive Committee, shall be annually appointed by the General Board, consisting of the General Superintendents, the Officers of the Missionary Society, and eighteen other members—nine min-

isters and nine laymen—a majority of whom shall be members of the General Board, who shall meet at the call of the General Secretary to consider and decide any matters referred to them by the General Board; review correspondence from the Mission field; consider and decide special claims or other accounts; fill vacancies among General Conference representatives on the General Board, or among its own members; and provide, *ad interim*, for any exigencies that may arise between sessions of the General Board. All the proceedings of said Committee shall be entered in a minute book, and reported to the General Board at its next annual meeting.

X.—ANNUAL MEETING.

An Annual Public Meeting of members and friends of the Society shall be held at the time and place appointed by the General Board, when an abstract of the Annual Report shall be presented, and such religious services held as may be deemed expedient.

XI.—GENERAL OFFICERS AND THEIR DUTIES.

1. The General Conference shall appoint the General Secretary or Secretaries and Treasurers of the Missionary Society, who shall be *ex-officio* members of the General Board.

2. The General Secretary or Secretaries shall, previous to each Financial District Meeting, furnish each Chairman of a District with a schedule to be filled up by said Chairman at the Financial District Meeting, showing the estimated income and expenditure of each Mission for the support of the ministers and preachers, the amount of Missionary grant recommended by the Financial District Meeting, etc., etc., which schedule shall be forwarded to the General Secretaries without delay. From these schedules the General Secretary shall prepare a tabulated statement for the information of the General Board, in order that its members may intelligently and justly apportion the funds of the Society to the several Conferences, and other parts of the work.

3. It shall be the duty of the General Secretaries to make themselves acquainted with the entire Mission field, by official correspondence, and personal visitation when practicable. It shall also be the duty of the Secretaries to publish the Annual General Report of the Society, with a statement of the income and expenditure.

4. In the discharge of their duties the Officers of the Society shall act in harmony with the legally appointed courts and officers of the General and Annual Conferences. In case of any emergency arising, that may require prompt action in the matter of supplying any remote Mission, it shall be competent for said officers, on the recommendation of the Executive Committee, to request the proper authorities of any Annual Conference to aid them in meeting such emergency, by allowing one of its ministers or preachers to proceed to such Mission.

Along the Line.

JAPAN.

THE ANNUAL MEETINGS—JAPAN ANNUAL CONFERENCE.

ONLY a word or two about this, since I happen to know that Mr. Dunlop has already sent an account of it to the *Guardian*. We were delighted to be able, at last, to meet in Shizuoka. May the devouring flames never make a prey of this second new church. It is a fine structure, prettily finished, a real credit to the enterprise of Mr. Cassidy and all concerned. The home Board certainly deserves all credit and thanks for the way in which it has stood by this undertaking. The local members, too, have done nobly. Dr. McDonald, by his special fund arising from medical work—a work which means fatiguing toil of nights and days, and holiday seasons—has also given very substantial aid, not to mention the many missionary brethren and friends who have contributed liberally. Not only were we glad to find ourselves assembled in such a beautiful church outside the metropolis, but to meet with

such a grand set of people as the Shizuoka Christians. Their treatment of us was hospitality itself.

One most gratifying feature of the Conference was the stepping back from the extreme position taken last year on the question of independence. As to the desirability of reaching this goal as soon as possible, there is no difference of opinion whatever; it is to us all a consummation most devoutly to be wished. The missionary members of Conference feel this so much that they all voted with the majority last year, some of them in this going against their better judgment rather than appear to stand in the way of the principle. The action taken was certainly premature. It was the more gratifying, therefore, that the reaction came chiefly and decidedly from the Japanese side, and that finally, it was almost unanimously resolved "that the question of the autonomy and independence of the Japan Methodist Church be indefinitely postponed."

It is very deplorable that we have to report a small decrease in membership. The strong opposition of the past few years against Christianity and things foreign—of which Christianity is very generally supposed to be one—has scarcely abated at all. The decrease is also accounted for by certain facts brought out in the report of the Committee on Statistics. "In the first place, the number of those who have removed to other churches (*i.e.*, in places where our mission is not represented) has considerably exceeded the number received from other churches; and in the second place, the loss of numbers through the careful winnowing of the lists has been larger than usual." This is rather assuring and encouraging than otherwise; and yet we sincerely trust that even such things as these may never again cause us to write the word "decrease" on our pages. May such a flame of revival seize upon and spread among us that multitudes may be brightened by its glow and renewed by its warmth.

Four fine young men were ordained, including Mr. Kobayashi, who took his B.A. from Victoria University, and Mr. Takagi, who has very successfully followed Mr. Hiraiwa in the pastorate of the Azabu church, Tokyo. Both are young men of much promise.

The Conference, for the first time, availed itself of the privilege of electing members to attend the General Conference. Even before this reaches you, Drs. Eby and McDonald, and Messrs. Cassidy and Sato will have presented the case for Japan in our great legislative body; and our friends at home will know what we are asking for.

This sixth session of the Japan Conference leaves us full of hope. We wish to go forward, in His name, with an intenser faith and more abundant enthusiasm. We can do all things through Christ who strengtheneth us.

MISSION COUNCIL.

Of this meeting, also, we have but a short account to present, simply because the fact that we have an annual conference removes almost all business from the sphere of the Council, except some matters of a routine character of little general interest, relating principally to the foreign missionaries. But two or three points may be noted.

Mr. Crummy, already a leader among us, was asked to fill the chair, a position carrying with it also the duties of treasurer and disburser of all moneys coming from the General Board. Mr. Dunlop was reappointed Recording Secretary. Mr. Dunlop was also appointed correspondent to the *Guardian*, Mr. Coates to the *Wesleyan*, and Mr. Elliott to the *OUTLOOK*. Perhaps the most important step taken this year, was the formal presenting to the home authorities of a recommendation looking towards the bringing about of closer relations between our Council and that of the W. M. Society. This is a delicate question and one about which there is considerable difference of opinion, and it was deemed best to leave the making of practical proposals chiefly in the hands of those at home. May they be wisely directed by the Master, that His own work and glory may be more and more fully promoted among us.

Several more foreign missionaries, it was felt, are needed in order to the proper filling up of the places already occupied by us, and the carrying out of our plans for aggressive work, opening up new fields, etc. The need is

urgent, and we trust a few consecrated, well-equipped brethren will soon come. The Central Tabernacle, Tokyo, has now a fine band of workers, foreign and Japanese. They seem most harmonious in their work together, and the results are a bright prophecy for the future, if only the full quota of required workmen and workwomen can be furnished in good time. Surely the Church at home will see to it that this exceptionally fine opening is made the most of. We trust that Dr. Eby will come back with a larger share of freedom granted him. Let him and his associates have as much as possible.

It is on our programme to open up new work immediately in the treaty port of Neigata. The only Church at work in this important centre is the Congregational, and its missionaries, with open hands and open hearts, beckon us to join them. They say there is still very much land all around there to be possessed. Outside of perhaps two or three of the largest cities, this is the only place where the foreign missionary in evangelistic work can exercise his powers to the full, without the worrying annoyance of continually applying for a travelling passport. It is a most promising field, and the call to enter it is felt to be of the strongest.

WM. ELLIOTT.

WEST CHINA.

Report from REV. V. C. HART, D.D., for 1893-94.

WE feel profoundly grateful for the blessings of the past year. Health has been the portion of nearly all, not one even having been wholly laid aside from active work. We began the year with painful remembrances of the past year's scourge, when, it is said, 30,000 people were carried out of this city and interred in its immediate vicinity, and could not but think a worse scourge was in store for us during the heated term. But our fears were groundless; there was not a single case of cholera reported.

In the middle of the year we welcomed our first reinforcements, and it is needless for me to add we were glad to see the long-journeyed party. Send out another, and we will rejoice as heartily as over this. The field is so immense that one thousand missionaries would be as a speck among the bronze-millions of Sz-Chüen.

Peace has reigned in the city, and throughout the province. The officials, while not professedly our friends, have not, to their credit, manifested any disposition to curtail our treaty rights, or narrow the rights we have already won by precedents. Very few rumors have been floated by the *literati* to injure our influence among the people. The great gatherings of civil and military students, during September and October, proved no occasions of excitement or ill-will toward foreigners. We went out as usual, and carried forward our building and other operations as before and since.

The year was one largely of repairing and building. We came into possession of our property on Sz-Shen-Tsz-Kiai in May, 1893; and from occupancy until now the work of transformation has gone forward hand in hand with school, chapel and book-room enterprises. The native buildings upon the property have been transformed into three inexpensive but comfortable dwellings, beside two fairly good school-buildings. After a few trials, I found it would not do to open our compound to mixed crowds for worship. We were without a suitable building to accommodate a tithe of the people who clamored for admittance, and we were without funds to erect a chapel. During the summer there came a response to a private letter giving assurance that money would be forthcoming to put up a chapel. In November work was begun upon the chapel, and was completed in February. We would again thank the donor for the timely aid, and assure him that the Mission recognize his gift as providential in the opening of our work. The entrance to the chapel forms a commodious book and reading-room, a rather unique feature in chapel construction. I have found it the centre of interest upon the part of the natives; and from Monday morning at 9 o'clock, when it is opened to the public, to 5 o'clock p.m., it is thronged by readers and listeners. Gentlemen who would not purchase a book upon the street step in, take a paper

or book and read for hours. There is a large temple opposite the reading-room at the foot of the street, and the Taoist priest in charge locks up its doors, strolls over daily to read, talk and make inquiries. When the chapel is full on Sundays, we have our overflow meeting here.

Early in the year we negotiated for our hospital property, and work was begun in March. I will leave the medical men to supply the requisite information concerning this branch of work.

Since our arrival in Chentu our attention had been directed more or less toward Kiating as a desirable point for us to occupy, but at no time felt ourselves strong enough to do so until the arrival of our new party. Taking advantage of our situation, Dr. Kilborn was delegated to open up work in that large and influential city. He went there in March and rented a suitable place, and returned to Chentu. Immediately upon his marriage to Dr. Gifford he returned to prosecute the work of repairing the property, opening a dispensary and chapel. We can but hope that this our first expansion from Chentu may meet with a hearty approval and be greatly successful.

Preaching, teaching and healing have been prosecuted with zeal at different points during the year. Our chapels have been well attended, and thousands have heard the Word. Our day-schools for boys and girls have been in a flourishing condition, and not more so than at this writing. We have at least one hundred bright boys and girls under our daily instruction. Dr. Stevenson has been active in medical work since October last, and some thousands have been helped and cured.

It is difficult to say how much success we have had. That we have been successful in a measure, no one can doubt; but conversions and additions to the church we have not had. There have been some almost persuaded and almost ready to confess Christ. The year has been one of seed-sowing merely, and we may look for some real harvest in due time.

It is sure our conditions as a Mission have been greatly improved. We are becoming established, better known and more respected by our neighbors and people at large. Our aims are discovered and commented upon, and, I venture to say, more respected than a year ago.

Our eyes are not closed to the great obstacles before us. Our work leads us to confront and battle against three monstrous evils which are eating out the heart as well as the physical life of this empire, viz., opium, mammon and lust. They are almost universal, and, if not checked by the Gospel, there can be little hope for the present or future generations.

The insidious and deadly influence of the first is not only seen everywhere, but felt in a thousand ways, endangering the health and life of more than half the population. Opium suicides on every street; not a night but perhaps a score of men, women and *children* in Chentu take opium to end life. No one can paint too dark a picture of the opium malady.

The universal thirst of this people for money, and its effects upon their lives, shuts them out from all philanthropic enterprises, and dwarfs everything but selfish feelings and aims. It is difficult for the very best of the people to understand our object in being here. They of course charge us freely with concealed designs, and in many cases they believe us to be acting in the interests of our Governments. The third is an old and festering ulcer in all grades of society, none being exempt.

Confronted by these and kindred vices, the reformer finds but little to stand upon to put into execution his designs, and instinctively turns to the young from which, as material, to found the church. We do not despair; we believe the grace of God able to reach any of the three classes mentioned.

The Church must needs know the situation to appreciate the future history of this Mission.

The missionaries' greatest trials are not isolation, inhospitable climate or the language, but in the *weakness* of the people for whom they labor.

The prospects are as bright, if not brighter, than a year ago. It seems to me they are much brighter. Our faith is in Him who leads His people.

Our Young Folk.

Lost in Sight of Home.

A FEW months ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment he passed and re-passed his own cottage, to lie down and die almost in range with the "light in the window" which his young wife had placed there to guide him home.

All alone she watched the long night through, listening in vain for the footsteps that would come no more; for, long before the morning dawned, the icy touch of death had forever stilled that warm, loving heart. The sad death was made still sadder by the fact that he was lost in sight of home, lost when he had almost reached the haven of safety and rest.

How many wanderers from the Father's house are lost in sight of home, in the full glare of the gospel light! They have the open Bible overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of Providence, all tending to direct their steps heavenward; and yet they turn away, waiting for the more convenient season, and are lost at last of the many mansions.

Native Tree Houses.

IN THINLY populated districts of Southern and Central Africa, where lions, leopards, and hyenas abound, the natives live in huts like gigantic beehives, firmly fixed among the large branches of the Baobab tree. On the approach of night they ascend to their huts by means of rude ladders, while the lions roar about their camp fires until the approach of day drives them to their lairs.

As many as thirty families have been found to occupy a single tree. In many instances, natives who till the ground at any great distance from their tribe build these huts for nightly accommodation. In travelling through the country one frequently sees these trees alive with baboons and other kinds of the monkey tribe, busy in collecting the fruit and indulging in ceaseless gambols and chatter; for this reason it is commonly called the monkey bread tree. When the tree is not occupied as a habitation, the hollow trunk is used by the natives as a place to bury criminals in—the law of the people denying them the right of burial, and inside the tree the bodies dry up, and to a great extent resemble mummies. To a European this tree is a marvel; coming across one inhabited by monkeys, it is extremely dangerous to shoot any unless one is with a party, for, if any are wounded, the whole colony take up the battle, and more than once a retreat in short order becomes necessary.

One who has seen these funny houses, says:

"My first experience of living in the air was very novel; the first night was one continual growl, roar, etc., so much so that I found it an impossibility to sleep. Finally, the most horrible squeal broke out directly under me. It was very dark, and being unable to see any objects, but knowing something was wrong, I threw a can containing water out of the hut door down in the direction from where the noise proceeded, but with little results, though the squealing became fainter; in the morning a small pig we had been keeping and put in a pen over night was missing. What took him nobody ever knew, as no trace remained; it only went to illustrate how we might have fared had we been camping on the ground. Having found a friendly tribe who placed their huts at our disposal, this saved us much anxiety of mind, and a few days later a number of their men accompanied us a considerable distance to the south, not, however, going outside the precincts of their country."

This wonderful tree is also found in India, and is there held in great veneration by some natives; so much so that any one guilty of cutting the trees down is regarded by them with great abhorrence. Wild beasts don't know enough to climb a ladder. Reason teaches the lowest savage how to guard himself from them.—*Sel.*

1881



1894

Woman's Missionary Society

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- President:**
Mrs. James Gooderham - Toronto
- Vice-President:**
Mrs. Dr. Carman - Belleville, Ont.
- Cor.-Secretary:**
Mrs. E. S. Strachan - Hamilton
163 Hughson Street N.
- Rec.-Secretary:**
Mrs. J. B. Willmott - Toronto
50 Bond Street.
- Treasurer:**
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- (BY VIRTUE OF OFFICE.)
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Pres. Toronto Conference Branch.
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Pres. Eastern Branch.
- Mrs. S. E. Whiston - Halifax, N.S.
Pres. Nova Scotia Branch.
- Miss F. E. Palmer - St. John, N.B.
Pres. N. B. and P. E. I. Branch.
- Mrs. J. W. Sexsmith - Richmond, B.C.
Pres. British Columbia Branch.

STANDING COMMITTEES.

- Supply:**
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Mrs. J. B. Willmott, Mrs. N. Ogden,
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- Publication and Literature:**
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13 Bloor Street West, Toronto.
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18 Carlton Street, Toronto.
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" Dr. Burns - St. Thomas
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- Wesleyan:**
Mrs. Whiston - Halifax, N.S.
- Guardian:**
Miss Firstbrook - Toronto
328 Wellesley Street.
- Outlook:**
Mrs. Dr. Parker, 11 Avenue Place, Toronto
- Onward:**
Mrs. H. L. Platt - Picton, Ont.

OUR MISSIONARY ROLL.

JAPAN.

- Miss M. J. Cartmell, Tokyo.
Mrs. E. S. Large, Tokyo.
Miss Cunningham, Shidzuoka.
" Preston, Kofu.
" Munro, Tokyo.
" Hargrave, Kanazawa.
" L. Hart, Tokyo.
" Blackmore, Kofu.
" Nellie Hart, Tokyo.
" Robertson, Shidzuoka.
" Morgan, Shidzuoka.
" Veazey, Kanazawa.
" Alexander, Kofu.
" Crombie, Tokyo.

INDIAN WORK.

- Port Simpson, B.C.*
Miss Sarah L. Hart.
" Ellen Beavis.
Mrs. Redner.
Miss Caldwell.

Chilliwack, B.C.

- Miss Lavinia Clarke.
" M. Smith.
" Burpee.

CHINA.

- Chen-tu.*
Miss Brackbill.
Dr. Retta Kilborn.

CHINESE HOME.

- Victoria, B.C.*
Mrs. Mary E. Morrow.
Miss Wickett.

FRENCH.

- Montreal.*
Miss Masten.
Miss Maggie Jackson, West End
School.
Miss Mathieu, East End School.
" Anderson, Bible Woman.
Madame Morin, " "

* On furlough.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

Our Monthly Reunion.

PRAYER TOPIC.

French-Canadian Evangelization.—The work of our French Methodist Institute, the day schools, and Bible-women in Montreal.

"To what purpose is the multitude of your sacrifices unto me? saith the Lord."—ISA. i. 11.

"Bring no more vain oblations: incense is an abomination. . . . Your new moons and your appointed feasts my soul hateth."—ISA. i. 13, 14.

"Come now, and let us reason together, saith the Lord:

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—ISA. i. 18.

IN considering, in our monthly meeting, the subject of French-Canadian evangelization, it is well to meet a view very commonly entertained, viz., that the French-Canadians are already Christian, worshipping the true God; that they hear Christian preaching, and are taught Christian doctrine; that what is termed their evangelization simply means inducing them to become Protestant. It is, of course, undeniable that they worship the true God. Christ is acknowledged and worshipped, but Mary takes precedence as a mediator, while a long catalogue of saints made to order, have also a share of patronage and prayers. Pictures and statues representing saints, beads, holy water, crucifixes, and relics of all sorts, are the revered accompaniments of worship, as well as sources of revenue. Bones of saints, sewed up in cloth worn round the neck, are the valued protectors of life and limb. Prayers for the dead, and masses, with tolling bells and blessed candles, are concomitants of the system, all having a money basis. Obedience to the Church, the supreme power and authority, is the fundamental law, the priest standing in the place of God. What the pope decides on, it is sin to deviate from in thought or word, because he is infallible and cannot therefore err even in judgment. Purgatory, that shrouded horror of the Catholic mind, invests the priests with a sort of supernatural power for the relief of tortured souls detained in its mythical precincts, but this power is seldom, if ever, put in operation without the almighty dollar. Thus the instinct of family love is utilized to enrich the treasury, while the mourning devotee is consoled by the thought of what his paid-for prayers will accomplish. Is not this feature of the system of close kin to that which in heathenism provides by contributions for the appeasement of angry gods? Mortification of the senses, penances inflicting bodily pain, fastings out of all harmony with sanitary science, and various forms of punishment culminating, in serious cases, in full excommunication ceremonies with bell, book, and candle, and the most awful curses ever framed in human language, are all features which we cannot, by any process of reasoning, harmonize with Bible teaching. What a lever is this enforced obedience, which renounces all responsibility for the individual will, making of men and women mere machines! How different from the teaching of Christ who acknowledged and respected the human will! Personal individual responsibility is the badge of human dignity, but Romish teaching denies it. Auricular confession is the secret weapon of power; it is the silent, omnipresent, efficient, detective force, which keeps the powers in touch with all the privacies of life, social and domestic, and probably political also. What is the first need of French Canada? Unquestionably the Bible, free and unfettered by priestly interpretation. It is the blessed mission of Protestants to give the Bible to every creature, and

this fact is the justification of our French-Canadian Mission.

In all that we say in discussing this question, great care is needed to exactly define our position. We do not condemn Roman Catholics. They are our brethren and sisters. We unhesitatingly condemn their system of religion just as we do the faiths of oriental heathenism. The germ of truth is so rooted in superstitions and so overlaid with false traditions and trashy ceremonialism, that it cannot produce fruit after its kind.

Light, liberty, love, are fruits of this germ which find no expression in the system of Rome. The darkness of ignorance in which the masses of her followers dwell, is symbolized well by the darkness of the gloomy cells of her convent homes; and her idea of liberty is well illustrated by the gaol-like walls which surround her prison-like institutions.

Compare the surroundings of our liberty-loving Protestantism, their cheerful buildings and grounds, in full, plain view, with those of Romanism, especially in French Canada, shut up behind massive stone walls and iron bolts and bars. The contrast is more than suggestive. It is a plain demonstration of the difference between the systems: the one illustrating the liberty wherewith Christ maketh His people free, the other the bondage in which a false system holds its adherents. A great deal that is said and written concerning some features of Romanism, comes with little force to all who have had their birth and surroundings in parts of our country where Protestantism dominates public sentiment. These cannot realize the full import of statements which are a really truthful representation, because they do not see it so. To understand this question, one must have come into personal touch with the system and its results, and in French Canada, the centre of our French missions, we find conditions and results calculated to stir up missionary ardor, as well as to demand the most patient and persevering effort. While Romanism in all its essentials is the same everywhere, it is a fact that where Protestantism dominates, its worst characteristics are less exposed; there is apparently more enlightenment, less dense ignorance, because the prevailing light and liberty are to a great extent reflected on the Roman Catholic mind. But in countries where Romanism dominates, as Italy, Spain, Mexico, South America, and in French Quebec, ignorance, superstition, lack of progress and enterprise prevail, and among the masses, deep and abiding poverty. What makes the vast difference between the conditions of Roman Catholic and Protestant countries? Unhesitatingly we say "the Bible." To the French-Canadians, therefore, our fellow-citizens, we go with the precious book, whose teaching will make them free from the thralldom of sin, as well as from the tyranny of priestcraft.

French-Canadian evangelization has long been recognized as the duty of Protestantism, and for many years the several denominations have prosecuted work in several localities, of which Pointe aux

Trembles, Sabrevois and the Grande Ligne are the most prominent outside of Montreal. Many of our Montreal sisters will recall the inauguration of the French Methodist work in that city by Sunday afternoon services in the old St. James Church, French class meeting and French class in the Sunday School. The growth was not rapid, and the enthusiasm which numbers give was too often wanting because of the persecutions of converts by priests and neighbors, leading them to seek homes across the border. A brief experience as teacher of that first French class gave us a good insight into the difficulties to be met. A disposition on the part of parents to send their children to our Sunday School exposed the children to the ridicule of their companions, the taunts and jeers of neighbors, and threats of priests, and led to such bitterness that removals were frequent, and one would hardly find the scholars in the same locality two weeks in succession. The temporal necessities were met in the most practical Christian manner by our Dorcas ladies, and there was abundant evidence that this was a potent factor in establishing the earlier converts, during the period of their persecutions. But God, who hath promised, is faithful, and the work has gone on, workers have been raised up, and other and better methods have developed. The French Methodist Institute, of which we are all so proud, and for which we are all so grateful, is an evidence of our determination to maintain and extend the work. We cannot but pray that it may more and more become a source of lasting good to the cause of French Protestantism, that from its halls may go forth men and women qualified to do the work of earnest missionaries among their own people. May God so grant!

There is one phase of the Romish system that we cannot omit from this review, because it appeals to us as women, and as women living under the bright and glorious sunlight of a pure Christianity, enjoying the riches of God's grace, the shelter of beautiful homes, and the tender ministries of loving families, with all the liberties of the most progressive age of the world. To all women oppressed by heathen customs, our hearts go out in sympathy. Shall they not be moved by the contemplation of women as terribly oppressed by the cloister system of the Church of Rome? Do we know what it means? It means that in the early dawn of womanhood, with the inexperience common to early life, under the persuasive influence of a strongly sensuous religious life, the young devotee yields herself by iron-clad vows to a life whose developments it is impossible for her to foresee. By these vows she is relegated for life to the prison-like cloister, to become the creature of whatever circumstances the whims and caprices of unregenerated human nature of either sex may impose. With matured judgment and a truer knowledge of life she may long for freedom, but she longs in vain. To the outside world she is as dead as if under the sod, and only one door opens to the poor sufferer—that which closes her earthly career. For her there is no protection. But if her

changed views be confessed, no penance will be too severe, no suffering too great to impose, and so the victim of the cloister becomes in truth an oppressed prisoner, chained by those irrevocable vows. Thousands of such pitiable cases, we believe, exist in our land. The law we pray for is that which will forbid religionists to enforce *life* vows of seclusion in monasteries or convents, compel all such institutions to submit to regular government inspection, and require full reports of all their inmates. Are these defenceless women protected in their right to "life, liberty, and the pursuit of happiness"? Who knows? We obtain our laws through the creation of the public sentiment necessary to enact them. Why should not the protection of law be afforded the inmates of convents as it is to the inmates of prisons? Shall we ever grow a sentiment equal to the case? Every one of us may help. Would that the cause of the cloistered nun might stimulate us to inquiry and agitation, for her fate is as deplorable as that of the heathen Zenana woman.

We have intimated that in the strongly Protestant sections of our country, much ignorance concerning Romish methods and teaching prevails. It is, therefore, our duty as missionary workers to issue and circulate among our people such literature as will teach the facts of the case. Information is a source of interest. The desirability of French evangelization is not half understood. One of our most valued workers has devoted much time and painstaking to provide us with literature on this subject. We refer to Mrs. John Ross, of Montreal, whose work on this line is adapted expressly to inform. It is so concise and so thoroughly reliable, that every Auxiliary would do well to secure copies for circulation and thus greatly add to their usefulness. Many of our women, thoroughly posted on the faiths of heathen lands, know little of the heathenism of popery in our own country. This literature can be obtained at Room 20, and we trust the meetings of this month will decide to circulate it.

There are said to be about 1,250,000 French-Canadians in Canada. Missionary effort has so far taken the usual form by educational, industrial, evangelistic (the latter enforced by Bible and tract distribution) visitation and benevolence.

The inborn, inherited, nursed and full-grown prejudice against Protestants and everything Protestant is a powerful barrier to progress. A Protestant Church is synonymous in the French Catholic mind with all that is evil, consequently as a people they shun it. Then to them the various Protestant sects represent antagonistic creeds, divisions, dissensions. Notwithstanding, therefore, all the effort put forth, we are confronted with the fact that the evangelizing processes hitherto in operation have failed to win a strong grasp on the people. The river of influence has flowed almost silently, and almost unseen except to those closely interested. We need more aggressive effort. If for this holy purpose the several denominations would unite, establish halls as distinguished from "churches" in given centres, and in revival

fashion, with terse gospel talks, aided by magic lantern views of Bible stories, and live singing, visitation, etc., seek to attract the people, the truth would win its way to thousands of sin-burdened souls, who seek in vain for comfort and cheer at the shrines of painted images or the stool of penance. Think of the souls in this land of ours whose dying cheer consists in holding a wooden crucifix and being made to kiss it! Poor souls who feel themselves slipping away, as they believe, into a purgatory, from whose flames they know there is no money to pay for their deliverance! Think of the blindness and ignorance, the sham faith, the wicked delusion which induces the pilgrimages to the gaudy shrines of stucco saints, and the lying protestations of cures effected—all this recorded from time to time in the newspapers of this enlightened day and land! Is there not a crying need for evangelization?

Chat With the Editor.

THE desire of your editor to see the Woman's Missionary Society establish a paper, is well known to all our members. It is true they established the *Leaflet* and then the *Palm Branch*, besides accepting the accommodation afforded by the *OUTLOOK*, *Guardian* and *Wesleyan*. Why not now combine all these in one paper, issuing from our literature department? How much more compact it would be for us as a society to have our own paper all in one, a medium to which the several editors might contribute, and arranged to contain the suggested programmes for meetings, prepared as they are at present.

We hope our sisters will consider the matter favorably. There is no room to question in this day the value of a missionary paper. All progressive organizations seek this live method of keeping their members up to date. A paper among our women would, in a short time, become a valuable auxiliary to our work, and would no doubt prove a bond of interest and attachment among our workers.

Annual Meeting.

THE annual meeting of the Board of Managers will be held in Division St. Church, Cobourg, on Tuesday, Oct. 16th and three following days.

M. B. W., *Rec. Sec.*

District Doings.

THE District Convention of the Woman's Missionary Society was held in the First Methodist Church, St. Thomas, May 17.

Mrs. J. Risdon, Organizer, presided.

The meeting opened with singing, reading of the Scriptures, and prayer.

After electing a secretary the roll was called, when it was found that nearly every delegate was in her place, showing the interest taken in our work in all parts of the District.

Reports were then read from fourteen Auxiliaries. Special mention might be made of the report from Muncey, our Indian Auxiliary, given by Mrs. Mason. The earnest efforts of these women, often under discouraging circumstances, to help those less favored than themselves, will be sure to bring them a rich reward.

Mrs. Treleaven and Mrs. Bainard were given charge of the question drawer.

A very interesting paper on the French work was read by Mrs. Harrison, of Melbourne. A talk on "Systematic Giving," and a thorough explanation of the "Scattered Helpers" was given by Mrs. A. Word. A very delightful part of the programme was an appropriate solo, "Harvest-time is Passing By," given by Mrs. Warner.

Japan work, illustrated by a map, was taken up by Mrs. Hemmingway, Indian work by Miss Pascoe, and an exercise, called "Setting Up the Watch-tower," was conducted by Mrs. Graham.

A discussion on the following resolutions took place: (1) Shall the W.M.S. unite with the National Council of Women? (2) Could there not be one board of managers for all missionary societies? (3) Should Epworth Leagues absorb all Mission Bands and mission work among our young people?

Moved by Mrs. Dr. Burns, seconded by Mrs. Treleaven, and unanimously carried, that a resolution of sympathy and condolence in the death of our honored missionary, Miss Lund, be forwarded from this convention to Mr. and Mrs. Lund and family.

The question drawer was then introduced and proved very profitable as well as interesting. The Convention then adjourned for tea, served in the basement by the ladies of the First Methodist Church.

At 8 p.m. Dr. Hannon, Chairman, called on Rev. T. E. Harrison, of Melbourne, to open the meeting with prayer. A very pleasing solo, "Come Unto Me," by Mrs. Lyle, a paper on the present outlook, by Mrs. Dr. Burns, and a most appropriate solo, "Your Own," by Mrs. Jolliffe, completed the first part of the programme.

Rev. Mr. Cassidy was then introduced, and those who had the pleasure of listening to the earnest and instructive address given by him, will never cease to be more interested in missionary work and more zealous in the work of the Church in general.

After singing the doxology the Convention was brought to a close, all present feeling that the cause of God had received an impetus in their hearts that must surely result in good to those Auxiliaries to which they belong.

L. ATKIN, *Sec.*

BRIGHTON DISTRICT.

THE Brighton District Convention was held in King Street Church, Trenton, June 20th, Miss Taggart, District Organizer, presiding.

The day being very rainy, the attendance was much smaller than was expected; but, in spite of the unfavorable weather and small numbers, there was no lack of interest throughout the sessions. The morning, after devotional exercises, was taken up with reports from Auxiliaries. These were interesting and helpful, showing increased interest and progress during the year. In the afternoon an impressive consecration service was conducted by Mrs. Rev. Thomas, of Wooler. This was followed by the reading of a paper on the "Influence of the Missionary Society in the Church at Home," by Mrs. Bellamy, of Colborne. Then several topics of interest were introduced for discussion: "How to Increase Interest in Auxiliary Work," and "Best Means of Raising Money for Auxiliaries," which brought out many helpful suggestions.

The evening session was presided over by Rev. H. M. Manning, who made some very appropriate remarks on the work. An excellent paper was given by the local President, Mrs. Skitch, on "The Responsibility of Our Women." Mrs. Massey, of Wallbridge, gave an interesting address, touching on mission work in general. This was followed by the reading of an article of Mrs. Isabella Bird Bishop's, entitled "Heathen Claims and Christian Duty." The programme was interspersed with appropriate selections by the choir.

Three memorials were voted to be sent to the Branch meeting:

1. That the price of reports be ten cents, and the names of members continued.
2. That the financial year of the W.M.S. close in May, the same as the Conference year.

3. Whereas there frequently arises misunderstanding as to membership fees, and our Treasurers find difficulty in collecting the full amount from those who unite with our Auxiliaries after the first quarter, therefore be it resolved that this Convention memorialize the Branch that Article III. of Constitution for an Auxiliary be amended to read: "Any person paying annually the sum of one dollar, at one time or in instalments, to the funds of this society, and those who join after the first quarterly remittance paying in proportion to the time they are united with the Society, shall be deemed a member, and as such shall be entitled to be present at the annual meeting," etc.

Some helpful suggestions resulting from the discussions were: (1) Do the very best you can, as whatever is worth doing is worth doing well. (2) Give kind invitations to uninterested members and outsiders. (3) It is necessary to work in order to grow. (4) Make programmes instructive as well as entertaining, to suit different members and help and interest all. (5) Get as many as possible to work on programmes. (6) Distribute missionary literature, that people at large may be reached. (7) Tell them facts as to the condition of the heathen and need of mission workers. (8) All these coupled with guidance of the Holy Spirit.

We believe the Convention will result in increased interest and better work among the Auxiliaries of the District.

K. AUSTIN, *Sec.*

Systematic Benevolence.

BY MRS. G. N. FRASER, NAPANEE.

WE hope every reader of the OUTLOOK will read the following bright, convincing arguments for Systematic Benevolence:

To be an orthodox member in good and regular standing of a woman's missionary society, we are required to give one dollar a year as membership fee, pray much, and do as we are bidden by our superiors. When I was told to write, there was nothing to do but to obey. Why I was asked to write on giving is the question. For I suppose there is not another woman in our Auxiliary but has more money to give than I. If I gave all I owned it would not puzzle the Executive to distribute it among the different branches of our work. But the Lord has so blessed me, and taught me so many lessons of trust and His great faithfulness in fulfilling His promises in the line of *giving*, that the stones might well cry out in reproach were I to refuse. True beneficence has its birth in the bosom of God; His noblest attribute is love, and love's noblest expression is work. Hence, God is the great giver. The exercise of this grace is an act of worship. All true worship manifests itself in offerings to God. We sing, that is, we offer Him our joyful praise. We pray, that is, we offer the expression of our dependence on Him, and our faith in His all-sufficiency. And in our gifts of time, labor, influence, money, we offer a grateful acknowledgment of our indebtedness to Him for every blessing we have, and our obligation to spend and be spent in His service. There seems to have been some well-defined system of giving practised in the days of Adam, for we find that both Cain and Abel gave systematically to God, for Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought the firstlings of his flock. God in some way had made known His will touching this matter. As to the proportion He required, we are not told; but the presumption is that it was one-tenth, for when the proportion is first mentioned in the Bible, that is the amount specified. From these considerations the strongest inference is, that the idea and practice of tithing found in heathen nations has been handed down by tradition from the garden of Eden. It comes before us again when God had given Abraham the victory, and enabled him to rout the enemy. In returning from the war he brought much spoils with him and gave Melchizedek, the priest of the Most High God, a tenth of the prize he had captured. When the law was given by Moses, this tithing system was incorporated with the Mosaic code. Then during the history of the Jews, down even to the days of Malachi, when they declined in their religious life, one of the things

which they were condemned for *neglecting*, was the giving of tithes to the Lord. And the condition on which God promised to return unto them was, that they cease from robbing Him and return to their old system of tithing. The Old Testament states and restates the advantage and blessings that will follow the observance of this commandment, and the dire calamity which will come if God is robbed. All the laws of the Old Testament which are applicable now and not repealed, are equally binding now, even though there may be no reaffirmation of them in the New Testament.

It is said that we are not under the law but under grace. It does not mean that we are free from the moral law, or that Christians of to-day have a right to break any of the ten commandments, for each and all of the ten commandments are as binding now upon Christians as they were in Old Testament times. There are certain ceremonial laws, that typified the coming of the Lord Jesus, which are now done away with; Christ has come and fulfilled that of which these were the types. It by no means follows that because men under the Gospel dispensation are not required to bring animals of various kinds for sacrifice, therefore they are not under obligation to give of their means to support God's cause. There is not a single reason why, if it was right for a Jew to give his tenth, but stands equally good for the Christian of to-day to give his likewise; the only difference is, that the Christian obligation is as much greater as his religion is more advanced. If the Jew joined precision, business adaptation, and business satisfaction in the practising of tithing, why should the more enlightened Christian content *himself* with the uncertain way of *giving* by hap-hazard and mere impulse? But this commandment is not without New Testament sanction, and just as strong as we have for keeping one day holy in seven.

"Woe unto you scribes and Pharisees and hypocrites, for ye pay tithes of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy, and faith. *These ought ye to have done, and not to leave the other undone.*" The scribes and Pharisees were so particular about tithing their earnings, that they brought it down to the most insignificant matters, and tithed the very herbs. We learn from this quotation that *even* when they neglected the weightier matters of the law, they did not neglect to tithe their incomes, just as men will continue to sow their crops, and expect God to bless the seed sown, whether they have religion or not; just as worldly men in these days subscribe to the building of a church, for the reason that the church will increase the value of their property, so these scribes and Pharisees had learned that it was a law of God to pay a tenth of their income, and that this tenth bore the same relation to money as seed does to a crop. They believed that material prosperity had been *promised* to the *man* who would tithe his income, regardless of his moral character, in the same way as God maketh His sun to rise on the evil and on the good.

You will notice that *Jesus states* that they *ought to tithe* their incomes, as they did, but that they *ought not to neglect* the weightier matters of the law. Now this would have been a grand opportunity for Jesus to have denounced the whole thing, but He does not hint even remotely, that they were doing more than He demanded or expected, but says, "*These ought ye to have done.*" Then take the Pharisee and the publican. All the things the Pharisee thanked God for were good; it was not what this man did that Jesus condemned, but the fact that he expected to be saved by his good works. He was a man of prayer; he was honest with his fellows; he was just to all; he was chaste and virtuous; he was so devout that he fasted twice in the week, and he gave tithes of all he possessed. Thus when Jesus would picture a man who was as good as he could be without the grace of God, He makes him a man who pays tithes, and tithing is associated in the same rank of merit as prayer and devotion, as justice and honesty, as virtue and chastity. Tithe givers might do well to remember just here, they have nothing to boast of, for tithing is the lowest rate that they thought it worth while to record either in the Old or New Testament. Paul says, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

What does this phrase, "as God hath prospered him," teach? If it teaches anything it is that a definite proportion of our income should be regularly and systematically stored for God. The proportion is not here mentioned because it was well understood. Next to the great subject of justification by faith there is no one thing upon which Paul has so much to say as upon liberality. Moses taught to pay a tithe of all to God for the service of the sanctuary. Paul teaches, store it for God every week. Paul and Moses do not disagree, nor does Paul attempt to modify or improve upon Moses' teaching. Moses says, pay proportionately; and Paul adds, pay regularly and systematically. It is quite evident that the early disciples, under the divine illumination of Pentecost, were prepared to go a long way beyond the bounds of Old Testament liberality.

Those primitive Christians advertised their property for sale, and as soon as possible turned their real estate into cash and handed the money to the Apostles to meet the needs of the Church. Think of a man selling a house, or lot, or part of a farm nowadays to raise funds for the extension of God's cause! Why, in less than twenty-four hours all the doctors in town would be called to inquire into the man's sanity. He would be considered a crank and even good people would fear lest he do more harm than good by his extreme views.

In England the tithe-laws have worked very unjustly. They were compelled to pay tithes to the State church by civil law, while the same men had to support their own church besides, and no doubt that is one reason why Methodist and other non-conforming churches have not practised tithing more universally. When the Pilgrim Fathers left England to seek a land of liberty in America, they doubtless came here with a hatred to tithing, they did not distinguish between the use and the abuse of this commandment. But God has not left himself without witnesses of this truth in our day. Testimonies could be given from some of the most devoted Christians, and some of the most successful business men, such as the late Dennis Moore, of Hamilton, and John Macdonald, of Toronto; but we will just give what Dr. Carman says: "I have always characterized this demand of God as original, fundamental and unrepealed. As I read the sacred scriptures I have no doubts upon this question. Intimated in a rule and regularity of offerings from the beginning; recognized by Abraham the father of the faithful in his dealings with Melchizedek; reiterated by the youthful Jacob, Abraham's grandson, as a culminating and binding religious act; reasserted twenty years before the establishment of the Aaronic institutes; perpetuated as a test and condition of blessings through all Jewish history; touched by the blessed Saviour himself as a recognized and existing duty very much as He touched the holy Sabbath; to my humble judgment it is conclusive, notwithstanding the objections that lack of faith and worldliness, and blinded self-interest, and covetousness, and the sinful deceived heart pile up against it; that the record still stands, the claim is still valid, the demand is still pressed, is still righteous, religious, dutiful, acceptable to God and profitable to man."

(To be continued.)

In Memoriam.

JERSEYVILLE.—We regret that it is our sad duty to announce that last April, at the Master's call, our dear friend, Mrs. G. M. Howell, passed from the vineyard below to receive the reward of the faithful on high. She was devoted to the missionary cause, and enjoyed a life membership for one short year. She had a heartfelt sympathy for those in the field of labor, in one instance manifesting it by bringing the African toiler, Miss Whitfield, to her home and to our Auxiliary as an inspiration to the work. The Ladies' Aid Society, in which she was ever active and wise in counsel, miss her as a leader. They brought a beautiful floral tribute in loving respect to the departed. But especially, the children were her heart's-work, all the resident youth of our neighborhood having been under her instruction in childhood, for she has successively taught the infant class in our Sunday School for twenty years or more. The little ones came with flowers in their hands, tears in their

eyes, and her loving words in their memory, never to be forgotten. Her voice in cheerful greeting, in earnest, pleading prayer for those around us, and for Christ's kingdom to come to every heart, still lingers with us. Who among us is willing to be so clothed with the beautiful garments of self-denial, of earnest love for souls? Who will ever be so ready to give a kind welcome to strangers when they come amongst us, and thereby draw them into the fold and help to keep them there? God gave her many talents and she used them to His glory, and though she passed through much suffering, she could praise Him to the end, for He was with her. Her last words to the Church were, "Prepare to meet thy God, O Israel." Rev. Wm. Kettlewell preached her funeral sermon, Rev. C. Cosens, our pastor, Jas. Harris and Geo. Miller adding their testimonies to her usefulness and faithfulness in Christian work.

M. SWARTZ, *Cor. Sec.*

Words From Workers.

PAISLEY.—Have forwarded to Branch Treasurer \$10, to be sent to Dr. Gifford, China, making \$21.90 in all. Our meetings are good and well attended. The members take part in the exercises by repeating texts of Scripture. We are preparing quilts, mittens and socks to be sent out this fall. We work till five o'clock, when tea is served and a social hour enjoyed.

J. KIRK, *Treas.*

ARVA.—On August 1st, a successful missionary tea was given by the members of the Arva Auxiliary, at the residence of Mr. and Mrs. Sherbrooke. A very good programme was rendered, and refreshments served. Receipts, \$9.00. In the spring we sent a bale of clothing to the Indians at Naughton. We have just finished twenty yards of rag carpet for the new home at Chilliwack.

MINNIE HAWKINS, *Cor. Sec.*

INGLEWOOD.—An Auxiliary of the Woman's Missionary Society was organized at Inglewood on the Campbell's Cross circuit in April. The following are the officers: President, Mrs. McCannel; 1st Vice-President, Mrs. D. Graham; 2nd Vice-President, Miss C. McKechnie; Recording Secretary, Miss M. McKechnie; Corresponding Secretary, Mrs. T. H. Graham; Treasurer, Mrs. J. Patterson. They have commenced with a membership of eighteen, and the prospects are a very enthusiastic society.

J. C., *Dis. Org.*

ST. THOMAS.—Mrs. Risdon, Organizer for St. Thomas District, visited the Central Church Sabbath School, St. Thomas, and organized a Mission Band with the following officers: President, Mrs. Rev. R. I. Warner; 1st Vice-President, Mrs. Rice; 2nd Vice-President, Mr. Jno. Delacy; Recording Secretary, Mr. Percy Widdis; Treasurer, Miss Nellie Corey; Corresponding Secretary, Miss Addie Grey; Organist, Miss Maud Hawes. Our present membership is sixty-five, and we have every reason to look for great things in the future.

ADA L. PASCOE.

STRAFFORDVILLE.—We organized in October, 1893, with a membership of eight, Mrs. (Rev.) L. W. Wickett president, and Mrs. Spencer treasurer. We have held one public meeting and one entertainment. We have sent to Branch Treasurer \$22.50. Four new members were gained at our last meeting, and we now number twenty-seven. We have started an autograph quilt, and are getting a box ready to send away in November. God has greatly blessed us spiritually and temporally, and we hope to be able to support a Bible-woman next year.

L. A. CHAMBERLAIN, *Cor. Sec.*

CARSONVILLE.—We held our Easter service on the 13th of March, the programme consisting of the Resurrection story, read by members; recitations and music, etc., followed by a short address by the Rev. G. F. Dawson, in which he advised us to start a Mission Band. Collection, \$2.20. Our monthly meetings have been well attended, and our hearts go out in prayer for those that have left home and friends to tell the "old, old story" in heathen lands. One of our number is in far India, and when we read her cheering letters we thank our heavenly Father that He has called her to labor for Him. We have added two to our membership.

M. A. McLEOD, *Cor. Sec.*

TEESWATER.—Our Auxiliary was organized over two years ago, with a membership of seventeen, which has increased to twenty-six. We have also lost several members by removals. During the last year especially we have been greatly blessed, both spiritually and financially. We have realized the sum of \$49.30, which has been contributed principally by free-will offering. We also sent a box of clothing, valued at \$30. to Rev. Allen Sult, to be distributed amongst the Indians on Parry Island. In March the Rev. Mr. Saunby, of Japan, delivered an address on "Woman's Work in Japan," which was both interesting and instructive. And awakened in us a greater zeal in mission work.

MRS. W. HOUSON, *Cor. Sec.*

VROOMANTON.—It is a little more than three years since our Auxiliary was organized, and although we cannot report a great increase in membership, we are thankful that there are in connection with our Society earnest women who are willing to do what they can to send the Gospel to all nations. We hold regular monthly meetings, with occasionally public ones, which are well attended. In the fall a very successful "At Home" was held at the residence of Miss Reekie, the proceeds of which, were devoted to our district fund, and at Easter we held a thank-offering service. During the year a box of clothing and bedding was sent to Mrs. Sparling for the Indians on Christian Island.

M. H., *Cor. Sec.*

ARVA.—Our Auxiliary has been steadily working away during the past year. Our monthly meetings have been well attended, and both profitable and interesting. We have followed the programmes from month to month suggested in the *Leaflets*, and find them to be very instructive. During removals we have lost two members. One missionary prayer meeting has been held, and we have packed a bale of clothing for the Indians. On Good Friday evening, March 23rd, we had a very instructive and interesting missionary address from Rev. F. A. Cassidy, our former pastor, returned missionary from Japan; proceeds, \$6.00. We hope to be able to give a better report in the coming year, and hope God's blessing will rest on our feeble efforts.

MINNIE HAWKINS, *Cor. Sec.*

LITTLEWOOD.—A very successful entertainment, under the direction of the ladies of Littlewood Auxiliary was held in that church on the evening of Tuesday, March 13th. Rev. Mr. Redmond, the esteemed pastor, occupied the chair. A good programme was rendered and a most interesting and stirring address was given by Mrs. Wright, of London, warmly urging the importance of increasing the efforts to send the light of the Gospel to those benighted lands. Her words deeply impressed the minds of all who had the pleasure of listening, and filled their hearts with renewed zeal. The proceeds of the entertainment amounted to \$21. A beautiful letter of thanks was received by the Auxiliary from Mrs. Rev. Mason for a box sent from here to Muncey Mission last Christmas, containing bedding, clothing, etc., and valued at \$43.

A. C., *Cor. Sec.*

HAWLEY.—The Hawley Auxiliary was organized September 14th, 1891, by Miss Hawley, of Bath, with a membership of thirteen. We had one public meeting and took eighteen OUTLOOKS. Average attendance eight; receipts \$28.00. It is with joy we record an increase of eleven members, our membership now being twenty-four, the second year. That year we lost by death our only life member and best worker, Mrs. Henry Huffman. We took twenty-one OUTLOOKS and have a mite-book. We held no public meeting that year; average attendance fifteen; receipts, \$31. During the past year far more interest have been shown than ever before, which we sincerely hope may be continued, though we can only record three new members, making in all twenty-seven. We held a public meeting Thanksgiving night; receipts from meeting, \$5.75. We also made and sent away three quilts and a box of clothing. We have only missed one monthly meeting (and that was in memory of our life member) since we were organized; average attendance fifteen. Sent to the Branch Treasurer \$12.50; all fees not yet collected. We hope and pray that God will bless us in this good work, and that we may have a better report at the end of the year.

JENNIE MEYERS, *Cor. Sec.*

HASTINGS.—Our Auxiliary held a public meeting in the Methodist church on the evening of February 23. There was a very good attendance and the meeting was a very interesting one. The president, Mrs. Phillips, presided with her usual ability. After singing by the choir, the pastor, Rev. Mr. Phillips, led in a short prayer. A very pleasing report of the Auxiliary was read by the Secretary, showing the great interest taken in the work by the members and that they were glad they could do something for the promotion of God's glory and the advancement of His kingdom. A solo was then given by one of the members, after which Miss Munro was introduced by the president, who gave us a very interesting account of her work in Japan, which was greatly enjoyed by all, and we felt very much benefited by her visit amongst us, and are sure she will not fail to do good by her consecrated life. A silver collection was taken up at the door.

Cor. Sec.

CHATTERTON.—We are glad to report progress and increasing interest in the work. Our Auxiliary now numbers eighteen, including two life members. During the past year ten monthly meetings were held, one being a public meeting, at which Mrs. Dr. Carman delivered an interesting and much appreciated address on the work of the Woman's Missionary Society in home and foreign fields. At the close of the meeting Mrs. Rev. Sing, President of our Auxiliary since its organization, was presented with an address, expressive of the deep regret of the members upon her withdrawal from our midst, and of sincere regard and prayers for her future prosperity in a new field of labor. We have eight subscribers to the *OUTLOOK*, and also take twenty copies of the *Monthly Letter*, in which we find the suggested programmes indispensable. Our total remittance to the Branch Treasurer during the year, including the Easter offering of \$8.05 was \$61.25, being an increase of \$28.12 over that of last year. We are thankful for the prosperity of this year.

E. CONNORS, Cor. Sec.

CLINTON (Rattenbury St.).—We have a Mission Circle with a total membership of fifty-five, as against twenty-five a year ago. At one of our recent entertainments the admission was by packet or parcel, which proved both novel and interesting, and when we came to distribute to the poor of the town the following day, we found that our people had brought us about \$40 worth of goods. Commencing last January we have been holding Sunday afternoon prayer meetings, at the homes of persons who were sick and unable to attend church, and from the fact that we had a joint committee with the Epworth League of Christian Endeavor, we are able to hold three of these cottage prayer meetings every Sunday, much to the delight of our old people, and they are also doing our young people an immense amount of good. We are now making an effort to raise money; have a lawn social advertised, and arrangements made for an organ recital in connection with our new pipe organ recently placed in the church. We strongly recommend every Circle to undertake Sunday afternoon prayer meetings, and you will then be doing practical home mission work.

R. J. GANLEY, Sec.

WEST FLAMBORO'.—The "Loyal Workers" Mission Band was organized in May, 1893, under the superintendence of Mrs. Geo. Jones. The meetings are held every two weeks, after school, and in the winter on Sunday afternoons. The meetings on Sunday were generally very well attended, many coming who were not members. We began with nine members and now have thirty-four on the roll. The children are becoming very interested and always take part in the meetings, sometimes reading essays they have written themselves on different missionary topics. We held an entertainment in the church in June, 1894. The church was well filled, and the gathering was a success in every respect. An excellent programme of dialogues, recitations and songs was given by the children. We also had an address from Miss Lapscott, of Hamilton. Our President, Mrs. Jones, once a year entertains the Band at her residence. Much of the success of the Band is due to her faithful and earnest efforts. We have sent \$15 away since we organized. We feel encouraged to go on, and our prayer is that God may use us as a means to spread His glorious Gospel.

OLIVE BEGG, Cor. Sec.

WOODSTOCK, ONT.—During the last six months the "Cross and Crown Circle" of the Central Methodist Church has increased in numbers and interest. In the first quarter quilts were made and sent to Cape Croker, also a large quantity of clothing. The enthusiasm shown by the young girls in this department of work augurs well for the future. Since then a social has been held, and at Easter a praise meeting, when thank-offerings were received to the amount of \$9.04. At our annual meeting Mrs. Rev. Ross was re-elected president, but at the end of three months resigned. Mrs. J. A. Fletcher has taken her place. Our Circle misses the kind word and loving service of Miss Hannah Lund who so recently left us for the Better Land. She was so often with us, and was always willing to help in our gatherings. May we emulate her example and work more zealously for the cause.

CARRIE L. SCARFF, Cor. Sec.

STRATHROY.—Our quarterly tea and Auxiliary meeting, held last month at the residence of Mrs. J. Buttery, was the most interesting and largely attended we have had. After the business and a short programme, with much regret we, as a society, bade farewell to Mrs. Graham. Possessing rare qualities of mind and heart, combined with a cheerful willingness always to assist in every department of church work, she endeared herself not only to our Missionary Society, but also to the Sunday School, the Young People's Society, and the entire congregation. With a sense of our loss in her removal, and a desire to be remembered by her in the years to come, the Society presented her with an address and a certificate of life membership. During the last year our Society has increased in interest and numbers, and we are looking for a decided advance in missionary zeal among our church members after the Branch meeting which is to be held here next October.

MRS. RICHARDSON, Cor. Sec.

BRAMPTON, GRACE CHURCH.—This has been a year of increased prosperity, both numerical and financial, and the interest each member takes in our Society results in a deeper spiritual life, as her knowledge grows and her sympathies go out to her less favored sisters in heathen lands. Our monthly meetings are held regularly and well attended; we usually follow the monthly programme given in the *Leaflet*. At our March quarterly meeting we were favored with the presence of Mrs. McCarthy, of the China Inland Mission, and Mrs. Saunby, of Japan, who both addressed the meeting. The previous Sabbath we had these ladies also, one at each service, the day being devoted entirely to Woman's work, and our hearts were stirred as we listened to the pathetic appeals for our sisters who have not the light which we enjoy, but who are reaching out after God. In May we held our usual thank-offering meeting at the residence of Mrs. E. G. Graham, who entertained us to a five o'clock tea, which proved a very pleasant and social gathering. The proceeds amounted to \$35.

J. CHEYNE, Cor. Sec.

AMELIASBURG.—Our Auxiliary has been organized three years, and is still in a very prosperous condition. We have twenty-five members, the youngest being four years old, and the oldest about eighty-four. Last January, death entered our circle, and took from us our beloved sister, Mrs. W. C. Delong, but we feel assured that our loss was her gain, and that she now belongs to the great assembly above. On Sunday, July 15th Mrs. Platt, our District Organizer, and Mrs. Welbanks, President of the Picton Auxiliary, paid us a visit. In the afternoon, Mrs. Platt organized an Auxiliary at the Union appointment, receiving eighteen members. In the evening a public meeting was held in Ameliasburg, which was well attended. The church was beautifully decorated with plants and flowers by several of the members. Our pastor, Mr. McQuade, conducted the opening exercises, and after speaking a short time, placed the meeting in the hands of our President, Mrs. Webb. Mrs. Welbanks then spoke for a short time on, "What They are Doing for the Missionary Cause in Picton," after which Mrs. Platt delivered a very interesting discourse on our missionary work. Several names were given as members for the coming year. The speaking was interspersed with music. A collection was taken up in aid of our funds.

M. STAFFORD, Cor. Sec.

FAIRFIELD.—We have only been organized three months, but it is our sad duty to chronicle the death of one of our members, Mrs. David Elliott. She was our oldest member—seventy-one years of age—and she took a very active part in all of our meetings. She was a very earnest Christian, a good supporter of all church work, but more so of the missionary work. Long before we had an Auxiliary she became a mite-box member of the Littlewood Auxiliary, so very anxious was she to be a worker in her Master's vineyard. She so often remarked to her daughter, Mrs. John Paisley, Exeter, District Organizer, "It is so little I can do, but I can pray for the work to go on." She was a great sufferer for about three weeks, but so resigned to our Father's will. Dear sister Elliott, or grandma Elliott, as she was so often called, fell calmly asleep in the arms of her Saviour, trusting in a resurrection, June 11, 1894.

MAUD E. HICKS, *Cor. Sec.*

CORNWALL.—Our annual thank-offering has again been held April 6th, the occasion being a very enjoyable one. Another new life member has been enrolled, giving us five in all since we organized; two of whom have been made life members by our honorary member, Mr. Hulet, and one by our life member, Mrs. Hulet. By the wise suggestion of Mrs. Hulet, we as members pledged ourselves to each raise \$1.00 of our own earnings to be paid at our annual tea, which made a very interesting part of our programme, each telling how she earned it, and aided very largely in bringing up our finances which footed the handsome sum of \$84.57; \$29.00 was the members' extra \$1.00, and have prospect of more as all were not ready; \$10.00 was raised by our devoted sister Mrs. Wilber (who is an invalid), by the means of a mite-box and love for God and His cause. Her earnest zealous spirit has fired us all with greater enthusiasm for the Master's work. We also gleaned one new member, which receipts us \$85.57 in all for the evening. Our past has been blessed, our future is hopeful, if our consecration and concentration be thorough and complete.

E. G. FARLINGER, *Cor. Sec.*

LONDON (Dundas Street).—The last regular meeting of the Dundas Street Methodist Church Women's Missionary Society was very numerously attended and enthusiastic. It was the occasion of the annual thank offering from the members and friends of the Auxiliary. The President, Mrs. Dickson, in the chair. An excellent programme was presented, including a solo by Miss Golding, and a deeply interesting reading, by Mrs. J. N. Tennant, on "Heathen Claims and Christian Duty." A new departure was introduced, namely, "the repeating of the Apostles' Creed" by the audience. The feature of the meeting was a most timely and suggestive address by Rev. Dr. Antliff; the subject, "Thanksgiving and Benevolence." Among the numerous good thoughts presented was that "the extent of our giving is not measured by what we give, but by what remains." The speaker laid great stress on the blessedness and joy that comes into the heart of the truly benevolent. The address was listened to with profound interest. At the close the thank-offering was collected by two of the youngest members of the Auxiliary, Misses Jennie Flock and Madeline Bowman. This was followed by the reading aloud of all the amounts subscribed, and the accompanying passages of Scripture. The offerings amounted to \$90. This sum was subsequently raised to \$100, by a generous member of the Auxiliary. Eight new members were added. At the close of this most interesting meeting a few of the ladies entertained the Auxiliary to refreshments, which were tastily arranged on tables decorated with flowers, and a very enjoyable social half-hour was spent.

WATERLOO, P.Q.—We began the year with thirty-two members, and closed with thirty-six. There were two resignations and six new members, leaving an increase of four. There were twelve business meetings held with an average attendance of fourteen. The highest number present at any meeting was nineteen, the lowest eight. There were no special or public meetings held. What are the results of the year, is a question which naturally arises. As a society, have we reason to rejoice or feel discouraged? In answer to the first, not all we could wish; yet, circumstances considered, I call it prosperous. Our meet-

ings have been very interesting and instructive, following the suggested programme as far as practicable. Compared with similar societies the attendance was favorable, finances satisfactory; perfect harmony has prevailed in our meetings, and efforts to promote the cause, and I believe all who have taken an active interest in the work, have been strengthened spiritually, they have more extensive knowledge of the need of mission work, and they have developed deeper sympathy for their suffering sisters, who mourn when a daughter is born, because of the slavish and degraded life she is compelled to lead. Secondly, as a society, I claim that we have abundant cause for gratitude to our heavenly Father, that the Angel of death has not entered our circle. Our membership is on the increase. Although business depression has been so widespread, we have had comfortable homes with the necessaries of life; we are at peace as a nation; our mercies have been innumerable; and we expect showers of blessing in the future. In conclusion—have we any present to-day, saying, "I would like to join you, but I cannot attend"? Make the effort and if you fail, the reward, "She hath done what she could," is yours. Or do you say, "I have no talent, I would not be of any use"? Think a moment, would not your presence, or even your name on our list, encourage us and increase our contributions? And, besides, you do not know how great talent may be given you if you are willing to use it. The widow's mite received special approbation because it was consecrated by faith. Perhaps it is you who say, "I do not believe in foreign work, I see many in need in our own town." It is right to relieve the suffering near at hand when you can, but what did Christ mean when He said, "Go ye therefore and teach all nations." Also, the good old prophet Isaiah, when he said, "Blessed are they that sow beside all waters." I might mention many more excuses, but I must not occupy the time; therefore, in behalf of our organization, I request you to ask yourselves seriously—can I afford to exclude myself any longer from the Woman's Missionary Society? LIZZIE L. NEWELL, *Rec. Sec.*

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The Missionary Outlook

Is published at the Methodist Mission Rooms, Toronto. Single copies 40 cents per annum. Clubs of eight or more copies (separately if desired), 25 cents per copy. Owing to regulations regarding postage the club rate does not apply to the City of Toronto, where the ordinary rate of 40 cents has to be charged.

Address all orders to

REV. A. SUTHERLAND,

METHODIST MISSION ROOMS, TORONTO.