

The Missionary Outlook.

A Monthly Advocate, Record and Review.

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[Whole No. 121

Field Notes.

DURING the past, the MISSIONARY OUTLOOK has had many friends who have faithfully endeavored to further its interests. The time has come when we would ask all who are anxious to spread missionary information to make an earnest effort to increase the circulation for the coming year. No Methodist household can afford to be without it, if they desire to be familiar with the missionary work of the Church.

TERMS: Forty cents per year, in advance; in clubs of eight or more, (addressed separately, if desired,) twenty-five cents.

TIME: Subscriptions should begin with January or July.

SUGGESTIONS: Please give your *exact* address in every letter. When you request a change, give both the *new* and *old* address. Do not omit the Mrs. or Miss.

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REV. T. W. JACKSON, of Beamsville, after spending a Sunday at Merritton, sends us the following words of good cheer:—"Last Sabbath the missionary services were held in Merritton and promised a good advance on last year. Many of that congregation have adopted the tithe system and find it a great success. One envelope came on the plate, marked, 'The price of a five cent cigar till the 1st of May.' If all the Methodists that use the weed would go and do likewise, what a boom our missionary work would get."

* * *

THE Arthur Sunday-school sends us \$10, with the following explanation:—

"I have been instructed by the managers of the Sunday-school to send you, for the McDougal Orphanage, the sum of ten dollars, this being the sum total of the birthday offerings for the year. The plan adopted is as follows:—All those in the school wishing to join in the enterprise, on the Sunday following their birthday, put in a bank, provided for the purpose, one cent for each year of life, and at the end of the year the bank is opened and the money is by vote applied to one of the missionary enterprises of the Church. Most of the scholars have entered into it heartily, and we think it is a very good plan to enlist their sympathies in behalf of our missionary work. I trust the money will reach you safely, and that during this Conference year there may be great prosperity in connection with all the missionary work of the Church."

THE United Presbyterian Church of the United States has prepared a pledge, which has been signed by some of its members, which other denominations would do well to follow. It reads thus:—

"We, the undersigned, hereby agree to give to God, as thank-offerings for His manifold mercies, especially through the Boards of the United Presbyterian Church, or its enterprises, not less than ONE-FIFTH OF OUR RESPECTIVE IN-COMES, as the Lord may prosper us, for the year ending April 1, 1891; each donor to decide for himself the division he will make of his offerings."

This is an improvement on the "one-tenth" principle.

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THE *Missionary Echo* is a monthly publication, "is unconnected with any society, board or special field, and endeavors to present to its readers in a short and popular form, missionary intelligence from every part of the world." To one desiring to get a "bird's-eye view" of missionary work, the *Echo* will be serviceable. Published by M. Swartout, Toronto. Price, fifty cents a year, or in clubs of eight, twenty-five cents.

Editorial and Contributed.

TWO hundred years ago, when it was supposed that Christianity was exterminated in Japan, the following edict was posted up in all conspicuous places:—"So long as the sun shall shine upon the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violates this commandment, shall pay for it with his head." Calmly the centuries march on; Providence opens the doorway of Japan; ambassadors, merchants, missionaries enter in; the Gospel is preached; the "Christian's God" is proclaimed the Saviour of men. Gradually the famous edict disappears from all public places, and in less than thirty years from the opening of the ports, religious toleration is proclaimed in Japan, and guaranteed by the Constitution.

* * *

AN influential native paper in Japan—the *Hochi Shimbun*—has some remarks on the progress of Christianity in Japan that are well worth pondering. It says the advance of Christianity is slow but sure. It advances surely and steadily, planting its feet firmly

as it goes, and never retrograding for an instant. Its diligence in the cause of female education, and its untiring efforts to improve the *status* of Japanese women, are referred to as evidences of the progress it is making. The article concludes as follows:—"That Christianity will ultimately attain to power by gradual and steady accumulation of merits is a fact of which we are convinced by long observation. If it progresses at its present rate its future is assured." The *Hochi Shimbun* exhorts the Buddhists to bestir themselves on behalf of their faith.

* * *

THE enforcement of Russia's iniquitous decree against the Jews has exiled a million of them from that country. Many of these are finding their way to the United States. There is a district in New York city, south of Houston Street, and east of Broadway, where a recent census revealed a population of over 100,000 Russian and Roumanian Jews, and immigration is swelling the number by 20,000 per annum. Baron Hirsch is giving \$10,000 a month toward the relief of these exiles, and the local committee proposes to use the fund chiefly in educating the people to become self-supporting, by opening the way to trades and occupations new to them, instructing them in English, and giving them such knowledge of American institutions and methods as will enable them to amalgamate quickly with the people among whom they dwell.

* * *

THE Russian edict against the Jews was passed in 1882, but was not enforced until quite recently. Something of the character of this edict may be inferred from one of its provisions, that "no Jew is any longer permitted to own or even farm land." This drives out all Jewish land-owners, farmers, and agricultural laborers. Moreover, all Jews settled outside of sixteen specified counties are expelled. It is difficult to discover the precise reason for this bitter dislike which extends far beyond Russia. Race antagonism seems to be the only explanation. An anti-Semitic Congress is to be held in Germany shortly, which, doubtless, will greatly intensify the feeling already in existence. It is understood, however, that the German Emperor has no sympathy with this anti-Jewish prejudice, and this may neutralize somewhat the effects of the Congress.

* * *

CONSIDERABLE excitement has been caused in the Province of Gerona, and indeed, through the rest of Spain, by the conversion to Protestant Christianity of Father Zafra Mendenez, an ex-Catholic priest. He is a Doctor of Divinity, an eloquent speaker, and having been friar, Jesuit, professor, apostolic mission-

ary, parochial rector, and mission teacher in Spain, France and Africa, has had a wide experience. His conversion is the repetition of an old story. Finding no peace in the ceremonies enjoined by Rome, like Luther, he sought relief in the Holy City; but there he found a revolting mass of worldiness and hollow ceremonial. At last he obtained a copy of the Scriptures. The entrance of the Word gave light, and he found peace and rest. Finding a Protestant pastor, he solemnly renounced the errors of Romanism, and has since been doing faithful service as a preacher of the Gospel that has brought liberty to his own soul.

* * *

THE prospects of evangelical Christianity in France are by no means discouraging. The prevailing irreligion and skepticism resulting from utter loss of faith in the Church of Rome, and therefore, to some extent, in all religion, presents a formidable barrier, but this is being gradually overcome, and the various forms of activity developed by Protestant Christianity are telling with good effect upon thousands of the people. In Paris, as we learn from the *Missionary Review*, there are, in addition to the work of the McAll Mission, societies to work among shop-girls, young washerwomen, coachmen, and priests who have left the Church of Rome. There are temperance societies, with restaurants, where food of good quality, at low prices, is supplied; homes for working men, working girls, and for those out of work; day homes for young children whose parents are at work, and homes for children whose parents are in hospital or prison. There are stores where the poor can buy at wholesale rates, and savings banks in which to deposit their earnings. There are homes at the sea-shore and in the country for invalids; Protestant schools, lectures, Bible readings, charitable associations, and asylums for every age and infirmity. All these belong to the vast work carried on by the Protestants in Paris.

* * *

ONWARD: *A Paper for Young People*.—The first number of this new and most attractive weekly is before us, and if the succeeding numbers bear out the promise of the forerunner, we predict for the publication a very successful career. While its special mission is to serve as a medium of intercommunication between the numerous branches of the Epworth League, it is admirably adapted to young people everywhere, and with its departments of Biblical Illustration, Missions, Temperance, Sunday-school, Editorials, and Literature, will be a welcome guest in thousands of homes. Dr. Withrow, its versatile Editor, brings to the task long experience, ample resources, and a heart in full sympathy with his work. The "get-up" of

the paper is admirable, and the low price (60 cents a year) places it within the reach of everybody. Address, Methodist Book Room, Toronto, Halifax, or Montreal.

SOME THINGS ABOUT CHINA AND THE CHINESE.

THE dimensions and significance of the missionary problem in China grow upon the thoughts of the Christian world from year to year. All things considered, this is the field of supreme difficulty, and, at the same time, it is the field of supreme interest. The Chinese are manifestly the governing race of Eastern and Central Asia; their national qualities and their geographical position make them so; they evidently hold the key to the future of almost one-half the unevangelized people of the globe. So long as they remain without the Gospel, the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian and the world will be won.

* * *

A MISSIONARY conference was held in Shanghai last May. The delegates numbered 430, representing all the missionary societies working in China, and for two weeks they discussed the state and prospects of the work. This was probably the most important missionary gathering that ever took place in the foreign field. Subjects were discussed with utmost freedom, diverse opinions were elicited, but the conclusions reached were singularly harmonious. The most significant act of the convention was the issue of a clarion call for one thousand more missionaries for China within five years. We thank God that the Methodist Church has resolved to aid in making up this contingent.

* * *

CHINA has an area of 4,179,559 square miles, and an estimated population 404,180,000. The countries comprising the empire with their respective populations are as follows:

	Miles in Area.	Population.
China Proper	1,297,999	383,000,000
Manchuria	362,310	12,000,000
Mongolia	1,288,000	2,000,000
Thibet	651,500	6,000,000
Jungaria	147,950	600,000
East Turkestan	431,800	580,000

In 1885 the total number of foreigners resident in the open ports of China was 6,698. Among these were 2,534 British subjects, 761 Americans, 747 Japanese, 638 Germans, and 443 Frenchmen.

* * *

IN China there are three prevailing religions. Confucianism, if it can be properly called a religion, is the religion of the State. It deals almost exclusively with the duties of life, and has little or nothing to say

of man's spiritual nature and needs. Taoism is a degrading superstition, which scarcely rises higher than the witchcraft of Africa—a method of driving off evil spirits. Buddhism takes, theoretically, a higher range, but few of the priests really believe or even understand the things they profess to teach. It is a religion of asceticism, meditation, worship of many gods, but as a regenerating force in the hearts and lives of men it is impotent.

* * *

THE Presbyterian missionaries in China, following the example of their brethren in Japan, have agreed upon a basis of union to form the Presbyterian Church of China. The aggregate force of the various Presbyterian churches in China is as follows:—Missionaries, 589; wives of missionaries, 390; single women, 316; ordained native ministers, 209; unordained helpers, 1,260; female helpers, 180; hospitals, 61; dispensaries, 43; patients in 1889, 348,439; organized churches, 520; communicants, 37,287; pupils in schools, 16,816; contributions by native Christians, \$36,884.64. When all these agencies are united in one it will constitute the most powerful ecclesiastical organization in the empire. The union of the Presbyterian bodies in Japan was followed by the happiest results, and doubtless, has had much to do with the movement in China.

LECTURES ON CHINA.

MUCH interest is now felt throughout the Church respecting the proposed China Mission, and our congregations are desirous of obtaining all possible information respecting that country and its people. In this connection we are pleased to state that the Rev. V. C. Hart, B.D., for many years Superintendent of Missions of the M. E. Church in Central and West China, is available for Sunday or week-night services in any of our Churches where his help is desired. He has some lectures on China, with beautiful stereopticon illustrations, which have been listened to with great delight in many places. Bro. Hart's address is Burlington, Ont. We advise brethren to write to him.

THE CHINA INLAND MISSION.

THIS mission, which operates on principles somewhat different from those of the other missionary societies, has become an important factor in the evangelization of China. The *Missionary Review* thus summarizes its salient features:—

“1. It allows no debt, and consequently guarantees no fixed salary. It asks everything and promises nothing.

“2. It insists on the gift of God as the basis of

qualification in candidates, rather than the acquisition of men. (Comp. 1 Cor. iv. 6, Revised Version; Eph. iv. 7, 11.) Hence no uniform educational standard.

"3. It holds that there is room in missionary work for all variety of gifts, and hence welcomes artizans and mechanics, and unordained laymen. (Comp. 1 Chron. xxviii. 21.)

"4. It magnifies the great fundamentals of doctrine, and not denominational features; hence all disciples welcomed to work on same basis.

"5. It emphasizes prayer—definite, constant—for individuals. Every missionary and his work remembered by name in the weekly meeting at London.

"6. It makes no direct appeal for money, but leaves to the free will of God's people, especially encouraging no appeal to ungodly people.

"7. It lays stress on evangelization, not conversion—teaching that the Church is to bear witness among all nations at once, and leave all results to God."

The mission has 383 workers in the field, and money and workers are still being freely offered.

OUR YOUNG FRIENDS.

THE juvenile collectors have done nobly for the cause of missions in the past, and in order to show how thoroughly their loyalty and persevering labors are appreciated, efforts are made at the Mission Rooms to secure reward books, both interesting and instructive, so that those who have begun when young and have continued for a number of years will have a library that must give them pleasure and profit in the years to come. The books of this year are equal to any of former years. The following is the list for 1891:—

No. 1.—For Collectors of less than One Dollar—"What She Could," and other stories.

No. 2.—For Collectors of One Dollar and upward—"The Apostle of Burmah."

No. 3.—For Collectors of Two and a half Dollars and upward—"Life of James Evans; Inventor of the Syllabic System of the Cree Language."

No. 4.—For Collectors of Five Dollars and upward—"Australia and Homeward."

No. 5.—For Collectors of Eight Dollars and upward—"The Pilgrim's Progress." (Handsomely illustrated.)

No. 6.—For Collectors of Twelve Dollars and upward—"Famous Travels and Travellers."

CHRISTIANITY CAMPING OUT.

THE wandering life of the dwellers of the deserts of the Orient bears a striking resemblance to the nomadic life of the Canadian red men of the prairies of the West. Dwellers in tents, pilgrims travelling from place to place, having no settled location for a home, they fitly represent the life of the Christian in

this lower world. Whilst the religious teachers of the Bible applied this figure to the personal life of the Christian, we may very appropriately apply it to the collective life of the Church upon the western plains. Nomadic, indeed, has been the church life of the denominations, moving from place to place, seeking rest and finding none. The missionaries of the Cross have sought to establish in centres of populations religious homes for the living, but amid great sorrow, they have witnessed the migratory tendencies of prairie Christians who have wandered from home. Christianity has literally been out in camp. The free and easy spirit begotten in the western atmosphere has intensified the religious life of the people, rejecting the forms and religious etiquette of the wise men of the East. Out upon the plains the earnest Christians have imbibed the spirit of enterprise shown by the prophets of the Hebrew race, and with a vision almost prophetic in its grasp, they have beheld the spiritual wants of the tens of thousands who shall dwell in the future in this boundless land, and they have cried aloud: "Enlarge the place of Thy tent, and let them stretch forth the curtains of Thine habitations; spare not, lengthen Thy cords, and strengthen Thy stakes."

With a hopefulness characteristic of Christianity, men and women have adapted themselves to their circumstances, worshipping in deserted shanties, primitive-looking school-houses, and scantily-furnished settlers' homes, and gladly have they rejoiced in the fact that where the true heart is there is God present to bless. Religion is oftentimes homeless, but the power of God is more highly prized when through storm and temptation it reaches the penitent's heart. In this western land there is manifested an adaptability to the times and circumstances, and an enthusiasm and readiness to engage in duty wherever seen.

The *Church in the House* assumes an obedient attitude, waiting for the voice of duty, and when she speaks, enthusiastic is every heart, and determination is seen in every face. When opportunities for doing good do not quickly appear, they are made. The spirit of the martyrs is seen and felt in these homes on the prairie. Religious pilgrims are they, filled with enthusiasm, adapting themselves to their solitary life. They worship not in palaces, but lodge awhile in tents. They are not permanently settled like the Christian communities of the cities, but they are temporarily located as becometh the pilgrims of the West.

The progressive spirit of the country has had its influence upon the hearts of men, and they are not contented to be laggards in the race. Hence oftentimes arises denominational rivalry, which is a blessing when not carried to the extreme. The law of progress is seen in ecclesiastical affairs, as well as in the agricul-

tural, commercial and political. Unless there is growth, there is discontentment. Sometimes it assumes a diseased form in striving after the material, the sensual in religion. Grand church edifices are no evidence of spiritual life. No sooner do the people erect a small church-home than they begin to cry, "Let us stretch forth the curtains of our own habitations." In 1880, there was not a single school or church in Assiniboia, and in 1890 schools and churches dot the prairie, and in some of the towns beautiful structures are erected wherein university graduates teach and preach.

In Alberta and Saskatchewan there were not any public schools, and the log mission houses and churches were very few ten years ago. Now there are high schools, churches and parsonages, built of wood, brick and stone, which would compare favorably with buildings of the same kind in the cities of the East.

Prairie life generates a liberal spirit. There is liberality in doctrine, morality and finances. Indeed, freedom is very apt to run to excess. But is it any wonder that the western Christians have become aroused on religious matters, and have rejected the luxurious Christianity of the eastern churches? They have seen the rapid development of the West, and already they hear the trampling of the tens of thousands on their way to build cities on these plains. Delay becomes to them a burden, and they are eager to make preparations for the advance guard. Get in readiness for the coming multitudes. Make your tents spacious, that they may have room to dwell; lengthen out the cords of your tent, for abundance of room will be needed. Already the Young Men's Christian Association has entered the North-West Territories to do valiant service for Christ. Christian Endeavor Societies, Epworth Leagues and branches of the Woman's Christian Temperance Union have been organized in accordance with the progressive spirit of the West.

There is danger, however, in the desire for wealth. Young men go west to make money. They live sparingly, clothe themselves roughly, and deprive themselves of many of life's comforts and even necessities that they may lay the foundation of a fortune. The desire for wealth invades the home and the Church. There is a tendency shown by some to neglect religious forms and reject principles so that more speedily they may acquire riches. At first the desire comes like the gentle Chinook wind, as a blessing to man, giving the ambition necessary to ensure success; but it increases in strength until it becomes a gale, and is no longer a blessing, but carries destruction in its path, and destroys at last the man who sought its aid.

The aggressive spirit of modern Christianity seeks

for enlargement, and no better place for its manifestation can be found than upon the prairies of the West. Let the Churches apply their victorious belief for the social well-being of the people, not being confined to that which is strictly spiritual, but believing in the adaptability of Christianity to the wants of man's body, intellect and soul, and the time shall not be far distant when we shall rejoice not only in the salvation of the individual, but also in the salvation of the race.

ROBIN RUSTLER.

MOOSE JAW, ASSA.

THE INDIAN WORK.

IT is no uncommon thing to read disparaging remarks respecting the Indians, especially those who have embraced Christianity; but it is not often that any one takes up the pen in their defence. We are glad to note an exception to this in the case of Mr. J. R. Stevenson, the Indian Agent for Georgina Island, etc. Having seen a letter in an Orillia paper containing incorrect statements, Mr. Stevenson promptly replied, as follows:—

Editor of the Packet:—SIR,—As a subscriber, I have had much pleasure in your excellent paper. In a communication from Rama, in your issue of the 21st ult., is set forth that three Indians of the Georgina Island band lost their lives by drowning since 1858 under the influence of liquor. This, in connection with the statement that eight of the Rama band lost their lives under similar circumstances, implies a deplorable condition of things among the Indians. Thirty-two years is a long period, reaching well up to an average lifetime. My desire is to correct an erroneous impression which this statement conveys. So far as the Indians in the islands of Lake Simcoe are concerned, I consider it an unwarranted slur on the band under my charge. Not only has there not been a single loss of life by drowning since my appointment as agent, nearly seven years ago, in the Georgina Island band, but not a single loss of life within thirty years, under the circumstances mentioned, occurred in the band of Georgina and Snake Islands. In conversation with Chief Big Canoe, we examined into the statement, and, as I have been intimately acquainted with the Georgina Island people for over thirty years, I am able to give you the facts. About the year 1858, one John Snake was drowned in the Holland river, at its mouth, where it flows into the well-known marsh. The man was said to have been drunk. Two or three years after this accident, one Case was drowned not far from Roache's Point. He was not a member of the Georgina Island band. About ten or fifteen years ago, one James Peters was drowned crossing over to Georgina Island in a terrible storm. It was late in the fall, and the poor man's boat was swamped in the breakers on one of the bars, and encumbered as he was with a heavy overcoat and heavy boots he was not able to save himself. Peters was not a member of the Georgina Island band, and the chief assures me he was not drunk. You will perceive that only one of

the Georgina Island band was drowned in 1858 or 1859, and for how many years preceding no loss of life by drowning occurred among the Indians in the islands of Lake Simcoe, I do not know. It might reasonably be put at this one life in a period of fifty years. I make this statement in good faith, believing it to be true, subject to correction on further information, and consider it not a bad record for island life. In your issue of the 28th is a paragraph referring to the theft of a horse and conveyance, and mentions that "most people thought the thief was an Indian, named Tebo, from Georgina Island." This is another slur on our people. We have no such man as Tebo in our band. A family of this name once lived in Georgina Township, but they are not Indians. The Indians under my charge are neither thieves nor drunkards. We have two or three black sheep who occasionally indulge. Where is the community without a black sheep? I also desire to state that young and old are in and out of and on my premises day after day, and week after week, year after year, and though hundreds of tempting articles are open to dishonest hands, I have never missed to the value of a pin.

I am, your obedient servant,

J. R. STEVENSON.

Indian Agent.

Woman's Missionary Society

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prescription to the poor invalid woman whose mind was centred on her own wants and sufferings. There is a tonic in this work for others, which braces up the nerveless soul and stimulates the easy-going, feeding brain and heart and building up true men and women. "He went about doing good." The Lord of earth and heaven, our great exemplar. Let every member of the Woman's Missionary Society begin this New Year in this spirit of working and praying, and the good that you will get will be your exceeding reward.

THE *Heathen Woman's Friend* for December contains the "Official Minutes" of the Annual General Executive Meeting of the Woman's Foreign Missionary Society of the American Methodist Episcopal Church. There are many points of interest in this report, some of which we desire to notice.

From the racy notes of the Editor, the reader seems to breathe in the spirit of gladness, enthusiasm, and deep religious fervor with which these noble women are inspired. Returned missionaries from all but two countries told of their respective work. Our sisters observe a devotional hour each day from two to three, and the Tuesday meeting is specially described as a "quiet, loving Godspeed" to Miss Thoburn, their first missionary, now going out for a third time to North India. On the Monday a communion service was held, when Bishop Thoburn took charge, the altar being first filled by returned and outgoing missionaries, twenty in number, then by secretaries, delegates, visitors and residents.

The Anniversary Meeting was held on Sunday evening, November 2nd. The burden of the addresses being chiefly the "everywhere open door," which is the answer to the prayers of all the churches; and the absolute need of constant prayer for the Spirit's power and the world's treasure.

The Society is composed of ten branches, each of which reports a "Home Summary," comprising the work of organization by which the Society raises its money and develops its interests; and the "Foreign Summary," showing this money is spent in the maintenance of schools, Bible-women, etc., in the foreign lands.*

Mrs. Skidmore read a letter from Bishop Newman concerning the development of the work in Japan, as seen by him on his recent visit to that country. He referred to the influence exerted by the missionaries of the Society, and of the activity of the Japanese Christian women, saying the mothers, wives, and sisters will be the chief instruments in saving Japan. He also referred to our Church, at the head of which is a cultured Japanese lady, whose son is a student in Syracuse University. This woman, with her asso-

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, and be not afraid; say unto the cities of Judah, Behold your God!"—ISAIAH, xl. 9.

THE thought with which we pen these lines come to us now with a force and a power we would like to be assured every member our Society feels, "Work and Pray." How much these little words mean! As we cannot succeed in our work without prayer, neither should we succeed by prayer without work. This is God's delightful plan; and the proof that it is of God is found in the manner of its operation. "Do something for somebody," was the wise physician's

ciates, is building a church, the money for which they have raised. In three churches—Yokohama, Kobe and Kanagawa—are nineteen official members, ten of whom are women, who are stewards and class-leaders. Mrs. Skidmore was instructed to respond to the letter of Bishop Newman.

Resolutions were adopted, mentioning the many new openings created by the success of the Society's operations, regretting that "the condition of the Treasury did not warrant the 'extension of the work,'" and pledging the women to "call on God as never before, that means might be forthcoming to enter these open doors."

The Committee on Publication make special mention of the Society's paper, the *Heathen Woman's Friend*, as an invaluable factor in the work, as a medium of communication between workers at home and abroad, and as furnishing funds needed for use in many directions. An editor and an agent are employed, who receive salaries, respectively, of \$700. The "Uniform Studies" are growing in popularity and usefulness; \$2,400 were recommended as the appropriation for the use of the Literary Committee during the year, and resolved that the Annual Report contain revised maps of all their mission stations.

The Report of Committee on Missionary Candidates is clear and intelligent, giving the names of all the candidates, and all necessary information concerning their qualifications.

The Treasurers of the several Branches reported the amounts, totalling \$220,329.96, for the year; the total membership, 138,950; number of missionaries in foreign fields, 98; subscribers to the *Heathen Woman's Friend*, 19,236.

THE efforts of our Woman's Missionary Society on behalf of the MISSIONARY OUTLOOK call for some notice at the present time, as we are now entering upon the fifth year of our connection with it.

During that time the subscription list has steadily increased from between four and five thousand until now we learn it reaches seven thousand.

The editor of this department succeeded in introducing an Auxiliary by-law, which was passed, requiring that one lady be appointed in each Auxiliary to canvass for subscribers, and reports have shown that the plan has worked well. We, therefore, assume that with the constantly increasing Auxiliaries the list of subscribers also increases. Repeated requests have come from Auxiliaries, Branches and Boards, asking the Missionary Secretary for an increase of space. And considering the steady work of our Society on behalf of the paper, we felt justified in making the request.

We do not know any of our Church periodicals that

are furnished with such an organized staff of canvassers as the MISSIONARY OUTLOOK, and it was only reasonable to suppose that the request would have been complied with. But such we are told cannot be, and why? The funds do not justify it, and why do they not? Because, out of our seven thousand subscribers, we have about two thousand deadheads. These non-paying subscribers are our ministers, and we think we will be justified in stating that not one in ten of them ever won a subscriber for the OUTLOOK.

A revered brother, at the late General Conference, stated his opinion. And, if we mistake not, moved, "That as the OUTLOOK was so valuable to ministers in preparing their missionary addresses, it be furnished them *free*." That is to say, it is so *valuable*, that it is *not worth* 25c. a year.

Now, the women of the Woman's Missionary Society write for it, canvass for it, and *pay* for it, but the ministers, who do neither one nor the other, must have it *free*; while at the same time many, if not most of them, are paying their money to support and build up all the American missionary periodicals they can lay their hands on. We think every minister who reads this woman's view of the matter, if he is a manly man will honorably forward to the Missionary Secretary the full subscription price. And no longer be content to take for nothing this 25c. paper, when by so doing he helps to cramp its usefulness, and to deprive the missionary treasury of its proper due, since all deficiencies must be drawn from the General Fund. It is hoped that another year will see the MISSIONARY OUTLOOK much enlarged, though we are still of the opinion that for us as a Society, a paper of our own is the object most to be desired. A partnership with a share in the profits and control is well, independence is better; but in the present instance the Woman's Missionary Society, with all their work and no dead-heads among them, have neither one nor the other.

THE Methodist Episcopal Church in the States has been deeply agitated over the question of admitting women as delegates to the General Conference. As this "department" is the only Methodist woman's paper in our country, we think it fitting that we should notice this great movement among our sisters across the line, and especially so, as we are not without indications that the near future may bring a similar experience upon our own Church.

An immense deal of writing has been done on both sides of the question, in which the women have borne their share. The question, as our readers may recollect, was remitted by the General Conference to the churches to be voted upon, simply as a means of ascertaining the general opinion. So far as heard

from, the majority vote favors the woman's side. Some of the opponents, in discussion, imported many irrelevant side issues, such as the desirability of women as presiding elders, bishops, etc., while the real question is confined to their "admission as delegates," precisely as laymen are admitted. No one, so far, has ventured to propose laymen for bishops or presiding elders, or even circuit preachers. One brother asks, "Who wants to see a woman standing on the floor of Conference shouting and screaming at the chairman for a chance to air her views?" Certainly this is a far-fetched and weighty argument. But who wants to see a man do it? Why should it be done? Why should not our brethren, lay and clerical, in Conference assembled, behave as decorously as in a church or a parlor? Why do they not? Simply, we think, because the restraints which the presence of women impose are absent. And there is every reason to believe that the dignity, courtesy, and gentle forbearance, so necessary and becoming to all church courts, will be conserved by the presence of women in the Conference.

The *American Methodist*, a very advanced and spirited paper, is quite in sympathy with this forward movement, and in a recent number made the following excellent quotation from the celebrated Rev. Dr. Whedon, the great commentarian:—

"It is *rights* they talk of, every competent member of the church of Christ, of either sex and of every shade of complexion, *has equal original rights*. Those rights, they may be assured, when that question comes fairly up, will be firmly asserted and maintained. 'But you a woman's rights man!' *We are a human rights man*. And our mother was a *human* being. And our wives, sisters and daughters are all *human* beings. And that these human beings are liable as any other human beings to be oppressed by the stronger sex, and as truly need in self-defence a check upon oppression, the history of all past legislation and government does most terribly demonstrate. What is best in the state is not, indeed, with us the question; *but never, with our consent, shall the Church of the living God disfranchise her who gave to the world its Divine Redeemer*. When that disfranchisement comes to the debate, *may the God of eternal righteousness give us strength equal to our will to cleave it to the ground!*"

In this Methodist woman's missionary paper we make no apology for presenting from time to time items bearing upon the great temperance movement and the ravages which nominal Christian rum-sellers are making with their death-dealing poison among the sober heathen whom our missionaries are seeking to convert to Christianity. To the heathen the English-speaking rum-traders are Christians, and this is where the difficulty is presented to the missionaries. Rev. J. C. Lawson, missionary in India, writes to Mrs. Mary

Hunt, National and International Superintendent, Woman's Christian Temperance Union, concerning the introduction of scientific temperance into the schools of India. "We need this instruction, for the English are fast making this a drunken nation."

A missionary in Turkey also writes Mrs. Hunt for the same instruction for the Turkish youth. "The whole sin of wine-drinking here may be laid at the door of so-called Christian countries." No vessel bearing the missionaries of the cross from our Christian shores leave port without its cargo of alcoholic poison. O! women of Christian countries, think of it! Are we not careless on this matter?

One of our most laborious and honored workers writes us on this question, and her letter is so suggestive that we want to give it to our workers, as it may stimulate to the creation of a more active sentiment in this direction. May we never cease to work and pray for the removal of the rum curse, undoubtedly the greatest barrier the world offers to the glorious triumph of the Gospel of Christ.

Dear Mrs. Parker,—Knowing that you are a decided temperance as well as missionary worker, I venture to address you upon a subject which is much in my thoughts, and which the subject for prayer this month brings before us.

It is this—the drawback the liquor traffic is to our missionary work. The World's Petition, we know, is to petition the governments of the world concerning it, but could we not as a Missionary Society do something towards memorializing the governments? Has anything been done, or could you suggest any plan? I think the matter has not been publicly brought forward in our Woman's Missionary Society, has it? If you have time, I shall be much pleased to hear from you on the subject, and if you have any statistics as to quantity of liquor sent out, I would be much obliged? Is there anything on the subject that can be obtained? How would it do for some one to write a paper on that subject for next Branch meeting? Would it be out of place, in your estimation? I know I am not on Executive to make arrangements, but attention of Executive might be drawn thereto.

Yours sincerely,

A. M. BASCOM.

ITEMS.

It is sometimes suggested to us that, on account of our limited space, the reports of Auxiliaries should be cut down by the editor. A word or two on this matter may not be out of place. The Auxiliaries compose the working force of the Society. On them we depend for all the steady flow of funds into our treasury, and for the culture and care of the missionary spirit which gives life to the Society. The record of their work as furnished in their reports is a means of educating and stimulating others to do likewise;

and while it may not be very interesting to the general reader that certain "ones took part in programmes," etc, yet we must remember that to the parties interested, and in all the different localities mentioned, it may be a matter of import. And, also, many of these places are remote, and have not the use of the "big dailies" in which to report. We must, therefore, hesitate before drawing the official pen through any part of a well prepared report. If done at all, we think, it might be in cases where the reports have already appeared in *Guardian* or some city daily.

OWING to lack of space we are forced to leave out letters from Miss Wintemute and Miss Cartmell, which will appear in next month's issue.

ERRATA.—In our last number, on page 189, Boy's Mission Band, should read from "Chatham, Ont." Also page 181, third line, read "strifes," for "stripes."

WE desire to call attention to the awkwardness of a word which we women have coined, viz., "Editre-ses." Supposing it to be correct, then the following would also be: Doctoresses, lecturesses, type-writeresses, preacheresses, and so on. Now as the word denotes the office and not the sex, we suggest that hereafter the simple word "Editor" be adopted, leaving the sex to be determined by the prefix Mrs. or Miss.

TREASURER'S REPORT FOR THE QUARTER ENDING
SEPTEMBER 15TH, 1890.

Central Branch.....	\$3,000 00
Western "	2,824 35
Eastern "	1,358 62
Nova Scotia "	1,623 54
New Brunswick and P. E. Island Branch ..	1,678 01
Winnipeg, Grace Church Auxiliary.....	6 00
Winnipeg, Zion Church Auxiliary	19 55
Newfoundland East Auxiliary	23 45
Newfoundland West Auxiliary.....	57 41
Chilliwack, B.C., Auxiliary.....	5 00
Victoria, B.C., Auxiliary	10 00
North Arm, B.C., Auxiliary.....	11 25
	\$10,617 18

NOTICE TO AUXILIARIES.

THE following resolution was passed at the General Board Meeting in reference to the monthly letter leaflet: "Each Auxiliary shall become responsible for number of letters sent, and a uniform price be charged for same, viz., five cents a year." Also, payment for letters to be made through Branch Treasurer, crediting it as one of the sources of income. This payment to take the place of the former remittance made to Literature Fund, through Miss Wilkes. The Annual Report will be ready in a few days, and Auxiliaries would do well to notify Branch Corresponding Secretary as to number required, each Auxiliary to be responsible for number sent and for the price, which is five cents each.

FROM THE AUXILIARIES.

CHATHAM (Dec. 17).—Chatham Auxiliary held their Annual Meeting in September, as usual, the attendance being good. A most interesting and, we hope, profitable feature of the meeting was an address by Miss Walker, who is engaged in mission work among the Indians at Portage la Prairie. This month we held our first quarterly meeting; three new members were received, making a total membership of forty two. Ways and means were discussed for increasing our members; several ladies pledging themselves to more activity in this line of work. We are looking forward to the future, confidently hoping it may be brighter than it has ever been in the past.

M. A. LUSCOMBE, *Cor. Sec.*

CASTLETON (Dec. 7th).—Our Auxiliary still lives, and not only lives, but is progressing. Our numbers are increasing, but far in advance of the increased membership is the increasing interest. At our last monthly meeting, after devotional exercises, reading of last month's minutes, and roll call (to which each member responds by a text of Scripture), we were interested, encouraged and profited by the reading of our President's report of the Convention held at Toronto. Several suggestions, as to how we might help on the missionary work, were made, and some of these, by God's help, we intend to put into practice.

E. G. POMEROY, *Cor. Sec.*

MOUNT HERBERT (Nov. 28th).—This Auxiliary was organized about a year and a half ago, and is advancing step by step in the interest of the mission cause. A public meeting was held in July, the pastor, Rev. George Steele, presided. It was opened with the singing of the 726th hymn, prayer by pastor. A programme followed, consisting of singing, recitations, etc. Our President gave a very interesting address. Collection amounted to \$9. The ladies of our Auxiliary voluntarily subscribed to the amount of \$5 towards the Saskatoon church. We have a few mite-boxes out among our members, and one in the Clifton Sabbath-school. At our last meeting we had the pleasure of enrolling two new members, which makes a total of eighteen; we have one life-member. Our monthly meetings are held regularly and are fairly well attended.

K. BOVYER, *Cor. Sec.*

WEST TORONTO JUNCTION (Dec. 3).—Our Auxiliary was organized in connection with this church in September last, with a membership of thirteen. The following members were elected:—President, Mrs. Hepinstall; Vice President, Mrs. Armstrong; 2nd Vice President, Mrs. J. Wilson; Recording Secretary, Miss Wilson; Corresponding Secretary, Mrs. Rosebush; Treasurer, Mrs. Fennell. Our meeting to be held on the first Thursday in each month.

MRS. ROSEBUSH, *Cor. Sec.*

MONTREAL (Douglas Church).—This Auxiliary was organized two years ago, and now reports a membership of forty. Interest in the work of our Society has been growing steadily, and is manifested in the contributions of its members. Our revenue is derived principally from membership fees, and voluntary donations. The amount raised during the past year was \$132.81. Mite-boxes have been used successfully, the financial returns from this source alone being \$35.26. A delightful and interesting entertainment was held during the month of November. The lecture hall was tastefully decorated in Japanese style. The President, Mrs. Morton, occupied the chair, and after devotional exercises, made a suitable address. A report of the work of our

Auxiliary was given, after which a missionary dialogue was effectively rendered by eight young ladies of the Mission Band. An instructive paper on "Woman's Work" was read by Mrs. John A. Grose, and selections of music given. At the close of the programme, a Japanese tea and reception took place. Eight young ladies, in appropriate costume, received the audience and served tea. A social hour was enjoyed, during which several ladies promised to become members. We trust our meetings will tend to a more intelligent understanding of the needs of the work. While grateful for the record of the past, we look for greater activity and zeal in the future.

FRANCES H. KNOX, *Cor. Sec.*

OAKVILLE.—Though this Auxiliary cannot report much progress either financially or numerically, it is still hopeful and determined to persevere in the good work of adding its mite towards the elevation of its heathen sisters. During the five years of its organization, wonderful to relate, death has not claimed a member, but other fields of labor has taken a goodly number, whose presence and help are much missed. With a membership of thirty, our average attendance at the regular monthly meetings is nine, when literature is supplied by the appointed committee, also at the public quarterly prayer-meeting, and sometimes an original paper. Twenty-six *OUTLOOKS* were taken, fifteen reports and twenty leaflets distributed. A very unfavorable night prevented a large attendance at Miss Cartmell's meeting in November, 1889, but a full house greeted and enjoyed Mr. Kobayashi's address on Japan, in May last.

MRS. W. McCRAVEY, *Rec. Sec.*

FROM THE BANDS AND CIRCLES.

BROCKVILLE (Nov. 22nd).—The St. Lawrence Mission Band held its annual meeting in September. We decided that in the future we would take up some country at each of our meetings, and that during the month we would pray especially for the missionaries of that country. One girl is responsible for the programme of a meeting. An essay is to be written on the country, a map drawn with the mission stations marked, twelve questions are to be asked about the mission work, and a letter written to some missionary in the country. Two weeks ago we held a parlor social at the home of Mrs. M. White. A missionary programme was given and a collection taken up to aid us in sending a box to the McDougall Orphanage. The collection amounted to \$6.10.

MAGGIE CLARKE, *Cor. Sec.*

CHATHAM (Nov. 21st).—At the first regular meeting of the "Gleaners," held after the Convention, it was proposed that our Band give an entertainment on the evening of Thanksgiving Day. As we had not much time in which to prepare, we were kept pretty busy, but our efforts were well rewarded. A very select programme, consisting of choruses, duets, solos and recitations, was rendered by the Band. The choice of the evening proved also to be a very happy one, as there was no other entertainment arranged for that evening, and it was a very pleasant way to finish up the welcome holiday. There was no entrance fee charged, but after the programme was completed, a collection was taken up, and the people were free to give as little or as much as they pleased. The collection amounted to more than \$15. At the close of the entertainment, and before the benediction was pronounced, the chairman, Rev. Mr. Annis, announced that the "Gleaners" had twenty-five yards of rag carpet for sale, which the weaver says is made up of the nicest, cleanest rags she has ever woven. We all feel proud of our success. There are now the names of seventy-five members on the roll, which increase at every

meeting. We are encouraged by our success thus far, and hope to do still more for our Master's cause this year than we did in the year which is past.

EFFIE LAFFERTY, *Cor. Sec.*

HALIFAX.—Halifax South Mission Band, organized in 1884 by Mrs. Joseph Hart, comprises three divisions,—the Corallines of Grafton Street; the Olive Branch of Robie Street, and the Sunbeams, the juvenile branch of Grafton Street. The total membership about seventy-two. Amount sent to the Branch Treasury during the year, \$217.61.

The Coralline Band meets on the first Friday of every month, from four to five. Programme consists of devotional exercises, reading of leaflets, letters, and other items of missionary interest, after which business matters receive attention.

Perhaps the most enjoyable and profitable hour spent in our Band during the year, was the afternoon of October 4th, when our delegate returned from her visit to the Branch meeting. Full of eagerness, bubbling over with enthusiasm, she related to us what she had seen and heard; told how she had enjoyed the reports, profited by the discussions, and gained by the information, interspersing her more studied sentences with many an "Oh, girls! I can't begin to tell you how nice it was! I am so glad I had the privilege of being there! I learned so much of the work. I just felt that I wanted to do ever so much more this year." That she did do ever so much more was demonstrated when the mite-boxes were opened, and that of this Coraline, "who did not stay at home," was found to contain near double the amount, no small sum, of last year. She had been sailing out into other waters, and had come back to her fellow-Corallines with large ambitions, and renewed desires to "arise and build." Her spirit was contagious. We all felt encouraged and inspired. Branch meetings may be wearisome, routine business monotonous, there may be at times the sound of a note almost discordant, yet, it is the harmony that prevails, the glad, bright hope for the future that accompanies us to our various spheres of labor, and sheds its influence on our fellow-workers.

Besides mite-boxes and members' fees, we have two ways of bringing in money which are certainly *institutions*, and may now be regarded almost part of our *constitution*, an annual concert given in November and Easter offerings.

At the concert a programme is provided, consisting of music, vocal and instrumental, and readings. As far as possible we try to furnish the entertainment from our own resources. At the intermission refreshments are served, and quits a thriving business done. This annual gathering has come to be an anticipated pleasure to our friends, and a decided source of revenue to the Coralines. The offerings at Easter are obtained in this way. At the beginning of the Lenten season, cards are distributed among the members of the Band, who solicit contributions from their friends. Any sum, however small, is accepted, but the aggregate sum is no trifle.

This year we are contemplating in addition to the old, new ways and means, not only to raise money, which the constitution tell us, is a secondary consideration, but to promote the true missionary spirit among us. If the spirit is willing the flesh must be strong.

"For the heart
Giveth power to every art."

The Sunbeams meet fortnightly, and have little barrels given them in which to save their coppers. Weather and sickness during the past winter seriously interfered with their meetings, and the creditable sum realized by them in 1889, has this year fallen considerably short. They have

not been able to do so much in the way of entertainments; and it has been proved that, as children prepare for some little bazaar or concert, their mission zeal grows stronger, and their mite-boxes grow heavier.

Children love to work; and those who have had most experience with them, know, that in order to interest them in any cause, it is necessary to bring them to feel that they are really doing something. Sympathy of numbers is an important factor in child education, and children work better if they work together. They must be appealed to through the *senses*. Whatever arguments may be urged against entertainments as means of raising money for missions, experience has proved to us that, with children at least, they are helpful to the better accomplishing of both objects set before Societies and Bands, namely, to interest in the mission cause and to secure funds.

What we desire this year is, to be more earnest and more practical. We want to work harder. What we can do easily is not our best doing. If we hope to reap success we must sow our noblest effort.

TILLIE CUNNINGHAM, *Rec. Sec.*

DUNGANNON.—In looking back over the last two years, we are greatly pleased with the progress we have made, and with the presence and blessing of the Master with us in our work for Him. We look up with grateful hearts to our dear Heavenly Father, who is the Giver of all these things. Our Society has been going steadily on, increasing in interest and membership. We have prepared two boxes of clothing, the last one being principally of new material, including a quilt, which was sent to Cape Croker. Some reading matter has been sent to Lion's Head, which was acknowledged with thanks. We have had two public meetings, given by the ladies, consisting of music, recitations, and addresses by the President and others of the ladies. Twenty copies of the *OUTLOOK* are taken, and we have twelve reports ordered. We take up publication collection, use mite-boxes, and circulate monthly letters. We have been engaged in working an autograph quilt. So, with our lives consecrated to His service, we look out in the future with bright prospects, hoping to do something more to help on the good work, and by greater zeal on the part of all to accomplish more during the coming year.

L. G., *Cor. Sec.*

CHATHAM (Oct. 23).—The Boys' Mission Band, called the "Cadets," was reorganized on September 19th, the following officers being elected:—President, Mrs. Barfoot; Vice-President, Miss Howell; Treasurer, Ollie White; Secretary, Ed. B. White; Corresponding Secretary, Willard Flint; and a committee of three ladies, Miss Scane, Miss Scribner and Miss McKeough. We at the present time have a membership of sixty. We meet every Friday evening, and have an entertainment prepared by two of the boys. By this means we make the evening both pleasing and instructive, and thus keep up the attendance. On Friday evening, October 3rd, Rev. R. J. Treleaven, our former pastor, now residing in St. Thomas, gave us a lecture entitled, "Say so." We realized from this lecture \$15. Last year we raised the \$50 which we promised to give to the Crosby Home for the maintenance of little Johnnie, an orphan. Everywhere we have met with success, and this encourages us to still proceed with unabating zeal. W. FLINT, *Cor. Sec.*

PETERBORO'.—Our quarterly public meeting was held in the lecture-room of George Street Church, on Wednesday evening, November 15th. Invitations had been sent to the Mission Circles of the various Churches, and a number of representatives were present. The usual Wednesday

night prayer-meeting congregations, supplemented by these guests, formed a very inspiring audience. Mrs. Kendry, our President, gave a condensed report of the proceedings at Branch meeting and session of General Board. A fresh feature on our programme was an earnest address by Mrs. Fairbairn, President of the Auxiliary in connection with St. Paul's Presbyterian Church. A collection was taken up, amounting to \$9.38. L. SANDERSON, *Cor. Sec.*

OBITUARY.

MRS. THOMAS MITCHELL

Died November 2nd, 1890, at her late residence, corner Queen and Jackson Streets, Hamilton. For many years Sister Mitchell was an active member of the Methodist Church, and was one of the first to join the Woman's Missionary Auxiliary of Zion Tabernacle. When it was organized, in October of 1889, she was untiring in her efforts to make it a success. Although we deeply lament her demise, still we do not mourn as those without hope, as she gave ample evidence of entering into that rest that remaineth for the people of God. MRS. J. KINLEYSIDE, *Cor. Sec.*

LONDON DISTRICT CONVENTION.

WE held our first District Convention and Quarterly Meeting in Queen's Avenue Church, December 8th, at 2.30. The invitations to the circuits were very generally accepted, and, in addition to representatives from the Auxiliaries, several ladies were present from churches yet unorganized.

Five city Auxiliaries reported having begun the year with hopeful prospects, membership and finances on the increase, and a good year anticipated.

The country Auxiliaries reporting were The Grove, Arva, Littlewood and Westminster; the last three, though but lately formed, are already displaying both zeal and energy, and the earnest spirit with which they have taken up the work is most encouraging.

The Mission Bands, four in number, are just as intelligently interested as their seniors, the holding of the prize banner by "The Grove" Mission Band giving zest to this line of work in this district.

In addition to reports and music, short addresses were given by Mrs. Fowler Dickson and the Organizer, also a paper on Auxiliary work by Mrs. Hamilton. At the close of the meeting several ladies spoke of returning to their churches with a determination to organize, if possible, and so we hope to see fruit from our Convention.

A. G. McM., *District Organizer.*

A TRACT IN A TAVERN.—At the very end of the town there is a small tavern into which we entered and had a very interesting conversation with the landlady, who has a far better knowledge of sacred history than any other Spanish Catholic with whom we have met. She is a staunch believer in the Virgin Mary. We left her a leaflet tract, sent out from Mahon, having the words printed in large type, "Yo amo a Jesus; y tu?" (I love Jesus; Dost thou?) On paying a second visit we were surprised to find this leaflet pasted on the wall surrounded by pictures of bull-fights and political caricatures. On calling attention to the fact, the good woman said, "I am often told that the tavern wall is not the place for that. I always say, 'Why not have a little of something good amongst so much rubbish?'"—*Missionary Notices.*

Missionary Readings.

THE POWER OF PRAYER.

FROM THE NOTE-BOOK OF A MISSIONARY IN BURMAH.

DR. BUNKER popped in upon us the other morning. He came down in the night train, and was going back in the night train; only here for the day, to lay in his supplies for a three months' tour off among the Breecks—a tribe of Karens, very low down and fierce, hitherto unapproachable, but a great change has come over them in this wise:—A little while ago a company of this tribe made a raid on a Christian village, and carried off three captives, two boys and a girl. They said, "Now we'll see; if the Christians' God delivers these captives out of our hands we will believe in Him, and all become Christians; but if their God cannot deliver them we'll go over and take some more captives." Just at this juncture Dr. Bunker arrived at the village of Christians, who had all been praying for help. They quickly told Dr. B., and he said, "Well, this is a case of God *versus* the Devil," and he felt strong to say, "God will deliver them; keep on praying." He sent a message demanding the release of the captives to the fierce, warlike tribe, and got the word back, "Come on; get them if you can; we have guns." He sent them then his *ultimatum*, as he called it: "If you do not deliver up those captives we will leave you in the hands of our God, who can deal with you." Meanwhile he and all the Christians prayed mightily. The messengers with the "ultimatum" met them on the road bringing back one of the captives. He then selected one of his preachers and fourteen followers to go unarmed for the other two. When they got to the village they did not say a word to any of the tribe, but planted themselves in the road. The preacher took out his hymn-book and read a hymn, which they sang; then he read a portion of Scripture and preached, then prayed, and by that time the villagers brought the captives to them and said, "Now take them, and be gone." This, of course, has made a great stir among the Christians, and they expect a great ingathering from the Breecks. The captives tell them that a brother of the chief who stole the captives talked strongly about the wickedness of the deed (himself an awfully wicked man), and the wife of the chief begged her husband to make peace while he could, showing how God was operating to bring about answers to the prayers of the Christians.—*Life and Light*.

HORRID HEATHEN RITES.

BY late advices from the West Coast of Africa, it is learned that a most revolting sacrifice has just taken place in the interior. A few months ago the old King of Eboe died, and, as is customary, traders from New Calabar went up to pay their respects to the new monarch. On their arrival the traders found the "Ju Ju" rites, performed on the death of the native king, still in progress, and about forty victims had been sacrificed. The old king was still lying in an open grave large enough to accommodate nine of the departed ruler's youngest wives, who had been mur-

dered in the most cruel manner. Each of them had her ankles and wrists broken, so that she could neither walk nor crawl. In this maimed condition, and suffering most excruciating pain, the poor creatures were placed at the bottom of the grave, seven of them lying side by side. The king's body was then placed on them in a transverse direction. Then the two remaining women were laid by his side. They were left without food or water to wait for death, which, however, it is said, did not come until after four or five days of intense suffering. In the meantime four men were stationed around the grave, armed with clubs, ready to knock backward any of the women who, despite their tortures and their pain, might manage to crawl to the side of the pit. In other parts of the town other human sacrifices were taking place. Suspended from various trees were the bodies of several men. They, too, were undergoing agonizing deaths, holes having, in most cases, been bored through their feet near the ankles. Through these holes ropes were drawn, and the men were tied to a high tree, head downward, and left to die.—*Presbyterian Review*.

POWER OF A GOOD BOOK.

WHILE Dr. Goodell, a missionary of the American Board, of fragrant memory, was in Beirut, he translated into the Armeno-Turkish language Legh Richmond's tract, "The Dairyman's Daughter." Several years after, in 1832, on his first journey to Broosa, in passing through Nicomedia, he distributed at a church door some of these translated tracts, which had been printed at the mission press at Malta.

Four years later an Armenian priest, named Vertanes, came to Dr. Goodell's house in Constantinople to tell him, as a well-known teacher of evangelical doctrines, the astonishing news of a revival of religion in Nicomedia. It started, the priest frankly confessed, with his reading a tract called "The Dairyman's Daughter," brought to him by a lad who had received it from a stranger at the church door. Reading it attentively, Vertanes received a revelation of the truth as it is in Jesus. He carried the tract to Harutun, a fellow-priest, and he too rejoiced in salvation by Jesus Christ.

"Knowing nothing then of foreign missionaries, these two became missionaries; they gathered their friends together and told them of the true light which had shined into their hearts. Others soon embraced the truth and rejoiced." And now, after four years, these two priests came to Constantinople to ask for prayers and help for those still in darkness.

Who can picture the emotion with which Dr. Goodell told him he had translated and distributed this blessed tract! Who can imagine the feelings of Vertanes at being so unexpectedly brought face to face with the man who, under God, had been the means of his salvation! What communings they must have held that night!

"And when the time of trial came," says Dr. Goodell, "to these two priests, Vertanes and Harutun, and they were called to suffer for the truth, they cheerfully took the spoiling of their goods and endured persecution, even to stonings and imprison-

ment, for the sake of Christ, rejoicing that they were counted worthy to suffer shame for His name."

There is a strange little postscript to this wonderful story. An American traveller, who knew Dr. Goodell and was in sympathy with his work, published some sketches on his return, in which he deplored the mistake of expending time and money on such translations as "The Dairyman's Daughter," which he said was about as intelligible to a Greek or Turk as the novel 'Pelham' would be to Black Hawk!"

Before this criticism was penned that single tract had inaugurated a religious revival and reformation in the interior of Turkey.

SOWING AND REAPING.

TWO young women many years ago were working together in a cotton factory in New England. As earnest Christians they felt deeply concerned for the salvation of the heathen. The younger was willing to consecrate her life to mission work; but, with her slender means, saw no prospect of obtaining an education which would qualify her for such a life. Her companion felt equal interest in foreign missions, but realized that she was not endowed for such responsible work. If she could not go, she could aid in preparing her young friend for the mission field. She reserved from her earnings barely sufficient for food and clothing, often exercising the severest self-denial, and devoted all the rest to the education of her companion. She lived long enough to complete her task. Her friend, equipped for her mission, was ready with her husband to sail for Siam, and then the young cotton-spinner was laid in her grave. "She had done what she could." For fifteen years her friend shared her husband's toil in Siam and China. She helped him to give the New Testament to millions in their own tongue. She rejoiced with him as she saw the sheaves gathered from the harvest-field. When they rested in their grave, their son took up the mantle, and is now in the mission field gathering the ripening grain.

"He that soweth and he that reapeth may rejoice together." One must go and preach the Gospel to the nations; another must send out and sustain the messenger. Both in the great day of the harvest shall receive their reward. That simple-hearted cotton spinner will share the joy of her sister who gathered in the sheaves.

You cannot go, but you can send. Men and women are saying, "Here am I; send me." Will you send, and share with the reaper the joy of the harvest?—*Miss. Reporter.*

A RETURNED missionary says:—"The rum trade is the great curse of West Africa, a far greater obstacle to the success of our missionaries than anything we find in heathenism. They have few native intoxicants here, and the manufacture of palm wine could easily be controlled, if it were not for the importation of rum from Christian countries. The very vessel that carries the missionary out will often be loaded with rum. When my husband and I returned to Africa, ten years ago, the vessel carried four missionaries, and forty thousand gallons of rum."

Our Young Folk.

THE BLIND GIRL'S GIFT.

A BLIND girl came to her pastor and gave him a dollar for missions. Astonished at the large sum, the minister said: "You are a poor, blind girl; is it possible that you can spare so much for missions?" "True," she said, "I am blind, but not so poor as you think; and I can prove that I can spare this money better than those that see."

The minister wanted to hear it proved.

"I am a basket-maker," answered the girl, "and as I am blind I can make my baskets just as easily in the dark as with the light. Other girls have, during the last winter, spent more than a dollar for light. I have no such expense, and so have brought this money for the poor heathen and the missionaries."

A MATCH-BOY BECOMES A MISSIONARY.

MR. J. MURRAY remarked: "A poor little boy stood, some time ago, at the corner of one of the busy streets in Glasgow, selling matches. As he stood there a gentleman approached him, and asked the way to a certain street. The way to that particular street was very tortuous, but the little fellow directed him very minutely. When he had finished his directions, the gentleman said, 'Now, if you tell me the way to heaven as correctly, I'll give you a sixpence.' The boy considered for a moment, then, suddenly remembering a text he had learned at the Sunday-school, he replied: 'Christ is the Way, the Truth, and the Life, sir.' The gentleman at once handed him the promised sixpence, and left him visibly affected. The child thought this an easy way to make money, and, going along the street, he met an old companion of his father's, whom he stopped, and to whom he said: 'If you give me sixpence I'll tell you the way to heaven.' The man was surprised, but, from curiosity, he handed the boy sixpence, and was told, 'Christ is the Way, the Truth, and the Life.' 'Ah!' said the man, 'I have been looking for the way in the saloon those many years, but I believe you are right. It was my mother's way.' Going on his way, the boy told the same message to others. In after years, it was his privilege to tell it to the heathen; for the little fellow saved a child from being run over one day, and, from gratitude, he was educated by the child's father, and to-day he is a foreign missionary showing to others the way to heaven."—*Presbyterian Review.*

CHILD-STEALERS.

WHEN Dr. Laws was at home, we asked him whether he came into contact with the slave trade, and his reply was: "One morning I went to our school and found no scholars, although the day before there had been plenty. At length one boy drew near, and I asked the reason. 'Have you not heard of S.?' said he. She was a girl of twelve, bright and comely, who had on the previous afternoon brought her piece of sewing to the teacher, neatly folded, bidden her

good-bye, and gone off tripping lightly, with two companions, to her home, only three miles distant. 'No,' I said; 'what of her?' 'Oh, she and her companions were seized on the way home and carried off in an Arab dhow to the other side of the lake.' No wonder parents were chary of sending their children to school for a while."

THE WAY ONE MISSION BAND IN IOWA RAISED ITS MONEY.

"OUR society was organized in 1888, and the first year we sent \$20 for Beach Institute. We have about twenty members, from five to thirteen years of age. We meet once a month through the summer, but close for the winter. Last summer I gave to all over ten years of age a nickel, and those under ten a penny, to see how much they could gain. These are a few of the reports. One little boy, with his nickel, bought a sitting of eggs, from which he raised eleven chickens, which he sold for \$2.20. Another raised nine chickens, which he sold for \$2. Another bought a little turkey, which he sold at Thanksgiving for \$1.10. Another, with a penny, bought a squash vine, from which he sold five large squashes for fifty-five cents. Another bought a row of potatoes, for which he received fifty cents, and so the pennies multiplied. I gave mite-boxes to all in the spring, and so at the end of the year we are able again to send you the neat little sum of \$25."—*American Missionary*.

THE INNER VOICE.

I SAW a little spotted turtle sunning itself in the shallow water. I lifted the stick in my hand to kill the harmless reptile; for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels, and the like, and I had a disposition to follow their wicked example; but all at once something checked my little arm, and a voice within me said, clear and loud, "It is wrong." I held my uplifted stick in wonder at the new emotion, till the turtle had vanished from sight.

I hastened home and told the tale to my mother, and asked her what it was that told me it was wrong. She wiped a tear from her eye with her apron, and taking me in her arms, said: "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark without a guide. Your life depends, my boy, on heeding that little voice."—*Parker*.

BABIES IN JAPAN.

"THE babies in Japan," says a writer in *St. Nicholas*, "have sparkling eyes and funny little tufts of hair. They look so quaint and old-fashioned—exactly like those doll-babies that are sent over here to America. Now in our country very young babies are apt to put everything in their mouths; a button, a pin, or any thing goes straight to the little rosy, wide-

opened mouth, and the nurse or mamma must always watch and take great care that baby does not swallow something dangerous. But in Japan they put small babies right down in the sand by the door of the house, or on the floor, but I never saw them attempt to put anything in their mouths unless they were told to do so, and no one seemed to be anxious about them. When little boys and girls in Japan are naughty and disobedient they must be punished, of course, but the punishment is very strange. There are very small pieces of rice-paper called moxa, and these are lighted with a match and then put upon the finger or hand or arm of the naughty child, and they burn a spot on the tender skin that hurts very much. The child screams with pain, and the red-hot moxa sticks to the skin for a moment or two and then goes out, but the smarting burn reminds the little child of his fault. I do not like these moxas. I think it is cruel punishment; but perhaps it is better than whipping."

This reminds one of the proverb, "A burnt child dreads the fire."

CHILDREN'S WORK IN MEXICO.

NINE years ago last winter the children of our Presbyterian Mission in Fresnillo were preparing for the Christmas entertainment, and all enjoyed meeting after school at the pastor's house to practice. One afternoon a strange little girl came, too. None of the children had on such nice clothes as *you* wear; however, they were quite good for Mexico, but the little stranger's clothes were very old (ragged, you would call them), and not clean. The others did not mind that, so she sat with the rest, trying to learn the sweet hymns that they were singing. She came regularly, and as she had a very sweet voice, all liked to hear Melila sing.

One afternoon Mrs. Martinez, the minister's wife, was telling the children that she hoped all would come to the Christmas entertainment with *clean clothes* and hair nicely combed; she did not say *new* clothes, for she knew that the parents of many of the children were very poor, and could not even afford new calico dresses for the girls, so she said *clean* clothes. Melila looked down at her dress, dirty and torn, and wondered if she must stay away from the Christmas-tree.

Mrs. Martinez knew that little Melila's father was a drunkard and a very cross man, often beating his wife and children, and that they had very little in the house to eat. She felt sorry for the child, and besides they needed Melila's sweet voice in the children's chorus on Christmas night. Mrs. Martinez and two of her friends bought and made a new calico dress for her to wear. The tree was brilliantly lighted, and each child received a little bag of candy—no one was happier than Melila.

After the Christmas vacation Melila began attending the little school that Mr. Martinez had for the children of the congregation. She became very much interested in the day-school and Sunday-school, and brought her little brother with her. She liked her studies pretty well, but was anxious to learn to play the organ. She would go early in the morning and practise till school began, and all during the noon hour and after school. During vacation she would go to the minister's house and practise five or six hours a day. She kept on

patiently, learning all that Mrs. Martinez could teach her, till she could play all of the Church music.

Her parents began to go to church, were converted, and they, with the children, united with the Church. When I went there in the summer of 1884, Melila and I became fast friends. A choir was formed, Melila played the organ, and Pasco, her brother, was one of the five young men who sung.

In December of 1885 an assistant was needed in the day-school. Melila took the place, and was faithful to her little classes, besides doing some studying, for she wanted to learn much more. For six months she had entire charge of the school. A year ago last fall she came to Mexico City, and entered the Girls' Boarding School in order to take the regular four-years' course. She is doing well in her studies, and we think she will make a very efficient teacher.

In the same boarding-school is another girl who was a little Catholic when she began attending there. She often came to school with her forehead marked with a black cross. Little by little she heard Bible stories and the gospel of Jesus' love, and told them to her mother. At first the mother did not pay any attention to the stories, and used to take the child to the Catholic Church and wanted her to confess to the priest, but the girl said: "No; I would rather talk to God than say prayers to images and pictures or confess to the priest."

After awhile the mother would listen to the stories, and sometimes went to church with her daughter. By-and-by they read and studied the Bible, and talked about it together. Now the mother is a member of the Church, and both are living Christian lives.—*Children's Work for Children.*

Along the Line.

THE INDIAN WORK.

MOOSE WOODS RESERVE.

Letter from REV. F. B. STACEY, dated PRINCE ALBERT, SASK., Nov. 21, 1890.

THURSDAY morning, Nov. 13, I left home for Saskatoon, one hundred miles south, to hold Quarterly and Missionary Meetings on the Sabbath. Arriving at that "city set on a hill," Bro. Bennie said: "Would you like to drive over to the reserve?" "Certainly, I would;" was the answer; and so the next morning we drove over the prairie to the Moose Wood Indian Reserve, eighteen miles distant. We were most cordially greeted by Mr. and Mrs. Tucker, formerly of Ontario, and, after dinner, it was our privilege to visit the day-school taught by Mrs. Tucker. Here were twelve or fourteen children, from seven to fifteen years of age, acquiring the rudiments of a common school education; they could read and write fairly well, could quite readily solve practical problems in the fundamental rules, could give me general information about pictures and objects in the room. Two years ago these children knew not a word of English, while their actual school life covers little more than a year. They have certainly made remarkably rapid progress,

which, however, must be attributed to the patience, zeal and fidelity of the teacher, rather than to any peculiar brightness or aptness of the children. When these exercises were over, they sang several Sunday-school songs, and then we all stood and repeated "Our Father." Who can tell the results of this mental and moral training upon these minds as truly heathen as their ancestors? The next morning, Mr. Tucker showed me around the reserve. Here also were seen the beneficial results of wise, judicious and Christian oversight. The houses were quite comfortably built, with a fair supply of common furnishings. We came to one shanty with door closed and window curtained; within we heard a noise like a big rattle-box, and a voice accompanying the jingle, with a rising and falling inflection. "He's curing his daughter," explained my friend. We knocked two or three times, but the noise and incantations continued, and we turned sadly away. Under Mr. Tucker's instruction the Indians are greatly improving in their habits of life. He has succeeded in abolishing their degrading and impoverishing "pow-wows." Although some still believe in the "medicine man," others look to the "white chief" when in trouble. This reserve was brought under the influence of Methodism, and the services of Bro. Tucker and wife, secured for the work through the efforts of Rev. A. Andrews, then Chairman of the Regina District. One cannot visit the reserve without being convinced that here at least is a small but successful Indian day-school. Our missionary at Saskatoon visits the reserve monthly for religious service, but so far the older Indians have not been reached. As I bade the instructor and his noble wife good-bye, after a full day's visit, I thought, here is another proof that the days of Christian heroism is not past; here is an earnest, devoted man, and a cultured Christian woman, practically isolating themselves from society, sacrificing worldly prospects, that they may work for God and man through the channels of our beloved Methodism; and in this great North-West the name of such is legion. Returned to Saskatoon for Sunday. Good meetings; missionary funds nearly double of last year. Home again on Tuesday, resolved to write the *OUTLOOK*, and ask all its readers to pray more earnestly for their missionaries and their work.

Fraternally yours,

F. B. STACEY.

JAPAN.

A PRIVATE letter from Rev. J. G. Dunlop to Dr. Kilborn (one of the volunteers for China), contains some interesting information, from which we have received the following extracts:—

NIKKO, JAPAN, *August 27th, 1890.*

"In what is called now the Kanazawa district, there are four large cities, viz.: Kanazawa, population 97,000; Toyama, population 57,000; Fukui, population 37,000, and Nagano, 18,000. Of these, Kanazawa and Nagano are the most important, and the smallest of all; Nagano, seems the busiest and best to do. This is due to its position on the line of the Karinzawa-Navetsu Railway, running across the island from sea to sea, and in

the centre of a populous and prospering country. The three cities, Kanazawa, Toyama and Fukui, seem at least fifteen or twenty years behind the cities on the east coast; and you can hardly imagine what changes fifteen or twenty years *can* work in this land when once free scope is offered. The western country, except where it has been tapped by the railway, as in the case of Nagano, seems never to have recovered from the stupor into which centuries of feudalism had crushed it. Griffis, in his "Mikado's Empire," which I'd advise you to read, if you haven't already, graphically describes the disbanding of the clans in 1870, in obedience to an Imperial ordinance. Dr. Griffis was at that time teaching English and Science in the school at Fukui, where they refused to take me last spring because I was a Christian. D. R. McKenzie, who is now teaching in a government school at Kanazawa, is likely to be sent to Fukui by our Board next spring; Kanazawa is already occupied by Rev. J. W. Saunby; Toyama is to have Rev. Eber Crummy, if the Board appoints him this winter, as it most likely will; and I'm to begin in Nagano—well, as soon as I can, next month some time. It is the most fascinating Japanese city I have ever visited. Both as a field of work and a place of residence it is most inviting, and I expect many happy days there, as well as many hard, discouraging ones. It has one of the most popular temples in Japan, and is probably the most thoroughly Buddhist city in the Empire, visited yearly by thousands of pilgrims from every part of the country. They come into town, drag themselves up the hill to the cliff on which the great temple is built, fall down on the mats before the altar, and there remain, eating, drinking, sleeping, praying, and joking, till they are in some measure rested. As I saw it all a few weeks ago for the first time—the magnificence of the temple and grounds, the scores of priests and hundreds of worshippers, and the whole city given over to heathenism—I felt the majesty and power of our King more, I think, than ever before, for I hadn't a doubt that even in this citadel of Lord Shaka (Buddha), the Lord Jesus would some day be crowned and many tongues would rejoice to confess that HE is Lord, to the glory of God the Father."

THE FRENCH WORK.

Montreal West.—This mission is now in a prosperous state and promises fair to take a foremost place among our French missions. I have received three families this year, all from the house of bondage. Our meetings are well attended, and we are abundantly blest. Last Sabbath, although a very wet day, I administered the holy sacrament to thirty-five persons. The power of God was present with us. Our class and prayer-meetings are full of life and power, because the Master is present with us. I have now, in day and Sabbath-school, between sixty and seventy children, and my little church and school-room are in nice order. Everything is working well, save that some of my late converts are suffering persecution from their near relatives. One old lady went to the house of her daughter, and tried every way she could devise to bring her and her husband back to the Church of Rome, but to no purpose. The old lady cursed her daughter, and said she would never enter

her door again. The daughter threw herself on her mother's neck, weeping, saying, "Dear mother, Jesus says, that 'Whosoever loveth father or mother more than Me, is not worthy of Me.'" With many other loving words did she try to pacify her enraged parent. The scene was a very trying one, so trying, indeed, that the father, who is a very intelligent man (a blacksmith by trade), decided to join our little band. He now attends regularly, and has given me his name. Thus God often makes the wrath of man to praise Him, and the remainder of wrath will He restrain.

"WHOSE work are we doing? Surely it is not for the sake of ourselves that we collect money, out for our Lord and Master. It is His work, and let us do it unto Him. I think if we go about our missionary work in this spirit, glad to do anything for Him who laid down His life for us, and looking up to Him for strength and blessing, difficulties will vanish away, and we shall feel ashamed that we should ever, even for a moment, have been tempted to think anything hard or unpleasant in His dear service."

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