

The Missionary Outlook

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

A Monthly Advocate, Record and Review.

VOL. XII.—No. 12.]

DECEMBER, 1892.

[WHOLE No. 144

Field Notes.

JUDGING from the reports in the *Halifax Wesleyan*, the General Secretary has been doing good service for the cause of Missions in Nova Scotia during November. He has now turned his face homeward, and ere our readers receive their paper, the Missionary Secretary will be again seen in his accustomed place in the Mission Rooms, planning and arranging the winter's campaign for the Central Conferences.

Now is the time for the renewal of subscriptions for the *OUTLOOK* for 1893. Can not our friends who are getting up clubs attend to this important matter before the hurry of the Christmas and New Year's festivities are here? By so doing our friends will save us much unnecessary labor. Orders from new subscribers are coming in daily; but we are anxious that those who have been our supporters in the past, will remember to renew for the *OUTLOOK* as early as possible. May we suggest that you do not wait until the friend having charge of the club calls upon you, but on the first opportunity hand in your twenty-five cents, requesting the renewal of your paper. We will be pleased to supply friends desiring to get up a club with sample copies.

IN a letter dated Chentu, China, Sept. 23rd, and received at the Mission Rooms Nov. 19, Dr. O. L. Kilborn writes: "Carpenters and masons are now busy preparing the rooms of our compound, which are to be used as a dispensary. We shall have more work here

than we two doctors can attend to, if we have a mind to undertake all that will come. Patients are coming now every day for treatment. Most of these we refuse because we have no time for study and other works, and, as yet, we have no place in which to see them, and our drugs are not prepared. The Lord willing, we hope to open the dispensary at least two days a week in November. We won't be able to preach very much of a sermon, but we can talk to them a little about the gospel, and we can treat their diseases, and what is perhaps very important, show our neighbors on this street and in this vicinity what we have come to Chentu for. We are all very busy every day with the language, and Mr. Hartwell and I conduct regular morning and evening prayers with our Chinese servants and teachers."



VIRGIN AND CHILD.—By BOURGEREAU.

THE Samoan Christians have an excellent version of the Bible, the result of thirty years study of the language by the Missionaries, especially the Rev. Geo. Pratt. Ten thousand copies were sold to the Samoans in six years, each edition being paid for by the people.

Editorial and Contributed.

EDITORIAL NOTES.

THE November *Missionary Review* has a readable and instructive article by Rev. Dr. Pierson, on "The Metropolitan Tabernacle as a Missionary Centre." Multitudes to whom Spurgeon's name is a household word, and who have some knowledge of his sermons through the press, have no adequate conception of the scope and variety of benevolent and evangelistic agencies of which the world-famed tabernacle is the centre. To such persons, and many besides, Dr. Pierson has rendered signal service in the preparation of the article referred to. Some of the agencies and appliances of the tabernacle may be impracticable except in great centres of population, and even then would need the same master mind and consecrated heart to direct them; but the history of the whole movement makes it clear beyond dispute that the gospel of Jesus Christ, without ornament or adjunct, is all-sufficient for the world's needs, and that a church whose organization and methods are fashioned after the plain, not to say severe, New Testament model, is sure to be greatly honored by God in the conversion of men and their upbuilding in holiness of life. And not only so, but such a church trains and sends out workers in every department of Christian service. Speaking of missions, Dr. Pierson says that although "Mr. Spurgeon was not known peculiarly as an advocate of foreign missions, yet the gospel he preached was so full of the spirit of missions that it kindled zeal in many hearts which impelled them to take up work among the heathen." Dr. Pierson's article should have a wide reading.

HAVE we not reached a stage in the history of the missionary enterprise when different methods are demanded alike in the home church and the fields abroad? Missionary meetings, unless held on Sunday, are very poorly attended, as a rule, and in some places cannot be held at all, because the people will not come out. This is a serious state of affairs, and demands serious consideration. Without the knowledge of the facts of missions, people cannot be expected to take an intelligent interest in the work; but how are we to get the facts before them if they will not come to listen? Back of this lies another question, Why will they not come and listen? Because, in the majority of instances, when the people have assembled they have heard about anything and everything *except* missions; sermons in which missions were not alluded to; speeches on various topics, good enough in their way, but that "way" was not missions;

above all they have listened to diatribes on penuriosity and the sin of not giving more. No wonder the people have got tired of this, and refuse to come out. The story of missions is the most fascinating story in history, but in order to tell the story, those who speak in our missionary meetings must steep themselves in the literature of missions—now so abundant—and then tell the story as men and women who are thoroughly in earnest about the matter. Next to this is the work of scattering information broadcast by means of the printed page. And just here lies a difficulty; missionary literature, though abundant and deeply interesting, is not available, for the most part, in condensed form, such as can be read by busy men in moments of leisure. It would pay the Missionary Society many times over to have a man or woman of the right stamp to do nothing else but condense and print missionary information and scatter it broadcast through the churches.

THERE is another thing that needs mending: We must get out of the old ruts in regard to finance. While some, as we have said, confine their speeches chiefly to the duty of giving (often without showing what is going to be done with the money), others seem so afraid of giving prominence to the claims of this work, that they almost apologize for asking the people to give at all, and let them down easy by saying (perhaps in October or November), "You needn't pay this till next May." How is it possible for people to feel that missionary work is urgent if its claims are put in such a timid way? If this is God's work it should have the first claim, and should be pressed upon the people, not dictatorially, but earnestly and lovingly; not as a stern duty, but as a blessed privilege, calling for swift recognition and prompt payment. Then let us revive the missionary prayer-meeting; yes, revive it, for missionary prayer-meetings were more common at one time than they are now. Somehow, we must get out of the ruts. Perhaps for this purpose God is raising up the Epworth Leagues and Societies of Christian Endeavor. Let these harness themselves to the missionary chariot. Never mind if it bumps a little in getting out of the ruts, the ark of the Lord won't be overturned. Never mind if some of the old dreamers are startled out of their sleep and find they are living thirty years ago, the chariot can't stay for them to finish their nap. Besides, if you get them fully awake they will soon become your best helpers, firing the wisdom of age with the zeal of youth. Let us have a year of missionary revival. Who will join?

LAST winter we suggested to our Epworth Leagues and Societies of Christian Endeavor the propriety of a week of self-denial, the proceeds of which should be

devoted to some special object in connection with our mission work—especially the hospital in China. The response was not general, perhaps because the idea was somewhat new; but sufficient responses came to show what a power for good such a movement might be if it were made general throughout the churches. It would delight us to see a self-denial week inaugurated the present season in every League, every Society of Christian Endeavor, every Mission Circle and Band in the entire Connexion, not only in view of the money results, but chiefly because of the spiritual benefits which would come to the Church from the prayer that is sure to accompany the self-denial. There are many special objects, to any one of which the money might be devoted. The China Hospital, the McDougall Orphanage, the Chilliwack Institute, not to speak of other objects, all need special help. As to the time, perhaps the best that could be selected is the holiday season, the time when, of all others, gifts to the Saviour seem to be most appropriate. Let us hear about this from our young friends, and the sooner the better.

DONATION FOR HOSPITAL IN CHENTU.

WE take pleasure in giving the following extracts from two letters received during the past month:—

“On the 4th November, one year will have passed since my dear son, Harry Bertram, aged 12 years, was taken to a better home than this earth could afford, and with his aunt, my sister, I feel desirous of using a fund we have put aside for some months past as a gift to special mission work, and think we would prefer Dr. Hart’s work in China. The amount will not be large but may grow in the future. The dear child was an ardent lover of missions, hence our desire to keep his memory fragrant in this blessed work.”

“Thank you for your kind reply to my enquiry regarding donation to work in China. As I stated the amount is small, as it is only a short time that we have been putting aside in this way, but at another anniversary we will have more; so if the sum enclosed, ten dollars, is not too small, you will please put it to the Hospital in the city of Chentu, otherwise place it to evangelistic work. Harry read in the *OUTLOOK* of a minister who sent \$10 for mission work in memory of his spiritual birthday. We felt we should like to send something to commemorate our darling’s heavenly birthday as it comes around year by year. We trust, as we were led to think of this by that minister’s act, others may be influenced by us to do likewise. Our loss is still and ever will be sorely felt, but we know it is his gain, and his was so truly a missionary spirit that we know if anything could add to his present joy it would be to know that he is still helping on the cause of missions by this, as well as several other contributions, which we rejoice to continue, just as when he was here, and towards which he did all he could to swell by his precious and never-to-be-forgotten acts of self-denial.

“It has been by abstaining on two days of the week that we have put this money aside for this purpose, and wish it had been began earlier in the year, so that more could be sent on this sad anniversary of the loved one’s departure.”

SOME ASPECTS OF THE GROWTH AND PROGRESS OF MISSIONARY WORK.

An address delivered at the Public Missionary Meeting held in Blyth in connection with the meeting of the Guelph Conference Missionary Committee, by W. B. Towler, M.D., of Wingham:

ABOUT one hundred years ago modern evangelical missionary work began; but the real commencement of this work dates 1800 centuries farther back still. The Master’s words, “Go ye into all the world and preach the Gospel to every creature,” and “Go ye therefore and teach all nations,” rang out as the marching orders to His first disciples, and at once the consecrated few “went out” and strove to proclaim, under the most trying forms of persecution and oppression, the grand truths of the new dispensation. In the dissemination of the Gospel in the early Church all the work was necessarily of a missionary nature, and I may say many of the most successful missionaries were men who, not only preached Christ, but touched the hearts and sympathies of thousands of their hearers by healing their sick and alleviating suffering ones. Jesus Christ Himself went about the towns and villages preaching and teaching and healing wherever He went, thus setting a noble example of the most efficient missionary method of attracting the attention of hundreds who would never have listened to the simple but plain preaching of the truth. The stoning of Stephen, and the persistent and cruel persecutions of Saul, only had the effect of spreading this new teaching over a great part of the then known world. An example of this is found in Philip, who, forced out of Jerusalem, goes down to the city of Samaria and there preaches Christ to throngs of eager people who hear and believe, and among them the Ethiopian who, after his conversion, himself becomes a missionary, and carries the glorious truth for the first time 1,600 miles down into Africa. We have not time to notice now any other of the bold members of that noble band of workers in the infant Church; but one thing we shall do well not to forget, that they were grand examples of some of the most successful missionaries of the cross that ever lived. The Lord’s word to the unconverted is “come,” and to those who come, “go.” Andrew telleth Simon, his brother, and Philip telleth Nathanael, “that they have found the Messiah.” The Gospel of Christ had to be spread by the co-operation of every one of His apostles and disciples who were able to do anything for His cause, and if all the converts to Christianity had been as faithful as were the members of the early Church, the whole world would have been won for Christ long ago, and to-day it would not have been necessary to hold such meetings as these either in this town or anywhere else. But such has not been the case. Opposition, persecution, and a lack of zeal, and I may say piety, had the effect of sadly retarding the progress of the truth for hundreds of years, and as most of you very well know little or no headway had been made up to the commencement of the last 100 years. Even the nations who had received the light drifted into a state of formalism and pseudo-Christianity; persecution during the middle centuries had well-nigh blotted out this pure Gospel, and put to destruction the majority of its followers. But these were the testing times; these were the trying times. The world must be won for Christ. The Gospel must be offered at least to every man. This state of things continued more or less until the end of the 18th century, when a new morning dawned upon the Christian world. In 1792, William Carey offered himself as a missionary to India; his zeal, however, met with a check when a member of the Board to whom he offered himself, Dr. Ryland, is reported to have said:—“Young man, sit down; when God pleases to convert the heathen He will do it without your aid or mine.” What a

mistake! Saul could have been converted without the aid of the layman, Ananias of Damascus, but he was not. Cornelius could have been led into the light without the aid of Peter, but he was not. Angels are not chosen to do this work. God uses weak human agency, and when the divine call came to William Carey and he obeyed, the result was that there has been more successful work done for the Master during the last 100 years than for nearly 1,800 years prior to that date. Oh! how slow the world has been to recognize the fact that to Christianity we owe every blessing of modern civilization. It would seem as though 1,800 years had been required to prove to the enlightened portions of the world that this Gospel of Christ had in it the only true principles or elements of prosperity, greatness and happiness, and now when this fact is fully recognized, and the other fact—that these blessings can only be extended by those in possession of them—is partially recognized, we notice one reason at least for the increased growth of modern missions. In the year 1792, the first British Foreign Missionary Society was organized, and in 1812, the American Missionary Board was also established, followed by the organization of many such Boards. Among the early workers may be mentioned William Carey, already referred to, in India; Dr. Vanderkemp, in China; Judson, in Burmah; Moffatt, Mills, Livingstone and many others, in South Africa; and in 1859 the first missionary visited Japan. Then there are our own Methodist missionaries to China, Japan, and the British North-West, so that the Gospel is being carried to thousands of our fellow beings who never before heard of it. But oh! how slow is the progress in this enlightened and energetic age of railroads and steamships, postal unions, telegraphs, telephones, printing presses, and a world open for the truth, with an army of about 40,000,000 of evangelical church members, yet after 1,900 years to have in round numbers 1,000,000,000 of the earth's population in total Gospel darkness, and millions of these in absolute heathenism in every respect, is not, to say the least of it, very flattering to the Christian world. Still we are glad when we think of the deep, strong and irresistible hold Christ's claims have upon so many thousands of devoted Christian men and women all over our land, who are willing to make cheerful sacrifices in order to advance His work. This is shown in the great number of Missionary Societies in existence, and of recent years the establishment of those very successful organizations, The Woman's Missionary Societies, the Medical Missionary Societies of our cities, the College and University Societies, and a host of others. Then it may very reasonably be asked, how is it that there are yet 1,000,000,000 people who are without the light? and that there is only one Christian worker in India for every 275,000 of her population; in Africa, one for every 450,000; one in China for every 650,000, and some races without any at all; and that the entire evangelical Christian world only raised last year for foreign missionary work \$10,000,000, or one cent per year on each of the heathen? Says one writer:—'On the clearest of Canadian nights when the heavens are bedecked with glittering diamonds, look for one hour at all the gems visible to the naked eye, and while you look think that during that time nearly twice the number in the proud land of the Celestials alone will sink into Christless graves forever beyond our reach.' Carry the same thought if you will to other lands where the same thing is true, and besides this, let us remember that during all the ages that have passed since Christ came to fulfil prophecy, many times the population of our entire globe have passed away without a Bible, and without the slightest knowledge of the great gift of God's love. Then you may ask again why this slow progress? Why? Because the Christian Church has not done her duty. The Christian Church does not do her duty. When the sigh ascends to heaven, Lord, the thou-

sand million souls of the unchristian world have 'no bread'—no spiritual bread, what is the answer? Just the same as in the wilderness, 'Give ye them to eat.' The Lord does not send angels to carry the Gospel to the nations, nor does He send down Bibles from heaven in all the saving tongues of earth. The disciples were to feed the multitude and we are to do the same thing, feed the starving throng who are calling for bread. Dr. Pierson, who is now successor to the late Rev. Spurgeon, says:—'The Church should robe herself in sackcloth and ashes in remembrance of the fact that in the 19th century it takes nearly 6,000 Protestant Church members to supply one missionary.'

(Concluded in the January number.)

Along the Line.

WEST CHINA.

Letter from O. L. KILBORN, dated Sept. 1st, 1892, YANG TSZ-LING, TZ-CHUEN, CHINA.

YANG TSZ-LING is not a city or town, not even a hamlet; it is a large Taoist temple situated in the mountains fifty-five miles north-west of Chentu, and fully 3,000 feet higher. We are living at the highest point on the great road running north from Chentu to Sung-Pan, a distance of about 400 miles. This road or wide foot-path is most interesting. Over it passes a continuous stream of burden-bearers, strong-limbed men, each carrying on his back from 60 to 100 pounds' weight. They come from various points in the mountains, north and west, the great majority, however, from Sung-Pan (twelve days' journey), and sell their goods at Kwan Shien, a large city fifteen miles south of Yang Tsz-Ling, on the road to Chentu. They bring down medicinal herbs and roots in great quantity, also sheep and goat skins, and wool. They take back a greater variety, including cord-sandals, salt, corn, rice and tea. Occasionally we see coming down from some distant point in the mountains a man-load of deer horns, and bones of wild animals, such as bears and leopards. These are reckoned by the Chinese as exceedingly valuable drugs. They are ground to powder and sold by the native physicians at an enormous price.

The big temple in which we have lodged for a month, is a set of very substantial buildings, with one small court and three rectangular openings in the roofs, through which light, sunshine and rain enter. There are three priests and forty-six idols. The biggest idol is in the sitting posture, but if he were standing he would be ten feet high. The smallest is about eight inches high, and there are all sizes between. There are idols representing male and female deities; some are standing, and some sitting, one flying, some are in groups, others alone. Several idols are adorned with beards, bunches of horse hair stuck on in the most unartistic fashion. Many idols are painted in various colors, and all are certainly ugly.

Worship is carried on regularly by one of the priests at dawn and dusk. Each service lasts about fifteen minutes, and consists in first bowing and placing a lighted incense stick in a box of sand before each idol or group of idols. Then he makes a second round, pounding bells, gongs or drums, which are placed before the idols. There is also a big worship the evening before the first and fifteenth of each month. About 9 p.m., the big temple is lit up by candles placed before all the idols. Each priest passes around in turn. Before each group of idols he bows and prostrates himself three times, knocking his forehead against the

ground. Paper with mystic characters upon it is burnt; and sometimes wine is brought and spilled as an offering. Lastly, one of the priests takes his stand by the largest bell in the temple. This bell is about five feet high and four feet across the mouth. It is suspended only two or three feet above the ground. The priest holds a heavy rounded stick of wood in his hands. He chants from memory portions of his holy book, emphasizing each sentence by a thump on the big bell. The dimly-lighted temple with its huge pillars, the shrill sing-song of the priest, and the occasional deep boom of the great bell, together produced a weird effect. Though upon us it was more—it was saddening in the extreme to see these men in utter ignorance of the one true God, and bowing down to and worshipping "gods of wood and stone."

No objection whatever has been made to our daily worship. We sing Christian hymns, read our bibles, exhort men not to worship idols, and pray to God, all in the large room containing nearly twenty idols.

Sick people began to come for medicine. Each one treated seems to send two or three more. We have now treated over one hundred patients in a little over a month. We are of course not yet able to say much to them about the Gospel, but we have presented them with books and tracts, and we know for a certainty that we have won the good will of a great many in this vicinity. They will listen readily some time in the future to us or someone else who may go to preach to them.

At Yang Tsz-Ling the weather has been so cool that we have been able to study Chinese nearly all day long six days a week.

Since coming here some of us have made our first prayer in Chinese; we have made some progress in conversation, and are somewhat encouraged for the future.

September 10th.—All have arrived back safely from Chentu. All well; but a terrible void in place of her whom it has pleased our Father to take from us. Our trust is in Him.

Missionary Readings.

CHRISTMAS.

O HAPPIEST day of all the year!
The day of love and mirth and cheer,
When all dear friends are held more dear,
And foes forgiven;
When deep and warm in every heart
The springs of kindly feeling start,
And angel hosts to men impart
Good will from heaven.

When radiant in the eastern skies
The Wise Men saw His star arise,
And Love Divine, in lowly guise,
A Babe had birth,
Well might the heavenly choirs unite,
To praise His name who banished night
And gave us hope, and life, and light,
And peace on earth.

O Star of Love, before us go!
Lead to the dwellings poor and low,
Whose inmates want and suffering know,
And sin and shame;
Help us to do thy will below,
To save them from despair and woe;
The way to hope and comfort show,
In thy dear name.

O Babe of whom the prophets taught!
O King for whom the sages sought!
Thou source of every lofty thought,
And holy feeling!
Help us the way of life to find,
Open our eyes so closed and blind,
The brotherhood of all mankind,
Through Christ revealing;

Till by its warmth and light combined,
The quickening influence shall find
The germ divine, that in each mind
Inert reposes;
And there shall be no life so bare,
But, thrilling in the genial air,
Some growth of good its blossom fair
To heaven discloses;
As arid, barren hillsides wear
The sweet, wild roses.

—Mary A. Cushman.

CONVERSION OF A JEWESS.

A JEWISH lady in Baltimore gave herself to Jesus. There was a protracted meeting in progress, in which there was noticed a Jewess several evenings. Afterwards her experience came to the knowledge of the church in this way. Her husband, a gay man of the world, was in the habit of passing his evenings with congenial friends at the theatre and other places of amusement, leaving her alone at home. To relieve the monotony of an evening (the Methodist church in which a protracted meeting was in progress, being situated in the same street), she slipped out, and, impelled by curiosity, attended one of the services. The first evening's service left no particular impression. The question simply arose in her mind, just as a cloud floats over the sky, "Suppose that Jesus was the Messiah?" The next night Jesus again was preached, and before the sermon was over, the question became more than a question; she said to herself, "Jesus was, perhaps, the Messiah," and it greatly distressed her. On the third night the thought seized her soul and shook it through and through, "Jesus was the Messiah." Of course there came with it—inevitably to a Jewess—the conviction, "I am lost forever, for my people slew Him." And in that spirit she went home sobbing and wailing. Her husband returned at midnight, and she met him in tears, and said at once, "Go to some Christian neighbor's and borrow for me a New Testament." He tried to laugh her out of her impressions, or argue her out of them; but it was of no use, and so for the love he bore her, he went out at half-past twelve in the morning, and rang up a Christian neighbor. When he came to the door the caller said, "I beg your pardon, but will you be so kind as to loan me a New Testament?" You may be sure the request was most cheerfully granted. The neighbor thought, "There is a work in that house to be done for Jesus to-night," and as soon as he could properly dress himself, he hurried to a Christian brother's and with him repaired to the Jewish mansion. The door was instantly opened, and the mistress met him with a smile, saying, "I have found Jesus!" And then she told the story I have told you, with this addition: She said that when the Testament was put in her hands, she went into her room and kneeling, lifted up her face to heaven, and cried, "O, Lord God of my fathers, Abraham, Isaac and Jacob, give me light, give me light!" She opened the Testament with closed eyes, and chanced to open it at the beginning of the epistle to the Romans. She read slowly, and the verses went tearing through her soul like hot thunderbolts, until she came to the sixteenth verse—"For I am not ashamed of the Gospel of Christ; for it is the power of God

unto salvation unto every one that believeth, to the Jew first"—there she stopped; her bursting tears blinded her. She looked again. It is "to the Jew first, and also to the Greek." As she read these words she believed them and was saved, and she knew it. When the Christian brethren came, she was a Christian.—*Hebrew Christian.* Send me.

CHRISTMAS BRANDIED PIES.

(A TRUE STORY.)

A LADY writing to the *Episcopal Recorder* vouches for the truth of the following story:—

One cold winter's night a reformed man, with his wife and daughter, who lived in the country, visited some friends at a distance. After spending a pleasant evening, they arose to leave, when they were urged to take some freshly baked mince pie. After some hesitation they consented. When they were seated in the sleigh, the man turned to his wife and said, "Wife, I am lost; that piece of pie has aroused the demon of drink in me." He stopped his horses at the first tavern, and insisted on getting out for a drink. Of course, the wife and daughter were helpless; the second and third taverns were reached, and again the temptation was yielded to. Remonstrance was in vain. They reached home, and instead of putting away the horses he drove to the nearest tavern, and spent the rest of the night in a drunken debauch. The next morning he was found dead by the roadside. His poor suffering wife died of a broken heart, and his daughter ended her days in an insane asylum. One piece of brandied mince pie and this the result—for these are facts.

Another case was that of a young girl who had contracted the habit of drinking, but had reformed. She was to be married at a certain time if she would keep her pledge. Her mistress insisted upon her putting brandy in the mince meat. She did so. In a short time she disappeared, and some time afterward it was ascertained that she had become drunk, and in utter despair of ever being able to stand had drowned herself.

HOW THE TENTH SAVED A MAN.

MRS. N. M. CLAFLIN, relates in the *Chicago Interior* this telling incident illustrative of the influence of a good habit early formed:—Returning from one of our large missionary gatherings, several years ago, I found myself seated with a woman whose very expressive face I had several times noticed during the sessions of the meeting. We naturally spoke of subjects of special interest presented, and I said it hardly seemed consistent for us now to have no higher standard of giving than that of the Mosaic law—when a Christian and all that he has belongs to Christ for his service—to say a tenth should be the standard seems like levying a tax, instead of giving a free-will offering. "Oh," she replied, "if we know anything of the blessedness of giving, we will not stop at the tenth. Why, when last fall I had forty dollars to help pay the debt of the American Board, I am sure no one got more real pleasure out of forty dollars than I did out of that; but my experience has made me love the old law, and I will tell you why. My father was a New England pastor, and we children were brought up to regard a tenth of the little we had as belonging to the Lord—given to us that we might have the privilege of giving it back to Him, and we would have considered it stealing from the Lord to have used a penny of that tenth for ourselves. When I was old enough to teach, a tenth of my wages belonged to the Lord; I never questioned it. I married and came West with my husband, and in a few years the war came. My husband enlisted, and just five weeks from the time he left us the message came that he was shot in the battle of Antietam—killed instantly, and I could not even

know where he was buried. But I could not sit down with my sorrow. I had two boys, the elder four years and the baby three months old, and I must take care of them. I had our home and that was about all. I must do some work that could be done at home, and I finally decided on taking in washing and ironing. The Lord helped me, and I brought up my children as I was brought up. They each had then little to divide, and we put the Lord's tenth by itself as sacred to this service, and under no circumstances to be used for ourselves. When Charlie was about eighteen years old I began to realize what real trouble was. He seemed to change all at once—was dissatisfied with everything, and wanted to go West and make his fortune. Nothing that anyone could say or do seemed to have any influence with him, and I had to let him go. Sometimes I would not hear from him for weeks, and I knew he was not doing well. I lived through the five years he was gone. Then he came home without the fortune he went for, but he was a Christian man. In telling me of his life while away, he said: "Mother, it was the habit of giving the tenth that saved me. It was so natural to put it aside whenever I received money, that at first I did it almost without thinking; then afterward I was angry with myself for being bound by a habit, though I could not quite make up my mind to break away from it. One night being unusually reckless I said to myself: Now I am going to get rid of that superstitious notion once for all; the money is mine; I'll take this tenth and pay it for a drink of brandy and that will end it. I went into a saloon, called for the liquor, and was in such a hurry to carry out my resolution that before the waiter could get the brandy I threw the money down on the counter. That instant I was seized by such a horror—a something I never could describe—I don't know what it was, but I know I shall never need any other proof that there is such a place or state as hell than I had then. I caught up the money and rushed out, and did not stop till I was away from everybody and everything but the earth and the sky, and then I sat down and did some serious thinking. I felt sure that another step in the direction I had been going was destruction, and that my only choice of escape was to turn back, and I did it." You may be sure Charlie's experience set me to thinking, and I wondered that I had never before realized the value of the habit of tithing." The train stopped, and she was hastily gathering her belongings to leave. I said: "Why did you not relate this when the subject was being discussed; it is more to the point than anything that was said?" "Me tell it!" she exclaimed. "Why, I never spoke in meeting in my life."

"A LITTLE CHILD SHALL LEAD THEM."

IT is at all times difficult in China to gain access to the hearts and homes of the officials and those in high life, but during the winter God opened the way for us to overcome some prejudice, and we entered the families of both of the Sio-ke mandarins, where we were asked to treat the women as well the men of the household.

We know that at least in one case a lasting impression for good was made. The youngest child of the military mandarin, to whom he was very much attached, was taken ill during the Chinese New Year season. We were away from Sio-ke at that time, at Leng-soa, a distance of some twenty-eight miles. A courier was despatched for us during the night, and as soon as possible we mounted the horses and returned. We found the child very low, and told the mandarin that it was only the God whom we worshipped that could save the child.

WE DID ALL IN OUR POWER,

while the Christians in Sio-ke united in praying that the remedies might be blessed, and that the heart of the mandarin

might be touched. Soon the condition of the child improved. This was in every way very gratifying, as the different attachés of the mandarin, who were hostile to our religion, had tried to persuade the father not to trust to the Christian doctor. After a comparatively short time the child fully recovered his health, and then we thought we could certainly impress the parent with the truth of our religion.

So one day, while he was visiting us, we asked him what he thought was the reason of his child getting better so soon. Unhesitatingly he answered, "*Because you and the Christians prayed for it to your God, who I know is the only true God.*" Then followed a long conversation, during the course of which he assured me that he had already put away all his idols in his own home, and that he was going to try to persuade his mother in his former home to do the same. He said he wanted to serve God; "but," said he, "how can I do so and remain a mandarin?" I have known this man several years, and feel assured that what he said he meant, but I cannot say that he has really received the grace of God in his heart. His position is a hard one, and it will take a great measure of grace to enable him to forsake all and follow Christ.—*Dr. Otte in The Mission Field.*

Our Young Folk.

A CHILD'S QUESTIONING.

A CHILD'S words, "How can all the horrors of war and the slave trade in Africa go on at this holy time?" and the reply, "The poor people in Africa have no Christmas," suggested the lines:

No Christmas to tell them the story
Of Him who, a babe, came to earth,
And now in His Father's bright glory,
Saves men by His own lowly birth.

But Jesus our Lord will not leave them
Unsaved where such wrongs never cease;
He'll come again, surely, to give them
His rich birthday blessing and peace.

He can't have forgotten their sorrow,
Who never have heard His dear name;
He'll come on some happy to-morrow,
And angels His birth will proclaim.

Mamma, dear, it must be that Christmas
Is now brooding over their palms;
That sweet angel voices now fill
Their night with its jubilant psalms.

But the poor sinful souls do not hear
The songs of this glad Christmas-tide;
Its peace cannot still their wild fear,
Or whisper who walks by their side.

If He would but open their eyes,
Or breathe in their deaf ears one word,
"Ephphatha," what joyful surprise,
Would show His sweet voice they had heard.

Perhaps we might go in His place,
And speak Jesus' name in their ears;
O, then would He show them His face,
And hush them to penitent prayers.

How can we be willing to wait,
If we may spread blessings so wide,—
Give Christmas, and open heaven's gate,
To those for whom Jesus has died?

—Selected.

MARY'S CHRISTMAS TENTH.

MARY ran in for a moment on her way home. It was nearly dark, but she did not mind that, for she had been out shopping for Christmas. One is never tired, you know, at such times—the shops are so beautiful and everybody is so gay.

Mary came in, as I said, to show Frances what she had been buying. They opened the dainty parcels, and talked excitedly about how this would please mother, and that was just what the baby wanted, and so on to the end of the family connection.

"And now," said Mary, "let me tell you what I have done. I have been saving my Christmas money for months, and really I have had more given me to spend than I expected. I determined at the very beginning that I would keep a tenth of it for missions."

"Save Christmas money for missions!" exclaimed Frances, quite taken by surprise; "who ever heard of such a thing?"

"I have," answered Mary, stoutly. "If you buy Christmas gifts for everybody else, why not send one to Him whose feast Christmas is? It looks odd, to say the least, to remember everyone else and pass Him by."

"Yes, yes," said Frances; "but there are the poor—why not give your money to the poor?"

"Are not the heathen the poorest of the poor? The people our missionaries teach have very little in this world, and nothing in the next. Besides, it was to our souls that Christ came, bringing gifts."

"But they are so far away. Surely there are plenty of people at home—people who need the gospel, too."

"And plenty of people to care for them. As far as their bodily wants are concerned, hundreds of people, who care very little for Christ, give to the poor at Christmas time. Every Sunday School, too, has its festival, especially for the poorer children. I think they can spare my little money. As to their souls, there are agencies enough in this country to preach the gospel to every creature in it."

"But they don't," persisted Frances.

"Well, perhaps they don't, but they could. A great many people do not hear the gospel because they will not. It has been preached to them by the pulpit, the Sunday School, even by the daily paper. They cannot get away from it unless they deliberately shut their eyes and ears. But think how it is in Asia and Africa. Millions of people have never even heard of Christ's existence. It seems to me that I *must* do something to help them to a knowledge of the way of salvation. You know that we are told to preach to all nations."

"Beginning at Jerusalem," quoted Frances.

"Yes; but they were to tarry there only until they were endued with power from on high. Is that why so many tarry at home, because they have not sufficient spiritual power to urge them forth beyond the limits of their own city?"

"My dear," said Frances, "there is never any use of arguing with you. Send your money; as for me, I have none left. I wish I had thought of this before. Remind me next year."

"What good will it do for me to remind you? May the Lord remind you! then you cannot forget. But see, it is growing very dark; I must run home."

HE TOOK THE WHIPPING.

ON one of the Dakota prairies there had never been a Sunday School. The children heard their mothers tell about the Sunday School "back East," and they wanted one very much indeed. The mothers always said, "When the Missionary Society can send us a missionary, we shall have a Sunday School."

One day, to the great joy of the children, this very thing happened. A missionary and his wife came to live among them on the prairie, and they would open a Sunday School the very next Sunday in a deserted school-house, if anybody could find a way to heat it. There was a stove; but it was difficult to get fuel. Why? Because there were so few trees, and it is so hard to keep those few alive, nobody would think of using even one branch for firewood. The people used "twisted hay" to cook with at home; but it was all they could do to twist enough for their own use. How do they twist it to burn? Well, they take enough hay to make a hay strip about a yard and a half long, and about as thick as a man's wrist. Then they twist this up into a figure eight, about the size of a stick of wood. It reminds one of an old-fashioned New England giant doughnut!

But how was that school-house to be heated for the Sunday School? A plucky boy thought out a way. He arose very early one Sunday morning, and taking a basket on his arm, walked quite a distance to the railroad track, and then walked on the track until he filled his basket with coal which had fallen from the engines. This he bravely carried to the school-house, and a happy company of children had a "real Sunday School." After this, the school depended upon our plucky Bob for fuel.

Now, I am sorry to tell you that this dear boy's father was not a Christian, and did not approve of the missionary nor the Sunday School. When he heard what his boy had been doing, he was very angry, and said, "Bob, I'll beat you within an inch of your life if you get another basket of coal for that Sunday School."

Bob had a pretty good excuse to lie in bed the next Sunday morning instead of trudging off at daylight with his basket, but after thinking it over and laying the matter before his heavenly Father (for Bob had become a Christian under the influence of the missionary), he decided to get the coal for the Sunday School just the same, and then take the whipping. This he did for several Sabbaths, until his father's heart was melted and he owned up that "there must be something in the kind of religion his boy had got hold of."

My young soldiers, this always happens. When a true soldier of Christ loves his Captain enough to bravely live the true Christ-life, the bitterest opposer to Christ will think, if he does not say, "There must be something in that religion. I wish I had it!"—*Selected.*

A LITTLE BOY'S FAITH.

ONE winter a little boy six or eight years of age begged a lady to allow him to clean away the snow from her steps. He had no father or mother, but worked his way by such jobs. "Do you get much to do, my little boy?" asked the lady. "Sometimes I do," said the boy; "but often I get very little." "Are you never afraid that you will not get enough to live on?" The child looked up with perplexed and inquiring eyes, as if uncertain of her meaning, and as if troubled with a new doubt. "Why," said he, "don't you think God will take care of a boy if he puts his trust in Him, and who then does the best he can?" Oh, for a child-like faith!—*Selected.*

Women's Missionary Society.

OFFICERS:

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:
Mrs. T. Thompson . . . Toronto
("The Maples," Rosedale.)

(BY VIRTUE OF OFFICE.)
Mrs. Dr. Burns . . . St. Thomas
Pres. Western Branch.

Mrs. Dr. Williams . . . Toronto
Pres. Central Branch.

Mrs. W. E. Ross . . . Montreal
Pres. Eastern Branch.

Mrs. MacCoy . . . Halifax
Pres. Nova Scotia Branch.

Mrs. MacMichael . . . St. John, N.B.
Pres. N. B. and P. E. I. Branch.

Mrs. Watson . . . Victoria, B.C.
Pres. British Columbia Branch.

STANDING COMMITTEES.

Supply:
Mrs. Dr. Briggs, Mrs. Dr. Williams,
Mrs. J. B. Willmott, Mrs. Price.
Toronto.

Publication and Literature:
Central Branch . . . Miss Ogden
18 Carlton Street, Toronto.
Western Branch . . . Miss McCallum

Nova Scotia Branch . . . Mrs. Bascom

N. B. and P. E. I. Branch, Mrs. Mackay
83 Czar Street, Toronto.

Eastern Branch . . . Mrs. Croft
British Columbia . . . Mrs. Hamilton
40 Leopold Avenue, Toronto.

Indian Work:
Mrs. Dr. Burns . . . St. Thomas, Ont.
Mrs. A. Cunningham . . . Galt, Ont.

EDITORS.

Wesleyan:
Mrs. Whiston . . . Halifax, N.S.

Guardian:
Miss McGuffin . . . Toronto

Outlook:
Mrs. Dr. Parker . . . Barrie, Ont.

Onward:
Mrs. H. L. Platt . . . Picton, Ont.

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

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

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

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. PSA. lx. 3."

ELEVENTH ANNUAL MEETING OF THE BOARD OF MANAGERS OF THE WOMEN'S MISSIONARY SOCIETY.

THE Annual Meeting is an event looked forward to with great interest and pleasure by those delegated to attend, and this year was no exception.

A yearly assembly of women from the various sections of our country, for the past eleven years, has been fruitful in the happiest associations. Genial, kindly intercourse has ripened into warm friendships that are full of promise for mutual helpfulness, and the bonds of a loving sisterhood are weaving throughout our beloved Canadian Methodism. Whereunto may this thing grow? The glad recognitions, hearty handclasps, and warm welcomes exchanged as the delegates meet, are evidence of the genuine enjoyment in which all share, and this is no unimportant result of our organization. It is one of those reflex blessings which crown all noble effort for the good of others. We are "no longer strangers," but friends and co-workers with our loving Lord.

Brantford is one of those charming places whose homes seem to proffer hospitality, and so warmly were we welcomed and so much at home, that there was none of the "delegate" feeling about us.

Wellington Street Church—the place of meeting—is spacious and handsomely fitted up, and its comfort and homelikeness were greatly enhanced by the profusion of palms and ferns which adorned the platform.

The service opened on Tuesday, October 18th, at 2.30 p.m., and was conducted by the President, Mrs. James Gooderham, of Toronto. After roll call, the President delivered her annual address, referring to the general work of the year. It had been similar to that in previous years.

She told of a personal visit of Mrs. Strachan and herself to Japan, the land of the rising sun. She thought the women should know what they were doing, and hence this personal visit. Leaving Canada on April 18, they safely arrived in Tokio, and were received by the missionaries. They met teachers and scholars in the schools. Everything was strange to them, but they could not but feel that their work was a success. Yet there were many temples and few churches. In that country, with a population of 40,000,000, there were only about 40,000 Christians. They passed through that portion of the country which a short time ago was subjected to such a severe and terrible earthquake. This year has been a remarkable one from the number of orphanages and schools that have been erected. There was no adequate provision for the poor in Japan. Hospitals are being erected, but very slowly. While it was well to educate the women, yet great care had to be taken in choosing them. Education was not Christianity, and by the women they were now training they expected to do great good. They visited the school in Koko. The trip over the mountain, the Switzerland of Japan, to this school was very fatiguing, but they had the joy of seeing the work in its progress. There were yet millions who had never heard the Gospel. Her sympathies were stirred for that great nation. How much they needed to devote themselves in the future to this work could only be known by a visit to the field. The harvest is plenty, but the laborers are few.

The address also dwelt on the Home mission work, taking up the work being done by the Missionary Society among the Indians and the Chinese mission question in Victoria.

The report of the Executive Committee was presented and adopted.

COMMITTEES APPOINTED.

The Nominating Committee presented its report as follows: Memorials—Mrs. Carman, Mrs. Fowler, Mrs. Sutherland, Mrs. Scarfe, Mrs. Wilson, Mrs. Blackstock, Mrs. Kendry, Mrs. McRossie, Mrs. Whiston, Mrs. Johnston, Mrs. Atkinson and Miss Cartmell.

Appropriations—Mrs. Gooderham, Mrs. Strachan, Mrs. Thompson, Mrs. Burns, Mrs. Rosebrugh, Mrs. Cunningham, Mrs. J. A. Williams, Mrs. Briggs, Mrs. Platt, Mrs. Ross, Mrs. T. G. Williams, Mrs. Whiston and Miss Palmer.

Missionary Candidates—Mrs. J. A. Williams, Mrs. Dickson, Mrs. R. T. Williams, Mrs. Burns, Mrs. Massey, Mrs. Elliott, Mrs. Brown, Mrs. Carman, Mrs. Ross, Mrs. Skinner, Mrs. Whiston and Miss Palmer.

Literature and Publication—Mrs. Willmott, Mrs. Parker, Mrs. Jackson, Mrs. Phelps, Mrs. Mills, Mrs. Bascom, Mrs. McKay, Mrs. Johnston, Mrs. Sawyer, Mrs. Chipman and Miss Cartmell.

Courtesies—Mrs. Scarfe, Mrs. Brown, Mrs. Sawyer and Miss Chipman.

Mrs. T. Thompson, Toronto, presented the Treasurer's report, which showed the total amount raised was \$35,789.90. The expenditure for the year was \$29,946.79.

The reception of memorials was proceeded with and afterwards the session adjourned.

From 6 to 8 p.m. was enjoyed the reception and tea accorded to the delegates, who greatly appreciated the opportunity of social converse.

The pastor, Rev. A. E. Russ, took the chair at 8 p.m., when the public meeting opened in the large auditorium. The address of welcome by Mrs. Russ, kind and cordial was replied to by Mrs. Whiston, of Nova Scotia, in very felicitous terms. Greetings from the Women's Missionary Societies of the Presbyterian, Baptist, Episcopalian Churches, and also from the Women's Christian Temperance Union were cordially extended.

Mrs. E. S. Strachan presented her report, showing a membership of 17,550.

There are 497 Auxiliaries, 1,100 annual and about 550 life members. There are 200 mission circles and bands, numbering 6,000, being a total membership to the Society of 12,080. The annual fees reached a total of \$11,558.98, life members, \$2,000; mite boxes, \$2,644.25; miscellaneous, \$7,000; bequests, \$2,225; total income, \$35,789.90. Increase over last year, \$4,030.94. The total income since organization was \$181,330.74. The speaker at the close gave some interesting reminiscences of her trip with the President to Japan and the Pacific Coast.

Miss Wintemute, returned missionary from Japan, then addressed the audience on her experiences in that land, and her work under direction of the Women's Missionary Society.

WEDNESDAY, 9.30 a.m.

Devotions were led by the President New Brunswick and Prince Edward Island Branch. Minutes read and confirmed, and reports from Branches and separate Auxiliaries taken up.

Mrs. Williams read the report of the Eastern Branch. Membership, 1,756; receipts, \$4,677.21.

Mrs. Whiston read the report from Nova Scotia. The report showed an increase in every department, with a total membership of 2,128. Income, \$4,014.30.

Mrs. Cunningham reported for Western Branch. Membership, 5,418; income, \$10,040.62.

Mrs. Briggs reported for the Central Branch. Membership, 3,527; income, \$9,060.

The report of the French work was presented. It gave details of the work. Total amount raised, \$4,738.23.

The report of the Coqualeetza Home was read by Mrs. Sutherland. It dealt with the destruction of the Home, yet pointed out that the work in the future had brighter prospects than ever.

Mrs. Strachan read a report from Miss Cartmell on the Chinese mission work, pointing out that there was much to do, yet they had great need to be thankful for their success.

Discussion followed these reports, and was indulged in by the ladies, who dealt with everything in a business-like manner.

Mrs. Gooderham said that the Board had taken upon themselves to send Miss Cartmell to Japan before the Board meeting to engage in evangelistic work. It was the work to which God had called her, and she was eminently qualified.

WEDNESDAY AFTERNOON SESSION.

Opened by Mrs. (Rev.) Dr. Williams, who conducted the devotions. There was a larger attendance of ladies from the city.

The fifth annual report of the meeting of the Women's Missionary Society's Council in Japan was read by Mrs. Strachan. The meeting was held in Kanazawa on July 13 and 14 of this year. In the Tokyo Branch they have seventy members. Five were baptized during the year. They have six Bible women. They held 169 weekly and sixteen meetings.

In the Shizuoka Branch there are thirty-three pupils. They take great delight in Bible study.

In the Kofu Branch the year in the school was a memorable one. They opened their new building during the term, and the facilities for doing work have been largely increased. The year was begun with thirty-one pupils. They have a Bible-women's training class of ten, all of whom are engaged in some form of Christian work.

In the Kanazawa Branch last year was a good one. There are 250 Buddhist temples in the city. They have a class for training Bible-women with five getting instructions. It is very hard to reach the women. Within the year sixteen have received baptism.

The receipts of the Japan Society for the year were \$14,783.

In the minutes of the Japan Council a sincere vote of thanks was accorded to Mrs. Gooderham and Mrs. Strachan for their visit to them in Japan. It had gladdened their hearts and given them strength.

The discussion on the work in Japan lasted for some time and the report was adopted, after which a hymn was sung and the collection taken.

The Chinese work report was read by Mrs. Whiston. She asked that no one would be so unkind as to tell the Chinese that she was calling them names, as it was impossible for her to pronounce them all. In the Rescue School there were seventeen young ladies at the first of the year. At present there were seven. The brightest of these young ladies was Ruth, who had been sent to the College at British Columbia to be educated. She will enter the work. The mercies of the year had been many. The receipts of the year had been \$1,569.57, all of which had been expended. An itemized statement was appended. The report was adopted after a short discussion.

On motion of Mrs. Chipman, a vote of thanks was passed to Messrs. Hall & Ross for their interest and donations of rice to the Chinese Rescue Home. The same ladies moved and seconded that the thanks of the convention be tendered to Bro. J. E. Gardner for his long-continued interest in the Chinese Home. Both were adopted.

A discussion arose as to the advisability of sending a lady to China. A letter was read from Dr. Hart, who is now in the field, which did not speak favorably of the sending out of ladies. After discussion, most of the ladies seeming to think that a lady should be sent out, God had raised one up and answered their prayers.

On motion of Mrs. Briggs, seconded by Mrs. Blackstock, it was decided to send a lady as far as Shanghai, to pursue her studies there.

A letter from Dr. Sutherland respecting the McDougall Orphanage was read. He proposed that either the parent Society or the ladies take charge, and that it be held as property of the Methodist Church; also, that the expenses and maintenance be mutually agreed upon.

The communication was referred to the Executive Committee.

The Board then adjourned for the purpose of committee work.

At the prayer meetings in the several churches on Wednesday evening, some of the delegates accepted the invitation of the pastors to say a few words on behalf of the Society's work.

Thursday morning was given up to committee work entirely.

At 2.30 p.m. the regular session opened with devotions led by President of the Nova Scotia Branch.

The Publication Committee reported: It recommended the adoption of a silver badge of membership, submitting the design—representing the Star of Bethlehem encircling the world, to be kept on sale at our Literature Depot. Price 25 cents. Carried. Enlargement of the *Letter Leaflet* and price advanced. Not carried. *Leaflet* to remain as at present. The issuance of a calendar, price not to exceed 25 cents. Carried. Also prayer cards, and recommended that the Board direct payment for literature supplies to be sent with the orders from Auxiliaries to the Literature Depot (Room 20, Wesley Buildings, Miss Ogden). Carried.

Votes of thanks were passed to the editors of *Guardian*, *Wesleyan* and *Onward*, for their courtesy in granting space to the work of our Society.

THE HOUR OF TESTIMONY,

a delightful and profitable feature of all our meetings,

won every heart to praise, and in precious harmony the assembled workers gave thanks to God, Mrs. (Rev.) J. C. Wilson leading the exercises with great impressiveness.

The evening session found the large church well filled with a deeply interested gathering. Mrs. W. E. Ross presided, and by her genial, pleasant manner, soon won the sympathy of the audience for the work and workers. Miss Lund gave the first address replete with information about her work.

After the good old hymn, "Greenland's Icy Mountains," the President's address on her trip to Japan followed. The following outline will hardly be satisfactory, but will serve to give those who may have no other opportunity of seeing it some idea of it. We should all be delighted if the record of this journey, for the benefit of the Women's Missionary Society, could be published in our paper:

MRS. GOODERHAM'S ADDRESS.

Mrs. Gooderham said it was with pleasure that she attended the meeting in Brantford. She had always heard that it was a very interesting and pretty city. When quite young she had become interested in missionary work, and was taken up with the work of Mrs. Judson. She had seen Japan, and, though some people called her old, she did not feel old, but hoped, if God spared her, to visit China and India. Her interest in Japan began early. She read the history and was surprised to find that rice was the staff of life. They did not use bread, butter or meat. She found things just as she had expected. She was greatly interested in the cultivation of the crops, which were different from home, viz., rice, tea, indigo, etc. The houses were small. Everything was primitive. They seemed to be fifty years behind the times. Men and women were beasts of burden. She referred to a long trip she had taken in a jinriksha. These men who pulled the vehicles could travel about fifty miles a day. She liked riding in this way at first, but when she learned, however, that the average life of these men was only five years, she entered a mental protest against their use. When she arrived at Kofu she was simply repaid for the hardships she had endured. Everything seemed curious to her. In the Christian church when they entered they bowed. At a love feast she attended it was different from what they had at home. Instead of the cold water and a piece of dry bread—which was cold fellowship—they had pretty little cups of hot tea and cakes of various kinds made of rice. They bowed before they spoke, and all bowed as each speaker finished. Touching on the temples she said there were two fine temples to every two Christians. They were very handsome. She felt that her responsibility had been increased by her visit to that country. She had seen the largest Buddhist idol in Japan. It was cast in 1250, and was supposed to be the image of Buddha. It stood fifty feet high. The waist was ninety-eight feet in circumference. The face was eight and a half feet, the eye was four feet, the ear was six and a half feet, the nose three feet and three-quarters, the mouth was three feet, the lap was thirty-six feet, and the thumb three feet. She spoke of the burdens that had to be borne by the boys and girls. The boys always had the best of it—they always had. It was so in China and India. She spoke of the condition of the girls in these eastern countries, and pointed out the great cruelties and hardships they had to bear. The Women's Missionary Societies were doing all they could to alleviate their sufferings. Thirty years ago they had not a woman's society. Now every denomination has its society, and so it would be as long as women were down-trodden. Her conclusion was a strong appeal to the ladies present to do their duty to their sisters in those foreign lands. They might not be able to go themselves, but they could send a

substitute. What they did would be done for Him who spared not His Son, but gave Him up for them.

The collection was then taken up and the audience dismissed with the benediction.

FRIDAY, 9 a.m.

Devotions led by President Eastern Branch.

After the adoption of Minutes, reports of Committees on Memorials, Candidates, Appropriations were received. For details of the two former we refer our members to the Annual Report.

The following are the appropriations:—General expenses, \$550; Tokyo Branch, school, \$4,900; evangelistic, \$1,655; total, \$6,555. Shizuoka Branch, school, \$1,830; evangelistic, \$945; total, \$2,775; Kofu Branch, school, \$1,375; evangelistic, \$1,100; total, \$2,475. Kanazawa Branch, \$2,455. Home for Bible-women, \$300. Return expenses of Miss Cartmell, Miss Lund and Miss Cunningham, \$630. Total required for Japan, \$16,140, in addition to which \$900 would be needed for the salaries of three ladies on furlough at home.

The other estimates were:—For the Chinese work in British Columbia, \$1,360; French work, \$4,469; new mission in China, \$2,000; Newfoundland Orphanage, \$500; Crosby Girls' Home, Port Simpson, \$3,550; hospital, Port Simpson, \$400; Chilliwack Mission, \$9,390; McDougall Orphanage, \$600; grand total, \$39,309. The report was adopted, and it was further resolved that the Executive be authorized to send two ladies to Japan if suitable persons can be found, and provide for their salaries and travelling expenses.

The editor of this department reported, and strongly urged the Board to direct that an Official Correspondent be appointed by the Council in Japan, whose duty shall be to write to our department once a month; also, that the Executive appoint a correspondent for like duty in each field of our operations. The Board granted this request.

MISCELLANEOUS BUSINESS.

Upon motion of Mrs. Carman, it was resolved to urge the Methodist ministers of the Manitoba Conference to co-operate in the work of the Women's Society in the North-west.

A hearty vote of thanks was accorded Mr. Thomas Hooper, of Victoria, B.C., for his valuable services as architect for the Society's buildings in Port Simpson.

By resolution of the Board, the Executive were instructed to arrange for the meeting place of the Board next year.

A letter of condolence and sympathy was ordered to be sent to Mrs. McCoy, the President of the Nova Scotia Branch, who was prevented by serious illness from attending the meeting of the Board.

Mrs. Carman reported that a lady who was making, her will had intimated that she desired to make a bequest to the funds of the Society.

The report of the Committee on Indian Affairs made a satisfactory statement of the work in their charge.

Mrs. Whiston reported for *Wesleyan* column, Mrs. Platt for *Onward*, and Miss Palmer reported the inauguration of the New Brunswick and Prince Edward Island paper, entitled the *Palm Branch*, a quarterly for the family Circle of Bands in the Branch.

ELECTION OF OFFICERS.

The election of officers for the ensuing year was next taken up, and resulted as follows, the election in every case being practically unanimous:—

President—Mrs. James Gooderham, Toronto.
Vice-President—Mrs. (Dr.) Carman, Belleville.
Recording Secretary—Mrs. J. B. Willmott, Toronto.
Corresponding Secretary—Mrs. Strachan, Hamilton.

Treasurer—Mrs. Thomas Thompson, Toronto.

Departmental Editors—For the *OUTLOOK*, Mrs. (Dr.) Parker, Barrie; for the *Guardian*, Mrs. S. E. Whiston, Halifax; for the *Wesleyan*, Miss McGuffin, Toronto; for *Onward*, Mrs. G. D. Platt, Picton.

Auditor—Mrs. G. P. McKay, Toronto.

The following standing committees were appointed:—

Indian Committee—Mrs. (Dr.) D. G. Sutherland, Mrs. Cunningham and Mrs. Burns.

Literature Committee—Western Branch, Miss McCallum; Eastern Branch, Mrs. Croft; Central Branch, Miss Ogden; Nova Scotia, Mrs. Bascom; New Brunswick and Prince Edward Island, Mrs. McKay; British Columbia, Mrs. Hamilton.

Supplies Committee—Mrs. Williams, Mrs. Briggs, Mrs. Price, Mrs. J. B. Willmott.

The following clause is added to constitutional qualifications for candidates:—"That all candidates for our mission work must be recommended by the Branch in which they reside, and have had personal interviews with at least two members of General Executive before receiving final appointment."

The Report of the Supply Committee in which all our Auxiliaries and Bands are so much interested, has been kindly furnished by Mrs. Briggs at our request, and is published herewith.

Six thousand copies of the annual report were ordered to be printed.

Mrs. Brown, of Myrtle, proposed that the week preceding Christmas Day be observed as a week of self-denial throughout the Auxiliaries and Mission Bands of the Society. In amendment, it was proposed to take Passion Week, or the week immediately preceding Easter Day as the time chosen, and upon a vote the amendment prevailed.

Upon the motion of Mrs. Carman, it was decided to put a form of bequest in each copy of the Annual Report.

Mrs. John Lewis was appointed to convey the greetings of the Board to the Convention of the Women's Christian Temperance Union, in Belleville, to meet on 25th inst.

Mrs. Strachan announced that the Union Committee appointed to deal with the traffic of Chinese girls into British Columbia, of which she was the convener, would be called together for organization at an early date.

The Committee on Courtesies reported in favour of the best thanks of the Board being tendered to the pastor and trustees of the Wellington Street Church, where the meetings have been held; to the choir and Miss Russ for musical services; to Mrs. Sharpe, for general attention to delegates; to the ladies of Brant Avenue and Colborne Street Churches who assisted in the reception, and to the ladies of the city who had entertained the delegates in their homes. The report was adopted by a standing vote.

A cordial vote of thanks was recorded to the press for the unusually full and accurate reports of the Board Meetings.

The Minutes of the afternoon session were then read and approved, and the meeting was dismissed with the doxology and benediction.

REPORT OF SUPPLY COMMITTEE.

WE have again to thank our numerous friends for their liberal contributions of clothing and bedding to the different missions under the care of the Women's Missionary Society, and are very thankful that, owing to the generosity of our Auxiliaries and Mission Bands, we have been able to contribute to the comfort and joy of many needy Indians, not only in the North-West but on some of the Missions in Ontario. We have found Missions amongst the white people also in poor districts who have highly

appreciated these gifts, and are assured that many prayers and blessings have gone to the throne of grace for the Christian charity of the members of the Women's Missionary Society.

The work has extended considerably during the past year, and we owe many thanks to the Indian Department at Ottawa for their payment of freight on clothing to the Indians in the North-West, the total sum of \$147.92 having been refunded by them to Auxiliaries and Mission Bands.

As far as we can judge by the contents of boxes sent to different Missions, the aggregate value has been over \$2,000. The total sum of \$75.13 has been received by the Committee, which was used in the purchase of goods and payment of freight to Missions in Ontario, British Columbia, and to the North-West. Neither this sum nor that paid by the Government includes the freightage on boxes sent direct from different places.

Nearly 150 Auxiliaries and Mission Bands have been engaged in this work of benevolence.

The McDougall Orphanage was represented to us early in the year as being in great need of assistance, and the appeal met with a generous response, the following places having contributed to their necessities:—Welland sent case valued at \$38; Newmarket, \$59.75; Dereham Centre, \$35; Warkworth, \$30; Bloomfield, \$48; Winchester Epworth League, \$26.45; Wicklow, \$23; Orono, \$98.76; Ottawa, Dominion Church, \$173.14; Playfair, \$27.75; Carlton Street Mission Band, flannel underwear, \$10; boots donated by Messrs. S. R. & D. Hanna, \$6; boots per Mrs. Dr. Rosebrugh, Hamilton, \$10; members and friends of Davisville Church sent a valuable case of goods worth \$81.59; sewing machine from Davisville Church, \$30; Eglinton congregation sent large stove worth \$44; Carlton Street Sunday School contributed a parcel and \$1; parcel of pants from Mr. F. Walker, Toronto, worth \$15; Dunnville Auxiliary sent 48 yards rag carpet, worth \$30; Fredericton, N.B., sent \$5 worth yarn; Granton, Keene and Mount Pleasant each contributed useful articles; Mrs. W. W. Ogden sent \$5; a Friend, \$2; Mrs. Strachan, \$1; W. H. Doel, Esq., \$10; Davisville, \$5; Scarboro', \$10.

The fire at Chilliwack called for generous support, which was responded to by Bowmanville, Barrie, Galt, St. George, Petrolia, Baltimore, Belleville, Tabernacle Mission Band, Pennville Mission Band, Mount Albert, and a large and valuable case from Auxiliaries and Mission Bands of Prince Edward Island, viz.: Summerside, Alberton, West Cape, Montague, North Wiltshire, Bedeque; Mission Bands, Summerside and Wesley; also friends from Mt. Mellick, St. Avars, Avondale and Charlottetown; Mrs. Prowse, Murray Harbor, \$5; Miss Luplin, Margate, \$1; a Friend, Schomberg, \$1; quilts were sent from Bathurst, N.B., Mission Band, Fredericton, N.B., Mission Band, Vankleek Hill; Aurora (Junior) Mission Band sent six quilts; Thomasburg Auxiliary case valued at \$26.

Crosby Home received gifts of clothing and bedding from Verschoyle (Ebenezer Auxiliary), Wallace, N.S., Lefroy, Maple, Woodstock, N.S., Queen's Avenue, London, Colborne, Burlington, Hants Co., N.S., Huntsville Mission Band, Rockwood and Vankleek Hill.

Hospital at Port Simpson received a box of clothing and bedding from Athens; Thornbury Mission Band sent scrap-books; Rednersville (Centre Church), quilts; "Helping Hand" Mission Band of St. Paul's Church, Toronto, bedding; Queen Street Auxiliary, Kingston, box clothing.

Chinese Home, Victoria, B.C., received a small parcel from the Ebenezer Auxiliary, Dereham Circuit, and three quilts from Honeywood Mission Band.

Gore Bay.—A box of clothing from Collingwood Auxiliary.
North Bay.—Cases of clothing from Norwood Mission

Band, Castleton, Stoney Creek, Broadway Tabernacle, Toronto.

C. Croker.—The Cambridge Street Mission Band, Lindsay, sent valuable box at Christmas time.

Saugeen.—Received cases from Seaforth, Glencoe and Atwood; St. Thomas Auxiliary sent \$20.

Sturgeon Falls.—Received cases from Brockville, Grimsby, Playfair, Perth, Prescott and Guelph Mission Circles.

St. Clair.—Cases from the Renfrew Mission Band, Brockville and Prescott.

To Gibson Reserve, Muskoka.—Niagara Falls, Pickering, Woodham and London South Mission Circles sent boxes and bales of clothing.

Beren's River.—A case from Milverton valued at \$86; Kettleby Sunday School, \$6.50 cash; Goderich Mission Circle, large box of clothing and Christmas gifts.

Oka.—Varna Auxiliary sent box of clothing.

Moose Woods Reserve, Saskatoon.—The "Busy Bees" Mission Band, Montreal, sent valuable box of clothing; Milverton, case valued at \$75; Portsmouth, \$30; Brampton, Picton, Oshawa and Ingersoll Mission Bands also rejoiced the teacher's heart by their kind gifts.

French Institute.—The "Light Bearers" Mission Band First Methodist Church, St. Thomas, sent quilts and pair of blankets; Orono sent bale of quilts valued at \$24; Miss Swayze's Bible class at Mount Vernon Sunday School sent \$1.52.

Edmonton received a case from Lefroy.

Parry Island received a case from Teeswater valued at \$30.

Christian Island received a case from Clinton.

Muncey received a case from Jasper and a package from Bowmanville.

Thessalon, Algoma and Dungannon sent box of quilts and clothing; Granton, quilts; and Luton, box valued at \$18.60.

Sudbury received case of quilts and clothing from Wellington.

Powasson, box from Granton, also a sewing machine kindly given by Mrs. Greene; case from Greenwood Auxiliary.

Yearby's, Utterson.—St. Mary's Mission Band sent barrel of clothing.

Pevensey.—St. George Auxiliary sent 300 Sunday School books.

Falkenburg, Muskoka, received parcel from Queen's Avenue, London, and boxes from Frankford and Vanessa. A society of little girls called the "The Little Protectors" from Frankford, sent a specially nice quilt; Corbett's Corners Sunday School sent \$14.38, which with \$9 from Broadway Tabernacle, Toronto, was used for the purchase of Christmas gifts to missionaries.

Carlton Street "Daughters of Comfort" sent \$4.15; Laurel, \$1.10.

Thanks are due to Mrs. C. W. Watson, Molesworth, for a case of boots and shoes, remnants of cloth, boys' caps and children's hose, which were sent to the Committee for distribution.

Norwich, Gorrie, Newcastle and Cobourg sent valuable cases to the North-West per Rev. J. Semmens.

Goderich sent a large case of clothing to the North-West per Rev. E. R. Young.

MRS. BRIGGS,

Secretary Supply Committee, W.M.S.

AN old couple who tried to please God were asked, "And have you never any clouds?" "Clouds," said the old woman, "Clouds, why yes, sir. Else where would all the blessed showers come from?"

CENTRAL BRANCH.

THE Tenth Annual Meeting of the Central Branch, Women's Missionary Society, convened in the Bridge Street Church, Belleville, Ont., October 4th, at 2.30 p.m., the President, Mrs. (Rev.) Dr. Williams, in the chair. Mrs. Kendry, Peterboro', appointed Secretary, *pro tem.*

The meeting joined in devotional exercises, after which the roll was called. One hundred and thirty-five delegates responded to their names, but a later call increased the number to 155.

The President delivered her Annual Address, which acknowledged the goodness of God in the blessings and prosperity of the Society during the year, and referred to many matters of interest, viz., the burning of our Home at Chilliwack, the visit of the officers to Japan, etc., and her own visit to the French Institute, Montreal, which latter had greatly encouraged her.

Mrs. (Dr.) Briggs read the reports from the various mission fields, which will all be published in the Annual Report. They all gave evidence of most faithful work, and generally speaking, were full of encouragement.

"Delegates from Sister Societies" on the programme, brought us pleasant greetings from our Presbyterian sisters by Miss Mackay, and from our Baptist friends by Mrs. (Dr.) Tracy. They made our hearts glad in the knowledge that, though of different denominations, we are all sisters in Christ and co-workers with Him in the great work of salvation.

Routine business occupied the Convention until adjournment, when the Committees met for organization.

At 6.30 the delegates and visitors were entertained by our Belleville sisters in the basement of the church, where a sumptuous and elegant tea was spread and a delightful social hour enjoyed.

This yearly re-union is a time of warm, loving greeting, and such hearty hand-shaking as our Methodist sisters know how to give. One thing only was left to be desired, the presence of all our town ministers and college professors.

The public meeting opened at 8 p.m., Rev. E. N. Baker, pastor of the church, in the chair. In his opening address Mr. Baker made an eloquent confession. "He had not hitherto very warmly endorsed all this woman's work, he had hardly seen the need of it, he had shared the fears of others, that this Woman's Missionary Society might interfere with the resources of the General Society. He had even questioned the propriety of women taking the platform and pulpit. But he had been converted. He delighted in what he saw." He prayed God's blessing on the women who, in their work, were diffusing so much true missionary teaching and increasing missionary interest in the churches. Mr. Baker then extended a most cordial welcome to the delegates, to which Mrs. Kendry of Peterboro', briefly and happily replied.

The report of Corresponding Secretary was read by Mrs. (Dr.) Briggs, Toronto.

Miss Lund, having gone out from the Bridge Street Sunday School, the chairman announced that the superintendent had been requested to present her with an address on behalf of the school. Miss Lund replied feelingly, and then addressed the meeting on the subject of her work in Japan.

The President of General Board, Mrs. Gooderham, then delighted the audience with an account of her trip to Japan, and her visit to the various mission fields of our Women's Missionary Society, all of which gave her great satisfaction and caused her to rejoice that we as a society had been privileged to engage in this great work.

Wednesday morning was occupied with reports from Auxiliaries and bands until 11 o'clock, when committees assembled. Progress in Auxiliary and Band work, in num-

bers, finances and improved methods was the chief characteristic of most reports.

The afternoon brought out the District Organizers' reports, from most of which it appeared that every effort is being made to reach our ideal of "An Auxiliary in every Church." An hour was devoted to what is termed "A Free Parliament," intended to be suggestive to workers.

Wednesday evening was devoted to the Mission Band work. Mrs. G. D. Platt, Picton, occupied the chair, and Mrs. Bascom, of Toronto Mission Band, Corresponding Secretary, read her report, showing an increase of sixteen Bands and \$400 over last year. The programme was enlivened by the singing and recitations of children, and papers bearing on the Mission Band work.

The election of officers being the first order of the last day, took place on Thursday a.m. Our Recording Secretary, Mrs. Tyner Price, having resigned, her resignation was accepted, and a resolution of appreciation of her services carried, and directed to be sent to her.

The election resulted as follows:—President, Mrs. (Dr.) Williams; 1st Vice-President, Mrs. (Dr.) Carman; 2nd Vice-President, Mrs. (Dr.) Willmott; 3rd Vice-President, Mrs. Mackay; Corresponding Secretary, Mrs. (Dr.) Briggs; Recording Secretary, Mrs. Kendry; Treasurer, Miss Wilkes; Corresponding Secretary Mission Band, Mrs. Bascom.

Dr. Carman, General Superintendent, being present was invited by the President to address the members, and graciously complied, speaking in terms of the warmest gratification at the work and success of our Women's Missionary Society.

The Treasurer's Report in print was placed in the hands of the delegates, and each one thus enjoyed the pleasure of studying its contents.

It gave entire satisfaction to find that the total branch receipts had reached \$9,060.15, an increase of \$560.96 over last year. Miss Wilkes, our Treasurer, deserves, and has, our hearty thanks for her painstaking in presenting this report in print.

The testimony hour is the precious season of convention when we drop business details, and each one from heart and lip gives praise and thanks to God, when the spirit of consecration stirs every soul, and Jesus, the woman's friend, draws very near to us. Mrs. (Rev.) M. Fawcett tenderly and reverently led the meeting.

Business being resumed the question of a division of this branch was urged. After some discussion the matter was referred to a Committee to report on at next meeting. The question of printing a branch annual report was discussed on resolution, asking the Board to consent, inasmuch as no record is furnished the branch members of their work from year to year. This is felt to be a serious lack the condensed report contained in the General Report not meeting the needs of the members. The resolution carried and was sent to the Board. The Conference representatives were elected as follows: Bay of Quinte, Mrs. (Rev.) Campbell; Toronto, Mrs. Bascom.

A resolution expressed the sympathy of the members with Mrs. Dr. Willmott in her illness, and prayer was offered for her recovery.

Invitations were received for next annual meeting, and Queen Street, Toronto, chosen.

The Scrutineers reported the following members elected delegates to the Annual Board Meeting in Brantford: Mesdames J. C. Wilson, Elliott, Kendry, Massie, Bascom, Blackstock, Platt and Grange. Alternates.—Mrs. Browne and Crosby.

Telegram of greetings was read from the Women's Christian Temperance Union in session in Newmarket, and one returned; also one was dispatched to our sisters of Western Branch in session at Woodstock.

The usual votes of thanks to pastor, trustees and press and to the citizens for their generous hospitality, were accorded most heartily.

Invitation extended to the delegates to visit the Deaf and Dumb Institute was largely accepted, and none could help feeling how beautifully Christianity developed the influences of its founder in really making the "deaf to hear and the dumb to speak."

Among many thoughts and suggestions of the Convention just closed, the words of two delegates linger in our mind with a sweet tenacity. One said: "We are most of us mothers, and in answer to the question, What should we do for our boys? God had given us in His word a very plain indication. In every instance when God had given a great man to do a great work, the mother of that man was the human agency God had employed to prepare him for it."

Another said: "For years she could not see. Two years were spent in the care of an invalid mother, and four years in darkness. While young friends around were pursuing their studies and pleasures she sat in shadow, but God had thus taught her the best lessons of her life, and now in the light she sought to put those lessons into practice."

ANNUAL MEETING OF THE NEW BRUNSWICK AND PRINCE EDWARD ISLAND BRANCH OF THE WOMEN'S MISSIONARY SOCIETY.

THE New Brunswick and Prince Edward Island Branch of the Women's Missionary Society held their seventh annual meeting in the Methodist Church, St. Stephen.

The first public session opened on Tuesday, September 27th, at 2.30. The President, Mrs. Macmichael, occupied the chair. The prayer service, conducted by Mrs. (Dr.) Sprague, of Centenary, St. John, was felt to be a season of rich spiritual blessing. Over fifty delegates were present. The address of the President abounded with expressions of encouragement and exhortation to still more earnest and devoted labor in the future. A paper on "The Model Delegate," was read and discussed. The remainder of the session was spent on committee work. At 8 o'clock the ladies of the congregation gave a reception in the basement of the church.

The address of welcome was given by Mrs. Henry Hill of St. Stephen, and all who heard it must have felt that it came from a soul filled with love to God and love for all God's people. It was fitly responded to by Miss Wadman, of Bedeque, Prince Edward Island.

Greetings were received from several sister societies, and each kindly replied to by different ladies of the Branch. Music in the form of solos, duets, etc., was interspersed.

Wednesday morning the Treasurer gave her report. Total amount raised during the year, \$4,696.71; showing an increase over last year of \$757.92. The amount sent to General Treasurer, \$4,596.85.

The Corresponding Secretary's report showed an addition of fourteen new Auxiliaries, with a loss of two; increase, twelve. The Band Secretary reported three Bands to have ceased work during the year, but twelve new ones organized, making an increase of nine.

We now number 72 Auxiliaries, with 1,463 annual members and 59 life members. Mission Bands, 44; number of members, 1,173; total membership, 2,695. The majority of reports from Auxiliaries were encouraging. The Editor's report of *Palm Branch*, our Band paper, was listened to with interest. After some discussion it was unanimously resolved to continue this paper. At the afternoon session reports from Bands were received, also four short papers on "The Model Branch," were read. Some reports of successful District Conventions were also given.

An unusually interesting public meeting was held in the evening. The exercises opened with singing by choir, then an excellent speech by the President. The Treasurer in her brief, bright way submitted her report, and supplemented it with an urgent appeal for yet larger gifts from our treasuries. Our Corresponding Secretary was pleased to report a slight advance along the line of membership, but in an earnestly pathetic and yet reassuring manner, urged all to still more diligent toil until we shall "possess the whole land."

One very interesting feature of the programme was an address on Japan by Miss Cunningham, our returned missionary. Mrs. Wightman, of Harcourt, also gave an able address on China. A solo by Mrs. C. Palmer, of St. John, and music by the choir was all that could be desired. Collection good.

At the Thursday morning session the Committee on Modes of Work for officers presented these recommendations: That all members' fees be collected by the August meeting; that Mission Bands send their yearly report to the Annual Meeting of the Auxiliary; that Auxiliary officers meet quarterly to compare their books and get a general insight into the work.

They also recommend that all reports of officers be presented to their Auxiliary before sending to Branch. The Committee on Modes of Works for Auxiliaries brought in the following recommendations: 1st. That each member have a scrap-book from which to cull items of missionary literature for each monthly meeting, the selections to correspond with the prayer subject for the month. 2nd. When difficult to get the members to pray, sentence prayers be adopted; also to keep up the interest members be asked to talk on the prayer subject a few moments. 3rd. To begin the meeting promptly at the hour appointed. 4th. That strong Auxiliaries visit weak ones, and if possible repeat a public meeting in their behalf. 5th. That a committee be appointed to visit irregular members and invite them to the meetings. 6th. That a verse or two of a hymn be sung in the middle of each monthly meeting, and when preparing for public meetings a good hymn be inserted in the programme so that the audience may be able to take part in the exercises. 7th. That each Auxiliary study well the Constitution and By-laws, and that they be read once a year in each Auxiliary, devoting the hour exclusively to them. The Committee on Memorials recommend that the names of girls and Bible-women, with the name of the Auxiliary supporting them, be printed in the report; also that Auxiliary Treasurers send full post-office address to Branch Treasurer; that the subscription for the monthly *Letter Leaflet* be taken at the November meeting; also that the By-laws be printed and a copy sent to each Auxiliary, and when making out the yearly report instead of putting the full name put only the initials. At the afternoon session the Committee on Modes of Work for Mission Bands reported. They recommend that Secretaries of Bands be careful to see that the report of money remitted to Auxiliary Treasurer be the same as that reported to Band Secretary; that Presidents of Auxiliaries having Bands under their care visit them once a quarter; also, if a new Corresponding Secretary be appointed, her address be sent immediately to the Band Secretary, and where practicable the Christmas envelopes be used. Our Corresponding Secretary then commended weak Auxiliaries to the care of stronger ones. This session closed with a consecration service led by Mrs. McKeown, of St. John. It was a season of great refreshing, and the blessings bestowed and accepted were felt to extend through all succeeding sessions of our branch meeting. The public Mission Band meeting was also a success. At 8 o'clock Mrs. J. D. Chipman led in the opening services. Two able papers on Band Work were read, and Miss Smith, editor of our Band

paper, in a few fitly chosen sentences, also gave us valuable hints on how to manage a Band. A solo and chorus by several little girls added to the interest of the meeting. An exercise between Miss Cunningham and children in the audience was enjoyable and profitable. Miss Cunningham on this occasion appeared in Japanese costume, the children asked her questions and she in her pleasing way replied. Just before the close the President, in a few words suited to the occasion, presented the "Mission Band Banner" to Miss Lottie Lawson, of Alberton, P.E.I., this Band having gained the largest number of members during the year. Little Miss Lawson, on behalf of the Band, made a neat reply in clear tones so that all present could hear. At the Friday morning session it was moved, seconded and carried, that the grateful thanks of this Branch be conveyed to Miss Cunningham for the interest she has shown and the assistance she has rendered during its sessions; and also the assurance that our hearty sympathy and prayers shall follow her, and that we express this feeling by a rising vote. Miss Ryan then presented the Branch with an invitation from the Moncton Central Auxiliary to hold their next annual meeting with them. The invitation was accepted. Miss Humphrey, of Moncton, was appointed delegate to Conference. The election of officers resulted as follows: President, Miss F. E. Palmer; 1st Vice President, Mrs. Macmichael; 2nd Vice-President, Mrs. (Dr.) Johnson; 3rd Vice-President, Mrs. (Dr.) Sptague; Corresponding Secretary, Miss J. D. Chipman; Recording Secretary, Mrs. F. Stewart; Treasurer, Miss Hattie Stewart; Band Corresponding Secretary, Mrs. S. Howard; Delegate to Board, Mrs. (Dr.) Johnson; Alternate, Miss S. E. Smith; Editor of *Palm Branch*, Miss S. E. Smith.

VINA REID, for Rec. Sec.

VICTORIA, B.C.—Our fifth annual meeting of the Women's Missionary Society was held September 6th in the Pandora Avenue Church for the election of officers. President, Mrs. Burkholder; Vice-Presidents, Mrs. Burgess and Elford; Recording Secretary, Mrs. Weire; Corresponding Secretary, Mrs. Pendray; Treasurer, Miss Leake. At the close of our missionary year we were called to mourn the loss of one of our members, Mrs Stevens. Though not an active member, we know we miss her sympathy and prayers. We have listened with pleasure to her singing God's praises, her voice being consecrated to His service. God has seen fit to call her to Himself, to join in that great chorus above, where she is singing more loud and sweet His praises. Our loss is her gain. Though we miss her, we are thankful it is the first break in our ranks by death. We have sustained a great loss in Miss Cartmell, but we know her prayers will mingle with ours at the throne of grace. Her leaving us was felt very keenly, for to know her is but to love her. We are not all called to go to foreign lands to work, but the command is none the less binding on us, "Go work in my vineyard." Since the visit of Mrs. Gooderham and Mrs. Strachan, we have been greatly enthused, having more personal knowledge of the work. We hope they will visit us again in the near future. Miss Leake has returned to her home and duties with renewed strength since her holidays in the summer. There are not so many girls in the Home as formerly, three were married some weeks ago, two have gone back to China, and one to college at Westminster. Pray God's blessing to rest upon her, that when she comes out she will be a pillar in the Church and a great light amongst her own people.

A. J. PENDRAY, Cor. Sec.

DUNGANNON.—Our Auxiliary met at the home of Mrs. A. Pentland, Sept. 2nd, for the election of officers for the ensuing year. President, Mrs. (Rev.) Rogers; Vice-President, Mrs. S. J. Pentland; Treasurer, Miss Mary Anderson; Recording Secretary, Miss Annie Trealeaven; Corresponding Secre-

tary, Mrs. D. G. Bickle. As an Auxiliary we feel that gratitude ought to fill our hearts for the many blessings bestowed during the past year from a kind Father's hand. Although some of our members have removed to distant parts, yet we praise God that since our Auxiliary has been formed none of our number have been summoned away by the messenger of death. We had the pleasure of listening to the Rev. Mr. Savage, formerly of Saugeen, August 7th. On the following Monday evening our Society held an open meeting, when Mr. Savage gave a very interesting address on Indian work; a silver collection was taken at the door, amounting to \$5.65, which was given him in aid of the new church at Saugeen. Our members are becoming more interested in the work every day. We held our last meeting at the home of Mrs. W. Holland in the form of a missionary tea. We quilted two quilts and the proceeds of tea amounted to \$2.65. We have twenty-four subscribers for the OUTLOOK. May the Lord bless our feeble efforts and crown all our Auxiliaries with success.

MRS. D. G. BICKLE, Cor. Sec.

WINCHESTER.—In reviewing the work of the past year we feel encouraged. Although our increase in numbers has not been large, we are still progressing. With a membership of fifty-nine—two life members—and a lively missionary spirit, our meetings are very interesting and productive of good. Our annual meeting was held at the home of Mrs. Hughs, where twenty-seven members and seventeen visitors met, and after a very interesting business meeting, enjoyed our usual social tea, of which \$5.00 were the proceeds. Our Secretary read a full report of the year's work, which stated that \$220.97 have been raised by our Society during the year; \$25 of this amount were raised by the Rosevier Mission Band. We have had four public meetings during the year, and a good attendance at all our monthly meetings. With hearts thankful to God for past prosperity, we look forward to greater success in the coming year as a fruit of our attendance at the branch meeting which was held in our church on the 5th and 6th of October, as we feel that all who enjoyed the privilege of attending those meetings must have been stimulated to greater effort in this good work.

E. H. BOW, Cor. Sec.

BRANTFORD (Sydenham St.)—On the evening of Aug. 24th, Mrs. W. Phelps addressed an interested audience on the subject of women's missionary work. Our kind, energetic pastor, Rev. W. S. Jamieson, who occupied the chair, not only sanctioned but encouraged the movement of an Auxiliary being organized in this church. Sixteen names were enrolled as members. Mrs. Jamieson was willing, as far as possible, to act as President; Mrs. J. Strachan, Vice-President; Mrs. W. Eastcott, Rec. Secy.; Mrs. M. Fernley, Treasurer; Mrs. A. Scruton, Canvasser for OUTLOOK; Mrs. G. Wooley, to look after mite boxes; Misses Strachan, Isaac, Powers, Literary Committee.

MRS. S. B. NELLES, Cor. Sec.

BETHEL.—Our Auxiliary was organized by Mrs. Platt last April with a membership of six. Since then it has increased to twelve. Six regular meetings have been held, with an average attendance of ten. The interest in the work increases with us each month. Our meetings through the summer have been held at the members' homes. After our September meeting, a five o'clock tea was given, the results of which, added to the fees, amounted to \$15.25. A club was taken for the OUTLOOK. Several of the members take the "Leaflets." We are now busy piecing a quilt. The officers elected for the new year are, President, Mrs. James Rankin; Vice-President, Mrs. Wm. Carson; Rec. Secy., Miss Anna McFadden; Cor. Secy., Mrs. R. S. Rankin; Treas., Mrs. R. Carson.

M. C. R., Cor. Sec.

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Rev. ROSS TAYLOR, 210 Eighth Avenue, New York, N. Y.

AFTER the death of Prince Albert Victor, the Deputy Commissioner of Ambala District called a meeting to express sympathy for the Empress of India. Native gentlemen spoke and presented poems on the occasion, and one passed up some rupees to pay for sending the message. He was told the government would pay for it, and another suggested giving it in charity. Thereupon, it was handed over to our Mr. Wyckoff, others following his example, until Rs. 1,600 were quickly donated. When it was announced that the money would be used to build an extra ward in the Leper Asylum, and it should be called the "Prince Albert Memorial Ward," there was great cheering.

A LADY who has had a large experience in missionary matters wrote as follows: "Don't be too anxious to have a special field or object of support. Give your money by an act of the most spiritual worship, directly to the Lord, and drop it quietly, laden with prayer, into the treasury, having confidence (you must have that) in those who disburse it for you, and let them send it wherever needed most. Dedicate it wholly, not only to the glorious King, but to the Man of sorrows; and if the Master wants twine strings, wrapper paper, and pine boxes, so practical and unromantic, let your funds go for those to carry the Bible in."—*Friends' Missionary Advocate.*

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