

# The Missionary Outlook

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

A Monthly Advocate, Record and Review.

Vol. XV.—No. 6.]

JUNE, 1895.

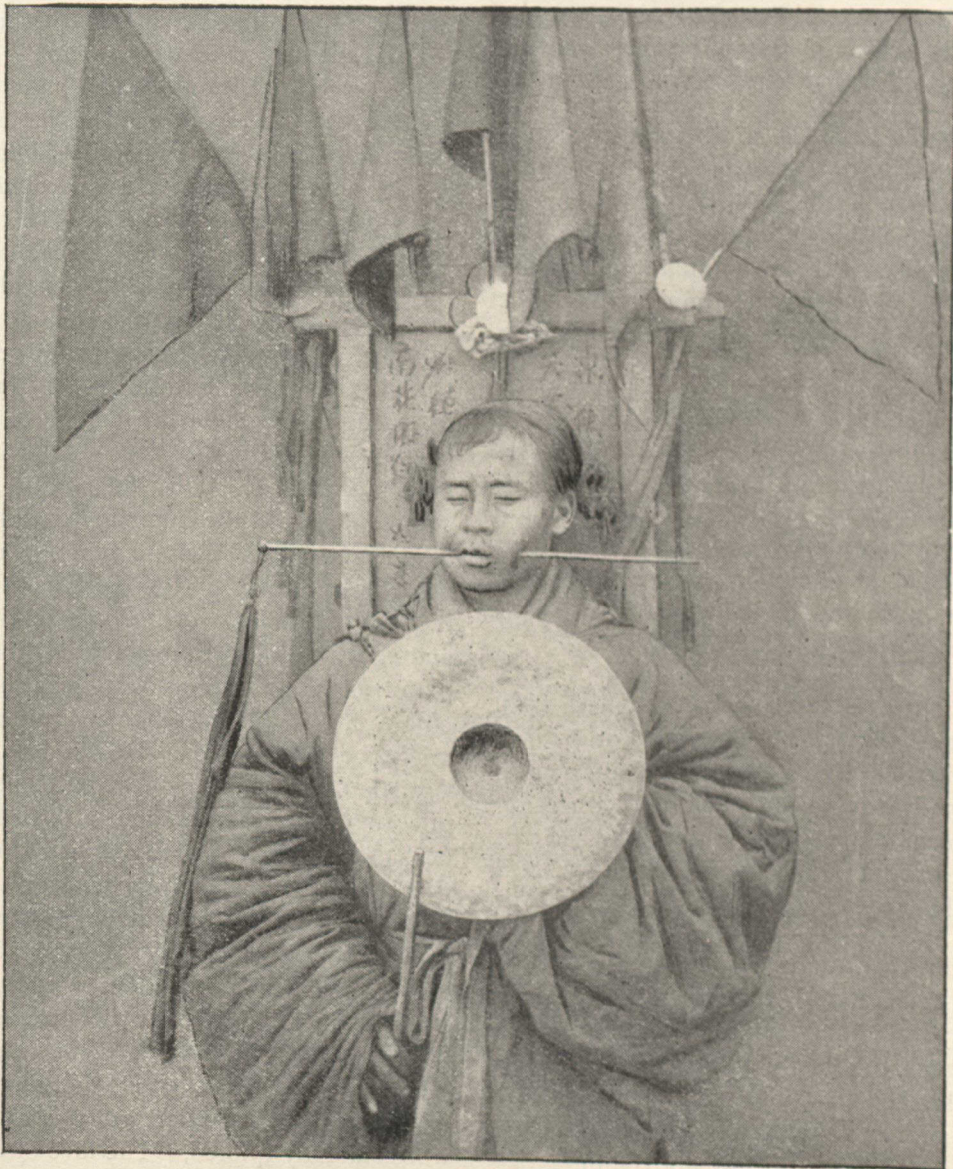
[NEW SERIES.]

## Field Notes.

SPECIAL attention is called to the fact that all matters pertaining to the Church and Parsonage Aid Fund are now in the hands of Rev. Dr. Griffin, treasurer of the fund, and all communications should be addressed to him.

lay missionary among the Iroquois in Muskoka. Considering his limited educational acquirements, he rendered good service, and his death will be deeply felt among the Indians.

It should be borne in mind that lay members of the General Board of Missions are now elected by the laymen in the Annual Conferences, instead of by the



CHINESE PRIEST COLLECTING MONEY.

WE regret to learn of the sudden death of Mr. Angus Cooke, who succumbed to an attack of apoplexy on the 18th ult. Bro. Cooke was an Iroquois, from Oka, and for a number of years past served as

lay members of the Conference Missionary Committees, as formerly. The General Board needs and should have the best and wisest men in the Church, and we trust that such will be sent.

BISHOP TAYLOR, who has been known as "California Taylor," and who might very appropriately be rechristened "Africa Taylor," is now visiting in the United States in the interest of his work. The Bishop was seventy-four on the 2nd of May, and if we are to judge of his physical health by his labors abundant, his prospects are bright for pushing the battle against the powers of darkness for years to come.

WE copy the following extract from a letter from the Rev. C. M. Tate: "I have recently visited both East and West Coasts of Vancouver Island. Spent a week with great profit on Bro. Stone's mission. Already the work of the missionary is being appreciated by the people. The whiskey fiend is losing his power, the Sabbath is being observed, the people attend the services, and some souls have been saved. Is it not possible to put two more men on that coast this year? The door is now open, but may not always be."

TEN dollars accompanied the following brief note: "DEAR SIR,—Please take this, and use it where you think it is most needed in the missionary cause.—FROM ONE WHO HAS NOT GIVEN HIS TENTH."

REV. R. WHITTINGTON, B.A., who was missionary in Japan for several years, has been in the city during the past two weeks in the interests of Columbian College, B.C., of which he is the principal. A college in British Columbia, with its comparatively sparse population, is a difficult undertaking, and we trust Mr. Whittington will receive practical encouragement.

A BROTHER in British Columbia writes: "I am sorry that nearly all the circuits in this province have abandoned the juvenile card system. I am sure our Conference could raise a thousand dollars more by every school appointing juvenile missionary collectors. The forty dollars raised here by the enclosed names on this mission is a clear gain on the regular missionary givings."

"MONTREAL SOUTH" is coming to the front, judging from the following: "This small mission is doing grandly for the Missionary Society, although in 1893 only \$3.50 was reported; last year we raised \$40 (not bad for nine members only). This year we hope to jump to about \$60 or more, and things so far seem to show that we shall do it."

THE Brandon Institute is now ready for occupation, and the Principal, Rev. John Semmens, will proceed shortly to the North, in company with a Government agent, to select children. Bro. Semmens has been to the Indian people a most loyal and faithful friend, and we congratulate him on the wider field of usefulness that has opened up to him.

SOME people regard the Indians of this country as a hopeless lot, hardly worth the trouble of civilizing; but a true missionary, who knows the power of the Gospel, sees the possibilities underlying the oft-times

degraded condition of the heathen, and casts over them the glow of a Gospel optimism. Rev. C. M. Tate, writing of some of the Indians on Vancouver Island, says: "On the East Coast, Cowichan presents itself with an ever-increasing demand for the Gospel. A fine lot of people, a beautiful piece of land, swarms of nice children, and everything to make a good mission. Surely the Lord will open the way for the work to be taken up in earnest this year. I find occasional visits accomplish little."

## Editorial and Contributed

### Missionary Motive.

LINE upon line; precept upon precept; here a little and there a little:—What else *can* be done in trying to educate the Church to a sense of its responsibility? The foundation truths are few and simple, and there is no new truth along this line. Christ died for all. The Good News is for the whole world. Upon the Church is laid the responsibility of telling the story to "every creature." Every question as to possibilities is answered by the "Lo, I am with you alway." Here we have the whole thing in a nutshell, and there seems to be no way but to iterate and reiterate these simple but far-reaching truths until their full meaning is burned in upon the heart of the Church, arousing it to intense and sustained effort for the evangelization of the whole world.

"If ye love me, keep my commandments," said the Master; and Paul puts another aspect of the same truth in the words, "For the love of Christ constraineth us." Love is the essence of true discipleship, and obedience is the test of love. It is in vain that we say, "Lord, Lord," if we do not the things He has commanded, and the command to "preach the Gospel to every creature" is as plain and as universal as any other precept in the New Testament. How strange it is that Christians spend so much time and money and effort in doing things that Christ has *not* commanded, and so little in doing what he has so plainly enjoined. "Who hath required this at your hands?" might be justly said in regard to many forms of Christian activity, so called; but it never can be said of earnest efforts to evangelize the world.

Perhaps one reason why so little has been done is that we do not look at the question from the right point of view. If our highest incentive to duty is romantic sentiment, or denominational zeal, or to be seen of men, or even compassion for the destitute (although *that* motive is not to be despised), no wonder that efforts are feeble and results small. There is a stronger incentive that any of these or than all of them put together, and it is to be found in the words already quoted, "The love of Christ constraineth us." Without that no other motive will avail, but with it no other motive will be needed. Let us go up to Calvary. Let us look at the whole question in the light of atonement. Let us wait at the Cross till we understand all that it means, and we shall need no

other impulse to send us forth to the task of a world-wide evangelization.

There is another aspect of the general question that should be carefully pondered by Methodist people. There was a time when it might be truly said that Methodism led the van in evangelistic and missionary work, but this can hardly be said to-day. Possibly the zeal of Methodism has not declined, but it is beyond dispute that the zeal of other churches has greatly increased, and some of them are pushing their work along the line of Foreign Missions in a way that has carried them far toward the front, and given them a strong hold upon the sympathy and support of those who long for the coming of Christ's kingdom. In this we rejoice, not that Methodism is doing less, but that other churches are doing more.

The point is this: Is not there a loud call to Methodism, at the present time, to redouble her zeal, her liberality, her consecration? Not merely because other churches are doing so much—though that should provoke us to love and to good works; not merely because the heathen are perishing—though that should stir our deepest sympathies; not merely because others may outstrip us—although it would be sad if another should take our crown; but because we have been redeemed by the precious blood of the Lamb, and are no longer our own, being bought with a price, and the love of Him who redeemed us is a mighty constraining force in every breast wherein it dwells. If it constrain us not to seek the wandering souls of men, it must be because we are strangers to its power.

### Meeting of the Missionary Executive.

A LARGELY-ATTENDED meeting of the Executive Committee of the General Board of Missions of the Methodist Church was held in the Board-Room, Wesley Buildings, on the 16th and 17th inst. A great amount of business, part of it of a routine character, passed in review, and necessary action was taken. Satisfactory reports were received from the Chilliwack Indian Institute, B.C., where eighty-five pupils are now in residence. Rev. E. Robson is appointed principal. This institution is supported jointly by the General Missionary Society and the Woman's Missionary Society. Letters were received from Rev. Thos. Crosby respecting an Industrial Training School for the Indians on the Upper Skeena. The matter was referred to the General Board for favorable consideration. Attention was called to the fact that the Salvation Army had sent officers to open work among the Indians of the Pacific Coast, at points where missions of the Methodist Church have long been established. The Committee regards this action as likely to cause division and friction among the Indians, and a committee was appointed to confer with the Salvation Army authorities touching the matter.

Japan affairs occupied much of the time of the Committee. Correspondence referring to the request of six missionaries for recall was read. At a previous meeting of the Executive a subcommittee was

appointed to prepare a reply to the letter of the missionaries. A draft of reply was submitted, and carefully considered in detail. Eventually the letter was adopted, with a few modifications, and will at once be forwarded to the missionaries in Japan. The letter expresses a desire to understand fully the mind and circumstances of the missionaries, and to remove as far as possible any occasion of disquietude; also the satisfaction of the Committee with the assurance that the action of the missionaries had not been prompted by any dissatisfaction with the financial provision for their support. Touching statements said to have been made in General Conference, and to which the missionaries took exception, it is believed that a personal letter which had been written by Rev. Dr. Sutherland, before the second letter from the missionaries was received would remove much of the misapprehension which seemed to exist. The letter further dealt with the action of the General Board, the Joint Commission, the General Board of Missions, and the Executive Committee, and pointed out that as these various bodies, acting independently, reached substantially the same conclusions upon all matters referred to them, it afforded *prima facie* evidence that they had acted in good faith, and for the best interests of the work. The great importance of harmony between the missionaries, and between them and the authorities at home is strongly enforced, and the hope expressed that the missionaries will be satisfied with the considerations presented in the letter.

A report from the Building Committee of the Muncey Indian Industrial Institute was presented, showing that the contract had been let, and the necessary steps taken for a vigorous prosecution of the work on the new building.

### The Accident to the "Glad Tidings."

A SHORT time ago thousands of hearts were filled with anxiety when it was reported that the *Glad Tidings* had left Port Simpson for Victoria, with nine missionaries on board, on their way to Conference, and that ten days had passed without any word reaching Victoria as to what had become of her. As soon as the news reached Toronto the wires were promptly put in requisition, and rapid messages were sent to Victoria and Ottawa, the first to get the earliest word of the missing steamer, the second to urge the Government to send out a revenue steamer in search of the missing boat. Prompt replies were received, and the Government kindly offered to put one of their two steamers on the Pacific at the disposal of the society to begin a search along the intricate channels of the coast. Shortly after information was received that one of the Government steamers was on the stocks for repairs, and the other was absent in connection with the Boundary Survey Commission. A message was then wired to Victoria to charter a tug and send her out. Just at that juncture some arrangement was made by which the steamer *Maud* was sent out with a search party on board. Finally the welcome word came that the

missionaries were safe, having been brought down to Victoria by the steamer *Danube*. Within a few days a private letter from Rev. D. Jennings came to hand, from which we take the following extract, which shows the nature of the accident which befel the *Glad Tidings*:

"I learn you had many anxious thoughts regarding the *Glad Tidings* and those aboard. We got into what is called on the charts 'Shelter Cove' on the 3rd of May, to escape the effects of a strong 'south-easter,' when we were attempting to cross Queen Charlotte Sound. Shelter Cove proved 'Disaster Cove' to us, for in it we got on a rock which chafed and tore the hull of the little ship until she began to take in water so fast that she became almost full. We took out all our valuables, as food, clothing, etc., and camped on the beach. We hauled the little ship near shore on a soft sandy beach, where Captain Oliver, with other help, put her in fairly good repair, and after four days' camping we were able to get up steam again and proceed on our way. We put back some sixty miles to Namu, where six of our party waited for the steamer of the Coast line, and reached Victoria midnight on the 12th. The *Glad Tidings* is now at Nanaimo. All on board at the time of the accident are safe and, so far as I can learn, are very well. We are thankful for your sympathy and prayers. Long may the *Glad Tidings* float to carry the blessed Gospel to the tribes now perishing for lack of the bread of life."

### Are We Doing All We Can?

BY REV. HENRY J. INDOE, B.A.

"FIGURES that Talk!" in the January OUTLOOK, I found to be very interesting and instructive. As a Newfoundlander, I for a brief moment felt proud of the showing for the ancient colony. Then my thoughts reverted to some figures which made me blush when I set them before my people. I give an extract from my missionary sermon in order that if you think it, or any part of it, contains a message for the readers of the OUTLOOK you may insert it. The text was Matt. xxviii. 18-20, and in the course of my remarks I said:

"Now, are we doing what we can? Statistics prove that Christendom is not. To come closer home, they prove that Newfoundland is not. Compare a part of the money spent in absolute waste in Newfoundland last year, with the amount raised for missions. The Methodist Church in Newfoundland raised last year for missions \$836. Supposing that the other two churches—the Roman Catholic and the Anglican—did the same, Newfoundland's contribution to the mission cause would be \$25,098. The amount spent in Newfoundland for liquor and tobacco was \$845,248.90, *i.e.*, Newfoundland spent 33 times as much in liquor and tobacco as she contributed to the cause of missions. But to bring the matter a little nearer home, for in this Bay very little is spent in liquor, we look at the figures for tobacco. Newfoundlanders spent in tobacco alone \$351,398.50, *i.e.*, 14 times as much as they contributed to foreign missions. Look at the figures for your own Bay in the missionary report, and I believe you will be ready to admit that this is about what you did here. From Alder Harbor on the one side to Bassett's Harbor on the other, you contributed for missions last year, \$25.91, and perhaps thought you did pretty well. That sum multiplied by 14 gives \$362.74. You who are fond of figures run up the account, and I believe you will find that you spent more than that in tobacco."

I may say, that with two or three exceptions all the people in this neighborhood are Methodists, and that the general opinion is that my figures for tobacco are below the mark. If these are the proportions for Newfoundland, while we as Methodists dare to boast among the churches, ought we not before the Lord to hang our heads for very shame?

Rocky Bay, Newfoundland, Feb. 21, 1895.

### The Outlook for Christianity in Japan.

BY REV. WM. ELLIOTT, TOYAMA, JAPAN.

THE Rev. D. Crosby Greene, D.D., delivered an excellent address on the above subject, before the Tokyo Conference, in December last, which has just been published in the *Japan Evangelist*. The same issue of this magazine contains also a very fair and sympathetic estimate of Dr. Greene as a man and missionary, from the pens of two of his coadjutors, who are among the best and most favorably-known missionaries in this country.

Dr. D. W. Learned informs us that Dr. Greene was the first member, and for more than a year he and his wife the only members, of the American Board Mission in Japan. They arrived November 30th, 1869, and after spending a few months in Tokyo, removed to Kobe, and were the first missionaries to settle there, Bishop Williams, of Osaka, being then the only other missionary between Yokohama and Nagasaki. Dr. Greene remained at Kobe four years, and it was largely through his work that the first church west of Yokohama was organized there. He took an active part in the translation of the New Testament, occupied for a time the chair of Old Testament Exegesis in the Doshisha school in Kyoto, and has done much in general and evangelistic work. The American Board Mission has no member who surpasses him in capacity or usefulness as an all-round missionary.

Dr. J. H. DeForest says, "Dr. Greene is the *father* of the mission, and when he got his D.D. we thought it stood for 'Dear Daddy.' His seventy-five children all rise up and call him blessed, for he has been a good example to us all of what a missionary should be—faithful in his studies, accurate in his language, thoroughly sympathetic with the Japanese, whether Christians or non-Christians."

Now a few extracts from the address. After a few words of introduction, Dr. Greene remarked: "I shall content myself with the modest task of setting forth certain opinions which have gradually formed themselves in my mind, together with a few of the considerations upon which those opinions are based. If, in doing so, I fail to dwell upon what some call 'spiritual' forces, it is not because I ignore them or under-rate them. It is simply that I am forced to limit myself to one side of a great subject."

The lecturer then deals in a most interesting and practical way with such features as a lack of a vivid sense of personality on the part of the Japanese people; the re-assertion of the old philosophies; the sensitiveness of the Japanese to the evangelistic, nationalistic, and other great world movements of the age; the influence of missionaries; of the circulation of the Scriptures; of foreign communities; and of the literature of Europe and America. He points out some of the great changes that have taken place, and closes with the following optimistic—not too optimistic—paragraphs:

"To my mind all these changes represent a Divine Providence. They do not necessarily mean the triumph of Christianity in the near future, but they do mean a more congenial attitude of mind, a more fertile soil in which to sow the seed of Christian truth, a healthier growth and a more vigorous plant.

"But it may be said these mental and moral tendencies must needs require time, perhaps hundreds of years, to reach their goal. This, many assert, is the lesson of history. Is it not possible, however, that we may read the lesson too literally and forget the new conditions of life and the more rapid progress which they imply? Japan has been introduced into the family of nations. She feels her community of interest more and more strongly every year. The influence of these new ties is exerted directly upon her. With almost weekly mails, and daily messages from the centres of Western life, she is brought very near to her sister nations. As I sat in that mountain hotel to which I have referred, I heard for the first time, perhaps within sixty hours of the event, that the Home Rule bill had passed the second reading in the British Parliament. Thus the very pulse-beats of the world's life are felt in the remote valleys of Japan. Under such circumstances progress must be rapid.

"How far particular organizations of Christians will

prosper we may not know, but that the spirit of Christianity is to rule in Japan we cannot doubt. Even now, outside the Christian Church, are many who believe in a personal God. The Great Companion whom Clifford lost, they have found. I believe that these and a multitude of others, the result of the influences I have sought to describe, the fruit of our Father's work will, ere many years, recognize Him in the face of Jesus Christ, and cry out with Thomas: 'My Lord and my God.'

"Without doubt we have abundant reason to go forward with all hope and faith. Patient and faithful be our hearts; the present reaction will soon pass away. Upon the foundations now being laid, strong and deep, superstructures both stable and beautiful will surely be reared. The seed, long and patiently sown, will produce its legitimate fruit, and some an hundred-fold. The dearth, at times so depressing to ardent souls, of candidates for baptism in the field, and especially of candidates for the ministry in the schools, will, we trust, be followed by a period of rich fruition and prosperity. 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.'"

## Along the Line.

### Indian Work.

#### BRITISH COLUMBIA.

Letter from REV. T. CROSBY, dated PORT SIMPSON, April 4th, 1895.

I HAVE had a very blessed visit to Naas; the people were gathered there for the Oolichan fishing. We went up on the *Glad Tidings*; spent Saturday, Sunday and Monday on the river. Bro. Osterhout and his people were in fine spirits; indeed, it was pleasing to see the unity of feeling and action amongst all the Christian people—all seemed to desire to know what could be done to best advance the cause of truth amongst the heathen, and the most notable were a band of newly-converted people from Kishpiax, on the Upper Skeena, where it is said that Bro. Spencer has had a good work among his people this winter. Glad to hear from Bro. Neville, who had just come over the trail, of the good work done on the Skeena. May the blessed work spread!

As soon as we got back it was time to start for Kitamaat, while Bro. Pierce went to help amongst the hundreds on the Naas. Dr. Bolton, with two Indian carpenters, were on hand, who were going to Essington, where the doctor is putting up a building for a hospital. On the same night we had a blessed time with Bro. Jennings and his people.

Next day at 4 a.m. we were off to Claxton, where we rafted and loaded 10,000 feet of lumber and 23,000 shingles.

After having service there, we left on the tide at 11 p.m., and got up to Essington with our raft at 1.30. And now for a hard pull in the dark to get it to land. This done by about 3 a.m., we left with the down tide. Got to Low Inlet by noon, where we left a young man who had been at the hospital under Dr. Bolton's care. On to Hartley Bay, where we held service that night; and then, as it was calm and a fair tide, and we had a scow with 1,800 feet of lumber on board to tow, Capt. Oliver thought best to go on. We left at 11 p.m., and were up to Kitamaat to anchor by 6.30 a.m. Here we found Bro. Raley and people in good trim, having had a good winter. The people were all on the move up the river to prepare for Oolichan fishing. We had a blessed Sabbath, with the exception that my old trouble, the asthma, was on me. Sunday passed, and we were off. The scow a little lighter, as we only had lumber now for Kitlope church on board. We had with us a band of warm-hearted people from Kitlope, with Bro. Kelley, our native agent at that place. Bro. Raley was with us also, as Kitlope is under his superintendence. We made good time, and got to Kitlope by 5 p.m.

And what a change from meeting in olden times! Our party on landing were met by a large company on shore, all singing. At once an open-air service was engaged in, preaching, etc., just as two large canoes of heathen Indians from Kimsquit were landing. The people preached to them; and at once we met in a house they have been using for service. This over, the scow was unloaded. We had another blessed service at 7 o'clock, when we baptized sixteen adults and ten children; and it was a time long to be remembered. Then followed a subscription for the church. We got cash for part, and others promised as soon as they get money to have it sent to the mill people, who are to wait. So you see we teach the people to help to build God's house, and they will enjoy it the more. Next morning we had a blessed service amongst the people, and then left for Hartley Bay, where we left the scow, and put in at Low Inlet that night.

The following day, through a bad snowstorm, we reached home, having travelled about 440 miles in all.

These places are out of the way of the regular steamboats, and the work could not be done very well without the *Glad Tidings*.

#### THE "GLAD TIDINGS" MISSION.

Letter from REV. W. H. PIERCE, Native Missionary, dated PORT SIMPSON, B.C., March 18th, 1895.

THROUGH the mercy of our Heavenly Father, the mission steamer *Glad Tidings* arrived home again, having been away seven weeks engaged in evangelistic work. We left here January 11th for the West coast of Vancouver Island, the workers on board being the writer and two Tshimpseans; the two latter were to be left at Naniette village, to work amongst the heathen people there until our return. When we reached Hartley Bay Mission we took on board a young man from Kitlope, who was there waiting to join us to help on the work. Our voyage round the West coast of Vancouver Island was a very pleasant and prosperous one. We did not encounter a single storm during the whole passage, going round Cape Scott, Cape Cook and Cape Beal it was something like summer weather. We were led to regard this as an answer to the prayers of God's people. The scenes that were witnessed of the heathen dances, potlaches, and debauchery were awful to behold. In some instances nearly the whole village was under the influence of liquor. They told us that they had paid six dollars a bottle for the whiskey. The poor creatures know that they are hastening to destruction, but are powerless to help themselves, and begged that missionaries be sent to help them out of their terrible condition.

This is a great field for Christian workers. "The harvest truly is great, but the laborers are few." The spiritual wants of the people out there call for much faithfulness and prayerfulness to God, in order that in some way the Gospel of peace may be spread amongst them. Before long "the night cometh, when no man can work." I may here mention that the precious seed sown during the trip was not in vain. At Nootka Sound village, where we spent Sunday, sixteen young men came forward at the close of the evening service and said that they were all ready to walk in the new way that leads to life everlasting if a missionary could be sent to help them. One of the leaders brought his two children to be baptized that same day.

We saw Bro. Stone at Nitenat Mission, but only for a few minutes, as we were unable to anchor there owing to the rough water. During the round trip we reached over 3,000 heathen Indians and held 116 religious services. Having magic lantern illustrations greatly helped to both instruct and interest the people at these services. At Uclulet village we found a Presbyterian mission just three weeks old. The missionary, Rev. Mr. Swartout, gave us a hearty welcome. At Victoria Rev. C. M. Tate joined us, and went as far as Union Mine. We had a most profitable time amongst the benighted Indians. In one of the meetings we held amongst the Comox tribe they begged us to send them a Christian teacher.

We spent one night with Bro. Gibson at Rivers Inlet

We were, indeed, sorry to hear him tell of his great loss. owing to the high tides. When we arrived at Naniette we took on board the two Indians—Charles Tamanks and Lewis Gray—who did a good work there. They were there, right in the midst of the feasting, potlaching and wild dancing, and had service every night. Altogether, we visited thirty-two villages during the trip.

### Japan.

[The following letter was written by Mr. Hiraiwa, in March last, to Dr. Macdonald. It was not intended for publication, but as it contains many items of interest, and gives a good idea of the daily work of a diligent evangelist, we print it for the benefit of our readers.—ED. OUTLOOK.]

*Letter from REV. Y. HIRAIWA, dated SHIZUOKA, March 8th, 1895.*

AS I told you before, I went to Fukui on the Wednesday in the last week, when three speakers besides myself addressed the Enzetsukwai held in the church, which was filled with the audience, and a great many stood round the entrance and side windows—more than two hundred in all. It was half-past ten in the evening when the meeting was closed, and afterwards sixteen gentlemen of the place came to my hotel to talk and inquire on themes moral and religious. They did not leave the room till half-past twelve at midnight, so that I could not go to rest before one. Afterwards Mr. Kato wrote me saying all the members, without missing one, and a few new inquirers, were present at church on the following Sunday. The next day Mr. Kato and I went to Mori, by basha, where Mr. Hikino, sen., is working now. Enzetsukwai was held in the evening at the theatre there, when about two hundred and fifty people turned out. After the meeting a few friends came to our hotel, but as they went away comparatively early we could go to rest before eleven. Mr. Kato left the place for Kakegawa at noon of the next day. I spent the whole day to help Mr. Hikino for reclaiming the lost members and backslidden ones. As you know, the Mori church has been nearly dead for the last few years, but it is beginning to show some sign of life since Mr. Hikino was reappointed there last January. On that day one backslider promised to attend the services in good earnest hereafter. Four members, belonging to one and the same family, who left the church, being discontented, and went to the Greek church there, were all restored to the home of their spiritual birth, and a Christian wife of an unbelieving husband was given the freedom of attending the church services again, which she has been deprived of for some time. It was nearly eight in the evening when I returned to the hotel, after having finished the business by visiting all the members, eight families in all, scattered here and there in the town and the villages around; and then I hired a basha, in which I rode in the pitch dark and wind to Fukui, where I intended to take the 11.35 train for Shizuoka; but the train being one hour behind time, I could only get in at 12.40, and reached my home at three on Saturday morning. In the afternoon I went to Semmon Gakko, as usual, to teach one hour and a half. At nine I sat in the church to give the people the scriptural exposition for fifty minutes; at ten preaching the sermon, after which the Lord's Supper was administered to the seventy-nine members then present. At one in the afternoon I went to a blacksmith workshop, where the Bible lesson was given to sixteen workingmen for one hour and a half. The blacksmith is a member and steward of our church, who keeps the Sabbath. He is employing some twenty-seven men, and all those who are lodging in his house attend the Sunday afternoon Bible-class. At seven p.m. a sermon was again preached in the church, after which the Lord's Supper was administered to twenty-three persons who could not attend the church in the morning. When I retired at night I felt as if I had done some work. But my usual Sunday work is just exactly what is stated above, only excepting the administration of the Lord's Supper, which is held once a month on the first Sunday. My work at present is, besides the Sunday work, to preach once a week either in the church or in one of the preaching-places; preach twice a month, early in the morn-

ing, to the working-girls—about a hundred in number—at the silk factory in the city, and teach every day, without excepting Saturdays, for an hour and a half in the Semmon Gakko. Thinking that all the preachers should be well built up in scriptural knowledge and things spiritual, in order to secure success in the work, I, besides making my occasional visits to them in the district, and holding the rousing Enzetsukwai, call the evangelists and probationers now and then in turns to Shizuoka, and hold some religious "conference" with them. The last Monday afternoon three of them came by such a call, who attended the usual Monday evening workers' meeting for mutual edification and comparing of notes, and spent a few hours with me on the Tuesday morning and evening, and Wednesday morning. They all left here for their respective fields on the Wednesday afternoon. The next Sunday evening we expect Mr. Nagasaka to address the church.

### West China.

*Letter from O. L. KILBORN, M.D., dated KIATING, SZ-CHUAN, CHINA, Jan. 9th, 1895.*

ON December 17th, 1894, we opened the Kiating Hospital and Dispensary for the treatment of patients, since which date Mrs. Kilborn has been attending to women and children on Tuesdays and Fridays, while I attend to men on Mondays and Thursdays. We have had a good number of patients for the beginning; but now, so near the Chinese New Year, they are dropping off again, to increase rapidly, we are sure, immediately after—that is, early in February. In August last we rented a smaller compound immediately adjacent to our dwelling. Commenced repairs on it September 1st, with the object of fitting it for hospital and dispensary. The rent is about \$80 deposit (to be returned) and \$35 a year. The deed of rental fixes it for eight years, during which time the compound cannot be mortgaged or sold, except to us; our rent cannot be raised, nor can it be rented to anyone else, so that for eight years at least we have the benefit of all repairs put upon it. At the end of eight years, if we give up the place, we carry off everything portable, such as glass windows, floors, new doors, etc. When this is considered, the initial expense becomes considerably reduced. To this hospital compound we have joined, by a covered passage-way, a small court in our large living compound; upon this court we have opening three large rooms, which we have made into wards for women patients. Altogether then we have ten wards, accommodating sixteen male and twelve female patients; total, twenty-eight. Besides there is a large kitchen, a laundry, bath room, two store-rooms, dark-room, for examination of eye and throat, etc., and consultation and private consultation rooms; a well-lighted operating-room, a waiting-room and a guest-room. There are also one or two rooms for helpers. Total cost of repairs on hospital and dispensary, including the rooms taken from the dwelling compound, is, I think, something over \$300; but I believe we have one of the largest, most convenient and sanitary hospitals in China—for the money. The glass is all native manufacture, is scarcely so satisfactory as the foreign, but is just as cheap, and far more easily obtained; it lets in just as much light as foreign glass, and therefore has been freely used. All other hardware used is likewise native, chiefly because of the difficulty of obtaining the foreign from Shanghai.

Now, with regard to the compound in which we are living, I have a most encouraging story to tell. Last April I was able to rent this place for a sum equivalent to about \$200, gold, deposit (to be returned when the house is given up) and about \$65, gold, yearly rent. Our house now is hygienically clean in every part—something utterly unheard of by the average Chinaman. We believe that unless these houses are most rigorously and persistently renovated, they are not safe for foreign habitation. When we came we found the rooms universally dark and universally dirty. There were two or three board floors, but such floors as we in Ontario would not put a cow on. Now we have the whole house so light and clean and cheery, we think we have a very comfortable home, indeed.

Not only is this a home for ourselves, but there is abundance of room for another man and his wife just as soon as they shall be sent out. And, moreover, I should explain that of the \$250 spent in repairs on this house, very nearly \$125 was put on the as yet unoccupied half. We occupy only one-half of the house, and have plenty of room.

Precautions were taken in writing the deeds of rental for this compound to make the same conditions mentioned above in connection with the renting of the hospital compound; that is, a term of eight years is fixed, during which time no one may purchase or mortgage the place but ourselves. With Dr. Hart's approval I have endeavored to mortgage the place, and have succeeded to this extent: By adding \$240, gold, to the original deposit of \$200, making a total of \$440, which may be called either deposit or mortgage, I have succeeded in reducing the rent from \$65 a year to \$16, a difference of about \$49. Now, supposing this added sum of \$240 had to be borrowed at home for this purpose, we would be saving the interest here more than three times over. What I want to do, if possible, is to add another \$80 to this \$440, making a total of about \$520, a complete mortgage of this double dwelling for eight years! At the end of the eight years, if we are compelled to give up the place, \$520 must first be returned to us, and all the compound will have cost us for that time is the interest on this amount, and what fixed repairs we cannot carry away. Glass windows and new floors may all be removed, the same as in the hospital compound. Therefore it is surely much more economical to mortgage than to rent, more especially when it can be done so cheaply as in this instance. I believe this dwelling, or pair of dwellings, I may say, can be bought for \$1,000 at the least to \$1,200 as the outside figure; or, to put it another way, add \$700 to the amount of the mortgage, and the compound belongs to the Methodist Missionary Society of Canada for all time. Taxes amount to less than \$5 a year. There is abundance of room for two families, even should there be several children in each family. The houses are high, and all the timbers in excellent condition. Upstairs rooms might be done off any time at small expense, if one preferred sleeping upstairs, or if more room were required. There are also several rooms for servants and teachers, and a guest-room, etc. For my part I think I shall always prefer a Chinese house in China, when they can be had as good and as cheap as this.

Besides seeing our patients four days a week, I carry on a regular Sabbath preaching service just inside our big gate. This was begun early in September last. Sunday morning a sign with big characters, "preaching to-day," is hung outside; the big gates are thrown wide open; benches are placed in position, and at eleven o'clock, by the aid of singing, a congregation soon gathers. There are always those who come and go, as in every street chapel, but many listen attentively from beginning to end. Many prayers are offered that the seed thus sown weekly may fall on good ground, and bring forth fruit to eternal life.

As the people disperse many loiter to read the tracts (some of which are illustrated), with which the sides of the court and the entry are covered. The entrance to the hospital gate and the patient's waiting-room are similarly pasted over with sheet-tracts. On week-days our gateman displays a variety of bright-colored books, Scripture portions and tracts, and seldom a day passes without some sales. Every morning, seven days a week, we have prayers in Chinese, attended by our servants and teachers, patients in the hospital, and all the helpers on the hospital place. In all these ways, then, is the seed being sown. May we have the faith requisite to gather in the fruit!

We are very thankful that the war has not as yet affected us in the least. The home papers tell most startling stories of the condition of things "in China," which are true of only some very small part of the country, and are certainly not yet true of West China. We trust we may be able to continue our work in peace and quietness, in spite of the tumult in other parts.

A NEW translation of "Pilgrim's Progress" is to the fore for the benefit of the people of the coast of the Levant, who speak a kind of Judeo-Spanish.

## Missionary Readings.

### An African Feast.

AN English missionary in Western Africa sends a graphic account of the humiliation he suffered at a recent feast given by the king of the country. He had to witness a drunken orgie, the materials for which had been supplied by his own countrymen. He says: "Every Friday the King makes a great feast. His majesty sent for me, and I proceeded to the palace. The king, his wives, chiefs and notable women, the Mohammedans, and every one of position in the town were gathered together on the piazza. All the food was brought before the king in large vessels, divided in his presence, and carried to the different companies seated on the ground. Each company eat out of one dish, using nature's own implements—their fingers. At intervals his majesty treated us to a dance, when two special musicians would accompany him, one with a native trumpet, and the other with an instrument whose melodious notes reminded me of a Scotch bagpipe. The two men were employed the whole time shouting the praises of the king. When the feasting was finished, the king, queens and chiefs retired to another part of the palace—I supposed to hold a consultation. In a few minutes the king sent for me. I then witnessed a scene which stirred my soul. There sat the king, with his own hands, giving to the people, out of large bottles, English gin and rum, brought up from Lagos by native traders. Every feast day the king deals out this poison to his people, who like it and get intoxicated before the day closes. As I looked on I felt ashamed when I remembered it had come from my own country; but I gave the king to understand I had nothing to do with it, and thought it an evil trade. 'The white man sells it to us,' said the king. 'We did not know the taste before the white man brought it. We like it, and must have it.'—*Missionary Visitor.*

### Jewish Creed.

In the eleventh century Moses Maimonides compiled a summary of the religious views of the Jews, which has since been the confession of the orthodox Hebrews. As given in *Danskeren*, of Copenhagen, and translated for *The Literary Digest*, it runs as follows:

"I believe, with a true and perfect faith, that God is the Creator, Governor and Maker of all things; and that He hath wrought all things, worketh now, and will work forever.

"I believe, with perfect faith, that the Creator is one, and that such a unity as is in Him can be found in no other, and that he alone hath been our God, is, and forever shall be.

"I believe, with perfect faith, that the Creator is not corporeal, nor to be comprehended with any bodily faculties, and that there is no bodily essence that can be likened unto Him.

"I believe, with a perfect faith, the Creator to be the first and the last; that nothing was before Him, and that nothing which now is shall last forever.

"I believe, with a perfect faith, that the Creator alone—whose name be blessed—is to be worshipped, and none else beside Him.

"I believe, with a perfect faith, that the words of the prophets are true.

"I believe, with a perfect faith, that the prophecies of Moses our master—may he rest in peace!—are true; and that he was the father and chief of all wise men that lived before him or ever shall live.

"I believe, with a perfect faith, that all the law which we now possess was delivered by God himself to Moses, our master.

"I believe, with a perfect faith, that that law will never be changed nor substituted by another from God.

"I believe, with a perfect faith, that God understandeth all the works and thoughts of men, as it is written in the prophets. He fashioned our hearts and understandeth our works.

"I believe, with a perfect faith, that God will recompense all that do good and keep His commandments, and that He will punish those that transgress them.

"I believe, with a perfect faith, that the Messiah is to come. Though He retard His coming, I will wait till He comes.

"I believe, with perfect faith, that the dead shall be restored to life when it shall seem good for the Creator, our God, to do so."

### Pray for Missions.

THE saintly mother of a missionary used to pray with a map of the world before her in her closet every day. She would plead with God in behalf of one country for successive days, and then for another, and another. When her daughter wrote home of the great awakening at Harpoot, and of the many conversions in that city and in the villages of the plain, the mother replied: "I am not surprised. I have been expecting this for months past. I have spent the hours before the dawn of every day praying to God for an outbreak of his Spirit upon Harpoot."

Judson's testimony as to prayer was: "I never was deeply interested in any object—I never prayed sincerely and earnestly for anything, but it came at some time; no matter at how distant a day, somehow, in some shape, probably the last I should have devised, it came."

Queen Mary trembled at the prayers of John Knox. What a quaking in the kingdom of darkness would ensue if our great sisterhood of churches would band together to fathom the meaning of that glorious promise, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Prayer, in certain circumstances is as natural to man as the throbbing of the pulse; as the respiration of the lungs. If God implanted that instinct in the human heart it was because in his own heart there is something responsive.—*Talmage.*

## Our Young Folk.

### Compensation.

JOY'S fair flowers—in life's fresh morning  
 Fade they fast and die?  
 Thou shalt gather brighter blossoms  
 'Neath a purer sky.  
 Stars of hope that sparkled o'er thee—  
 Do their lights decline?  
 Falter not,—for straight before thee  
 Heaven's glories shine.

Darkly doth the tempest threaten?  
 Dost thou helpless stand?  
 There is One who can protect thee,  
 Stretch to Him thy hand.  
 'Neath His pinions if He hide thee,  
 Storms may cross thy way,  
 Safely through them He will guide thee  
 Into cloudless day.

—*Amy Parkinson.*

Toronto.

## The "Two Kinds Christy Boys."

FOR THE MISSION FIELD.

CHARLIE was walking down the street with his hands thrust down in his pockets, his head thrown well back, whistling like any blackbird. It was not a very pleasant day, but what does a boy care for March winds and flying dust when his hands each clasp a bright new quarter and his busy brain is hard at work trying to settle which of some half-dozen things he will buy with his birthday money: a kite or a ball, a new jackknife, or some "dandy" tops. Dear me! what a puzzling thing it is, this investing of one's money—but before the question was any-

thing like decided, something occurred to take Charlie's mind quite away from his quarters or himself. Round the corner came a Chinaman—by no means the common sight in Charlie's town that he would be in one of our large cities—and following him were some three or four boys, laughing and shouting, and calling out a great many things that they doubtless thought very bright and witty, and which, though probably the man did not altogether understand, he knew very well were intended to annoy and even insult him. He did look rather odd, to be sure, with his strangely-shaped clothing, and his long braid of hair wound round and round his head, and Charlie stopped and, with his hands still in his pockets, stood watching him, till, just as the man came near where he stood, he turned into what was evidently his shop, a poor little place with but one small window, and closed the door behind him. They boys did not follow. They were—well, not exactly brave, and preferred to remain at a safe distance; but they continued their shouts and gesticulations, and finally one very bold spirit caught up a stone and flung it at the window, of course, breaking it. At that, Charlie, as he would have expressed it, "came to his senses." His hands flashed out of his pockets, and he made one dash which sent these brave boys, who were all larger than he, flying in all directions. Knowing that nothing would be gained by following them, he turned back, and, opening the door of the little laundry, went in. The man was standing looking at his broken window, and shaking his head in the most dismal manner.

"It's a shame!" exclaimed Charlie, though by no means sure that he would be understood. "It is a shame for them to do that! You must take this money"—pulling out his precious quarters—"and have the window mended."

But the Chinaman did understand, as Charlie very soon found. For a moment he only looked at him with a puzzled expression in his face; then, with a queer little shrug of his shoulders, he said: "Me think me no more go where teachy to be Christy. Christy boys worse nor China boys; but—"

But Charlie could not stand that. Oh, the shame of it! His cheeks grew red and his breath came quick. He walked across the little shop and held out his hand. "They are not really Christian boys," he said, in distress; "I will see that they do not bother you again; and now, please take the money; or perhaps I had better see to it for you; and do go to school again; please do. Some day, perhaps, you will understand."

The man took his hand, still looking into his face with that earnest, questioning expression. "Me think me no more go where teachy to be Christy; Christy boy worse nor China boy. But don't know; seem some strange. They bad Christy boys; you good Christy boy. Two kinds Christy boys?"

Ah, it was no wonder that Charlie left the little laundry very thoughtfully and with downcast head. He had insisted upon leaving his birthday money, but it was not that which brought the cloud to his brow. How could he, how could anyone, make the poor heathen understand why there should be "two kinds Christy boys?"—a question which has puzzled older heads than Charlie's. But he had learned a lesson which he never forgot; and at least one Chinaman grew to understand—for they became great friends, these two—that there is something very good and beautiful in the Christian religion, something that his own had never taught him, even though there are "two kinds Christy boys."

GENERAL SIR CHARLES WARREN, until a few years ago the Governor of Natal, said that "for the preservation of peace between the colonists and the natives, one missionary is worth more than a whole battalion of soldiers." He also says: "In travelling over South Africa, I have often heard in the evening hymns rising up from the mountain-side, often our revival hymns, beautifully sung; and I have ridden over to hear whence they have come, and have come to a Kaffir *kraal*, and here were these people sitting together, not knowing that any white man was near—there was no humbug about it—and I have found them earnestly praying and singing hymns. Now, I feel convinced that when these things take place, mission work is of the greatest benefit and service to the country."



1881



1895

# Woman's Missionary Society

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\* On furlough.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

## Editorial Notes.

HOW strongly India, the subject of prayer for this month, should appeal to us! The fact alone that her people are ruled by the same sovereign as we should be a motive-power stimulating our sympathies and prayers India-ward. But from every standpoint India appeals to us. Through her teeming population of fully 287,000,000, five times greater than that of the United States, with but one mission-

ary to every 500,000—through her 22,600,000 widows, of whom 250,000 are not yet fourteen years of age, and through the extreme poverty and degradation of the low-caste natives, whom we learn more readily "receive the word," this Oriental Empire is stretching out imploring hands with other heathen nations repeating the old Macedonian cry that for ages has been wrung from hearts weary of their thralldom. Dare we disregard it?

India for years well merited the title, "The Gibraltar of Paganism," but now the ramparts are razed, and "by movements extending over centuries, her people are made accessible to the Gospel." There are bright spots relieving the gloom and wretchedness enshrouding the vast majority of this people. A newspaper published in Madras, and edited by an orthodox Brahmin, lately made this statement: "Hinduism is on its death-bed, and there is no drug which can be administered for its recovery. This terrible crusade against it is now being carried on by the native Christians themselves, and with a tenacity of purpose and a devotion to the religion of Christ which defies failure." An educated Brahmin, who for years had been an exponent of Hinduism has ceased proclaiming what he calls a "decaying system." Large ingatherings are recently reported, principally among the low-caste or non-caste people. According to Dr. Wm. Butler, the M.E. Mission received last year 18,000 into church membership. Let us thank God and take courage. Despite the discouragements of the hour, truth and righteousness will eventually prevail.

AT this juncture in India's history we might feel greatly cast down were it not for these rays of light. To think that in one of Great Britain's dependencies, gross wickedness should not only go unchecked, but be *protected* by her Government is enough to sadden anyone longing for the universal reign of righteousness. Some few brave, undaunted hearts have, within the past few years, been laboring earnestly to expose the fearful evils of the opium and drink traffics and State-regulated vice; nor do they desist from their fearless efforts even under the strain of great persecution. The editor of the Bombay *Guardian*, Alfred S. Dyer, is among the leaders in this crusade against the triple curse. A year ago he and three missionaries were imprisoned in Bombay jail for one month—their crime (?) that they wrote, preached and protested against these great public evils "in which the Government is both directly and indirectly a partaker." Rev. A. W. Prautch, one of the missionaries imprisoned, was sent to England by the anti-opium party to call the attention of the British people more fully to the existing state of affairs. At present he is visiting friends in London the Less, and reports 162 meetings held in England, Ireland and Wales, some of them being attended by between 2,000 and 3,000 people. We trust a speedy change in affairs may be the result of this agitation.

In regard to this conflict between the advocates of righteousness, on the one hand, and those who sup-

port and defend these abominations, on the other—and to their shame be it said, among this latter class are found, almost to a man, those whose living comes from the Government—Dr. Boggs, of the Telugu Mission, says: “The upholders of righteousness cannot and will not desist from their agitation of these subjects as long as the Government of India continues to be an aider and abettor in these vices.”

If ever India needed the united prayers of God's people it is at this present crisis. A great and shameful injustice is being perpetrated on her people with government distilleries in full blast, and the “Government making provision for licentiousness for the 70,000 British troops in India, and the Government the producer, manufacturer and exporter of vast quantities of opium.” How can we do other than, as far as in us lies, solemnly and earnestly protest against this iniquitous state of affairs?

ONE of the most serious questions affecting India to-day is the condition of her pariah outcasts. Even the most advanced and enlightened Hindus have scarcely touched the outer edge of a problem so closely involving the weal or woe of their fellow-countrymen. The endeavors of the English Government to elevate the social status of the Hindus have not materially affected this class. Rev. J. Johnston says: “The Hindu pariah has a claim upon the sympathetic ear of the world of brotherhood hardly surpassed by any other being on earth. Ill-treated perpetually, he is an exile in his own land, living outside village bounds, existing on the verge of starvation, and often disputing his food with the dog and carrion bird.” There is no other nation where so many millions are in bondage to want and abject destitution. In the Madras Presidency alone, in 1882 it was computed that over 15 per cent. of the population was composed of these unfortunates. Their sufferings, particularly in summer-time, often reach the highest point of intensity, for they are even denied the privilege of good drinking water. On some of the *public* wells may be noted this inscription: “Pariahs not allowed to draw water from this well.” When the hot sun dries up the little streams and brooks where they were wont to quench their thirst, the craving for water becomes so intense that tens of thousands of them drink water from filthy, stagnant pools, and as a result they fall easy victims to fever and cholera. Between 1860 and 1879, 12,000,000 died of starvation. What a sacrifice of human lives! What elevated (?) Hindu and Christian (?) governments have failed to do, the ambassador of the King of kings is endeavoring to undertake. Shall we not help him by our prayers and practical sympathy? Nor would we forget India's millions of poor outcasts who assuredly stand in such need of all the help we can extend.

WE think the text chosen for this month singularly appropriate to the subject, “Call unto me and I will answer thee, and shew thee great and mighty things, which thou knowest not.” Why should not each one of us claim this promise *now* in regard to India? The

time is already overdue for more decisive efforts towards the uplifting and upbuilding of this vast empire on a firmer, more substantial basis—even the bed-rock of Christianity. Had we but the faith we should possess, we might confidently look for the fulfilment of this promise in the performance of “great and mighty things” on the part of Omnipotence for India, which to-day so needs His interposition. Are you going to help in this work by earnest prayer, unceasingly through this month at least, bearing before the throne of grace India and her Christless millions?

THE General Treasurer will be greatly obliged if the Branch Treasurers, when sending the quarterly reports, will specify the total amount received for Thank offering.

H. C. THOMPSON.

### A Twilight Talk with Discouraged Workers.

“**F**EAR thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”

“Fireside Chats” in the warm, sunny June would seem strangely out of character. We live so much in the present that when we commenced our talks we did not think of the possibility of a time coming when we could not, with comfort and enjoyment, gather around our fireside. Now, the very thought of such a thing serves only to intensify the sense of heat and oppression. Despite this fact, we regretfully give up our quiet, confidential chats. We have learned so much more of each other because of them. You, who from month to month gathered around our faggot-pile, have greatly helped us by the inspiration of your presence and your spoken or silent sympathy. Faces we have never seen save through the glow of firelight, voices we have never heard save in the fireside chats, have now become pleasantly familiar, each Branch contributing monthly a noble contingent—not all “discouraged workers;” for have not some of you told us you were more busy than discouraged, lacking even the time to *think* up ways and means for the better furtherance of the work lying so near your heart, and because of this you wish to join us. So we feel as if we cannot give up our chats. Women have always been credited with dearly enjoying a chat, nor do we wish to dispute the assertion, nor could we if we did, for chat we must. But through summer's heat and early autumn's mellow after-glow, let Fireside Chats give place to Twilight Talks! We all love the twilight, do we not? To many of us, it has come like a benediction softly spoken! How it at times has quieted our troubled hearts and soothed our ruffled spirits with a “Peace, be still!” something akin to that which calmed the raging waves of Lake Gennesareth, and laid its tender hand upon the sore places of our life as with a mother-touch!

We are pleased to welcome to this our first “Twilight Talk,” so many presidents of auxiliaries, for it

is principally with *you* our talk will be this month. We are glad to see the faces of those who for years have borne the burden of presidential responsibility, as well as those whose inauguration dates back but a few months. We need the help and counsel the seniors are so well fitted to give the newly-appointed ones, some of whom, we fear, feel the burden of responsibility almost heavier than they can well bear. To these in special measure, we would commend "our promise." If they but make it their own in very truth, speedily they will find their burden transferred to One able to carry it.

Will not some of you please voice your special difficulties and discouragements? What a response! It almost makes one's heart ache to find that you have met with so many! We will enumerate a few of them: Members not attending, lack of interest in the cause on the part of so many, non-payment of fees until after repeated asking, so few taking part in the devotional exercises, meetings oftentimes cold and lifeless, tardy officers, tardy members, etc.

Perhaps we can better arrive at the root of the difficulty, and thereby prescribe the most effectual remedy, by considering how far you as president are in any way accountable for the present state of affairs. The president is, or should be, the controlling power of the Auxiliary. The wise one will do this so quietly and unostentatiously that the members will scarcely feel they are being directed and led, or if recognizing the fact, the guidance will be of such a nature, and given in such a manner that it causes no chafing, no friction. The president, who has made the position a success, the Auxiliary in charge a flourishing one, the members noted for a deepening spirituality and an increasing liberality, is one who, Mary-like, has received the most important qualification for her office, at the feet of the great Teacher. How long have you been learning of Him, looking away from self and seeing naught save Jesus only? Just so soon as we realize to the full our own inefficiency and Christ's all-sufficiency, and put this knowledge to practical use, just so soon will we make rapid strides towards making our work a success, be that work what it may. Yes, dear presidents, first of all be consecrated to God and the work you have undertaken; in comparison with this, other qualifications dwindle into nothingness. Do not mistake our meaning. We do not lightly esteem other qualifications; on the contrary we regard many of them in the light of indispensables towards a proper and successful guidance of the presidential barque. We think an Auxiliary president should be a woman of sound judgment, not easily biassed, possessing tact, as also energetic, systematic, prompt, business-like methods, wise in planning work and thoroughly abreast with current missionary literature and information, particularly that relating to her own Society. She should also never lose sight of the fact that she is president, and as such should keep a continual oversight of the work by daily thinking, planning and *praying* for its success.

We have not said nearly all we had intended, but will reserve further discussion of this subject for our

next talk, for already the twilight has merged into gloom. It is time for lights, time to separate. Good-night!

### Book Notice.

*Native Races of North America* is the title of a most interesting and instructive book, edited by W. H. Withrow, D.D. We have comparatively little information about our own Indians and the aborigines of the soil, so this work will be found most helpful to those desiring information along this line. Dr. Withrow has penned it in such a pleasing style that we can vouch for its proving interesting to young and old alike. We know of one nine-year-old boy who was completely fascinated with it, declaring it "one of the very nicest books he had ever read," then adding, "I just wonder how Dr. Withrow can find time to write so much?" We enjoyed the graphic descriptions of the Mound-Builders and Cliff-Dwellers, following the writer step by step as he carried us through the years intervening between the prehistoric age and the present, which is by no means ignored, as the latest data is furnished in regard to our own missionaries laboring among the Indians. We would advise the OUTLOOK readers to procure this little work, it will furnish you much valuable information; indeed, you can scarcely afford to do without it. It is neatly bound in cloth and copiously illustrated, and can be procured from William Briggs, Toronto; C. W. Coates, Montreal; or S. F. Huestis, Halifax.

### Notice.

WE regret being compelled to again call the attention of those sending reports to decision of Board: "That no Auxiliary report intended for insertion in the OUTLOOK should exceed fifteen lines."

Because of this suggestion not being more generally observed we are obliged to hold over for next month at least twenty reports. But all will appear in due time, so please have patience, sisters.

### Notices from Room 20.

THE supply of Annual Reports is exhausted. Will Auxiliaries please make a note of this and send no more orders.

ROOM 20 will be closed during the month of August, by order of the Board.  
A. L. OGDEN.

### Our Missionary Pin.

THIS pin is not large, but in its silent testimony for the cause of Missions, which is so dear to the great heart of the Master, it speaks eloquently, signifying that not only the wearer is laboring zealous and true for the spread of the Gospel, but that she is connected with a sisterhood twenty thousand strong, who have enlisted in this holy and peaceful war.

Send to Miss B. McGuffin, Methodist Mission Rooms, Toronto, and get one. Only 25 cents apiece. Those preferring them oxidized will kindly so state when ordering.

## India.

BY MRS. J. R. HAMILTON, PALMERSTON.

INDIA is a country of vast extent and abundant resources. It is hoary with age, dating back to the time when Nineveh flourished and Babylon was in all its glory. The word "India," however, is only mentioned once in the Bible. (Esther i. 1.) In those days, as now, it yielded cotton, silks, spices, rice, indigo, ores and precious stones.

India is especially interesting to us, being a dependency of the British Crown, and consequently under British rule, having an English governor; yet it is divided into 693 States, each State ruled by a native prince. The population of India equals the combined populations of Russia, the United States, Germany, France, Great Britain, Turkey proper and Canada.

The two great commercial cities are Bombay and Benares, and both cities are being permeated, though slowly, by a living Christianity. The Y.M.C.A. mission schools and Christian universities are doing noble work, the mission schools teaching the children and the higher seats of learning training the young men. Dr. Talmage, speaking of the work done by the different denominations, says: "Episcopalian liturgy, and Presbyterian Westminster, and Methodist anxious-seat, and Baptist waters of consecration now stand where basest idolatry held sway."

In Benares (the capital of Hinduism), Hinduism has in a measure overthrown Buddhism, and, with its 300,000,000 gods, is doing its utmost for the people. What is the outcome? Man is a brute and woman a slave. An eye-witness has said: "I would rather be a horse, or a dog, or a cow, than be a woman in India; and the greatest evil that can happen to a man is to be born at all." Think of girls married at seven and ten years, and grandmothers before thirty! What sorrow, what suffering, what homes, and with nothing bright in prospect when this miserable sin-cursed life is ended!

Benares, being the capital of Hinduism, the making of gods is a profitable business—gods of wood to employ the carpenter, gods of brass the brazier, and gods of stone the sculptor, and gods of clay the potter. Imagine 300,000,000 of gods worshipped in India!

However, there are gleams of light appearing in the horizon. Scripture prophecies are being fulfilled, and many are casting their idols to the moles and the bats. Heathen temples are now dedicated to the worship of the Jehovah God, and songs of praise are ascending from grateful worshippers.

Carey, the devoted shoemaker, began the work in Serampore, India, by translating the Bible into forty dialects, and he was buried among the natives whom he so deeply loved. We have no doubt that from Glory Land he is permitted to look down on the fields in which he so faithfully labored, and rejoice that the work he began is being carried on by others. A recent writer, in speaking of India, says: "We might mention Bishop Heber, and Duff, and Scudder, and Mackay who fell at Delhi, and Monchrief at Cawnpore, and Pelehampton at Lucknow, and Freeman at Pettyghur, and all men and women who have labored and lived and died for the evangelization of India; and great will be the rejoicing in heaven when the Ganges shall roll between churches of the living God, and trampled womanhood shall enjoy all that has been purchased for her by Him whose right it is to reign; and from Bengal Bay to Arabian Ocean, and from the Himalayas to the coast of Coramandel there shall be raised hosannahs to Him who came to redeem all nations unto Himself."

The work now being accomplished in India is encouraging. At the present time sixty-five hospitals are affiliated to the Countess of Dufferin fund for supplying medical aid; ten of these have been built and sustained by a native prince. There are two hundred native female students of medicine. During the past three years 60,000 have turned from idols to serve the only true God through the instrumentality of the Methodist Episcopal Church of the United States.

The Baptists have been doing a wonderful work in Telugu during the past fifteen years, and the Word of God is printed

in 300 dialects; so here, as elsewhere, the leaven which will eventually leaven the whole world is working.

The horrible war between Japan and China will level the last barrier of opposition, and in this instance, as often in the past, it would seem that Japan has been used by God to scourge a people who quite recently persecuted the followers of Christ.

The change in public opinion regarding missionary work is noteworthy. When Carey brought his scheme for the evangelization of India before an assembly of ministers at Northampton, England, he was laughed out of the house. Now, of India it is recorded that from Calcutta on the east to Bombay on the west there is not a neighborhood but, directly or indirectly, feels the Gospel power. The Jugger-naut car now stands as a curiosity and relic of bygone days. An attempt was made by the priests to get the people to haul it out of the shed, but could not get men enough to move it.

Yet more workers are needed, as there are only 3,000,000 Christian people in India to lead on the 250,000,000, notwithstanding the strongholds of sin that remain to be captured for Christ, to whom every knee shall bow.

Then a very successful work is being done among the low-caste pariahs. An educated Hindu said there was no help in Hinduism for the low-castes, and that their only hope was in the Gospel, and the Gospel is being received by them. "Young men from these despised people are now in universities, holding their own with high-caste Hindu students in the keen competition of the school-room."

Enlightened Hindu's are disapproving of the dance by professional prostitutes, which has been so common at public celebrations, receptions and festive occasions of all kinds. That a number of Hindus are ashamed of such a vile custom shows the trend of the times. They have also passed resolutions condemning concubinage and declaring their resolve not to patronize any Hindu known to be living in this sin. This shows a waning confidence in Hinduism, and a growing moral sentiment—the direct effects of Christianity.

The M. E. mission, according to Bishop Thoburn, are receiving converts at the rate of fifty a day from the low caste or non-caste people in northern and north-western India. There have been missions on the same line for several years in southern India with good results.

The Church, American Baptist Mission, The American Lutheran Mission at Gunter, and the London Mission at Cuddapah and elsewhere have been greatly blessed in their labors among the "common people."

Another encouraging sign of the times is the frequent meeting together of Christians of different denominations for the purpose of deepening spiritual life. Conferences and camp-meetings of the Keswick and Northfield type for Christian fellowship and reading the Word are of frequent occurrence.

The personality of the Holy Ghost and His presence and power; the privilege of all Christians to have a conscience experience of His indwelling, and their obligation to live holy, consecrated, Christ-like lives are some of the themes taught and enforced.

Thousands in the large cities understand English, thus a great field of usefulness is opened to visiting ministers from England and America. Dr. J. T. Phillips is developing Sabbath-school work with marked success. The Rev. Thomas Evans is the veteran apostle of temperance in India.

The Rev. W. B. Boggs, D.D., of the Telugu Mission, says: "Christianity is advancing with a slow, steady, irresistible movement. Sometimes it works beneath the surface and attracts but little attention, still it moves. The number of places where it has taken root is constantly multiplying, and its roots are striking deeper and deeper. Native Christians are increasing in all parts of the land and their existence can no longer be ignored, and the growth of the native churches in Christian character and self-sustaining ability is, indeed, gratifying." So, notwithstanding the existing evils to be deplored, there is great cause for encouragement and devout thanksgiving with regard to India.

Though just now a great conflict is going on between

those who uphold temperance, righteousness and purity and those who consider only how best they may gain wealth and power and gratify their depraved appetites, caring not who suffer—heedless alike of the anguish of fathers and mothers and the cries of helpless childhood—faithful missionaries and others in the Bombay Presidency have been bringing to light the fearful evils of the rum traffic, the opium traffic and State regulated vice, and urging the abolition of this threefold curse.

Three missionaries were imprisoned in Bombay jail, their crime being that they write, preach and protest against those public evils for which the Government is responsible. There was no peace across the line until slavery was abolished, so there will be none in India until the rulers learn righteousness. There is need of those who "will swear to their own hurt and change not," instead of upholding those in power because their living comes from the Government.

Rev. A. W. Prautch, who has been imprisoned in Bombay, has been sent out to England by the anti-opium party to arouse the British people to the condition of things there. Dissolute Americans and Englishmen who have gone to Calcutta, Bombay and Canton to make their fortunes, defame the missionaries because the holy lives and pure households of these people are a constant rebuke to the libertines stopping there, but the men and women of God go on with their work—people as good and self-denying as was Moffat, who, when asked to write in an album, wrote these words:

"My album is in savage breasts,  
Where passion reigns and darkness rests  
Without one ray of light—  
To write the name of Jesus there,  
To point to world both bright and fair,  
And see the pagan bow in prayer  
Is all my soul's delight."

Yes, there are still men and women with the consecration of Melville B. Cox, who, embarking for missionary work in Africa, said to a fellow student, "If I die in Africa come and write my epitaph." "What shall I write?" "Write," said he, "'Let a thousand fall rather than Africa be given up.'"

### District Conventions.

THE Convention of the Sarnia and Strathroy Districts of the Woman's Missionary Society met in the Methodist Church, Petrolea, on Wednesday, April 17th, 1895. The afternoon session was presided over by Mrs. (Rev.) Bond. Mrs. McKittrick gave a very helpful Scripture lesson, and Rev. Mr. Ford, of Wyoming, led in prayer. Hopeful and cheering reports came from the Sarnia, Strathroy, Watford and Petrolea Auxiliaries, also from Sarnia and Strathroy Mission Bands. A warm and hearty welcome was extended to the delegates by Mrs. Denham, and responded to by Mrs. Kinder, of Strathroy. Miss Reid sang a sweet solo, entitled "Nearer, my God, to Thee." A very thoughtful and suggestive paper on "How to Make Auxiliary Meetings Interesting" was given by Mrs. Luscombe, of Sarnia, followed with a duet by Misses Huffman and Spurr. Then came greetings from the sister societies, Mrs. McHaltie responding for the Presbyterian and Mrs. Rogers for the Church of England. Mrs. McRitchie sang a solo. Mrs. Bond gave a synopsis of the work of the W.M.S., including work done in British Columbia, China, Japan, Newfoundland and the French work. An excellent paper, entitled "Scrap-Book on China," was given by Miss Neelands, of Strathroy; also one by Mrs. Major, of Sarnia, on "The Responsibility of Christian Women." Rev. Mr. Ford, of Wyoming, and Rev. Mr. Oaten, of Wanstead, were here introduced to the Convention, and gave short addresses. The Question Drawer, in charge of Mrs. McMechan, of London, brought out some useful information. Mrs. Adams read a paper on "The Scattered Helpers' Scheme." At the close of the afternoon session a bountiful tea was provided by the ladies, and a social hour spent, which was much enjoyed. The speakers of the evening were Mrs. Edwards, of Sarnia, who gave a very vivid and interesting account of Indian Work on the St. Clair; and Mrs. McMechan, of

London, who gave a practical address on "Woman's Work." The District Organizer reported five Auxiliaries and two Mission Bands, there being a number of unorganized Circuits. During the evening excellent music was furnished by the choir, under the leadership of Miss McCann. This closed the first Convention of the Sarnia and Strathroy Districts, which we trust will be the means of giving us more zeal in the missionary cause.

S. RUSSELL, *Rec. Sec.*

AYLMER.—The District Convention of the W.M.S. on the Aylmer District met in the Methodist Church, Aylmer, on Tuesday, April 30th, at 2.30 p.m., with a good attendance, the President, Mrs. (Rev.) Treleaven, in the chair, and Miss Heydin, of Yarmouth Centre, was appointed as secretary. The exercises were then opened by Bible reading and hymn, followed by prayer. The programme was preceded by some very interesting and enthusiastic remarks by the President, awakening the zeal and missionary spirit of all present. Reports of the different Auxiliaries were then read, showing the great interest taken in the work. Very instructive addresses were delivered on "Medical Missions," by Miss Elliott, and "Does Mission Work Pay?" by Mrs. (Rev.) McNair. Quartette by the Mission girls. Mrs. Treleaven then read the reports of the Foreign Work, after which Mrs. Cassidy, late of Japan, gave a very interesting description of the customs of the Japanese. The benediction was then pronounced by Rev. T. R. McNair, and all adjourned for tea, which was served in the Sunday-school room by the ladies' Auxiliary of Aylmer. Rev. Mr. Treleaven occupied the chair at the evening meeting. The church was filled to the doors, manifesting the interest taken in the work. A most interesting programme was rendered, consisting of music, dialogues, recitations, and an address on "Japan" by Rev. F. A. Cassidy, in Japanese costume; also an address on "Missions" by Miss Martin. At the conclusion of Mr. Cassidy's interesting address, Mrs. Cassidy and he sang in Japanese "In the Sweet Bye-and-Bye," the congregation joining in the last chorus in English. The meeting was then closed by Rev. Mr. Treleaven pronouncing the benediction.

### In Memoriam.

VICTORIA, B.C.—It is with deep regret we chronicle the death of another dear sister, Mrs. Captain Buttler. After a long and painful illness, borne with Christian fortitude, she passed to her eternal rest on the 3rd of April. Her loss is deeply regretted by all. She was ever ready to help in any good cause. Eternity alone will reveal the good she has done here. Who can tell the outcome of a life such as hers! We look forward cheerfully to a reunion in the "Land that is fairer than day."

A. J. PENDRAY, *Cor. Sec.*

BRANTFORD (Wellington St. Aux.)—It is with feelings of deep sorrow that we record the death of one of our devoted members, Mrs. Belfry. Although, on account of failing health, she had not the privilege of attending our monthly meetings, she was ever ready to aid with her sympathies and prayers. She gave her heart to God when young, and lived a consistent, Christian life. To her the theme of the love of Christ and the spread of His Gospel seemed ever fresh and new. True and faithful are His promises, and we are sure that to her was given the encomium, "Well done." We bow to the will of our Heavenly Father, who alone knows when our work is done, and who will, in due time, call us to our reward.

H. E. JENNINGS, *Cor. Sec.*

A HINDOO and a New Zealander met upon the deck of a missionary ship. They had both been converted from heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands and smiled in each other's faces; but that was not all. At last a happy thought occurred to the Hindoo. With a sudden joy he exclaimed, "Hallelujah!" The New Zealander, in delight, cried out "Amen!"

## Notes from Workers.

TRENTON.—Our Auxiliary is prospering, and the last few meetings marked by increased attendance as well as a more general interest manifested on the part of the members. The monthly programmes, particularly of late, have been most interesting and helpful. We have commenced to fill a box for next Fall, and purpose, after devotional exercises, to have the readings, etc., given while the members are working at our meetings. In January we held an evening meeting, to which were invited a number who were not members, and thereby gained four or five new members. A good programme was rendered, consisting of readings, a paper and an interesting earnest talk from Mrs. (Rev.) A. R. Campbell, of Hastings, who also conducted the consecration service. After the programme coffee and cake were served, and all said it had been an enjoyable time.

K. AUSTIN, *Cor. Sec.*

NAPANEE WEST.—Our Auxiliary is still pressing forward in the work of the Master. A growing interest is manifested among the ladies of the church to have a part in furthering Christ's kingdom. Crusade Day having been observed earlier in the year, it was not thought advisable to go over this ground again. A very enjoyable as well as successful At Home was held on December 28th at the home of our president, Mrs. W. T. Gibbard. The preparing of a box to send some needy mission is now in progress. We are being abundantly blessed of God in all our efforts.

MRS. M. S. MADOLE, *Cor. Sec.*

OTTAWA EAST.—The Ottawa Eastern Auxiliary has been endeavoring to arouse greater interest in missionary work among the members of the church. For this purpose a series of public meetings has been held, at the first of which, in September last, papers on the different branches of the work were prepared and read by the younger members of the Auxiliary. At the second meeting, which was held on the 9th of January, addresses were given by Mrs. Edwards and Mrs. Gordon, the former taking for her subject, "All have a work to do," and the latter, "How shall they hear without a preacher?" etc. At the last of these meetings, on 26th of February, the Rev. F. A. Cassidy, a returned missionary from Japan, gave an interesting address on the work in that country. The Auxiliary feels that these meetings have been productive of great good, for with increased knowledge of the needs of our brothers and sisters in heathen lands, there must be increased interest in missionary work, which will bear good fruit.

OMEMEE.—In April, 1894, our Auxiliary was organized by Mrs. Kendry, of Peterboro'. We started with a membership of five, which is now increased to twenty. Our meetings are held on the first Friday of each month. We hold the meetings at the members' houses, and sew in the afternoon. The lady of the house provides a ten-cent tea. We sent a bale of clothing to the North-West valued at \$60. We are preparing another bale of quilts and clothing, but have not yet decided where it shall be sent. We hope that, by the blessing of God on us, we may be able to do more in the future than in the past.

MRS. GEO. A. BALFOUR, *Cor. Sec.*

MAPLE AUXILIARY.—It is some time since you heard from our Auxiliary. As an Auxiliary we have very much to be thankful for. This is the fourth year since our organization, and, as yet, death has not entered our circle. This year we are following the "suggested programme," and find it profitable as well as entertaining. Our numbers are increasing; glad to report three new members this year. We have a tea-meeting every quarter, the proceeds going to the Branch Treasurer. We are trying to do what we can for our Master.

MRS. S. OLIVER, *Cor. Sec.*

CHATHAM.—It is about a year since our Auxiliary sent a report to the OUTLOOK. It gives me much pleasure to let you know this has been the most prosperous year in our history—spiritually, socially, financially and intellectually. Last September the Charing Cross Auxiliary joined us in sending a large bale of very useful articles of clothing and bedding to Kitamaat. In December we furnished articles for a Christmas tree for the boys in the Red Deer Institute. At our last monthly meeting, Mrs. McNaughton, one of

our most esteemed and worthy members, gave us a very useful and interesting talk on China and Japan. This month, Miss Powell, one of Chatham's brightest minds, gave us a paper on the French work in Montreal and Quebec, which was listened to with pleasure and profit. Our Easter thank-offerings were sent in with Scripture texts and quotations from good authors, which was an inspiration to all. It is with feelings of sorrow we record the death of one of our members, Mrs. W. J. Martin; our loss is her eternal gain. At our annual meeting, September 6th, all our officers were re-elected in the usual way. We pray God will continue to bless our efforts.

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

BROWNSVILLE.—Our Auxiliary has been organized about one year, and we are pleased to report progress and increased interest in the work of the Woman's Missionary Society in our church. Our meetings are held the first Friday of every month, with a good average attendance. Our membership is thirty. In September, 1894, we sent a box of clothing, valued at \$40, to the McDougall Orphanage in the North-West Territory. In October we held an At Home at our president's, Mrs. J. Hopkins, where a very enjoyable evening was spent; and in February, 1895, we held an At Home in the lecture-room of the church, at which Mrs. McMechan, of London, was with us, and gave us an address on missionary work, which was very interesting and instructive, and gave us fresh courage to go on in this great work. We have also sent to our Branch Treasurer \$33 toward the support of a bible woman, and we feel we have every reason to be thankful for this year's blessings, and we are encouraged to go on and work still more earnestly for the Master.

CHARLOTTE ELLIOTT, *Cor. Sec.*

ST. THOMAS (First Methodist Church).—The attendance at the meetings is increasing and greater interest is being manifested in the work. Programme committees are appointed at previous meetings to take charge of next meeting, and as many as possible are requested to take part. The last three meetings have been held at private houses, and have proved very successful. The printed programmes, as published in *Monthly Leaflet*, are carried out, interspersed with music. The last meeting was particularly sad, having, during the month, lost two former beloved pastors, who both took an active interest in the welfare of the society. Resolutions of condolence were passed, to be forwarded to Mrs. Sutherland and Mrs. Annis, expressing deep sympathy for them in their sad bereavement. The next meeting promises to be a successful one, having resolved to make a special effort for the Easter offering.

MARY E. CROTHERS, *Sec.*

CHARLOTTETOWN, P.E.I.—The Charlottetown Auxiliary resolved at the beginning of the present society year to make an extra effort to increase its membership, with the most gratifying result of twenty new members since October last. The efforts thus put forth have naturally increased the interest of the members in the work of the society, and we have no doubt that the increase of numbers will augment the faith and zeal of all. Our president is baptized with the spirit of the Master, and by her Christly energy inspires the members with faith and cheerful devotion to the work. We cannot but mourn that the Master has come and called for one of our members, Mrs. John Beer, who left us in October, but for her "to be with Christ is far better."

MRS. G. E. FULL, *Cor. Sec.*

CLANDEBOYE AND NURSERY.—Our Auxiliary, organized in September, 1894, is progressing favorably; our membership has increased, and a deeper interest is felt in the monthly meetings. On Sunday evening, March 3rd, Mrs. Cuyler, of Whitechurch, gave us an address on her experience in mission work in British Columbia. The church was crowded with people desirous of hearing this interesting address, who were anxious also to be present at a meeting conducted wholly by women. Our President, Mrs. Cobbledick, filled the position of chairman in an efficient manner, and the meeting throughout proved entertaining and profitable. At the close a liberal collection was taken up, which will be devoted to mission purposes.

E. BLACKWELL, *Cor. Sec.*

HUNTINGDON.—This Auxiliary of the W.M.S. held a public meeting in the Methodist Church on the evening of February 27th. The beautifully decorated platform was occupied by Mesdames Craig, Ross and Sawyer. Mrs. Craig, president of Auxiliary, gave a brief outline of the work being accomplished through the Auxiliary. Mrs. Ross, president of Eastern Branch, gave a glowing description of the origin of the W.M.S.; its object, the various fields, and the work undertaken upon each. Mrs. Sawyer followed, and spoke eloquently in behalf of the "Kingdom for the King," and of how it was to be won and by whom. A vote of thanks, moved by the Rev. Mr. Craig and seconded by the Rev. Mr. Walker, was tendered the two ladies. The choir contributed greatly to the enjoyment of the evening. Such entertainments are beneficial, not only financially, but socially and spiritually, inasmuch as they lead us to think of those less favored than we, who have never heard the name of Jesus, and not only to think, but to pray and to act.

M. L. LUNAN, *Cor. Sec.*

STIRLING.—This Auxiliary of the Woman's Missionary Society was organized here a little over one year ago by Mrs. J. C. Wilson and Mrs. Massey. We meet the second Thursday of every month, and have seventeen members, twelve of which are subscribers to *OUTLOOK*; also, are taking twenty-four *Monthly Letters*. Our Auxiliary gave an "At Home" on April 3rd. The members and their friends spent a very enjoyable evening.

MRS. J. V. BLACKLEY, *Cor. Sec.*

TORONTO (Queen Street).—This Auxiliary held an Easter "At Home" and special thank-offering service on the evening of April 16th, Rev. G. J. Bishop presiding. There was a large attendance, including a goodly number of young people. An attractive programme was rendered, composed of music, by Mrs. S. M. Hay, the Misses McDonald, Burt and Conboy; a very helpful paper by Mrs. Philp, on "Proportionate Giving," and an interesting and instructive talk on "Medical Missions," by Dr. S. M. Hay. This was followed by the presentation of an autograph quilt to Mrs. Bishop, who has been our faithful and efficient corresponding secretary nearly two years. We regret that we must very soon lose the help of her wise counsels, and her example of never-failing zeal in missionary work. We hope that Mr. and Mrs. Bishop may be spared many years to work in this cause which is so dear to their hearts. Sixty-one dollars were raised by the autograph quilt. The thank-offering amounted to \$48.15.

GANANOQUE.—It is some time since any account of our work has appeared in the *OUTLOOK*, but I am pleased that I can send a favorable report. We meet the second Thursday of each month and follow the suggested programmes, finding them both pleasant and profitable. Sometimes the responses to the roll-call are given in missionary texts. The "Watch Tower" has been taken up; several of the ladies volunteered to each take a country and give what information they can relative thereto. We trust this will be a blessing. We have been holding the first meeting of each month in the evening, which takes the form of a social. The first was held at the home of our president and the last at the home of a sister who lives a mile out of town, and sent teams to convey the large crowd—especially of young people—who availed themselves of the invitation and enjoyed it very much. The *OUTLOOK* is taken by most of the members. We trust that with the blessing of God upon our efforts, the future may be more successful than the past.

M. S. ACTON, *Cor. Sec.*

NEWTONBROOK AND WILLOWDALE Woman's Missionary Societies held an Easter Thank-offering Service in the Methodist Church at Newtonbrook on Tuesday evening, April 15th. The meeting was opened by the President, Mrs. Risebrough, in the chair. The Recording Secretary, Mrs. Humberstone, read a report of the Woman's Missionary Society during the year 1894, and also made an earnest appeal for aid in their Woman's Medical Work in China. A very earnest and touching address was given by Miss Winnie McDonald, of Toronto, on the words, "Go ye into all the world and preach the Gospel to every creature."

Mrs. (Rev.) Booth, of Willowdale, read an extract from "Are women responsible for what they have not done?" in regard to helping send the Gospel to their heathen sisters. Music was furnished by the choirs of Newtonbrook and Willowdale. Some of the Sunday-school children of Willowdale also assisted in the musical part of the programme. Refreshments were served at the close of the meeting. Collection amounted to \$15.69.

CLARA E. HUMBERSTONE, *Rec. Sec.*

ST. CATHARINES.—The Mission Band of St. Paul Street Church was re-organized in January with an attendance of twenty; since then our membership has increased to forty-one. We meet once a week for work, when our room presents a very busy scene. The Band held a Question Social March 7th, the questions and answers bearing on missionary work alone, and a thank-offering was also taken up. We are encouraged, and trust that our efforts may be more earnest in the future. S. E. BURGOYNE, *Cor. Sec.*

UNIONVILLE.—Our Auxiliary was organized in October, 1892, by Mrs. H. A. Crosby, of Uxbridge, with a membership of six, which has since increased to thirteen, with one honorary member. Although we do not increase in numbers very rapidly, or succeed in accomplishing any great undertaking, still we thank God for the Woman's Missionary Society, and are striving to add our mite. Our monthly meetings have been interesting and profitable. We take thirteen monthly Letters and eight *OUTLOOKS*. This year we have distributed several mite-boxes, which will be opened at the close of our missionary year. We have an earnest and zealous President, Mrs. (Dr.) Farewell, so we are looking forward to greater success this year, trusting that God will bless us in our feeble efforts to do a little for the good of our fellow creatures, and for the advancement of His Kingdom.

MRS. E. BROWN, *Cor. Sec.*

OMEMEE.—In April, 1894, our Auxiliary was organized by Mrs. Kendry, of Peterboro'. We started with five, and now our membership is twenty. There are seventeen *Monthly Letters* taken, and five *OUTLOOKS*. Our meetings are held the first Friday of each month at the homes of the members, the lady of the house providing a ten cent tea. We sent a bale of clothing to Orange Ridge, Man., valued at sixty dollars, and are preparing a box of quilts and clothing, but have not yet decided where it shall be sent. We hope, by the blessing of God upon us, to do more in the future than in the past.

MRS. G. A. BALFOUR, *Cor. Sec.*

MANILLA.—About the 1st of February a Mission Circle was organized in this place by Miss Hassard, with a membership of twelve. The officers are: President, Miss Hassard; Vice-President, Miss Bertha Coone; Recording Secretary, Miss Beatrice Barry; Treasurer, Miss Mamie MacQueen; Organist, Miss Millie Philip. We have named our Circle the "Mizpah Circle," and we are already adding to our numbers. HATTIE MINTERN, *Cor. Sec.*

FRANKVILLE.—It will soon be three years since Mrs. Williams came to our village and organized a Woman's Missionary Society. During that time we have held regular monthly meetings, with one or two exceptions. Numerically we have nothing to boast, only numbering eighteen members. Financially we have made some progress, having helped to fill a box for Dr. Bolton's hospital, Port Simpson, our portion being valued at \$30.00. We held a social at the home of one of our members, and with the proceeds bought material and made a number of shirts which we sent to Mr. C. Richards, Port Simpson, for the Indian boys in the school where he is teaching. We also held a strawberry social, the proceeds being sent to Branch Treasurer. Our meetings are held at the homes of our members, thus saving expense. Our former pastor, Rev. A. Radley, said, "If we did nothing more we had helped to scatter missionary information by getting the *OUTLOOK* in about fifty homes." Many of our members are living quite a distance from our place of meeting, and they have often spoken of the way God has provided by which they can get to the meetings. We often pray to be made useful, and we believe our prayer will be answered.

F. RICHARDS, *Cor. Sec.*

NIAGARA FALLS SOUTH.—A Mission Circle was organized in December by Mrs. Z. B. Lewis. Our membership at present is fourteen. Our President is Miss Ruse; Vice-President, Miss Harrison; Recording Secretary, Miss P. E. Biggar; Treasurer, Miss M. Black. We have named our Circle "Heart and Hand Workers," and with prayer and united efforts we hope to do much for the Master.

GRACE WOOLNOUGH, *Cor. Sec.*

FOXBORO' (North Church).—An Auxiliary of the Woman's Missionary Society of the Methodist Church was organized at the North Church, Foxboro', January 10th, 1895, by Mrs. (Rev.) A. L. Adam. The following officers were elected: President, Mrs. R. Burrows; Vice-Presidents, Mrs. (Rev.) A. L. Adam, Mrs. A. Reid, Mrs. Jos. Bryant; Recording Secretary, Mrs. L. B. Faulkner; Treasurer, Mrs. M. Denyes; Corresponding Secretary, Miss Emma Clarke. Our Auxiliary started with fifteen members, but we can now report a membership of twenty-two. We have nine subscribers to the *OUTLOOK*, and are taking two dozen Monthly Letters. In March we sent \$8.00 to Branch Treasurer. Our monthly meetings are held on the first Thursday of the month, and are well attended. We pray for God's blessing on our efforts, and that we may be ever found "steadfast, unmovable, always abounding in the work of the Lord."

EMMA E. CLARKE, *Cor. Sec.*

VANCOUVER, B.C.—Homer Street Auxiliary held its Easter Thank-offering last Tuesday by particular request at the home of Mrs. Connan—the same place as last year. There was a larger attendance, but by a strange coincidence just the same amount (\$21.55) was contributed in nameless envelopes, containing a passage of Scripture. The annual report was read prior to its being sent to the Branch meeting, during Conference—May 7th. A pleasant feature was the addition of a life member, making two during the past year. Two leaflets, "Why our Auxiliary did not Disband," and "A World of Gratitude," were inspiring. Solos, duets and general singing, with *recherche* refreshment were all much enjoyed—only marred by the approaching departure of the estimable hostess and family to their old home in Nova Scotia. She will be greatly missed in religious and philanthropic circles.

E. McCRAINEY, *Rec. Sec.*

EGLINTON.—The members of the Eglinton Auxiliary have great reason to be thankful for the increased interest and spirituality, as shown in our monthly meetings. We commenced the year with some anxiety, but our Heavenly Father has blessed the efforts put forth by our untiring president, Mrs. German, and the results have been greater than we could have expected. Our meetings are held in turn at the homes of the different members, when a social cup of tea or coffee is provided. The February monthly meeting was held at the parsonage, with an attendance of twenty-nine ladies, Mrs. (Dr.) Williams and Mrs. (Dr.) Aikins being present to address us. We had a most blessed time, the Master was indeed in our midst as quite a number testified. Offerings to the amount of \$7.00 were handed in. On the first Tuesday evening after Easter, Mrs. Gardiner, one of our members, very kindly opened her home for a missionary gathering, the object being to receive Easter offerings for the Chen-tu hospital. We realized \$12.00, besides having spent a very enjoyable evening. Mrs. (Rev.) John Graham from North Toronto and Mrs. Presant from Parkdale Auxiliaries read excellent papers on missionary work. We are now planning for a district convention in connection with our church, to be held on April 30th, and are looking forward with great expectations that it will be the means in God's hands of widening and deepening the missionary interest in Eglinton.

MRS. E. G. WOODLEY, *Rec. Sec.*

FREDERICTON, N.B.—Not having reported to the *OUTLOOK* for some time, we ask for a little space in your columns to give an account of our Auxiliary, which we are glad to say is progressing favorably. This winter we have held our monthly meetings at the homes of some of the members, resulting in a very good attendance. We had an interesting public meeting in March—collection, \$9.44—and on Tuesday of Easter week a most successful service in the Sunday-school room, just the members of the

Auxiliary and a few visitors being present. The programme given in the *Wesleyan* for the Woman's Missionary Society was adopted, making a few additions and supplemented by a social tea, which had been attractively prepared by the kind forethought of one of the ladies. All felt that it had been a most enjoyable meeting and we trust a greater zeal for missions has awakened. The offerings, accompanied by suitable Easter texts, amounted to \$22.00.

C. H. PERLEY, *Cor. Sec.*

TWEED.—We are thankful to report increase in numbers and interest in our Auxiliary. We adopted the suggestion of "A Crusade Day," and the result was eleven new members. Scarcely a monthly meeting has passed during this year without one or more members being added to the list. We now number thirty-seven members. We are fortunate in having for our president the Organizer of our District and the first vice-president of the Branch, and her zeal and knowledge have done much to stir up an interest in the work. We held a very successful open meeting on the evening of Feb. 28th. Rev. John McDougall gave us an interesting address on "Woman's Work in the North-West," which, with a synopsis of the work by the president, and a selection or two by local talent, made up a very interesting programme. We use the suggested programme in the monthly letters, and find it a great help. We have a programme committee, which is changed every three months, and we find that with increasing knowledge comes increasing interest, and our monthly meeting hour is crowded with missionary items and discussion. We take 32 *Monthly Letters* and have a large *OUTLOOK* Club. In Feb. of this year Mrs. Wilson called the children together and organized a Mission Band, under the name of "Sunbeam Mission Band," which promises to be a great success, having already 40 members enrolled. Pres. of Band, Miss A. Wilson; *Cor. Sec.*, Miss A. Frost. MRS. GEO. FROST, *Cor. Sec.*

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## The Missionary Outlook

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

Address all orders to

REV. A. SUTHERLAND,

METHODIST MISSION ROOMS, TORONTO.