

# The Missionary Outlook.

*A Monthly Advocate, Record and Review.*

Vol. XI.—No. 9.]

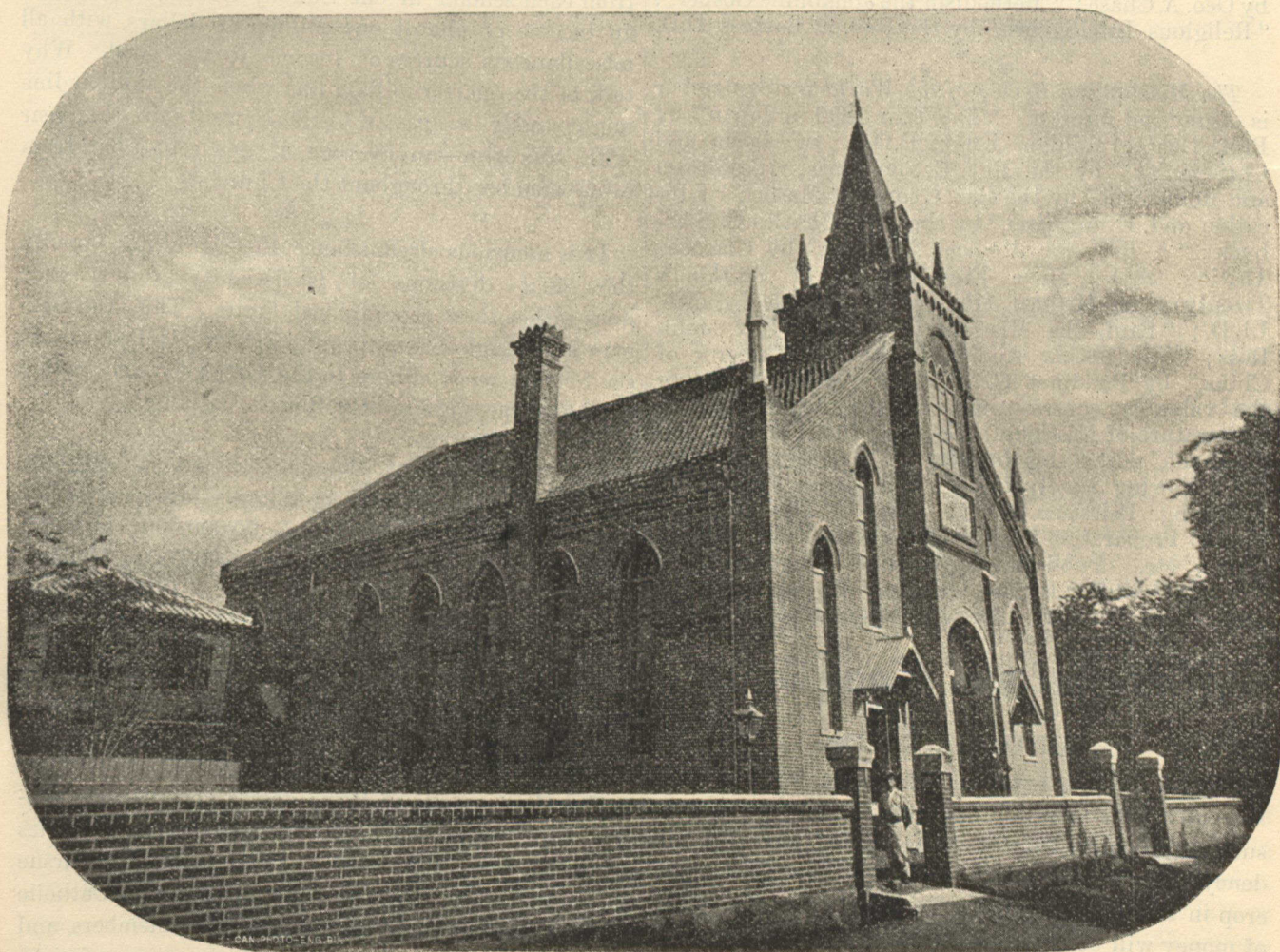
SEPTEMBER, 1891.

[Whole No. 129

## *Field Notes.*

OUR little Indian Mission Chapel at Nanaimo, used also for school purposes, has been burned, probably the work of an incendiary. The building was small, and not of great value. We hope it will soon be replaced by something better.

REV. GEO. E. HARTWELL, B.A., B.D., one of the missionary party about to leave for China, and Miss L. Leake, of Morton, were married at the residence of the bride's father the last week in August. Mr. and Mrs. Hartwell have the best wishes and prayers of their many friends that their life together may be blessed and a blessing wherever their lot may be cast.



AZABU CHURCH, TOKYO, JAPAN.

BROTHER SAUNBY, who has opened work in Kanazawa, Japan, is greatly in need of a church, and he tells us (see his letter in this number) one can be built for a little less than \$400. Which of the Lord's stewards is ready and willing to invest in this glorious enterprise?

ON Wednesday, August 12th, O. L. KILBORN, M.D., one of our outgoing missionaries to China, and Miss Annie Fowler, daughter of Prof. Fowler, of Queen's College, Kingston, were united in marriage. We wish Dr. and Mrs. Kilborn all happiness, a long and useful life in their chosen field of labor, beloved by the people

and honored by the Master in being permitted to bring many souls out of darkness to see Jesus as the Light of the World.

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THE *Methodist Magazine* has been received, and contains the following interesting articles and attractive stories and poems: "Through the Hungarian Plains," by John Sziklay; "Locarno and its Valleys," by J. Hardmeyer; "Over the Cottian Alps," by V. Barbier; "Silence," by Amy Parkinson; "Bishop Hanington"; "Methodist Deaconesses at Work," by Mary S. Daniels, B.A.; "A Nova Scotia Missionary among the Cannibals," by Miss Tweedie; "Cottonopolis," by James Lumsden; "The Class-Meeting: Its Place and Power in Methodism"; "Undaunted Dick"; "The Destiny of the Earth," by Prof. Winchell; "All He Knew," by John Habberton; "Industrial Progress," by Geo. A. Chase; "Methodism, the Johannine Gospel"; "Religious Intelligence," by the Rev. E. Barrass, D.D.

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The *Missionary Review of the World* for September is of unusual interest. "The Year 1890 in Japan," by Prof. George William Knox, D.D.; "Buddhism and Christianity," by the Rev. E. Snodgrass; "Buddhism and Romanism," by the Rev. George L. Mason; "Education and Evangelism," by the Rev. Charles C. Starbuck; "A Plea for Medical Missions," by Clarence Thwing, M.D.; "The Free Church of Scotland's Twenty-seven Medical Missionaries," by Geo. Smith, LL.D.; "Paul, the Missionary," by the Rev. John Ross; "The Recent Audience with the Emperor of China," by Boudinot C. Atterbury, M.D., are among the valuable contributions to the department of "Literature of Missions." In the "International Department," edited by the Rev. J. T. Gracey, D.D., are the following timely topics: "Dr. Cyrus Hamlin on Restoring Palestine to the Jews," "The Need of Special Preparation for Foreign Service," "The Riot in China," etc. Published by Funk & Wagnalls, New York, and 63 Bay Street Toronto. \$2 per year; 25 cents single numbers. In clubs of ten, \$1.50.

## Editorial and Contributed.

### EDITORIAL NOTES.

SHALL the quarter-million line be passed this year? Circumstances are propitious. Rarely before have such magnificent harvests been reaped, and the tendency of prices is upward, owing to an inferior wheat crop in Europe. The prospect is that a vast amount of money will be afloat during the approaching autumn and winter.

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IN this year of great plenty would it not be a seemly thing to present a thankoffering unto the Lord? O ye whose barns are filled with plenty, while you receive the gift do not forget the Giver. Such harvests as you have reaped are a test to see if you will honor the Lord with your substance and the first-fruits of your increase.

THE gross income of the Society last year was about \$143,000, or an average of about \$1 per member. But if we take the amount from subscriptions and collections only, omitting all other sources of income, it shows the yearly givings of the people to be but \$172,000, or an average of sixty-one cents per member. Perhaps to this should be added the Sunday-school offerings, which would bring up the average to eighty-two cents per member. This is far below the ability of the Church.

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IN proof of the foregoing, we only need to remind our readers of what has often been said in these pages, that one cent a day for missions (an amount within reach of the poorest), supplemented by one cent a week from each scholar in our Sunday-schools, would give an income of almost one million of dollars, with all miscellaneous sources of income to the good. Why talk of the quarter-million line when the million line might easily be passed? Shall we begin the year with this aim—an average of one cent a day from every member throughout the Church?

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It is a curious circumstance that, speaking broadly the great divisions of Christianity follow race lines rather than geographical limits. Thus the German and Anglo-Saxon peoples are largely Protestant; the Slavie races adhere to the Greek Church; while the Latin races are mostly Roman Catholic.

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THE population of Europe is about 350,000,000, and is divided religiously as follows:—Roman Catholics, 165,000,000; Protestants, 90,000,000; Oriental churches, 85,000,000; Jews, about 5,000,000; Mohammedans, about the same. It will surprise some to learn that there are more Protestants (or, at least, non-Catholics) in Austria than in France; the former having 12,000,000 out of a population of 37,000,000, while the latter has less than 1,000,000 out of a population of 39,000,000.

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THE Propaganda of Rome shows consummate wisdom in putting forth its chief efforts in countries where the Church is weakest. Protestants often pursue a reverse policy. In Denmark, in 1850, the Catholic Church had but three missionaries, 300 members, and no church edifices. Now it has thirty-seven missionaries, 150 members of religious orders, 3,700 members, ten churches, six public and six private chapels, a Jesuit college, a high school for boys. This does not show very rapid growth, but it shows a determination to conquer.

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THE Wesleyan Mission in Fiji is, in some respects, the most remarkable in the world. Out of a population

of 123,000 no less than 103,775 worship in Wesleyan churches, while some 10,000 are adherents of the Roman Catholic faith. In the schools of the Wesleyan Mission are over 40,000 children, with 1,095 teachers. The other working force comprises ten European missionaries, seventy-two native ministers, forty-nine catechists, 1,838 local preachers.

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REV. R. WHITTINGTON, M.A., and family, have arrived home from Japan on furlough. During vacation time, when relieved from school duties, Bro. Whittington made extensive journeys into different parts of the empire, and made himself thoroughly acquainted not only with mission work in general, but also with the social, educational and political problems of "Japan in transition." He will be able to give valuable information to our churches.

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IN view of the return of Mr. Whittington, and the consequent depletion of the educational staff in Tokyo, the Rev. Dr. Cochran, who has spent the last year in California, slowly recovering from the effects of a severe illness, at once wired the Mission Rooms, expressing his willingness to return at once to Japan. The offer was promptly accepted, and he sailed from San Francisco on the 20th ult. Dr. Cochran, though much improved in health, had been advised by his physicians to rest another year, and he had asked for a superannuated relation for the next twelve months, but when the needs of Japan became known, the old missionary zeal blazed up, and, trusting in God, he has returned to his field. Let the Church uphold him by faith and prayer.

#### THE SOCIETY'S ANNIVERSARY.

THE Annual Meeting of the Missionary Society of the Methodist Church will be held this year in the Centenary Church, St. John, N.B., on the evening of Tuesday, September 29th. On the previous Sunday missionary sermons will be delivered in the various Methodist churches in St. John, and in a number of other towns, by members of the General Board, and collections taken in behalf of the Fund. The Board will assemble for business in Centenary Church, on Tuesday morning, at nine o'clock, and its sessions will be open to ministers and other friends of the Society. Detailed information will be given through the *Guardian* and *Wesleyan*.

We earnestly bespeak the prayers of the entire Church, on behalf of the Board at the approaching session. Matters of grave importance will pass under review; diverging, not to say conflicting, interests must be reconciled, and such disposition made of the large

income of the Society as will commend itself to the enlightened judgment of the Church. Such a task requires patience, wisdom and business capacity of no ordinary kind, and so we say, let earnest prayer go up to God for the guidance of the Holy Spirit

#### AZABU CHURCH.

ON the first page will be found a photogravure of the new Azabu Church, Tokyo, Japan. A photograph sent us some time ago went astray, and never reached the Mission Rooms. Obtaining another has taken time, and hence caused delay in publishing.

This is the church which the Rev. Y. Hiraiwa, during his visit in Canada, solicited funds to build, and the friends who responded to his appeal will be glad to see that the undertaking has been successfully carried through. The building was designed by Mr. Hiraiwa; dimensions, 54 ft. x 66 ft.; material, red brick; cost 4,900 yen, or about \$4,000. A paper model of this neat and commodious church has been received at the Mission Rooms, for which we are indebted to Mr. Hiraiwa.

#### COMMITTEE OF FINANCE.

A MEETING of this important Committee was held at the Mission Rooms on the 1st inst., with a fair attendance of the members.

The General Secretary presented the annual balance sheet, certified by the auditor, Dr. Wm. Carlyle; also a statement of income and expenditure for the past year, showing the gross income to be \$243,015.43, being a net increase of \$22,989 over the previous year. An analysis of the income shows increase in the following departments:—Subscriptions and collections, \$5,620.26; legacies, \$22,207.53; miscellaneous, \$2,705.04; while the following show a decrease:—Juvenile offerings, \$1,909.41; donations on annuity, \$5,000; Indian Department for schools, \$633.42.

After routine business had been transacted, the question of the new China Mission was taken up. The General Secretary reported that W. J. Hall, M.D., of Athens, Ont., now working as a medical missionary in New York, was available for the proposed new mission, and was strongly recommended by Rev. Dr. Hart as in every respect qualified for the work. The possibility of Dr. Hall being sent having been incidentally mentioned in several places, Dr. Hart had already received voluntary promises of help to an amount sufficient to pay his expenses out to China. After a careful consideration of the whole case, the following resolution was unanimously adopted:—

Whereas another thoroughly qualified laborer for the Chinese Mission has providentially appeared, in the person of W. J. Hall, M.D., of Athens, Ont., who

has offered his services to the Society; and whereas the funds necessary to send him to the field indicated have been, in large part, provided by voluntary contributions; therefore

Resolved,—That Dr. Hall be accepted for the China Mission, and his name enrolled with those of the other missionaries whom the Church is sending to that country.

A memorial from the Japan Mission Council, in relation to stipends of missionaries, and allowances to children of the same, was carefully considered, and a report adopted, which will be submitted to the General Board.

#### A SUGGESTION.

ALL who are familiar with the facts concerning our missionary income must be aware that much is lost to the Fund by the practice of holding the meetings late in the season, and putting off the collecting of the money till late in the spring, the very time of the year when money, especially in country places, is scarce. Believing that a general effort to hold the meetings in autumn, and collect subscriptions before New Year, would not only save largely in bank interest for advances, but would also augment the Fund, the following circular—which explains itself—was recently sent to all Chairmen of Districts, and is now republished for the information of those who were not at the Financial District Meetings:—

#### METHODIST MISSION ROOMS,

*Toronto, August 12th, 1891.*

*To the Chairman of the District:*

DEAR BROTHER,—Believing that you, in common with the rest of our ministers, are deeply interested in the success of our missionary work, I would earnestly invite your co-operation in a matter of great importance. The late period of the year at which the bulk of the missionary contributions is received at the Mission Rooms is a great disadvantage in two respects—it necessitates heavy annual expenditure of interest for bank advances, and it prevents us from remitting the amounts due to the missionaries quarterly, as we would be very glad to do if it were in our power. It has frequently been suggested that this could be remedied to a great extent by a general effort all over the Connexion to hold the Missionary Anniversaries during the early autumn, and to collect and remit all moneys before the holidays. There may be places where local circumstances render such prompt action difficult, if not impossible; but it is believed that in the great majority of cases, by a unanimous and persevering effort, the thing could be done.

As it is customary in most districts to arrange at the time of Financial District Meeting, the programme of Missionary Anniversaries for the year, I would respectfully suggest that you bring this matter before the brethren at the approaching District Meeting, and arrange, if possible, for an early campaign as suggested.

If this can be accompanied by an earnest, persevering and united effort to reach and pass the quarter-million line, I am persuaded the result will be showers of blessing upon all our congregations. Committing the matter to the loyal sympathy of the members of the District Meeting,

I am, yours faithfully,  
A. SUTHERLAND.

#### THE NEW CHINA MISSION.

##### FAREWELL TO THE MISSIONARIES.

A MEETING of a deeply interesting character took place in Elm Street Church, Toronto, on the evening of the 1st inst., the occasion being the departure of the missionaries who go to found the new mission. The audience was not as large as had been expected, but was fairly representative of Toronto Methodism. Among the ministers present were Rev. Drs. Carman, Shaw, Dewart, Sutherland, Griffin, Lucas, Revs. H. S. Matthews, James, Kines, A. E. Russ, M.A., E. R. Young, Chas. Fish, John Philp, M.A., J. E. Starr, J. F. German, M.A., J. S. Williamson, John Kay, C. T. Cocking, J. F. Ockley, and others. The proceedings were opened by singing Hymn 743, after which the Rev. H. S. Matthews read the first nine verses of the tenth chapter of Luke, and the Rev. A. E. Russ, M.A., led in prayer.

The Rev. Dr. Carman, who presided with his customary urbanity and tact, delivered a brief but telling address, and then called upon the missionaries-elect in the following order,—Rev. Geo. E. Hartwell, B.D., D. Stephenson, M.D., O. L. Kilborn, M.D., W. J. Hall, M.D., and Rev. V. C. Hart, D.D.,—to address the meeting. In brief but earnest words the brethren responded to the call, and spoke in a way that stirred many hearts with a new sense of the world's needs, and of the Church's responsibility.

The Rev. Dr. Sutherland then addressed the audience, detailing the providential indications which led the Committee to resolve upon the establishment of a mission in China, and closed with a few earnest words to the missionaries, reminding them how not only the good name of the Church but the honor of the Master would be in their keeping in that distant land, and bidding them, in the name of the Church, a hearty God-speed in their great undertaking.

The following resolution was then moved by the Hon. J. C. Aikins, Treasurer of the Society, seconded by J. J. Maclaren, Q.C.,—

That we have listened with profound interest to the addresses of the Rev. V. C. Hart, D.D., the Rev. George E. Hartwell, B.D., D. Stephenson, M.D., O. L. Kilborn, M.D., and W. J. Hall, M.D., who have volunteered their services to our Church for the founding of a new mission in the Province of Sz-Chuen, China; and we feel convinced that the missionary authorities are being divinely directed in this matter, and will be generously sustained by the Church

at large. We beg to assure these beloved brethren that they will be followed by our earnest prayers and best wishes, and we trust and pray that they, and those members of their families who accompany them, may arrive safely in their chosen field of labor, and that they may be eminently successful in the noble work to which they have devoted their lives.

The mover and seconder spoke briefly but appropriately in support of the resolution, which was cordially and unanimously adopted. The spirit of the meeting was admirable, and was emphasized by a collection of \$112 for the China work.

#### MISSIONARY DAY AT GRIMSBY PARK.

WHILE enjoying the quiet and restful shade of the grove at Grimsby, visitors have every opportunity to cultivate and strengthen all Christian graces; and while the cooling breezes from the lake invigorate and build up the system, in the Temple where the great congregation gathers daily, the soul is oft refreshed with breezes from the better land. Among many other remarks of the Rev. Sam. Jones, whose visit here will long be remembered, was one which particularly arrested our attention: "God's ultimate object in our salvation is to get *help* to save mankind." God needs *my* help in this great work. Though through the instrumentality of the Spirit and the Word men have sometimes been led to a saving knowledge of the truth, comparatively few have been saved otherwise than through man's instrumentality. This being the case, it is eminently suitable that where so many Christian people gather, and so many meetings are held, one day should be devoted to enkindling missionary enthusiasm, and considering this great work of the evangelization of the dark corners of the earth. I would respectfully suggest to the management of the Park, that "Missionary Day" be an annual occasion, and that the day be fixed at such a time that large numbers will come under the influence of the meetings. I believe that a strong missionary programme would "draw." It was evident from the deep interest evinced by the many hundreds of people who listened to the missionary addresses on Thursday, August 6th, that the influence of the day will be far-reaching. Let all our brethren in the ministry remember that there is nothing like bringing this great theme before our people time after time. It is strange that thousands of congregations do not hear a single earnest, practical talk on this all-important theme once in twelve months, while they hear subjects that we may call of ordinary, or even of secondary, importance spoken on fifty times. We have all read the story of the man to whose house guests came unexpectedly at night. Rising, he went to his neighbor's, and knocking and asking a loan of bread, received the reply, "Oh, don't

trouble me at this time of night; I'm in bed and the children are all asleep," and he turns over to compose himself to sleep again; but that troublesome neighbor keeps knocking, and the sleepy man says to himself, "I see its no use, he'll wake up the whole neighborhood soon, I may as well give him what he wants." If only all our ministers would keep knocking at the door along missionary lines, even the selfish, dwarfed church members, who call themselves Christians, would be aroused to do something through their importunity; and this year should be memorable in Canadian Methodism as the great missionary year, the year when our Chinese mission was started, and when the coffers of the Society were so filled that they had an opportunity to begin operations on a scale more worthy of our great Church. We ought to have, and I believe we shall have, a great missionary revival this year. Oh! let us pray for it. Let the meeting at Grimsby Camp be the key-note of all the meetings that shall be held. Earnest, sensible, practical missionary talks, dealing with the main question, "How far can I imitate the Great Example in sacrificing self for my brethren?"

Dr. O. L. Kilborn, B.A., M.D., was the first speaker for the day. A consecrated layman, who gives up golden opportunities in his own land that he may heal both the bodies and souls of his less favored brothers in China. By means of maps and charts he showed that Christians have as yet but touched the hem of the heathen world. He gave an interesting sketch of the plan on which he and his medical co-laborers propose to work—opening a hospital in the interior of China and reaching the soul through doing good to the body.

The Rev. G. Hartwell, B.A., B.D., another of the missionaries-elect to China, also addressed the morning gathering, showing the obstacles in the way of mission work, which God in His providence has rolled away for us, and pointing out the stones which we ourselves must roll away, or be held guilty at God's bar.

In the afternoon, D. W. Stevenson, M.D., was the first speaker. Like a good Methodist, he told us some of his experience, and there was no mistaking the sentiments of the audience when he said he considered it an honor to refuse \$1,500 a year in a hospital here and accept a salary of \$500 in China, that he might save some soul from death. He said it was his ambition to be carried to the grave by Chinese who should declare, "I owe my conversion, under God, to him." All true hearts at home will pray that that day be long distant; that the lives of these four dear brethren who are just leaving us for China be precious in His sight, who says, "Lo, I am with you always."

Dr. V. C. Hart, who was connected for over twenty years with the United States Methodist Episcopal Mission in China, and who takes charge of the organi-

zation of this new work, being eminently qualified to do so, gave an interesting address, speaking, among other things, of the fine characteristics of the Chinaman, which, when he is brought under the influence of Christianity, will produce a noble specimen of a Christian. It is an appalling fact, that one out of every four human beings is a Chinese. When China is leavened with the Gospel, the kingdom of our Lord will soon come.

"Missionary Day," which began with a prayer-meeting in the morning, closed with a missionary stereopticon lecture by Dr. Hart at night. It is wonderful to what an extent the "magic lantern," as it used to be called, is being used as an aid in preaching the Gospel. Dr. Eby uses it most successfully in Japan, and Dr. Hart will use it in China.

Dr. Sutherland presided, in his usual happy manner, at all the meetings. One of the practical outcomes of the day was the promise, from two present, of fifty dollars each toward the support of two native preachers, and as the authorities wish to launch this new mission without drawing on the regular income, I trust all will try and make a special effort this year and give *something* over and above the ordinary subscription. "Speak to the children of Israel, that they go forward."

T. C. C.

#### MISSION WORK ON MOOSE WOODS RESERVE

WE clip the following extracts from a letter written by the Rev. Alfred Andrews to the Virden, Man., *Advance* :—

We arrived at the reserve on Thursday evening, April 9th, after a pleasant drive of sixteen miles from Saskatoon. Mrs. Tucker, the teacher, was well, and glad to see the face of a friend from the outside world. The dwelling-house and school-room, clean and tidy throughout. Friday forenoon I spent in the school. When on the reserve three years ago, many of the children seemed sickly and emaciated, now they are as healthy and full of spirits as any children need be. Their better clothing arises from donations sent them from Montreal, Virden, Ingersol and, I think, some other point.

The scholars began to arrive at the school as early as eight o'clock, and the last one had put in an appearance before the clock struck nine. They rarely miss a session of school. Often during the winter the Indians would drive the children to school, when the weather was rough, rather than let them miss a day. I noticed that during the whole time the scholars gave good attention to their work, and the order was as good as you would find anywhere. Two years and a half ago those scholars had not one word of English, and seemed as timid and frightened of a white person as a young fox would be. Now, all their exercises are in English, and they understand, apparently, nearly all that is said. Mr. and Mrs. Tucker have both learned the Dakota, so as to read and translate the Bible into English, and explain English words by rendering them into Dakota,

but they don't teach the scholars the Dakota (Sioux). We first had an exercise in spelling, all the school taking part, and they did well. Then they gave the number of days in the year, number and names of the months of the year, days of the week, number and names of the seasons. Then we had arithmetic.

Their mental arithmetic greatly surprised me. I gave this example: "What will 4 beaver skins, at \$1.50 apiece, and 2 at \$1 apiece, amount to?" They could not do it, and Mr. Tucker said he did not see why. Then he said perhaps they did not understand what apiece was, and said, "4, at \$1.50 for each one." Then they knew, and did it all right. I gave them other simple questions, which they did easily.

Then they sang, "Come to Jesus," both in English and Dakota; also in English, "Ring the bells of heaven," "There is a happy land," "Praise God from whom all blessings flow," "Nearer, my God, to Thee," "John Brown had a little Injin boy," "You had better come to Jesus," a round—"Potatoes, potatoes, do boil, do boil; come quickly, come quickly, or else they will spoil," and "God save the Queen." I learned that in the evenings the scholars often meet in one of the houses and have singing, etc. Sometimes they write invitations. Here is one which Mrs. Tucker found :—

CHARLIE,—Tom come Maggie's house Jim come Sam come Mary come all come, you come too. Lots good singing. Maggie's house good, lots books. PETER.

Maggie, mentioned above in Peter's letter, is a fine unmarried Indian woman, about thirty-five years of age, a sister of the late chief White Cap. She lives in a very neat house, having two rooms, a good hewed log floor and a clean, bright stove. In one corner stands a neat feather bed on a bedstead, with white spread and good white feather pillows. I found her making buckskin moccasins, and gave her an order for three pairs. She was dressed as neat and cleanly as any white woman needs to be. All her clothes she makes herself, with a little of Mrs. Tucker's showing. She attends the Sunday-school, which Mr. Tucker holds every Sunday (they ought to have a nice bell for the school-house), and is the only adult Indian yet who does so. They say, "white man's religion good for children, but no good for old Indians." However, I am satisfied that it will not be very long before they will many of them come. I asked Maggie (who, by the way, speaks very fair English, and has learned a great deal of Dakota, more than she ever knew, by reading the Sioux Bible with Mrs. Tucker) if she loved Jesus, and what Jesus had done for her. Her answers were very satisfactory. Mr. Tucker thinks she is a real Christian. I asked Maggie why she did not get married. She looked around the house a minute, and then said, "Me got nice clean house. Lots Sioux boys (they call their men boys) no clean; sit in house and lots smoke, no work. Me make good deer-skin moccasins. Me works well."

There are, in all, about fifty Indians on the reserve. We had thirty-six out at a magic lantern show I gave them on Friday night. Some would not go, for fear it was something to compel them to be Christians; but several who had said during the day that they would not go, did turn up, and, of course, enjoyed it immensely. Mr. Bennie, our missionary, goes down from Saskatoon

occasionally, but as yet only the children and Maggie get out to hear him.

The old chief White Cap has been dead over a year. For about a year before he had given up all fishing, hunting and work on Sabbath, and was a great friend of Mr. and Mrs. Tucker, and a day or so before death he sent to Mr. Tucker and asked whether he would make his coffin and bury him. His son carried the word to him, but the old man said, "Tell Mr. Tucker to stand around where I can see him." When he asked him to do that for him, and let him see him say it, Mr. Tucker stood round and promised to do as he wanted. He answered, "That is all right, I am satisfied, because I know you have only one tongue." At the funeral, Wahiska, a medicine-man, seemed to be director of ceremonies. The bottom of the grave was covered with feather pillows, which White Cap had used during his sickness; on to these they lowered the coffin. When Wahiska stepped to the foot of the grave and commenced talking in a very loud voice, sometimes reaching an actual scream, the Indians occasionally signifying approval with a grunt. As they began filling up the grave, Wahiska turned his back to it and began to cry as loudly as he possibly could. By this time the chief mourners began to arrive. Mrs. White Cap and Mary, the widow and daughter of the dead chief, hand in hand. Other women came after, and all seated themselves on the grass around the grave. After a few minutes, everything seemed quiet and sad, when White Cap's brother advanced to the grave, as cool as possible, then turned to the west and gave a few shouts, almost hideous. He then drew a knife from its pouch, and, catching hold of the skin of the right leg above the knee with the left hand, he plunged the knife through the skin, and so on down to the ankle at perhaps half a dozen places. He then took the knife in his left hand and with the right hand pulled up the skin and plunged the knife through, as he had done with the right leg. At this stage, Poor Dog, another Indian, stepped up and took the knife out of his hand, saying, as he did so, "We have had enough of this." He then sat down on his pantaloons, the blood flowing down in streams from both legs, and proceeded to smoke his pipe as coolly as if nothing had happened, and next day he was hauling hay.

Wahiska now rose again and addressed the crowd. Mr. Tucker could not then understand what he said, as it was in Dakota, but Poor Dog said it meant that Mr. Tucker's services could now be dispensed with, so he went away with Poor Dog. Passing the women, he saw the blood flowing freely down from the ankles of the widow and several other squaws, they having quietly cut themselves during the proceedings. It is only about a year since these things happened, and the death of a chief would be followed to-day by pretty much the same proceedings.

One great difficulty in the way of making Christians of these people arises from the prevalence of their heathen dances, or pow-wows. They are a sort of mixture of gambling and religious ceremony.

Mr. Tucker has tried to stop this in various ways, but the medicine-men answer, "The white man has taken away our lands and our buffalo, and now he wants to take away our dances." The Government has been appealed to, and Commissioner Reed has supported

the determination of Mr. and Mrs. Tucker. One or two of the most determined have been denied rations and have left the reserve, and there has been no more pow-wows for some time past. The Indians now on the reserve seem to want them given up.

Any one having any doubt as to the result of missionary and educational work being a benefit to the Indians of our North-West, only needs to see for himself what is being done; and I know of no single example better than the Moose Woods Reserve, where, for an expenditure to the Church of only \$200 for the school-house, and \$200 a year for teachers' salary, that has only been in operation for two and a half years, we have the results I have very inadequately described in this letter. Oh, that we had twenty or thirty such schools in addition to those already in existence!

#### INDIAN INSTITUTES IN THE NORTH-WEST

**I**MMEDIATELY after the return of the Missionary Secretary from the North-West a meeting of the Committee of Finance was called, at which a memorandum was submitted respecting Institutes, and other matters connected with our Indian Missions. It was thought that the memorandum contained information that would be of interest to the Church at large, and it was ordered that an abstract be published in the *Guardian* and *Outlook*. The main points are as follows:—

##### 1. AN INSTITUTE FOR MANITOBA.

A short time ago a section of land in south-western Manitoba was reserved by the Department of the Interior as a site for an institute. This was considered by men in the country as unsuitable, because of its distance from the missions from which the pupils would chiefly be drawn, and also its distance from the highways of travel. It was then suggested to the Indian Department that the matter remain in abeyance for a few weeks, pending a visit of the Missionary Secretary to Manitoba. In accordance with this suggestion, the Secretary met the Rev. John McDougall, the Rev. John Semmens, Chairman of the Winnipeg District, and Mr. Indian Inspector McColl, at Selkirk, Manitoba, on the 30th April last, and an entire day was spent examining possible sites on the banks of the Red River, first at East Selkirk, and then on the opposite side, from West Selkirk to Lower Fort Garry. A site in this vicinity was recommended because of the ease with which pupils could be brought from the Northern missions and landed from boat or canoe. The council of West Selkirk offered a portion of land within the corporation limits, one mile back from the river, but this would involve negotiations with settlers on the river front for the purchase of their claims, as well as delay and expense, and similar objections existed to other sites offered near the Lower Fort. It was also objected that the site at Selkirk was too near to an Indian Reserve, and that another institute, managed by the Church of England, had already been established some twelve miles away. It was therefore decided to defer final action until the Secretary could confer with the Indian Commissioner, whom he was to meet by appointment at Regina.

About this time the people of Carberry, on the line of the Canadian Pacific Railway, offered, through the Rev. J. Woodsworth, a half-section of land near the village, provided the institute were located there. On the 5th of May the information thus far obtained was laid before the Indian Commissioner, who expressed a preference for the Carberry offer, and agreed to meet Rev. Mr. Woodsworth, in order to examine the proposed site. On the following day, the Secretary proceeded on his journey to British Columbia, with the understanding that, on his return, further conference would be had with the Commissioner, and the question of site finally disposed of. About this time, however, action similar to that of Carberry was taken by the council and ratepayers of Brandon, who proposed to donate a half-section of land near that town as a site for the Institute.

On the return of the Secretary from British Columbia, in the early part of June, the Commissioner expressed satisfaction with the Carberry site, but, in view of the Brandon offer, thought it advisable that both sites should be carefully examined before a decision was reached. This was accordingly done. The Carberry location consists of a half-section of excellent land, a mile or so from the village, bounded on the south by the Canadian Pacific Railway, and surrounded by a beautiful and well-settled farming country. The cost to the people will be \$5,700. At Brandon there are two possible sites, one a little to the east, the other to the west of the town, on the north side of the Assiniboine River. That to the west is considered the most desirable. It consists of a half-section of land, varying in quality. On the top of the hill north of the valley there are some twenty or twenty-five acres of level land, somewhat light, but suitable for early crops. On the slope of the hill there are some seventy-five acres of pasture land, with several ravines filled with small timber, and from which issue springs of excellent water, which can easily be utilized for the purposes of the institute when the buildings are erected. Of the remaining 140 acres, the soil is rich and fertile, and as it is bounded in part on the south by the Assiniboine River, there is no lack of water. Another attractive feature of this site is the fact that it immediately adjoins the Government Experimental Farm, which will be a constant object-lesson to the pupils who may be sent to the institute. The cost to the Brandon people will be the same as the Carberry site—\$5,700. It may be added that it lies at a distance of a mile and a half from the town, from which it can be distinctly seen. In view of all the circumstances, the decision was in favor of the Brandon site, of which fact the Commissioner was at once informed by telegraph, and subsequently by letter.

## 2. THE INSTITUTE AT RED DEER.

On the return journey from British Columbia the Missionary Secretary visited Red Deer, 100 miles north of Calgary, where buildings for an institute are in process of erection. The site consists of three-quarters of a section of fairly good land. The place selected for the buildings is a bluff, overlooking the valley of the Red Deer River, which flows near one corner of the section. A few hundred yards away, in the bed of a creek, there is a quarry of good building

stone, from which about seventy-five cords had been taken and brought to the site of the proposed buildings. It is the intention of the Commissioner to push forward the buildings as rapidly as possible. Under these circumstances, it is desirable that the Principals for these institutions be nominated forthwith, so that they may consult with the Commissioner during the erection and equipment of the buildings.

## 3. INDIAN AFFAIRS IN BRITISH COLUMBIA.

During the Sessions of the British Columbia Conference the General Secretary, in association with the General Superintendent, held numerous consultations with the brethren stationed on Indian Missions, and also with a Committee on Missions appointed by the Conference. Every aspect of the work was discussed, and unanimity seemed to be reached in regard to the policy to be pursued. For the work on the Port Simpson District the General Superintendent and Missionary Secretary were requested to find several men, in particular one who could take charge of Port Simpson Mission and the District as well. Two young men have already been secured, and are on their way. When a third is sent he will take charge of the District, and then Bro. Crosby will come down with the mission boat, make headquarters at Nanaimo or Victoria, and give his whole time to general Indian work around Vancouver Island and up the coast.

There is a general consensus of opinion that, in order to conserve the results of our work among the Indians on the Pacific coast, a number of residential schools are necessary, as, owing to the wandering habits of the people, the ordinary day-schools are of little use. At Port Simpson the Woman's Missionary Society is erecting a building for a girls' school; another has already been built for boys, but for lack of funds only seven have been received. It is proposed that this be enlarged sufficiently to accommodate fifty pupils, and that aid be sought from Government alike for building and maintenance. At Chilliwack there is a residential school in charge of the Woman's Missionary Society, but as they intend to confine its operations to girls, it will be necessary to erect another building for boys. There are at least two other places where such schools are needed. To carry out these enterprises at the cost of the Society would be impracticable, and special aid will have to be sought.

THE increase of Protestants during the last century, according to a British divine of note, is from 37,000,000 to 134,000,000, or nearly four-fold. Roman Catholics have increased during the same time from 80,000,000 to 163,000,000, or two-fold. The Greek Church during the same time has increased from 40,000,000 to 83,000,000, also two-fold. We wish that *true Christians* might increase much faster.

THE other day a lady sent us a long list of subscribers for the MISSIONARY OUTLOOK for 1890, and closed with the following kind and cheering words: "THE OUTLOOK is prized in our homes, and I am trying to do all I can to increase its circulation." We believe this paper is doing good, and our aim is to make it as interesting as possible. Please help to circulate it still more widely.



# Woman's Missionary Society

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

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

“Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”  
—PHIL. iv. 8.

WITH this number our thoughts turn to the annual meetings of our Auxiliaries. Every Auxiliary President will be anxious to have a good, attractive, well-attended meeting. To most of our Auxiliaries the annual meeting is a reunion after a period of rest and vacation. Will the interest have been checked by the latter? Will the enthusiasm of any have been cooled off? Or, will the members rally in good spirit, in large numbers, reinvigorated in body and mind, and anxious to re-enlist for another year of still more aggressive and persistent work. These are some of the thoughts of those to whom the responsibility of conducting work has been accorded.

If the auxiliary work be thought of as the foundation work of the Society, which it really is, its importance will be readily recognized. How necessary that we build it on the solid rock of prayer, that we cement it with kindly interest and sympathy, that we give equal opportunity of usefulness to the membership, and that all the work be conducted with due order and promptness. In this work no one member should be burdened with duty or offices, because there are always willing and capable women who only need encouragement, and because it is part of our work to encourage and develop workers.

Moody's axiom, that “it is better to set ten men to work than to do the work of ten men,” is a golden one, and should be adopted by all officers, for it contains the secret of successful work. “Every one a

worker” is the object to be aimed at, and so varied are the modes of work that each may find that special line to which she is best adapted. If it be but the smallest duty, let us try to cultivate in each member the power to do it. This will relieve our meetings from a charge sometimes made, that “two or three run the whole thing;” an expressive, though hardly an elegant phrasing, but one which we have all heard.

It ought to be well understood that Woman's Missionary Societies exist for the enlightenment and enrichment of Christian women at home, for their advancement intellectually and spiritually, the broadening of their outlook, and the development of their powers; and thus, through them the elevation and conversion of their heathen sisters.

The regular monthly meeting of Woman's Missionary Auxiliaries is admirably adapted to this end, and offers to women a pleasant and profitable avenue of relief from the routine of necessary but monotonous and wearing care of housekeeping. Change is rest, and the friendly association of the meeting, the kindly influence of the Spirit who gently woos our service, the Master's unfailing presence among those who truly desire to obey His command; the reading of the trials or triumphs of the missionaries, the needs of mission fields, the woes of oppressed womanhood, and all kindred topics, tend to invigorate the mind and to stimulate its wholesome activity.

THE September meeting is the time for the election of officers, reception of reports, election of delegates to the Branches. Because officers have done valiantly is no reason why they should be re-elected every year. There may be, and often is, imposition in this. A far better, more satisfactory plan is to divide up the honors, and share the labors, giving opportunities and responsibilities to all in turn as far as may be, thus adding the charm of variety of mind and method, which, like new blood, generally infuses new life.

A GOOD annual meeting will have all its funds in, and a good increase over last year. May every Auxiliary in the work so report.

THE delegates to the Branch meeting should be familiar with the work of the Society, and with the wishes of the Auxiliary electing them, on all points. It is the province of every Auxiliary to present its views and desires regarding any department of work in the Society to the Branch and Board meeting.

THE reports of District Conventions have attracted general interest. Much satisfaction is expressed with the methods employed. They have demonstrated the

power of our women to profitably address audiences, and by means of papers and discussions to diffuse a great deal of information. In one other regard also they are doing good service. They are helping to obliterate denominational jealousies, and to exalt that sweet charity and brotherly, sisterly love which is the holy bond of Christian brotherhood.

THE day is long and the day is hard,  
We are tired of the march, and of keeping guard;  
Tired of the sense of a fight to be won,  
Of days to live through and of work to be done;  
Tired of ourselves and of being alone.

And all the while, did we only see,  
We walk in the Lord's own company;  
We fight, but 'tis He who nerves our arm;  
He turns the arrows which else might harm,  
And out of the storm He brings a calm.

The work which we count so hard to do,  
He makes it easy, for He works too;  
The days that are long to live are His,  
A bit of His bright eternities,  
And close to our need His helping is.

—SUSAN COOLIDGE.

How powerful and how terrible an instrumentality is prejudice! Who may measure its influence or compute the sum of its injustice? In the dawn of this "woman's day," we catch but a dim view of the oppression and tyranny by which prejudice has robbed the world of the good God designed for it in the forces of an uplifted womanhood. We are just beginning to understand what "might have been," had woman from the first been accorded equal rights in education, and the liberty to develop her faculties and tastes as her brother had. Contemplating the advances of the past few years, we cannot but praise God for the fidelity of those early women reformers who, mid scorn and obloquy, maintained their faith in women's rights, and nobly toiled to make possible to the girls of this generation the splendid privileges they enjoy.

NO MORE honorable profession opens to woman than that of medical missionary. Millions of suffering women await, in untold agonies, the touch of the female physician. Honor, emolument and independence are offered by this life, to say nothing of the enhanced opportunities afforded of spreading the knowledge of Christ, and the uplifting power of a living Christian civilization before the heathen mind. We do not think it improbable that from our Auxiliaries some of the noble, educated girls who covet a career of usefulness, may be called to this work. We ought to pray for such results. There are immense possibilities in our young women. Let us aim to encourage and to stimulate them to lives of holy activity in the great cause of suffering humanity.

"Bubbles round a keel  
Mean naught, excepting that the vessel moves."

THE *Heathen Woman's Friend*, for July, comes to us in new attire, which is not only becoming, but useful as well. Such signs of progress and enterprise are most gratifying to us. May it go on to prosper, making friends and money for the Society in the future as in the past. No agency is more powerful for good than a well-conducted woman's paper.

A LARGE missionary boat is to be anchored in the Seine, and daily services in connection with the McCall Mission are to be held in the cabin.

THE Sharada Sadama, Ramabai's school for child widows, in Poona, has lived through two years of experiment and success. It is said that an eastern prince who visited Ramabai to reproach her for leaving the faith of her fathers, contemptuously exclaimed, "A school for widows! What right have they to education and happiness? Those who have neither husband nor sons are of no more value than street dogs and cows, and might as well live like them." But these despised ones are doing well, and four are preparing for matriculation in the Bombay University.

At the last Annual Board Meeting it was decided that the last Wednesday in September should be observed as a day of special prayer for the Society. Let it not be forgotten.

THE *Guardian* is just to hand, and we have read with satisfaction the favorable views of two of our best workers, well known and tried, regarding the "forward movement," as it has been termed, the establishment of a paper of our own. The want is felt by a large number of our women, who also realize that there may be some obstacles, but none that cannot be easily surmounted. The little space we have been accorded in our three papers has created this demand for one wholly devoted to our own use. It is the result hoped for and aimed at, when, five years ago, our "department" was inaugurated as "our organ." It has been a natural and legitimate growth. Anything less would be a poor compliment to the intelligence of our workers. If the space of five years ago were adequate to the needs of to-day, it would not argue a growth of interest.

In the days of our childhood, how we loved the missionary meetings. The "funny stories" were a great attraction. We recall some of them now with wonder. The most popular platform speaker was the one who told the most "anecdotes." It was so, also, with temperance meetings. How different to-day! As the standard of education advanced, so did that of platform addresses. To-day the missionary question is a

living, burning one. Its standard is raised. It challenges the best attention of some of the foremost men and women of the age. It is not a matter of amusing the people to the advantage of the collection plate. It appeals to our noblest faculties; it instructs and inspires to the study of great principles and the promotion of reforms.

So the standard of missionary literature has been raised. The tame and childish missionary stories and letters of the past do not attract the reading boys and girls of our High Schools and Collegiate Institutes—the very ones we hope to enlist. A higher plane must be reached. And here is our opportunity, we believe, if we embrace it promptly. To win an entry into every Methodist home, speaking to the mothers and to the children of our comprehensive theme in its varied phases; becoming not the supplanter, but the seconder, of our other church papers, only scattering the seeds with women's hands, watered with women's prayers and sympathies. Is there no mission here? Let us ponder it.

#### DEPARTURE OF MISSIONARIES FOR JAPAN.

On Wednesday, July 29th, one of the fine new steamers of the Canadian Pacific Railway line, the *Empress of India*, sailed from Vancouver for the far East, bearing among her passengers one very dear to the Woman's Missionary Society—Mrs. Large—who has again turned her face to the land forever sacred to her, where she received her baptism of sorrow, surpassed only by her baptism of divine strength and comfort.

As she again takes up the work so dear to her, but under such changed circumstances, let the prayers of our united Israel ascend, that special and continued help may be given her, bringing comfort to her own heart and rich blessings to all about her.

Accompanying Mrs. Large are two new missionaries, Miss Robertson, of St. John, N.B., and Miss Shoultz, of Parkhill, Ont. Both have received excellent testimonials as teachers and as Christian workers, and are commended to the sympathy and prayerful interest of all our members.

Let us remember daily our representatives in all the various stations, and may rich grace rest upon them and upon us.

E. S. S.

#### FROM THE AUXILIARIES.

CHATHAM (August 4, 1891).—Though holiday time, we thought a few lines from us might not be out of season. Since last writing you we have held two quarterly meetings, one in March, at the house of our Treasurer, Mrs. William McKeough, and one in June, at the house of our Vice-President, Mrs. Snook, both of which were very successful. We find our quarterly meetings a great help to us, both financially and socially. After the business part of our meeting is disposed of, we usually have a reading or two on missionary work, not selected from some paper that all have read before. At tea the plate is passed around the table, and each gives her quarterly donation, be it large or small, as she may feel disposed, as we do not have collections at the monthly meetings. Though two or three members have removed, we can report a slight increase in our numbers; fair progress, but are hoping for better things.

MRS. F. SMITH, *Cor. Sec.*

BRUCEFIELD.—Our Auxiliary was organized by Miss Genge, March 31st, with a membership of seven. Officers:—President, Miss Genge; Vice-President, Mrs. George Stanbury; Recording Secretary, Miss Duncan; Corresponding Secretary, Mrs. W. H. Battenbury; Treasurer, Mrs. J. Robinson. We have held three very interesting meetings; we have also added four new members, and hope to do something for the Master's cause, as the Lord may open up the way. MRS. W. H. BATTENBURY, *Cor. Sec.*

MOUNT ALBERT.—Though this Auxiliary cannot report much progress 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 year and a half of its organization some of its members have been called to other fields of labor whose presence and help are greatly missed. But above all, we miss our late President, Mrs. Hassard. Still, God always provides for His work, and we feel confident the presidency will be ably filled by our new pastor's wife, Mrs. Allen. May God bless her in her work. Before Mrs. Hassard's departure, the Auxiliary presented her with a life membership certificate, accompanied by the following address:—

“MOUNT ALBERT, June 15, 1891.

“DEAR MRS. HASSARD AND ESTEEMED PRESIDENT:—

“We, the members of the Mount Albert Auxiliary of the Woman's Missionary Society, learn with regret that the happy associations we have enjoyed with you in the past are soon to terminate, and would avail ourselves of this opportunity to express our high appreciation of the many Christian qualities that adorn your character. The broad sympathy and intense interest you have manifested in endeavoring to assist us in every possible way could not but gain our highest esteem and respect, and we could not allow this association to come to a close without giving some expression of the high appreciation of your very valuable services while occupying the position of President of this Auxiliary and, wishing to be remembered, we present you with this ‘Certificate of Life Membership’ in this society, and pray that while you may be in other fields of labor, God will continue to bless, and make you more useful in His cause, and the advancement of His kingdom.

“Signed on behalf of this Auxiliary.

“MRS. WALLACE, *First Vice-President.*

MISS MAINPRIZE, *Second Vice-President.*

MRS. ROSS, *Treasurer.*

MISS R. MORLEY, *Secretary.*

MISS A. ANDERSON, *Corresponding Secretary.*

MISS O. LONG, *Organist.*”

During our organization this Auxiliary has sent \$63.95 to the Branch Treasurer, \$26 of which was raised at a lecture given by Rev. Mr. Cocking, on Japan, in April last.

A. A., *Cor. Sec.*

KIRKTON (July 24th, 1891).—As it is some time since “our sisters in the work” have heard from our Auxiliary through the *OUTLOOK*, we think it is time they should hear from us again. We hold our meetings regularly once a month, and have a fair attendance. Instead of our afternoon meeting this month, we held a sociable in the evening, at the home of one of our members (Mrs. Kerslake). Although the weather was rather unfavorable, we had a good attendance and an enjoyable time. The collection amounted to \$9.80. We pray that God will bless our feeble efforts in the future as He has in the past, and fill us with greater zeal in this, His own work.

MRS. W. F. BRAGG, *Cor. Sec.*

DEREHAM.—In January, 1891, Mrs. Phelps organized a Woman's Missionary Society on this circuit, and although the meeting was not very well attended, those that were there took great interest, and about *twelve* joined the Society.

Our first public meeting was held at Ebenezer, on May 8th, and was well attended. Mrs. Boyd, President of the Society, presided at the business meeting in the afternoon, and from her was learned that the Dereham Centre part of the circuit has decided to make up a box of clothing to send to Japan. Their number on that part of the circuit has increased, until they now have twenty-five members, and all are taking a great interest in the work.

Ebenezer's society has also increased in membership, and now have twenty good strong workers.

Letters were read by Mrs. Parsons, of Verschoyle, from Mrs. Briggs, Miss Hadcock, and Miss Cartmell, which were very encouraging.

The meeting closed with all members feeling that the reports were very encouraging.

The evening meeting was well attended. Miss Nance-skivel read a report of the standing of the whole circuit, which was well received.

Mrs. Brown, of Tilsonburg, then addressed the meeting, which was much appreciated. Mr. Whiting, of Culloden, also gave a short address. The choir sang a few selections, after which the meeting closed with prayer. Every person feels that there is a good work being done.

We have twenty-two subscribers to the OUTLOOK, and all enjoy very much the reading of it.

E. J. HADCOCK, *Cor. Sec.*

VANCOUVER.—On the afternoon of July 29th, while the *Empress of India* was bearing away dear Mrs. Large to her mission in Japan, a few ladies, anxious to do more for the cause, assembled in the Princess Street Church, to deliberate upon the advisability of forming a separate Auxiliary for that congregation. Hoping to reach a larger number of the members, who would find it more convenient to attend their own church, it was resolved to organize. The meeting was opened by singing and prayer, led by Miss Bowes. Miss Cartmell was invited to take the chair. After a beautiful hymn of consecration and prayer, the constitution was read and other information given, then the enrolment of members and election of officers took place, as follows:—President, Mrs. Betts; Vice-Presidents, Mrs. Wilson and Miss Bowes; Recording Secretary, Miss Buttiner; Corresponding Secretary, Mrs. Glen; Treasurer, Mrs. Rodens; Executive Committee, Mrs. Mason and Mrs. Risely.

GRIMSBY.—Auxiliary is still prospering. During the past year several have been added to our number. We are hoping for still greater success. In April we had an open meeting. Miss Crosthwaite was with us, dressed in the costume of a native Chinese woman. She delivered a very interesting lecture about China, to which all listened with wrapt attention, at times stirring the hearts of her listeners with indignation by a recital of the cruel wrongs done to their sisters in China, and again bringing smiles to many faces by some amusing incident. Miss Crosthwaite is an earnest, consecrated worker in the mission work, her supreme aim in life being to help precious souls out of nature's darkness into the marvellous light of the Gospel of Christ. May God crown her efforts with abundant success. She realized about \$20 from her visit to Grimsby to aid her in her work. Mrs. C. J. Palmer kindly entertained her.

MRS. W. L. WOOLVERTON, *Cor. Sec.*

#### FROM THE MISSION BANDS.

SCHOMBERG (July 31, 1891).—On the 23rd of June, Miss Maggie Creyke and myself were called to Bell Ewart to

organize a Mission Band. The officers are as follows:—President, Mrs. Robert Adams; Vice-President, Miss Bear; Corresponding Secretary, Miss McKay; Recording Secretary, Miss Ida Grose; Treasurer, Mr. Robert Sawyer. Twenty-three names were enrolled as members. The Band will be known as the Lake Simcoe Mission Band, to meet the first Tuesday of each month. Before organizing, Miss Creyke gave a very profitable essay on "Unemployed Talent," after which the Rev. Mr. Adams, who is laboring in some part of the great North-West, spoke very earnestly of the needs of mission work there, and strongly urged the claims not only of the Indians upon us, but those of our own people who are settled there and are deprived of the Gospel. Great credit is due Mr. and Mrs. Adams, formerly of Schomberg Auxiliary, who carried the missionary spirit with them to Bell Ewart, and hence the result.

A. WALKER, *Organizer.*

ST. JOHN, N.B. (August 10th, 1891).—Jessie Chipman (Mission Band).—Some time has elapsed since there has been a report of our Band. We are still going on with our mission work, though slowly. The children do not seem to take as much interest in the work as formerly, but we hope the interest will revive when the vacation is over. In December last, a very pleasant "At home" was given by the Band, at which we realized \$15.83. In March we held a concert, realizing \$5.27. In May a concert was held, the proceeds of which (\$4.65) were donated by the Band to the Sunday-school for the aid of the Naas River Mission. We are now engaged in making a missionary quilt. We will still go on with our work; and, although it is small, we are looking forward to our Master's "Well done!"

WOODHOUSE (July 27th).—Our Mission Band met in a kind of picnic meeting on the afternoon of Saturday, July 25th. That is, we gathered together in the beautiful grove surrounding the church and Sunday-school, where refreshments were served and apparently well enjoyed. Previous to this the boys had prepared themselves for the undertaking by a game of baseball, while the girls were cutting and preparing dry goods, which they intend making up as a part contribution to a projected mission box. By this and other projects we are trying to get all of our members to work in some way for the mission cause, one of the officers having given a sum of money to be put out at two cents apiece for the members to invest and increase as best they can. The Secretary took the names of those willing to try what they can do. The resignation of the former junior pastor, Rev. R. Calvert, who was President, was accepted, and his successor, Rev. J. R. Patterson, appointed in his stead. This was the largest meeting of the Band we ever had, and was well enjoyed. We expect this next year to put in a profitable season's work for the Master.

MAY DIXON, *Sec.*

#### OUR OPPORTUNITIES AND RESPONSIBILITIES IN RELATION TO OUR WORK

THE true watchword of the Christian life is "Obedience," and our Great Captain has left us His marching orders, "Go ye into all the world and preach the Gospel to every creature." Such a plain command makes all other motives comparatively unnecessary. "Whatsoever He saith unto you, do it."

Where there has been given a clear, divine word of authority, immediate compliance will be yielded by every loyal, loving disciple. While we have this command of our Lord to "Go!" we have, at the same time,

loud and pressing calls from so many open doors, "Come!" This appeal opens to us great opportunities, and lays upon us serious and weighty responsibilities. The world is full of such opportunities.

"We are living, we are dwelling,  
In a grand and glorious time,  
An age on ages telling,  
To be living is sublime."

To Christianity, this is especially the age of opportunity, particularly in relation to our own work. We realize that never before did the world offer to us, as a Church, anything like the same open field as at this present age. The cry comes to us from our sisters in heathen darkness, "Tell your people how fast we are dying, and ask if they cannot send the Gospel a little faster." They are longing for the light, and we cannot say we have not heard the voice of the dear Saviour, whose we are and whom we serve, say, "Go ye," etc.

We are now supposing we are addressing those who have already learned to know, and are serving Him.

"Send the Gospel faster, swifter,  
Ye who dwell in Christian lands,  
Reck ye not we're dying, dying,  
More in number than the sands?  
Heed ye not His words? Your Master?  
'Go ye forth to all the world,'  
Send the Gospel faster, faster,  
Let its banners be unfurled."

And can we sit in silence while this cry fills the air? Let us listen to the voice of Scripture on the need of missionary work, and in which we all, as women, may find an opportunity of carrying out the command of the Saviour. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God." (Psalm xiv. 2, 3.) "They are all gone aside; there is none that doeth good, no, not one." "Without Christ, having no hope, and without God in the world." (Eph. xi. 12.) "Whosoever shall call on the name of the Lord shall be saved. How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? (Rom. x. 13, 14, 15.) And God declares in His word, that "The earth shall be filled with the knowledge of the glory of God, as the waters cover the sea."

We sometimes have opportunities that come to us without seeking. God puts work in our way oftentimes, when we least expect it, and the cause of Christ advances just so fast as Christians in word and life scatter abroad its saving truths. An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation, and, placing it in the hand of her army and navy, were to say, 'Go into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of these men, accustomed to obeying orders without delay and at peril of life, replied, "Well, I think we could manage it in about eighteen months." And who can doubt it? Who, also, can question that the Holy Ghost's purpose to send the Gospel to all nations is immeasurably hindered by the partial or entire want of co-operation on the part of Christian people? And yet, many of Christ's disciples think they are called to do little or

nothing for Christian missions. When we remember that the heathen population of the world is estimated at 850,000,000, and at least 425,000,000 are women and girls, have we no responsibility in helping to evangelize them? And in that word "responsibility," we cannot begin to cover all that might be included in it; it is as broad in its *signification* as *duty*, as *comprehensive* as *life itself*.

We sincerely trust that our dear sisters who are present here to-day with us may see their privilege in Christ, and that opportunities may loom up before their minds wherein they can aid God's cause and unite in this grand and noble work, by going back to their homes and churches infused with the thought that we belong to Christ, that His cause is our cause, His work is ours; and that Auxiliaries may be formed on every circuit and appointment on the Hamilton District, and that barriers hitherto preventing may be broken down and God's name be glorified and His kingdom extended. This, I believe, is the object in holding this District Convention. Let not the work be hindered with the thought that the Auxiliary work would in any way interfere with any of the other departments of church work. It brings its own blessing to the hearts of the individual members, and where the work of our Woman's Missionary Society has been implanted it has been a success spiritually, socially and financially, and the other funds of the Church have not suffered, but improved; and there is the consciousness that we are not simply a part of this district, but by this bond of sympathy and love we hold relationship to the spiritual interests of the whole world.

It is a work of *individual responsibility*. God has been doing His part for centuries. He has unquestionably gone before His Church, to open doors, great and effectual, now He calls upon each of us to do our part. He has been getting our work ready for us, as the mother prepares the work for her child—rough places are made smooth, crooked places straight, gates closed for centuries are being thrown open. He has been breaking down barriers for us, so that now, the whole world is open from north to south, from east to west. God has done *His* part. The inhabitants of the Isles reach out their hands for the "Bread of Life," consecrated women are ready to take it to them. Christianity is *sure* to win. How are we as women going to have a part in the work? There is but one weapon, and God has put that into our hands, "His Word," sharper than any two-edged sword, which is salvation through Jesus Christ. And this truth shall make them free. The question naturally comes to us, How shall we reach these enslaved multitudes? By God's remedy. There is no darkness so dense, no ignorance so appalling, no life so corrupt that it cannot be reached by this remedy. You will say, this is nothing new, the problem is, how to bring the remedy to bear upon the disease; it is true, indeed, that if these enslaved, benighted ones, are not brought in contact with the remedy there is no help for them. If salt is kept in one dish and meat in another, the salt will never preserve and purify the meat; if we cannot *carry* the message, we can send it by a messenger. The little American boy expressed it, when he wrote, "Jesus said, 'Go preach my Gospel,' and

about the only way you can do that, if you can't go yourself and want to have a hand in it, is to send your money to somebody who *can* go, so here's my money." Every one who places an offering in God's treasury, applies God's remedy to the evil, and if the offering be a "sacrifice gift," results are multiplied indefinitely. The nations are in peril *to-day* through the darkness of heathenism, how may we drive out this darkness. We are responsible for the heavenly light *we* have received. "The righteous shall shine into all dark places as the sun." We are to declare His glory among the heathen, His wonders among all people. This is God's chosen way of diffusing His light, then let us as individuals assume our responsibility of doing *our* part in the great work, going steadily forward, casting no look backward, until the glorious spiritual kingdom is established in every nation of the earth. God has a claim upon us, in acknowledgment for His goodness in not placing *us* in the depths of heathenism; then we are debtors of the heathen world, for we possess what they have not. Oh, then, Christian sisters, let us prove our love, and in the glow of our gratitude to Him, let us use our God-given intellects to the end for which they were designed; let us educate our daughters and those who succeed us, that they may be better qualified than we have been, to use both pen and tongue in the interests of this great work; let us leave the way as plain for them as we possibly can. The time is short, the moments are precious, let us be *up* and *doing*, for we know not when our Lord doth come. Then we are responsible to a certain extent for the *hastening* of the day when the Church of God shall go forth to subdue the world; and our *crucified Saviour*, dying for the world will draw us into sweeter fellowship, in self-sacrifice for the perishing. *Our risen Christ*, pointing to the uttermost ends of the earth, will impel us to obedience to His resurrection command. *Our glorified Saviour* will share with us His heart's yearnings over the lost, enduing us with power as we aid in seeking to gain for Him the souls *for whom* He died, and our coming King will work with us and in us mightily, as we labor in the interests of His kingdom, making our lives a practical echo of our oft-repeated prayer, Amen; even so, come Lord Jesus, so that the watchman on Zion's walls can answer with confidence the anxious question of the weary traveller, and say, "The morning cometh, the shadows of sin flee away." What is done must be done quickly, events are crowding one upon another, the forces of Christ must join, and push the battle to the gates of the enemy; then will our Captain lead us on to certain victory, the kingdoms of this world shall become the kingdoms of our Lord and His Christ, and He shall reign forever and ever, and EVERY knee shall bow to Him, and Christ the crucified Redeemer shall be crowned Lord of *all*.

THE Moravians have projected a mission on the Victoria Nyanza, but have been unable to establish it from the lack of funds. Just before the opening of their General Synod this year, news was brought that a legacy of between twenty-five and thirty thousand dollars had fallen to the Church, and it is probable that the work will be speedily carried forward, as the men are ready.

## Along the Line.

### JAPAN.

Letter from REV. JOHN W. SAUNBY, B.A., dated KANAZAWA, KAGA, JAPAN, May 30th, 1891.

IN my last letter, I illustrated very fully some of the difficulties and disappointments which have beset us in our work during the year; and were this all we had to tell, the tale would be, indeed, a dismal one. But, thank God, while failure has beset us on one side of our work, success has been granted on the other. True, our efforts in English among the students appear to have been in vain; but, on the other hand, our work among the common people in Japanese has been blessed to the salvation of souls. Now, along this line I am not speaking of my own individual work alone, but also of the Japanese brethren who have labored with me during the year. As for myself, the year opened with a struggle along the line of speaking the language, and although the struggle still continues, yet I am thankful to say that the way is getting easier for me, and I am now able to teach and preach with a good deal of freedom, except when I happen to have a "hard time," and then it is awful.

Here in Kanazawa we have worked away steadily in two different parts of the city, although having been forced to change our preaching places now and again through the opposition of the people to Christianity being brought to bear on the owner of the house, so as to cause him to refuse to let it to us any longer; still, even in this we have much to be thankful for, because never have we been turned out of one place when another was not opened for us, and the change has always been for the better. Besides the regular work in these two preaching places, which consists of preaching on Sunday evenings, Bible-classes, women's meetings, and meetings for the children, we have started a regular Sunday morning preaching service in our school building, besides a prayer-meeting and a weekly lecture meeting during the week. Our purpose is to build up a cause right at the school, and then convert the building into a church as soon as we can get rid of this school work by the revision of the treaties, because we have really the most commanding site in the whole city for a church. Then, too, away in another part of the city, where we have a most successful preaching place, we feel it imperative that we start a separate cause there also, because that part of the city is most thickly populated and very far from any of the other churches in the city.

Now, as to the results of our work: right from the first there was one who received the truth in the love of it, and that, as usual, a woman. With her there has been no swerving, so that now she is a true follower of Jesus. Then came a young man, a Samurai and well educated, who had been reading the Bible for a good while, and who was convinced of the truth of it. He soon applied for baptism, and, as a proof of his sincerity, he gathered a class of his friends together, and asked me to come and explain the Bible to them. This class continues still, and although comparatively small, is very interesting and encouraging, because the

members of it are beginning to attend the Sunday services, and they represent the higher classes. This young man has given satisfactory proof of his faith in the Lord Jesus, and it appears more and more as if he had been providentially raised up of the Lord to help in carrying on the work here.

These two candidates were baptized a couple of weeks ago, and are thus the first-fruits of our work here. And you may be sure it was with glad hearts that we held our first baptismal and sacramental service. Over forty were present, and from beginning to end there was to us the realization that the Master, ever faithful to His promise, was also in our midst. But this is not all. We have also nine more candidates for baptism, seven or eight of whom will be baptized at the end of this month. Last Sabbath afternoon we had a meeting of these candidates, in order to inquire into their religious experiences, and I must say it was one of the happiest meetings I have attended since coming to Japan. I was actually surprised to learn from their own lips how much some of them had really learned of the true nature of Christianity by actual personal experience. Oh, what a joy it is to see souls born again into the kingdom of heaven! It lifts the soul up into a higher sphere and gives us new proofs of the reality of the life of God in the human heart.

You see we have nothing wonderful to report. In fact, somehow or other the startling manifestations of the workings of the spirit of God have never attended our work. No great meetings and immense gatherings; and yet we are thankful that in this steady, quiet way we are privileged, in company with our Japanese brethren, to lay the foundations of the Church in Japan, with the firm assurance that, as other lands have been visited with great revivals, so God will visit His Church in Japan soon, and bring many thousands to a knowledge of the truth. I am just as sure of it as I am of my own life. All this political turmoil, all this striving after something better, will eventually result in turning the hearts of men to the Lamb of God who taketh away the sins of the world.

Now, as to the outlook for next year, I do not see any need of change in the methods or the men here in Kanazawa. Brother Yamanaka, who came to us from Kofu, is doing splendid work. He is full of zeal and his preaching is exceedingly attractive. Brother Nakazawa, who is now opening up for us in Fukui, although only beginning, gives promise of great usefulness. He will probably return, and it is our purpose not only to open up the work in this city more fully by finding yet another preaching place, but also to begin work in two or three of the large villages in this neighborhood, so that, although living here and helping to some extent, one man will find plenty to do outside the city.

There is one thing, however, that we require very much, namely, a church building. Six of those to be baptized live away out in the Nagamachi neighborhood and are the direct fruit of the work in our preaching place there, and there are also many more who are now attending regularly, and who give great promise for the future. There is no doubt, therefore, that a church should be built in that neighborhood, and a

permanent cause established there right in the midst of that dense population. In fact, the little preaching place in the private house has become too small. Just think of forty Sabbath-school children being crowded into a little room no larger than twelve by twelve. Then, too, we have to pay a monthly rent more than sufficient to pay the interest on money enough to build a little church, with the prospect of being turned out, bag and baggage, whenever the owner takes a notion. Already we have had a taste or two of that sort of thing, and know what it means. I may say, also, that the owner of this house is the keeper of a house of ill-fame in another part of the city, and I can assure you he does not love us, and would soon get rid of us if he could better himself. This renting of preaching places is a most difficult business. Moreover, the building of a little church would create an excitement in the community which would surely result in greatly increasing the attendance at the services and would help, under the blessing of God, in putting our work on its feet there. I have not the slightest doubt that by the end of next year we will have a flourishing little society there, if we only act wisely under the guidance of the Master. The land and a little church building would not cost a sen more than five hundred yen, which, translated into our Canadian money, means only three hundred and ninety-five dollars at the present rate of exchange.

Concerning the prospects of the work going on at the school on Hirosaka Bori, I have only to say that the property we have there will be a blessing to our Church through all time, and there is no doubt that in the near future we will have a fine church society in that grand old building. Thus, you see, by the blessing of God, we are getting our work planted; and I believe God is guiding us for His own glory and for the salvation of man.

Now, just a word about the district which is now completing the first year of its existence. At the beginning of the year the only place in which work was going on was Kanazawa, but as soon as Brother Dunlop returned from Canada he took steps to plant himself in Nagano, and, after some delay in getting a passport, he got on the ground and began to look about him. At first he found it exceedingly difficult to get a preaching place, and so, after getting settled, he began preaching in his own house. Fortunately, a judge who formerly lived in Shizuoka had moved up there, and as he and his family had been converted in Shizuoka, they formed the nucleus of a Sunday-school and a congregation. When visiting Nagano a couple of months ago, my heart was greatly warmed in preaching to that little congregation, which has now grown to about the number of twenty; but what peculiarly pleased me was to recognize in this judge one whom I had known, though not by name, when I first went to live in Kofu. I remembered when I first went there seeing a very intelligent gentleman attending the services regularly, but on account of not being able to talk in Japanese, I could not get well acquainted with him. Suddenly he disappeared and I saw him no more, and I thought that perhaps he had, like many others, become tired and had given up attending the Church. Nor did I hear any more of him until I saw him sitting in our preaching place at Nagano and

then I found out that he had been removed to Shizuoka, and during his stay there had become a Christian. Brother Dunlop has now a fine preaching place in Nagano, and he writes me that there are a couple of people who will probably be ready to receive baptism by the end of this month. Nagano is a very prosperous city, and there is no doubt that as the railroad systems of this land are developed it will become one of the most important cities of the interior; and the Church that gets a strong hold there will exert a powerful influence on the surrounding country. As yet, no Church has done anything there worth speaking of, and it has the name of being one of the hardest places in Japan for religious work. I believe the reason why the work has not succeeded there hitherto is because no mission has made it a centre and placed a force there strong enough to be felt by the people; but I feel sure that, with a foreigner and a Japanese at work there, side by side, we shall soon prove that the Lord is stronger than the mightiest forces either of Mammon or of Heathenism.

In Toyama we have also made a start. On account of having no one to help me here at the beginning of the year, Brother Kato could not get away to Toyama until about the first of February, but he soon got a preaching place in one of the best quarters of that big city. Toyama is noted throughout the empire as being one of the great strongholds of Buddhism, and it is not to be wondered at if Christianity should encounter a great deal of opposition there. So it has been with our work right from the start. Great crowds have turned out to the preaching and raised just as big a row as they could without breaking anybody's head; and this continued for about two months, without much intermission, so that although the services were held, there was not much chance to do good work. Of course, nobody has been hurt and nothing has suffered, except the doors and window frames, which have been broken pretty badly from time to time, entailing no little expense to keep the place in repair. About two months ago I visited Toyama, and preached on two evenings, and, strange to say, there was not the first sign of a disturbance, and I never preached to a quieter audience of Japanese unbelievers. The opposition is now gradually quieting down, and the opportunities for good work are now coming to us. Brother Kato is working away with all his might; and when Brother Crummy gets on the ground, I am sure that their united strength will make itself felt. A city of fifty thousand people, almost wholly untouched, is now before us, and by faith we must claim it for Christ, and so plant ourselves there that in the years to come thousands may be raised up to fill that whole region with the light of God. Toyama is an exceedingly important centre, because it is surrounded by very many large and prosperous towns and villages which are all within easy reach, and I look upon that whole region as an ideal field for evangelistic work.

Now, as to Fukui, on account of scarcity of men we could not get in there until a month ago; but already, through the kind help of our Presbyterian brethren, we have already secured a fine preaching place and begun work. Brother McKenzie is now in Tokyo getting his resident passport, and having already procured a residence in Fukui, he expects to be moved before

the holidays and be all ready to begin the year's work. Fukui is also the capital of a ken, but it is reported to be a very hard place to get a hold in. But now the Presbyterians and ourselves are going in in earnest, and I am sure a better day is at hand. Several hundred thousand people there are in that region who have yet to hear of the way of salvation.

Now I am sure that the mere mention of these four places will convey no adequate conception of the extent of the territory covered by this district. It comprises four kens, has a coast line of four hundred miles, an area of over four thousand square miles, and an aggregate population of not less than two and a half millions. The fact of the matter is, that we have the bones of four districts in one, and we are now planting a central station in each of them, and will develop them as fast as the Lord raises up Japanese workers and thrusts them forth into the mighty harvest. The probability is that we will need but very little foreign reinforcement unless the work in these great cities grows out of all proportion to what it is at present, and even then I do not believe it is wise to station many foreigners together. The best way is to develop it along the lines which can be readily taken hold of by the Japanese themselves. But what I would like to see is for our Church to stake out another big field away to the north of this, and plant two or three more foreigners in the principal cities, so as to get the work started, and to develop in each of these cities a working force that would in the next twenty-five years cover this whole land with the advance army of the living God. Now is our time, and if we let it slip, we will terribly retard the work which we so much love. The day has gone by for the massing of a strong body of missionaries in the treaty ports; but the day is just dawning when a thin skirmishing line thrown out over the whole country can do an immense amount of good in preparing the way for hand-to-hand fighting.

## CONTENTS.

	PAGE
FIELD NOTES—By the EDITOR .....	129
EDITORIAL AND CONTRIBUTED :—	
Notes by the Editor—The Society's Anniversary—Azabu Church—Committee of Finance—A Suggestion—The New China Mission—Missionary Day at Grimsby Park—Mission Work on Moose Woods Reserve—Indian Institutes in the North-west.....	130-136
WOMAN'S MISSIONARY SOCIETY :—	
Notes by the Editor—Departure of Missionaries for Japan—From the Auxiliaries—From the Mission Bands—Our Opportunities and Responsibilities in Relation to our Work.....	137-142
ALONG THE LINE:—	
Japan. Letter from Rev. J. W. Saunby, B.A.....	142

## 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, nor countries outside of the Dominion, where the ordinary rate of 40 cents has to be charged.*

Address all orders to

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Methodist Mission Rooms, Toronto.