

# The Missionary Outlook

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

A Monthly Advocate, Record and Review.

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[NEW SERIES.]

## Field Notes.

ANY of our Juvenile Missionary Collectors of \$12 and upward, who would prefer a map of Japan, neatly mounted on rollers, in place of "Pictorial Africa," will kindly intimate their preference to the pastor, and we will forward a map instead of a book.

THE General Secretary attended the Student Volunteer Missionary Convention, which assembled in

continuing during the two following days. Rev. Dr. Carman, General Superintendent; Rev. Dr. Schell, of Chicago, and Rev. Dr. Clark, known as "Father Endeavor Clark," will be present; also our own returned missionaries, Revs. D. Jennings and J. W. Saunby, B.A. Never had young people such grand opportunities for mission work—opportunities for blessing and being blessed, that they have begun to realize only in a very faint degree. We hope there will be so much missionary zeal and enthusiasm in the coming



WESLEY CHURCH, MORAVIANTOWN.

Detroit on the 28th ult., an account of which will appear in our April issue. The sessions throughout were marked by the presence and power of the Holy Spirit, giving promise of grand possibilities in the not distant future. Over 1,200 student-delegates were present, and the spirit of the Convention was all that could be desired.

THE Methodist Young People's Association of Ontario will hold their Third Annual Convention in London, beginning on Tuesday, 20th inst., and con-

vention that the delegates will go home fired with a holy ambition to do their part toward having this salvation, through Christ, offered to every brother and sister, even to the ends of the earth.

THE *Missionary Review of the World* for March has reached our desk. The *Review* is a growing power in the missionary and literary circles. The editors spare no time or expense to make it valuable and interesting. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, \$2 per year.

WE still have a good supply of Missionary Boxes on hand. How many of our Leagues and other Young People's Societies are trying the two cents a week plan? If there are any who have not begun, send and get a supply of boxes. It is wonderful how the cents will grow into dollars, and the dollars into tens when they are added together. Young people, just try it.

A FEW days ago we received a sum of money accompanied by a bequest duly drawn up, the donor forwarding his own bequest. This is as it should be. Why should men wait until they are dead to have their money distributed, and thus lose the pleasure and blessing to be derived therefrom, and not a little, we fear, of the Master's "Well done?"

WHEN a worker is appreciated it is a pleasure to make it known. The following speaks for itself:

MILVERTON, *February 19th, 1894.*

DEAR DOCTOR SUTHERLAND,—Please accept the hearty thanks of myself and people for sending such an excellent deputation as Rev. D. Jennings. Never before has the Milverton circuit been so deeply stirred on the subject of Missions. In our public schools, at our Woman's Missionary Anniversary, and at the several appointments on the circuit, Brother Jennings delighted and enthused all who heard him. Missions is the theme of conversation everywhere. Millbank will double its givings this year, and the other societies are putting forth noble efforts to forge ahead of all previous givings. It pays to have a visit from such sweet-spirited, whole-souled men as Brother Jennings.

Yours in the Work,

A. W. TONGE.

## Editorial and Contributed.

A MISSIONARY CONVENTION of great interest and power, was held in Toronto during the past month. The principal speakers were: Rev. A. T. Pierson, D.D., Editor-in-chief of the *Missionary Review*; Rev. J. A. Gordon, D.D., of Boston; Rev. Dr. McKay, of Formosa; and Mr. Hermann Warsawiak, of the Hebrew-Christian Mission, New York. Day after day the large hall of the Y.M.C.A. building was filled to overflowing, with sometimes an overflow meeting in the lecture room. In the evening, the hall was packed, and an equally large audience assembled in the St. James' Square Presbyterian Church. The meetings were not only enthusiastic but deeply devotional in tone, and the Convention, as a whole, has given a vast impulse to the cause of missions among Toronto Christians.

In the course of the Convention, a telling address was delivered by the Rev. Dr. Pierson, on the subject of "Giving." We cannot reproduce his arguments in our limited space, and have referred to the address only for the purpose of introducing the topic, which we illustrate by the following incident: At Battle Creek, Michigan, there is a community of Seventh Day Adventists, aggregating some 1,450 persons. We understand that with this people the consecration

of the Lord's tenth is a universally recognized principle. Among the 1,450 there is not one wealthy person, and a careful investigation revealed the fact that the average income of each person was \$250 per annum. But last year their givings for missions amounted to *twenty-one thousand dollars!* while their givings to other religious and benevolent purposes swelled the aggregate to *thirty-eight thousand dollars!*

### About Giving.

THE duty and luxury of giving to God's cause is not half understood. In theory we say we are God's stewards, in practice we act as if everything we possessed was our own, and the question, "How much owest thou unto thy Lord?" is met by evasion or by denial. "I owe nothing," says one in his heart (for the boldest could hardly bring himself to say it in words); "what I have is the fruit of my own industry and I have a right to do with it as I will." It is difficult to reason with one who talks after this fashion. He utterly misapprehends the facts in the case, and you cannot make him understand. But that anyone claiming to be a Christian should try to evade the responsibility of stewardship is surprising in the extreme. Throughout the whole Word of God, alike in the Old Testament and the New, the duty of consecrating a definite portion of our substance to the Lord is everywhere recognized and taught, and fidelity in this matter is made the express condition of the "Blessing which maketh rich and addeth no sorrow therewith."

It is surprising to the last degree what weak and foolish excuses men will make for withholding what they ought to give, and one of the weakest as well as the most untruthful is this, "We are doing all we can." It would be much nearer the truth to say, "We are doing as little as we can." Why, if one-tenth of our income is the minimum that we should give to the Lord's work (and no one who really believes the Bible will deny it), how few there are who reach this minimum, let alone do all they can. There have been a few who did all they could, and John Wesley was one of these. When his income was forty pounds, he lived on twenty-eight and gave the rest away, and when he received one hundred pounds, he still lived on twenty-eight and gave all the rest to God's work. Some may say, the circumstances were entirely exceptional, and this case should not be pleaded as an example for us. Be it so; but surely if we cannot reach Wesley's high altitude, we can at least reach the minimum and say to the Lord, with Jacob, "Of all that thou givest me I will surely give the tenth unto thee."

This systematic way of giving to the Lord's cause has many reasons in its favor. In the first place it is God's way, and that alone should settle the controversy. He enjoined it upon His ancient people, not when they were rich and prosperous in the land of Canaan, but when they were poor and without a permanent habitation; and so important did He consider the principle to be that He promised

abundant temporal blessings to those who should observe it faithfully, and warned those who should neglect it, that temporal loss and disaster would be their portion. Then it is the *easiest* way. When a portion is set apart as the Lord's, it is no longer difficult to respond to legitimate claims. The consecrated portion is not our own, and we administer it as a sacred trust. Moreover, it is the most *fruitful* way. If the principle of the tenth were universally recognized, the missionary treasury would be full and running over, and no good cause would languish for lack of financial support.

### A Timely Hint.

CHAPLAIN McCABE writes this to the *New York Advocate*. It applies to other places besides the United States, and therefore we reprint it:

"There seems to be a tendency in Methodism just now with many people to desire to know just what becomes of their money when they give it to Missions. They give their money, but wish to control it after they give it, and direct to what particular work it shall be applied. This is a calamity. The evil has reached such large dimensions that it has made the General Committee timid. I believe that there would have been no cutting down of the appropriations at all if it had not been for the fact that the members of the committee were well aware that forty or fifty thousand dollars of the money given to Missions was not really at their disposal; that they could not use it to pay the sight drafts they were creating upon our treasury.

"Let our pastors everywhere appeal to the people to give their money to Missions without conditions. Stand by the General Committee. Let us fight with the army. This is too big a thing, too wonderful a work, for every man to know just where his money strikes. Let every donor be content to know that there are nine thousand teachers and missionaries in the employ of this Missionary Society who are doing our work for us, who are planting the Rose of Sharon in the moral deserts of the world. We are an army, and not an unorganized company of skirmishers."

### Moraviantown, Wesley Church.

REV. J. J. HAYLOCK writes: For many years we have had a mission among the Delaware Indians of Moraviantown. Bro. Henry Jacobs tells of his conversion and uniting with the Methodists when he was only a boy. With varying fortunes the little band has been kept together, worshipping in any place they could get, and, notwithstanding the fact of very respectable sums of money available, nothing was done in the way of building until last summer; and great was the rejoicing in the tribe when on Sabbath morning, Nov. 12th, Rev. Dr. Sutherland, of the Mission Rooms, was present, and preached the dedicatory sermon from the words, "And I, if I be lifted up from the earth, will draw all men unto me." And the great congregation of whites and Indians felt the old-time attractive power of the cross. We wish we had another church to open and we could secure the same preacher. In the afternoon Rev. Dr. Aylesworth, president of the London Conference, preached and conducted the dedicatory service, and in the evening Rev. W. A. Elias, of Walpole Island, preached to his own people, and so ended a glorious Sabbath. Our congregation is very good and our people are looking up for higher and holier lives.

[We give a photogravure of the church on the first page.—ED.]

### A Midsummer Trip Among Our Missions in the North.

HAD planned to leave Morley the evening of the 12th July in order that I might catch the train for the North country from Calgary the next morning. But, owing to a cordial invitation from the Orange and True Blue societies of Calgary and vicinity to be present with them in their celebration of the "glorious Twelfth," I started the evening before, and was a willing and thankful guest of these societies for the day, and gladly noted the texts and mottoes governing their organizations, viz., "Loyalty to God and Country," "Civil and Religious Liberty," "Equal Rights for All," and with my heart and voice, said "Amen" to every one of them.

Thursday morning, took the train for the Red Deer; had for fellow-passengers some Nebraskans, was glad to hear their encomiums of "our big new land"; said to myself, when they got off at a place called Olds, apparently to stay, "Well, you are easily satisfied." Saw, since my last trip this way, barely two months ago, marked change in the settlement along the line. Learned on the train, from what I consider reliable authority, that ninety per cent. of the immigration on this line this season was Protestant. Recognizing, as we thundered along behind the "Iron Horse," the sites of my old camps, where, with horses played out and my limbs weary, I had been alternately smoked and frozen, and starved and feasted; where, often in vain, I had eagerly scanned the horizon for any sign of man, and betimes felt extremely lonely. Yonder is the valley of the creek, where, years ago in early spring, we came one morning on our way to District Meeting at Edmonton, and as I neared the raging ford with my four-in-hand and my little wife beside me on the seat, I prudently paused and called to Bro. McLean, who was on horse-back, and said, "Please try the ford, Mac." And, nothing daunted, the intrepid Scotchman spurred his steed into the dark waters full of melting snow and floating ice. Splash, plunge, and under went cayuse, Divine, buckskin-pants and all. An ice cold shower-bath was nowhere alongside the suddenness of the dip; it almost took our breath away. But McLean was out and we turned up the stream to look for a better crossing, and presently our turn came for it. Would not do to dally with our good Brother "shivering on the brink," and with a jump my leaders took the current. In we went, and, almost upsetting, were across. And yonder is the bluff, five miles away, to which we drove as fast as the snowdrifts would let us in order to make a fire and warm and dry the Missionary whose leather garments were now heavier to wear, I will be bound to say, than all the dignity and titles the learned Doctor has since had placed upon him.

Already the scene has changed. Comfortable homes and bridged streams and stores of plenty are here; and this is but the beginning of the turn for brighter and better days for this great country. Let the Church now as energetically follow the settlers as she once preceded him, and soon everywhere church and school bells will ring out the old hard and dark past and ring in the new and glad conditions of a glorious dispensation.

Now we are in the bluffs, prairie and woodland artistically intermixed. The scene is constantly changing as we round the curves of our iron way. The views are quiet and restful; and we have passed Innisfail, a rapidly growing centre, and are running down into the valley of the Red Deer. Again Bro. Nelson is here to meet us, and once more we take the trail to drive to the new Industrial School, some three miles up and across the river. I miss the old buckboard, the swing and whirl and rattle of which had almost become music to my senses. This is a brand-new one and *untried*. I emphasize the last word, for we had not gone out of the suburbs of the city of Red Deer when snap went our king-bolt and over on the wrong side went an axle. And we were without any "shaganappi." The old-reliable has vanished with the buffalo. With "shaganappi" we made boats, ferried streams, fastened bridges, bound axles, and spokes, and shafts, and tongues, tired wheels, and even became tired ourselves; but now we have none, so we throw out the baggage and go back to town to hunt up a blacksmith. What a humiliation! Once we were everything,

now we are only a few. Once I was the only Protestant clergyman in all this region, now I am only a Methodist missionary.

So be it, so long as everyone will do his part. Well, the blacksmith has done his, and we make a fresh start, pick up our baggage and go on our way to meet the sad intelligence of the drowning of a young man in the river above where we are about to ford. Several times had we narrowly missed the same experience in this stream, and thinking of these things and especially of the family now sorely bereaved, we come to the river where again we unload our baggage to have it come over in a loftier vehicle than ours, and perching between dashboard and seat we crossed and soon reached the New Industrial School, which now in its surroundings assumes the aspect of a village; for the buildings the Commissioner and myself had planned when here in April, were now completed and presented a fine appearance. Mr. S. Loughheed, one of the staff who had the work in charge, has made a first-class job of it, and now there is a good and well-furnished dwelling house of six rooms and a comfortable kitchen attached, and fine building for carpenter and shoe shops, the lower floor fitted with splendid benches and arranged so that eight pupils may be taught to work at carpentering at the same time; the upper floor to be used for boot and shoe factory. A substantial blacksmith shop, with two forges set up; a stable 24 x 50, with implement shed, 14 feet full length on one side, and capacious loft and well-fitted arrangements for both cattle and horses all through; a piggery on modern plans, ice house, poultry house and closets, and the total cost of these only amounting to \$3,439.67, which speaks well as to economical management. The members of the staff I found on the ground were the principal and matron, the carpenter and farmer, all busy trying to bring order out of chaos, and putting things into shape for the reception of pupils, the gathering of these being one of the objects of my present trip. I had arranged with Bro. Nelson to drive over to the Battle River Mission on Friday, where I had intended to put Saturday and Sunday in the interests of our work, and especially those of this Institution; but to our glad surprise Bro. Rob. Steinhauer, who is appointed to the work of teacher, turned up with a number of families from Whitefish Lake; Pakan, the chief, with them, bringing some seventeen pupils for the school.

Here was work to hand, and as yet the main building was unfinished and general equipment incomplete. Pakan and party strongly requested that I should stay with them over Sunday, and thinking it better to do so, we arranged accordingly and went to work to explain everything about the Institution to the native brethren from the distant Northern Mission.

Helping to equip the children and fix up temporary accommodation for them; driving out west of this to inspect a new settlement and look over hay-fields for the school; holding two services in Cree in the dining-room of main building on Sunday; driving down in the afternoon to the English service held by Bro. Barker in the town of Red Deer, and enjoying an old-fashioned class-meeting led by Isaac Gaetz—thus the time soon went by. Monday afternoon and the Edmonton train are here and I make a fresh start, and as Bro. Somerset meets me to-night at Edmonton as per previous arrangement, I am going to pass the Battle River work this time and will hope to take it on return.

From Calgary to Edmonton the railroad is always in sight of the old trail, and as we thunder along with our mixed train, every bluff and hill and valley is familiar. Here is Blind River now strongly bridged, and yet often in the past a regular bugbear to the traveller. Once in one of its wanton moods it ran away with our raft, and before we recovered it miles down the stream, the frolicsome river had tipped out into its deeper hole our provisions, and axe and kettle, had stolen my friend's bridles and martingales, and very considerably had left him the collars and traces; had taken to its bosom my wife's dresses and boots and other articles of clothing; had dished my buckboard wheel the wrong way, and yet with "Shaganappi," and "Self-reliance" and God's blessing, we eventually crossed, and battling with other streams by and bye reached Edmonton, as I hope to now, alive and well.

Yonder is where two of my Stoneys put to flight fifteen Blackfeet, killing one of their number and taking their blankets and robes and horse linen, etc. Here is where we were surrounded one night by the enemy and had no water, and casually saying sometime in the night that I was thirsty, was surprised about an hour afterwards to have some brought to me by another Stoney. He had worked through the enemy's line and ran the risk for the sake of his missionary. One never forgets these men and scenes.

(To be Continued.)

## Along the Line.

### The Indian Work.

BRITISH COLUMBIA.

Letter from REV. S. S. OSTERHOUT, dated NAAS RIVER, B.C.,  
December 26th, 1893.

I PRESUME a few lines from this mission would be of interest to you. I left Ontario with the expectation of being stationed on the Upper Skeena, but an all-wise Providence has made different arrangements. Having failed to reach that work, owing to an unprecedented failure in the water supply, I returned to Simpson expecting to reach Kishpiax *via* the trail from Naas.

While there, Mr. Spencer came from San Francisco to take charge of his own work, so I have been left at the Naas as Mr. Stone's successor.

Both he and the people were very much excited when we arrived, Mr. Stone anxious to go and they determined to have a new agent. Mr. Crosby naturally enough was greatly perplexed at the situation, and being thrown upon his own judgment did the best he could. I was fearful of consequences for a time, but already the Lord has so abundantly manifested His presence that my fears are becoming faith.

It does seem a pity that the church which is pre-eminently qualified to do a glorious work (under the blessing of Providence) has, for the past few years, not only failed to accomplish anything, but has become a stumbling-block to the heathen and a subject of ridicule for sister churches. I sincerely hope and pray that during this coming year God may so bless us that we will wield an influence for righteousness on this river. We have already had a glorious revival to the extent that the entire village, except one or two, have returned to the Master's fold, and are now constantly praying for unity of spirit and purity of life.

We are making weekly visits to the surrounding villages with this encouraging result, that three have not only professed conversion, but as a proof of their sincerity have moved over with us.

Our Xmas services were blessed seasons of grace, and on Xmas eve the meeting lasted all night. One cannot hear their earnest prayers, mingled with sobs and cries, without sympathizing with them and even admiring the simplicity of their character. Remember me in your prayers.

Letter from the REV. C. M. TATE, dated CHILLIWACK, B.C.,  
Jan. 10th, 1894.

HAVING just returned from the west coast of Vancouver Island, I take the opportunity of giving you a few items.

After successful missionary meetings in Victoria, at the James' Bay (white) and the Herald St. (Indian) churches, on Sunday, Dec. 31st, we made preparation to visit the Indians at Nittinat, and install Bro. Stone as missionary. On the second day of January, we left Victoria, on board the steamer *Maude* and after a somewhat rough trip, we reached our destination the following day. There is no harbor, and the surf on the beach is generally very heavy; but the Indian who landed us, manipulated his canoe so well that we got on shore with only a slight wetting. The first village, Clahose, we found nearly vacated, the Indians being at the old village, Wiah, where dancing and potlatch-

ing were the order of the day. Chips, the canoe-maker and village carpenter, with his wife, assisted us in landing and carrying our things up to the store, where Mr. Robinson made us welcome to his bachelor-hall. Spent the afternoon in seeking a house where Mr. Stone could take his family, but found that the only place with sufficient accommodation was too far away to be of any practical use. In our search we came across numbers of ducks, geese and beautiful white swans gracefully sailing on the placid waters of the Clahose River. In the evening we held our first service in Chips' house, our congregation being five Indians, the store-keeper and the two missionaries. Next morning we started by canoe to visit the old village, Wiah, where most of the people are, but had only rounded the point when we met a large canoe with about twenty men on board, bound for Cowichan to pay for a girl, with which one of the Nittinat young men had eloped during the fishing season at the Fraser River. One of the chiefs was on board, who promptly removed his hat when he knew who we were, and delivered an address of welcome. He moreover deputed Chips to help us find a suitable site for the mission premises, and promised to do all in his power to aid the missionary. In all my experience I never saw a people more pleased, or who received the missionary with more enthusiasm. The chief said they would go and make matters right between the Cowichans and themselves on account of the elopement, and then return quickly. The young lady in question was seated in the canoe. I asked her if she was contented to leave her people and live among strangers, not even knowing their language, as it is entirely different from the Cowichan, to which she replied that she was quite contented. I cautioned them about getting liquor at Victoria, when I was given to understand that they had a hundred dollars with them, the greater part of which would have been spent in purchasing liquor to bring back with them had the missionary not arrived; but they promised me at the Fraser River that as soon as they saw the missionary they would give up the liquor, and they would abide by their promise. They told us that there was a very heavy sea at the mouth of the Nittinat River, and that we could not land. Yesterday, while a canoe of Indians from the States was trying to land at the same place to which we were going, their canoe was capsized and broken up in the surf, and but for the timely assistance of the Nittinats, they would have been drowned. Their smuggled cargo, among which was a lot of whiskey, all perished in the surf. Two unfortunate white men lost their lives in the same spot a few weeks ago.

We paddled our canoe back to shore, and as the tide was out, we walked around to Wiah by the beach, a distance of two miles. What a delightful walk it was! The smooth bare rocks, washed twice a day by the surging tides of a thousand ages, whose breakers dashing against the iron-bound shore, sound like the thunders of Niagara. Here and there are stretches of gravel beach, the polished stones rolled smooth and round by the restless ocean wave. Sea-weeds of the finest texture and various colors are to be found in great abundance. Ever and anon a sailing vessel appears in view, or one of the many steamships which ply between British Columbia or Puget Sound and California, South America, Australia, China, Japan, or Old England, picturing to our minds the flight of the soul across the ocean of time, and watched by the friends from the other shore. Soon they hear the glad shout of "Home at last!"

"Drop the anchor, furl the sail,  
I am safe within the veil."

After our two-mile walk we received a hearty welcome from the people at Wiah, who soon congregated in one of the large houses and eagerly listened to our story. We had some Chinook translations which we tried to teach them, and in the singing of which they all heartily joined. The following is the chorus of that beautiful hymn, "I will follow Jesus":

"Kyimta, kyimta, nika kyimta Jesus,  
Kah-ta coolie, konaway kah nika kono-moxt,  
Kyimta, kyimta, nika kyimta Jesus,  
Kah-ta yaka elip coolie nika kyimta."

We are not without hope that some good impressions

were made at that most interesting service. Several of the Indians made speeches, telling of the pleasure it gave them to welcome the missionary.

Bro. Stone went through the village and saw the sick people, with the view of prescribing for them; whilst I went with some of the Indians to seek out a building site. We did not decide upon any as we thought that probably Clahose would be the better place on account of the landing.

We returned to Clahose at dusk and held another service in the evening. We spoke about getting a house for church services, when one of the Indians placed a very comfortable frame house at our disposal. Next morning they carried out all their things and swept it up clean. We held our first service in it that evening, when we baptized four children, and three men stood up to express their desire to serve God. May He lead them into the light!

Next morning we were called upon to settle a case of theft; but after searching all the boxes and bundles of the accused without finding anything, the accuser expressed her willingness to let it drop and be good friends. But the accused brought up a counter-charge which, after tracing through a number of families, we found that the article had been taken to Queen Charlotte Island by the Hydahs, and was hopelessly lost. Just as good friendship had been restored, a messenger told us the steamer was coming, so we had to say a hasty good-bye.

There is a grand opportunity for Bro. Stone to do faithful work for the Master here, and we pray that he may be made abundantly successful in winning souls for Christ.

*Letter from REV. J. W. GALLOWAY, dated PAPCUM, B.C.,  
January 10th, 1894.*

BY appointment of Conference I arrived here July 1st, and as the fishing season was about to commence, I had barely time to get round the field before the Indians went down to the mouth of the Fraser River. Brother Tate accompanied me as far as Ohamen, and Brother Lovering took me on to Hope. We had several services on the route in which I was duly introduced to and welcomed by the people.

We had a great gathering of Indians at the canneries this year, and considerable anxiety was caused, owing to the disagreement between the white fishermen and the cannery owners. As usual they endeavored to get the Indians dissatisfied and then put the whole blame on the poor Indians. There was also some like hostility shown to the Chinese on account of Chinese taking the place of Indian women in the canning of the fish. Probably over 4,000 Indians were gathered between Steveston and Westminster, scattered all along amongst the numerous canneries, making it impossible for us to reach the whole in one Sunday, and as they went out at 6 p.m. our work had to be done early in the day. Brother Tate arranged the work so that we could take it alternately, so on my first visit I remained over two weeks.

My successor at Cape Mudge was sent down by the President, as all the Laichwill tacks were at Ladners' Landing, and Amos Cushan, our native preacher at Nanaimo, came along on the Saturday, so I arranged some services for the following day. At our early morning service we had a crowd of over 700 Indians, Chinese, Japanese and white people, drawn together by the call of the bell, and some attracted by the singing. Our meeting was in the open air, and my platform was a large packing case with a biscuit box for a seat. As we talked about Jesus and His love, how He came to seek and to save that which was lost, we truly felt the presence of the Master; a blessed influence was manifested. May the seed sown bear much fruit to the praise and glory of God.

We managed to get in seven or eight meetings that day, and walked under a burning sun over ten miles.

Nearly the whole of the Indians on the upper part of this field are either Roman Catholics or Episcopalians. The work is much more difficult than in more isolated places, where the visits of the priests are not so frequent. I understand that some years ago we had a good hold on these people, but owing to the removal of the missionary many

drifted back to Catholicism, and a few went to the Episcopal Church; yet we have a number who have remained loyal and are intensely in earnest, and to this number we hope to add during this year. Some of our people have gone through the dark valley this fall. Trusting in Jesus they obtained the victory, and are now enjoying sweet rest at home. Many have been sick, and now the department has notified me not to distribute medicines, etc., except to really destitute Indians; the difficulty is to discriminate.

I make periodical visits to Spuzzum, Yale and Hope, and speak to the few I can gather together. At Ohamen we have a faithful few and keep up regular services there.

At Squattets we have the whole village, with about two or three exceptions, and our services are well attended in the little church. On Xmas day we had a gathering of all the Protestant Indians at Squattets, where they partook of their Xmas dinner. A bountiful supply of beef, biscuits, cakes and apples was provided, and everyone seemed to enjoy themselves, and full justice was done to the eatables.

Popcum has a nice church, built by Brother Tate, but somehow the Episcopal bishop consecrated it, and took our pulpit, turned it to the wall and made an altar of it. It is probable they will come back, but they are afraid of losing their land if they leave the "Queen's Church."

Cheam is the most difficult part of my work, as the rule of the priest is absolute. Only a week ago he fined nearly every Indian in the village, some for coming to me for medicine, one man for cutting my wood and his wife for doing my washing; half a dozen were fined for drunkenness, but as no one can enforce payment of a penalty without proper process at law, I have notified the Superintendent of Indian affairs at Victoria, and expect he will take action to put a stop to this business.

May the dear Lord grant that whilst showers of blessings are descending on other fields, that the revival flame may reach these poor deluded people, and may they see that there is freedom in the service of Christ, and not a burden, and may we, His servants, have our hearts and lives in accord with His will and word, and so be ready to push the battle to the gate.

#### MANITOBA CONFERENCE.

*Letter from* REV. W. P. McHaffie, *dated* FISHER RIVER, *January 2nd, 1894.*

**T**HINKING that perhaps some of the many friends of missions in the east might be interested in a few items from Fisher River, I venture to send you the following for the OUTLOOK:

The holiday season, the season of joy and rejoicing to many, of multiplied evils and temptations to others, has again left us, not to return for another year. Xmas day was quiet; it usually is with us, though we at the Mission found ourselves busy enough dispensing candies to the children, cake and tea to the older people who called during the day to leave their good wishes and best respects, always expressed in good round English merry Xmas with the friends at the Mission. New Year's with us is always the holiday of the winter season. Young men and often whole families who have been absent from the reserve for months return for New Year's day, some of them travelling distances of twenty-five and thirty miles. The missionary, as a rule, finds his hands full. The people are bent on enjoyment, and some form of amusement and sport must be resorted to as an outlet for the exuberant spirits of the young. If left to themselves and to their own limited resources, an empty house and a fiddle is about all they ask. However as this is not in harmony with Methodist rule and discipline, nor is it in any way beneficial to the morals of the people, we find it our duty to give it a good healthy opposition in the form of something better. The New Year always finds us assembled in the church in a good old-time watch-night meeting. The day is usually spent in eating, drinking (tea) and making merry, kicking foot-ball, and tobogganing on the sloping sides of the river bank. This year we varied the programme slightly by introducing a magic lantern lecture on Bunyan's Pilgrim's Progress. The views, forty-two in all, were shown by the writer, and the lecture given in Cree by

John C. Sinclair, a man of mixed blood who has been engaged during the past year translating the entire work into the Cree language. It required both New Year's eve and New Year's night to complete our programme. The interest with old and young never flagged from first to last. The Indians are passionately fond of pictures, and I think that even the most pleasure-loving spirit amongst us would admit that it was better than dancing. I am more than ever convinced that the illustrated lecture or sermon could be used with wonderful effect among the Indians had we the facilities for carrying it into effect, and hope some day to see this line of mission work more general than it is at present. I shall therefore be pleased to hear from any friends interested in it who could help me to solve the financial problem connected with the undertaking.

*Letter from the* REV. JOHN SEMMENS, *dated* WINNIPEG, *Jan. 31st, 1894.*

**T**HE Christmas Packet has just returned from the far north, bringing with it tidings of the workers here and there, who, amid difficulties many, are faithfully shepherding the Lord's wilderness wanderers. I have thought it advisable to send some quotations from the letters received, in order that you may judge of the trials and the faithful service of these our brethren and sisters who at the peril of their lives are loyal still to duty's call:

*From Mr. C. G. Simpson, School Teacher, Oxford House:* "About the end of August last I had to close school on account of an outbreak of measles of a most virulent type, which became epidemic. My own household was the first to sustain attack, fortunately I think, for as I succeeded in nursing all through safely, the Indians had some confidence in my mode of treatment. As a rule they do not take kindly to the white man's suggestions in cases of sickness. I had a hard time with them, daily visiting their wigwams, scolding in some cases, encouraging in others; always returning sore at heart to think how little I could do for them after all, where so much was needed. After the first trouble was past, one sickness after another followed in quick succession, each in its turn adding to the death roll which now stands at *seventeen*—a large number in a small community like ours.

"The first to leave us was Howard Hall, my favorite pupil. He was one of those good, honest, hard-working lads who generally succeed. I had entertained great hopes for his future, and had thought to have seen him do good service in our mission work."

*From Edward Paupanikiss, Native Evangelist, Oxford House:* "At fishing time last fall, when the people generally put up enough to last them for the winter, all were sick with measles. As a consequence there is very little food on hand, and already calls for help are numerous, while our own supplies are low enough. Our only hope lies in the deer hunt, but so far they are very seldom seen. God only knows what may come, but we are trusting in Him.

"Our house needs repair or it will soon be falling down, and the poor people are unable to sit with any comfort in the church, it is so cold. Can something be done for us?"

*From Rev. S. D. Gaudin, Nelson House:* "Oh, what havoc the measles have made among our people here! Now for one month almost the entire community has been prostrate. At times hardly could anyone be found able to crawl far enough to bury the dead. For one whole week Mr. Stout did nothing but make coffins. Some days as many as three were required. The boatmen on their return trip were stricken down with the epidemic two days before reaching Cross Lake. Only three of all remained well. Alone there in their misery, without canoe or provisions for seventeen days, they suffered unaided. The three well ones had tried to feed themselves and the sick by snaring rabbits with threads pulled out of old bags, and by hooking jackfish out of the stream; and it is wonderful, that under circumstances so adverse, none of the men died. The epidemic is somewhat abating, but *twenty* have gone down to the grave, and we have not full returns from far-away camps. Among

those who have gone is old Friday Spence, one of our oldest men; you will probably remember him. I have admired the faith of many who have gone to rest, and hope to meet them again above."

*From J. S. Newton, School Teacher, Cross Lake:* "We arrived here on the 22nd of December. On the Saturday following I went to see the Chief, and was well received by him. He promised to do all in his power to help me and my work, and so far has well kept his promise. I have got the schoolhouse fixed up fairly well, having put two stoves in it. So far we have a good attendance, and the Sunday services are well attended, as also are the prayer meetings on the week evenings. I have hopes that a new era has started in the history of Cross Lake. Both Mrs. Newton and myself are well and happy in our work. I wish you could visit us oftener, as a little converse with one familiar with the work and the needs of the people would be a means of much blessing to the workers out here."

*From Dr. Strath, School Teacher, Norway House:* "As Mr. McLachlan is returning to Berens' River to-morrow, I write perchance he may be able to forward this to you at Winnipeg. We have had a profitable time during his visit, administering the Sacrament and holding various other services. The people all seemed pleased with his visit. I hope they may be profited also. We had our Missionary Meeting yesterday. The promises are most favorable, and I will try to gather up the results and forward them as soon as possible. Our work seems to be prospering. The people are earnest, attentive and prayerful. In the school work has been sustained as well as circumstances would allow. There has been a great deal of sickness requiring much of our time and skill.

"We are anxiously waiting to hear about the successor to Mr. Eves. When will he come? Occasional visits are acceptable, but the people so much want an ordained man here. I suppose it is difficult to select and send out a man at this season of the year. We are giving a good deal of attention to the training of our church choir. Already there is much improvement in this particular. We hope and pray for greater blessings and for the highest success in our work—the salvation of men."

Bros. McLachlan and McHaffie, from nearer home, are doing faithful work and deserve every commendation, though they, being nearer to the white man's domain, have peculiar trials and are in special need of the prayers of the Church. The latter is just now edifying his people with lectures on the Pilgrim's Progress, illustrating the same with the aid of a magic lantern. John Sinclair, the veteran interpreter and translator, is his assistant in this work, which is much appreciated by the natives of Fisher River.

The old wail comes to us from Island Lake country. Since the year 1845 they have pleaded for a missionary, and a year ago or more, to show their good faith, they put up a church with their own hands, expecting such a recognition of that fact as we might be supposed to give. They want a teacher, and if God will prosper us they shall have one by midsummer of this year. Can we withhold one, Doctor? Let us sacrifice something to give these hungry ones the Bread of Life.

## The Foreign Work.

### WEST CHINA.

*Letter from the REV. D. W. STEVENSON, dated CHEN-TU, Dec. 11, 1893.*

DEAR "OUTLOOK,"—Our outlook is that we shall have plenty of patients. May I tell you of a few we have had to see the last few days? One, a bright boy of thirteen, who was trying to make a few cash by bringing back the spent arrows for the soldiers during the great military examinations. By some mistake an arrow pierced his left eye, passing through his nose into the other eye. He was sent to me by the big officials in a chair the next day, covered with pus and blood, as the native doctors had given

up hope. They put on such dirty plasters that only make matters worse. The nose had to be cut across, but one eye has been saved, and now he lifts up his big head and looks so wistfully to see when I am going to send him away. He is a poor orphan, and our good food and bed have made the place a haven to him during this cold weather. Perhaps Mr. Hartwell will take him into his school; but may your prayers be that his life will honor Jesus.

I was called a few days ago to see a case of hydrophobia—the poor man had been bitten forty days previously by a mad dog. We could not do much but sooth his last few hours. A missionary in China died a few years ago from hydrophobia. The dogs of China are a wretchedly lean, diseased and howling nuisance.

The number of opium suicides we have to attend is heart-rending. To see a father place a shrieking and hungry infant on the cold and almost lifeless breast of the mother while I am washing out her stomach, is a severe test for patriotism. The inquisition and the bull-fights of Spain have not caused one-hundredth part of the woe or hunger or death that England's opium policy has caused in China. Did I believe that ten years will have to pass by before she retracts that policy, I should hope Canada will see to it that we are not forced to carry a British passport any longer. Yet I love Britain's Queen.

A few days ago a swift cavalcade swept past our house. It was a brutal rabble of yamen runners and soldiers who had just strangled a man about 150 yards from our house. His crime was murder, and his body lay for a day on the parade ground as an example. As I had to pass his body several times, I could not but feel that opium may have accounted for his sin.

The Senior French Catholic Priest told me to-day, he believed there were 1,000,000 people in this city and around in the suburbs. About six out of every ten men smoke more or less.

I am probably the first Protestant to become acquainted with the two Catholic priests who live in this city, and who have the charge of a large district. Two weeks ago I removed a tumor from the younger priest's leg. We have to talk Chinese, as I do not know French. The older priest has been twenty years in China. He states that they have been 100 years in Chen-tu. They are greatly disliked by the people. I found them genial fellows. They tried to press wine upon me, then beer and rum, and finally brandy. They thought I would surely take brandy. I suppose they are wondering yet why that Canadian doctor so persistently refused. I have charity enough to believe that they see no harm in it; but French liquors seem to be about the only foreign luxury they have. Their large establishment is no home, but a large, dreary, dirty barracks. One of them at least ought to have a wife to brighten up things.

Word has just been brought me to-night, of the entire recovery of one of my patients. Ten days ago I was earnestly urged to attend a woman who had been five days in labour. I knew she must be nearly dead, and felt like refusing to go as they had called me so late, and when blame might be attached; but, asking God's guidance, I went. Chloroform soon relieved the pain, but I, of course, could not save the child. For five days I almost despaired of saving her life, but we kept praying that good might come out of it. The people had every confidence in us, and those were blessed moments to us to hear the deep thanks of the kindly-faced old grandmother. The cow's milk, which Mrs. Hartwell and Mrs. Stevenson had stinted their babes of to give to the sick, was largely the means used to bring back strength to the tired heart. As soon as the forty days of Chinese custom is up, the woman and her friends will pay Mrs. Stevenson a visit to see the foreigner's house, which always seems so clean to them. May we get them interested in the home prepared above!

Day after to-morrow, I go the second time to the burial ground to hold a dispensary. May it never be given up, and may these country people some day have a small chapel to worship God, near the last resting place of dear Mrs. Kilborn. Jesus is the one hope of this world. Oh! for the time when His love shall burn in these Chinese hearts with a flame of fire. Canadian Methodists, will you pray that your missionaries may be filled with His Spirit?

## JAPAN.

*Letter from the REV. T. HIRAIWA, dated 31 OTEMAELEI, SHIZUOKA, JAPAN, December 26th, 1893.*

BEFORE the year closes I feel I ought to write you again, especially as the new and longed-for church was completed and dedicated to the Divine service. I suppose you got my letter written you before I came here the last summer. The church was dedicated on the 25th of November, when Dr. McDonald, the president of our conference, kindly consented to come over, and officiate. It was an occasion for this city; the building was closely filled, more than five hundred people being present, and the consecutive evening services for four days following were well attended. The hearts of our people were filled with joy, after they were down east under the fiery trial, through which they had to pass so often. They thank you and all the kind friends in Canada for the help in rebuilding this fine church—the finest yet all along the Tokaida between Yokohama and Kioto. It is of the same size as the last burnt one, being built on the same unaltered foundation, but is built this time more substantially, and more conveniently arranged internally. The two sides of the enclosure are built of strong brick walls seven feet high, which may prove a fire-protective from the business part of the city; and the front is an iron fence. The parsonage is behind the body of the church. The building of the church is entirely in keeping with the surroundings. There is a fine and substantial government building on the east side, and on the same street, a quite large police head-quarters built already, a bank, and a city-hall now in process of being built, and by and by some public buildings will be erected right in the front, being now vacant ground. Please get a further idea of the church by the picture which I send you with this letter. The entire cost of the church, parsonage, enclosures, and inside furnishings was 4,786 yen, of which 4,000 yen was from you; 331 yen raised here, and the rest given by Dr. McDonald personally. There was a debt of some 1,385 yen on the burnt church, which was all paid by the money realized in disposing of the old church lot (360 yen), and also by the personal contribution of the president. Dr. McDonald gave altogether 1,800 yen for paying off the debt, as well as for helping to build the church and to defray some other expenses concerning the church. So that we do not have a cent of debt on the church now, but we need yet an organ for the church, the old one having been burnt by the fire, and also a Sunday-school building. We do not know at present how to supply the needs.

We have had a very happy and successful Christmas celebration for the Sunday-schools of the city. There were about two hundred and fifty bright-faced children present, all of whom returned with some presents rejoicing.

The Christmas has come and gone already, and the New Year's day will be gone to some distance by the time you will get this note, I am afraid; yet let me wish you a very happy new year, and prosperous days to come. And also please remember me most kindly to all those who know me in your land, when you happen to meet them.

Let me again express many thanks for the help to Shizuoka church to so many kind friends in Canada through you on the behalf of the people here.

### The Home Work.

**Broadview** (Manitoba Conf.).—I regret to say the work in our mission is not as encouraging as we should like. There are four churches in Broadview, which, considering the size of the place, would necessarily mean a very small congregation for each church. The Presbyterians are the strongest Protestant element in the town. Our membership is somewhat larger out in the country. One of our appointments, Lansdowne, suffered very severely from the prairie fires last fall. Several tons of hay were burned, beside the grass in the surrounding districts, which compelled the farmers to begin feeding much sooner than usual. One man lost a span of horses. The stable burned down and made a clean sweep of horses, harness, binder and some other implements. Another lost a span of horses

while trying to save his hay from burning. But in spite of these drawbacks they are manfully braving their hardships. This is the dullest part of the year—the weather is so intensely cold that the attendance at services is rather small. But you must not think that our lot is a hard one. On the whole I believe that Methodism is at least holding its own. We had a very successful tea-meeting on Thursday, January 4th; the proceeds, which netted about thirty dollars, will go towards purchasing a lot in a more central part of the town where we intend moving the church in the spring.

WALLACE JONES.

**Beulah** (Manitoba Conf.).—It is with real pleasure I can report some advance this year in missionary givings. This field went off the Fund at last Conference. They are proposing to raise a good deal more than they have heretofore for circuit expenses, and I was fearful that we might come back on missionary contributions. We are ahead already a little more than ten dollars and no report yet in full, as our collectors or juveniles have not footed up. We are glad and thankful in these hard times. The tracts are fine. I have a small list of subscribers to *OUTLOOK* which I forward, having more to follow.

F. G. HUNTSMAN.

**Nicola Lake** (B.C. Conf.).—This field is old for a B.C. one. There are prospects of a railway coming in within a year, which will liven up the place and stop its backward movement. A coal mine is expected to be opened and a town built up. We are working away amid some discouragement. Methodism, true and vital religion, has that to contend with often where there is much worldliness, as is the case in all this upper country. But our confidence in God and in the power of the cross is not lessened. We hope to be able to hold special services before the winter passes away, and quicken the membership and add to the church. Our congregations continue about the same, willing to listen to the Gospel as we are able to proclaim it. We pray for the coming of the Lord in saving and sanctifying power.

J. J. ASHTON.

**Clinton** (B.C. Conf.).—Clinton Circuit extends from Lillooet, on the Fraser River, to Barkerville in Caribou, a distance of 300 miles. Ashcroft, on the C.P.R., from number of members at least, may be considered the chief point. The parsonage is centralized (?) at Clinton, thirty-two miles from Ashcroft and forty-seven miles from Lillooet. Several reasons account for the slow growth of our Church's interests, one of the most important being the impossibility of properly working such a large field to advantage. Recognizing this, your missionary (who came to this charge as supply in September last) has planned Clinton as the centre of a tract of country having a radius of fifty miles, and has been endeavoring to conserve his energies and the interests of the work. The forces of Satan are so thoroughly entrenched that unless this plan is carried out the record of the coming years will be as the past. Growing congregations and general appreciation of the regularity of appointments are proving the wisdom of the plan adopted. What is this plan? There are five preaching appointments, as follows: 1, Ashcroft; 2, Cache Creek; 3, Clinton; 4, Pavilion Mountain; 5, Lillooet. One and two are worked together; morning and evening service at Ashcroft; afternoon service at Cache Creek (7 miles), alternating. Three and four are combined; 10.30 a.m. at Pavilion Mountain, and then to Clinton (21 miles) for evening service. These two combinations give each one Sunday in eight to Lillooet, and thus Lillooet has service once a month. It must be evident that, to accomplish the work above the 100 or 130 mile house, another man is an absolute necessity. If that is granted, this portion of the field will stand a chance of becoming independent, but not till then. There have not, as yet, been any conversions, but there are signs of a deepening work of grace amongst the few members, and we are looking longingly for the Revival Fire. Your missionary has travelled 1,490 miles since the 11th of last September, and nearly the whole of this distance with the one horse. We expect to reach Toronto before the year ends—in distance, at least. Brethren, pray for us!

P. C. LAVERTON HARRIS.



1881



1894

# Woman's Missionary Society

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Miss Matthieu, East End School.  
" Anderson, Bible Woman.  
Madame Morin, " "

\* On furlough.

## "THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

## Our Monthly Reunion.

### PRAYER TOPIC.

"The Indians of our Dominion.  
That God may bless all efforts to elevate  
And Christianize them. That the  
Children in the homes and schools  
May become useful to their own people.  
The Methodist Orphanage, Newfoundland."

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

"He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John iii. 16, 18.

THE people known as Indians are the original inhabitants of America, and were so designated, it is believed, by Columbus, who was impressed with the idea that the land he touched on his first voyage westward was a part of Asiatic India. There are various opinions as to the origin of the Indians, but very little (if any) reliable knowledge is obtainable concerning it. The Indian population of America (North and South) is estimated at about ten millions. Of these a little over a hundred thousand belong to Canada. The early white settlers of America found many traits of noble character among them, though cunning and a spirit of revenge were commonly evidenced by them. The introduction of the white traders with their fire-water was the forerunner of much degradation and degeneration of Indian character, and it is painfully true that the "pale faces" not only helped to degrade them, but in thirst for gain, took advantage of their ignorance of values in trade. Reliable historical records show that the Indians received the early settlers with kindness and confidence, but this treatment was not honestly reciprocated. Each colony sought them as allies, but eventually defrauded them of their lands until they were gradually driven from the shores of the Atlantic to the Pacific, as civilization travelled westward. Unfortunately what is termed Christian civilization bears in its train many vices and wrongs. Not always does it regard "of one blood all the nations of the earth"; not always does it recognize the brotherhood of man with a common Father God; much less does it practically show that "man is his brother's keeper." To satisfy the ambition and greed of unprincipled traders, the poor Indians were cheated, massacred sometimes or left to starvation, with the result that hatred of whites was born in them. The vices of civilization fastened upon them, also, to an extent which has greatly decimated their numbers.

To the honor of our beloved Canada, it is generally acknowledged that her methods of treating the Indians have been far superior to any other, and it is frequently noted with a commendable gratification, that during the troublous times in the North-West, our Indian population were loyal throughout, especially the Methodists.

While all this is so, does it not seem that their civilization and development into useful citizens might have been more thoroughly and speedily effected, if they had not been herded in reservations, which excluded them from the higher and better influences of our Christian civilization, and been kept as wards of the Government in a state of servile dependence and comparative pauperism? The agencies which the Church has put in operation for their uplift, viz., the preaching of the Gospel and industrial education, must be recognized as of the highest value; but it is the opinion of experienced workers and students of the question, that the more the Indians can be brought into contact with Christian home life, whether on farms or in villages, the more rapidly will they become valuable as citizens. America owes a vast debt to the Indians which the Christian churches are not slow to declare

and to acknowledge. As a people they have claims on us which cannot be ignored. The "heathen at our own door" may not perhaps appeal to all with the same interest which clothes the heathen afar off, but our responsibility before God for their condition will be none the less. "Go into all the world and preach the Gospel to every creature" involves a duty to our own country where at least two races (the Indian and the French) need the Gospel.

Regarding the work of our Church among the Indians, much information is furnished by the Report of the General Society. Thirteen Missions in British Columbia, thirteen in Manitoba and the N.-W. Conferences, with a large number in the Central Conferences, give evidence that the Church is prosecuting important work among them, and the reports from the missionaries are full of interest. We would recommend our Auxiliaries to cull from some of these for their public meetings. Nothing but good results from a free and full acquaintance with the facts of the missionary history we are making as a Church, and one object of W.M.S. public meetings is to keep the people informed. Our Society has two Indian Homes in British Columbia, one at Port Simpson, and one at Chilliwack. A remarkable revival has cheered the workers at Port Simpson, and its blessed influences have extended throughout the District. The girls of the Home were among the first fruits, and nearly all of them have been converted.

In connection with the consideration of our Indian work, which, in the space at our disposal, can be only slightly suggestive, we feel that one important factor calls for more than passing attention, the Christian home, as illustrated by the missionary and his wife.

Reports are important; they are nearly always interesting to the lover of missions; they are, when printed, from necessity brief; but how little they say to us of the chief factor or instrument in the prosecution of the work recorded, the missionary, or his wife. These hard-worked, self-denying agents of the Church, our substitutes, in fact, how little we hear of them. Bearing burdens with heroic faith, suffering trial and disappointments, often amid uncongenial environments and separation from loved ones, with but little diversion, if any, and deprived of the resources of society, how much they are contributing of that which costs to the work of God, and how quietly and unobtrusively they push on their work. Truly they are God's heroes and heroines! Let us consider them and remember them in our prayers; and especially the dear women whose lives are spent in this service. How much we owe to them of love, esteem, and womanly, sisterly sympathy, because of their living demonstration of woman's power and will to labor, and to suffer, in a cause so noble. The wives of our Indian missionaries, God bless them every one.

The Newfoundland Orphanage is included in our prayer topic. We learn that there are twenty-seven orphan girls who, through this institution, enjoy the blessings of a Christian home. Thus, by His people perpetuating and practising Bible precepts, does God indeed become the Father of the fatherless, even in the life that now is.

### Chat With the Editor.

"WELL, there are so many meetings now-a-days, and of making woman's organizations there appears to be no end." "Alas, for the days of leisure, when women were wont to 'take their work' and spend the day with their dearest friends!" Such and kindred are remarks we often hear, and they are true. But how comes it? We think it is the result of the great awakening that has come to woman in answer, no doubt, to the prayers of a former generation, and in part fulfilment of the prophecies of Scripture, for we shall yet see much "greater things." The present activity in Christian work is a natural development of Christianity, of a better comprehension of what true Christianity really means, and of the responsibilities it imposes. Instead of wrapping our own little selves in the consciousness of self-security, we are learning to reach out saving, uplifting, purifying help "to all the world," in the name of Jesus. We are learning better methods of exemplifying the love of the Saviour of mankind; we are allying the forces of the churches of every name against our common foes; and practically we are, we trust, approaching and helping to bring in the day of fulfilment which shall answer the Saviour's prayer "that we all may be one." There can be no two opinions as to the effect of this woman's "work" upon the workers. The reflex influences of all such activities are only good, and we may well bear in mind that in the providence of God, the way for this use of woman's time has been prepared by the progress of civilization, which has relegated to machinery of various kinds and to factories, much that was formerly woman's work in the home. While, however, the home is the centre of woman's interest and must ever continue to be so, and while social life must depend on woman for its maintenance, is it not matter for thankfulness that the trend of woman's thought and work in the spheres of enlarged influence coming to them, is toward the highest ideals? "To make the world better" is the aim, and in pursuance of this aim, to put in operation every known agency, and to enlist everyone who loves the Lord Jesus Christ in sincerity and truth.

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"Let him that is without sin cast the first stone." We are very prone to pass judgment on those who differ from us, and in nothing so much, perhaps, as the standards we raise as to what is Christian, or the reverse. In our day every opinion is sifted and questioned, yet early prejudices and influences too often hold sway without reason. Would not the above be a good motto to keep in mind? Let each one live up to the best they know. Let God only be the judge.

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A surprise came to us a few days ago in the shape of a wedding invitation, which it would have given us great pleasure to be able to accept. It is most tastefully gotten up and reads: "Mr. and Mrs. James Cunningham request the pleasure of your company at the marriage of Gertrude San Kam, to Chu Tong Tom, on Tuesday, February 20th, at eight o'clock p.m., at their residence, New Westminster." We, on

behalf of the W.M.S., extend to bride and groom our best wishes for the realization to them of all the blessings of a happy Christian marriage. The name of the bride is familiar to our workers as an esteemed inmate of our Chinese Home.

We hope every member has secured the Calendar for this year. It will be a useful companion at the desk, in the work-basket or on the bureau, wherever most convenient. A fact is down for every week-day, and a text for every Sunday. Place it where it will be most likely to catch your eye and refresh your memory, and the red-letter days will remind you of your agents abroad who ask your prayers. Price 15 cents. Room 20.

A great Missionary Convention has been held in Toronto, which gave every indication and promise of producing a more intense and widespread interest in missions than any other meeting of which we are cognizant.

Association Hall was literally packed, as were also two of the adjacent churches, where the overflow meetings were held during the four days' sessions. The speakers from a distance were, Dr. Pierson, Editor-in-chief of the *Missionary Review*, Dr. Gordon, Mr. and Mrs. Spencer Walton, of South Africa, Dr. Grenfell, of the Deep Sea Mission of the North Sea, Hermann Warszawiah, of New York, Jewish Missionary, and others. Many phases of missions were discussed and much valuable information given concerning the mission fields and methods. The interest held the attention of the crowds to the last.

This meeting was non-denominational, and listening to the various speakers we could not help wondering why the churches could not drop their distinctive cognomens and enter the vast fields of heathendom as *one Church*.

*Palm Branch*, the organ of our Mission Bands and Circles, is a bright, helpful little paper, which should go into every W.M.S. home. Do not delay ordering it. 10 cents a year, at Room 20.

Mrs. T. Thompson, General Treasurer, acknowledges with thanks the sum of \$15.00 to be devoted to hospital work in China, from a "Friend of Missions."

### Correspondence.

#### MISSIONARY WORK IN THE NORTH-WEST.

*Interesting Letter from a Lady well known in Belleville.*

ROSSVILLE MISSION, Norway House, N.W.T.,  
December 18th, 1893.

DEAR MISS WILSON,—I am, I fear, very negligent and slow in showing some of my best friends my true appreciation of their interest and anxiety in my behalf. I have now an opportunity of writing home by a chance packet, and cannot let it pass without writing you, my dear friend. In the first place, I am so grateful to you and the ladies of our Missionary Society at home, that they do think about and pray for us up here in our lonely home. It is a great comfort and help to me to know that I have true, Christian-loving friends at home holding me up to God in prayer. Oh, may your prayers be answered, and may your own hearts be

blessed and strengthened as you plead for us. *We need your prayers.* We are so very weak without the blessing and grace of God. Truly, without Him we can do nothing. I love to think that the working Christians at home and we who are working here, are one in the bonds of loving-sympathy, one as co-workers with Christ, and one as children of the great King. Let us "work and not grow weary, let us walk and not faint." It gives me inspiration and courage when I think of the many toilers all over the land who are really God's chosen ones; we are honored—we are blessed. May God help us to remember this, and thank Him more for our work, our responsibility, and our opportunities for good.

The work is going on about as usual. My husband, Dr. Strath, has had extra work this year so far, on account of the death of our missionary in the spring. No one has as yet been permanently appointed to take his place; but we hear that we are to be relieved about Xmas time by a man who is to be sent up here to take part of the work.

In the school this fall I had a class of about twenty or twenty-two boys and girls learning to knit. They seem very fond of it, and are very quick at learning; and it would do you good to see the number of little stockings, mittens and cuffs which, with a little help, the children made.

They seem to prize them much more when they make up the material that is given them. Some of the young girls want their dresses to fit better, and often since I have been here I have been called in to help in that way. Just this week I cut a pattern for a young girl. I am glad to see this in them, as it shows an ambition of some kind at least. I would that they were ambitious in other ways. But we must work the harder, and plan to help them all we can. We have been busy of late practising for our Xmas tree. I am teaching the little ones some new songs. We are to have a good time this year I hope. Kind friends have given us a number of nice little presents, especially for the tree. The poor little black eyes will shine with delight, I am sure, and we will be just as happy in seeing them glad. The box of clothing which the ladies of Holloway Street Church Auxiliary so kindly sent us was indeed very welcome. It was the very best box of that kind that has ever come to us, I think—everything in such good repair, everything so suitable and useful. I would like to tell where each article went to, but it is impossible. The pretty quilts the ladies made were given to the widows. Only the poorest and most helpless were given charity, as it encourages the strong and well to laziness; but there are always so many needy ones that we never seem to have too many clothes for them, and they, of course, fancy they need more yet. And now I must thank you personally, dear friend, for the beautiful quilt you so kindly sent me. It was indeed a useful wedding present; and came in time of need; for such things here are very scarce; and unless I worked it myself, I could not possibly get it. I will keep it long in remembrance of the giver. Many others of the ladies sent me some very useful things, and I intend to write to each one personally; as of course their kindness and interest deserves. I sincerely hope you are all well, and prospering in the Church work. May God bless and keep you. Wishing you a Merry Christmas and a Happy New Year, I remain,

Your friend in Christ,

ROSE STRATH.

(*nee* Rose Swayze.)

P.S.—Give my warmest greetings to the ladies of our Missionary Society. R. S.

"A STRAW SHOWS WHICH WAY THE WIND BLOWS."

MAPLE, Feb. 2, 1894.

"How do you do, Willie? Been skating?" "Yes. Say, Mrs. S., has Mr. S. got any of them missionary cards?" "What cards, Willie?" "Them cards I seen about in the MISSIONARY LOOKOUT (OUTLOOK). There's some awful nice books an' I'd like to get one. I think I could get the one for \$12." "All right, Willie, I'll see that you get a card."

*Point to be noted.*—Not a single copy of MISSIONARY OUTLOOK was taken where the above conversation took

place, until an Auxiliary to the W. M. S. was formed nearly three years ago. Now, twenty-eight copies are taken.

*Moral.*—The W. M. S. *always helps and never hinders* the General Missionary Society.  
E. D. B.

MONTREAL, Feb. 20th, 1894.

DEAR MRS. PARKER,—We are under the shadow of a great bereavement—the venerable and dearly-loved President of our Board of Directors shall gladden us with his presence and benediction no more on earth. But who can mourn, that, after a long and faithful day's work, Dr. Douglas has entered into his Master's joy.

Our school term is passing away only too rapidly. A gracious work of the Spirit has been felt on all our hearts, specially since the New Year, and students of both sexes, French, English, Indian and Italian have been finding Jesus.

Valuable help in our two weeks' special services was given by the French ministers of the city, the Salvation Army and the patriarchal Father Chiniquy, now in his eighty-fourth year.

One evening a practical and very spiritual address was given by a McGill undergraduate, Mr. Internoscia, a native of Southern Italy, who having found the Saviour in Montreal, is now in connection with the Presbyterian Church, fitting himself for the Lord's work, with the view of returning to Naples to lead his fellow-countrymen to Christ.

Miss Masten is invaluable for counsel and teaching. Mr. Rivard, our Head Master, who was with us three years ago, and did us good service then, is stronger now for all departments of our work. The pupil teachers are giving great satisfaction. All is not *couleur de rose*. One boy was expelled for drawing a knife on another student and seeking to bite off the master's thumb. Similar discipline had to be exercised in a past session on a student who burned a copy of the New Testament, having first saturated it with coal oil. The bright side appears when a chaplet is handed to the Head Master by a French-Canadian young man who says that, having found peace in believing, he needs the chaplet no more. Our numbers are rather more than last year. We have received forty-seven boys and thirty-two girls. Pray that we may see them all saved before the term closes.

Sincerely yours.

WILLIAM HALL.

458 GUY ST., MONTREAL, Feb. 15th, 1894.

DEAR MRS. PARKER,—I write with much pleasure to say for the benefit of OUTLOOK readers, that a gentleman, who wishes to remain unknown, has just donated through one of our Auxiliaries, the gift of \$50 for the definite purpose, if approved by W. M. S., of adding something to the interior furnishing and comfort of the Chinese Rescue Home. He has visited this home more than once, and was delighted on his recent visit to see the happy, bright faces of the girls and their joy in welcoming a new member of their circle who had just been brought in trembling and frightened and disposed to resent any kindness. He was much touched to see how the inmates of the Home gathered around her, trying in their own language, to soothe and comfort her.

Yours very sincerely,

L. SHAW.

#### THE IMMACULATE CONCEPTION OF THE VIRGIN MARY.

DEAR MRS. EDITOR,—In the present issue of the booklet, entitled "Why are we Protestants," there is no direct mention of this Romish dogma, the writer having considered (perhaps erroneously) that it was comparatively little importance, and included in the errors of Mariolatry. Some of our readers, who were formerly Romanists themselves, think the omission a grave mistake, and have requested that

a short account of this dangerous and unscriptural doctrine be given to the public, assuring us that although of comparatively recent origin, its teaching has led to a great increase of idolatry amongst the votaries of that church.

The immaculate conception of the Virgin Mary was not heard of for many hundred years after the death of Christ and His apostles. The earlier teachers, those who conversed with our Lord and those whom He specially commissioned, as well as the fathers of the Church in its first centuries, viz., Clement of Rome, Polycarp, Ignatius and others, knew nothing in their writings of this championship of the Virgin Mary. Jesus Christ was their all in all, in life, in death, and in martyrdom. An early historian tells us that, as God had said of Jeremiah, "Before thou camest from the womb I sanctified thee," many thought the same could be said of the Virgin Mary; whereas, we know that similar language was used in the Scriptures with regard to John the Baptist, and others.

The earliest authentic historical trace of this dogma, as now understood, appears in an epistle of St. Bernard to the Canon of Lyons, in the year 1140, in which he condemns the doctrine as introducing a novelty into the church. It continued to be a subject of controversy for centuries, as through the scarcity of the Scriptures, more attention was given to sensational traditions, mixed up with Pagan superstitions, than to the real apostolic writings.

Not until its promulgation by Pope Pius IX., in 1854, was it finally imposed upon the Romish communion as a requisite article of faith. In his bull or manifesto issued at that time, he affirms, that "The Virgin Mary was by the grace and favor of Almighty God, preserved perfectly free from all original sin from the moment of her conception by her mother."

A learned writer who has lately published a voluminous pamphlet, entitled "Messiah, the Bruiser of the Serpent's Head," assures us that Pope Pius evidently takes, as his Scriptural foundation of the dogma, the erroneous translation of Genesis iii. 15, found in the Douay or Catholic Bible, as no less than seven times, in his manifesto, he alludes to the blessed Virgin as crushing the head of the old serpent with her immaculate foot. In our own Scriptures the verse reads as follows: "I will put enmity between thy seed and her seed, *it* shall bruise thy head and thou shalt bruise his heel," our translators considering the word *seed* to be of neuter gender and requiring the neuter *it* to agree. St. Jerome, who, in the fourth century, first translated the Hebrew and Greek Scriptures into Latin, gives the word *ipse*, or the masculine pronoun "he." The art of printing being then unknown, the Scriptures were transcribed by the monks and priests. Those who began to favor the worship of the Virgin Mary corrupted the Latin *ipse* (he) into *ipsa* (she). Thus the pronouns, he, she, and it (Latin—*ipse*, *ipsa*, *ipsum*) have occasioned the difficulties upon which the argument has revolved. The Pope Damasus, or as he was then called, "The First Bishop of Rome," wishing to get the correct version, wrote Jerome asking him for a fresh translation to settle the matter. The worthy father consented and reiterated his first rendering *ipse* (he), as Jesus the Messiah was alone understood to be the promised seed who was to bruise the head of the serpent. The present Catholic Bible called the Douay Bible, from the city in France where it was first published, is the version issued and authorized by the Council of Trent, and adopts the erroneous reading of *ipsa*. This doctrine has no Scriptural warrant: "The angel Gabriel in saluting Mary as a sanctified person, set apart for the holy purpose of becoming the mother of Christ's humanity, does not regard her as an object of worship, neither does Mary herself for a moment regard herself as such when she exclaims, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' By these words she reckons herself amongst those needing a Saviour from sin. The last we hear of Mary she is met, with the disciples and other women, in prayer and supplication, not as claiming any superior rank, but as one of them, praying as a disciple of her exalted son: 'Whoever could suppose that she who prays to Him as her Saviour and mediator, would receive the prayers of the Church as though she were Divine or a Goddess.'"

MRS. J. ROSS.

## A Model President.

*Paper read at Eastern Branch Meeting by Mrs. C. B. Bigelow, and published by request of the Branch.*

IT has been stated that a W. M. S. has never been known to fail if it contained even one consecrated woman. Whether this be strictly true or not, the assertion contains food for reflection. We all agree that to attain the highest measure of success, the president of an Auxiliary of the W. M. S. should be a woman devoted to God and the cause of missions with such intense devotion as will compel unceasing effort in the Master's service and inspire a burning zeal for the coming of His kingdom in the world. She must be active, earnest and decided, with a strong, tenacious, abiding grasp by faith upon the great eternal, such a hold that no discouragement, no difficulty, not even the devil himself, can disturb.

She must believe that the truths taught in the Bible are wholly, awfully, grandly, gloriously true, and with an earnestness born of strong conviction, she must teach by her whole demeanor that she knows that "God hath made of one blood all nations of men," and that obedience to the Golden Rule and to Christ's last commission is incumbent upon her and every other woman in the Church to which she belongs, and that all alike imperil their salvation if through ignorance or indifference they disobey.

This spirit should so permeate and control her daily life that those with whom she mingles must catch the inspiration of her faith and its fruits, and be constrained to believe as she believes, feel as she feels, and go and do likewise.

She should, in so far as she has opportunity, read up the missionary literature of the day so as to keep abreast of this great movement in the Christian Church. Especially should she know just what her own Church is doing at home and abroad and the agencies employed by it, and be ready to give information whenever and wherever needed, that both her own zeal and that of her fellow-workers may be "according to knowledge." She must preside at the meetings of her Auxiliary, and if by any providence she is prevented from doing so, she should see that her vice-president is duly notified and equipped to take her place.

In order to preside acceptably and efficiently, she must be conversant with the constitution and by-laws by which the W. M. S. is governed. Her ruling must always accord with their regulations. Besides this, she should endeavor to conduct the business part of her meeting according to parliamentary procedure.

The Literature Committee have issued a pamphlet, entitled "Rules of Order," designed and adapted to supply needed help in this direction. It is a comfort to feel that what we do not know we can learn.

The President of the Auxiliary should study the annual report as it comes out, carefully noting the progress of events, the changes made from time to time, the new missionaries as they enter the work and their fields of labor, with any and every item of information that can be useful in her own little corner of the vineyard.

She should know the names of those who officer the branch of which her Society is a part, also of the officers of the General Board, and introduce those leading personalities; that is, make their names and work familiar to her workers. This will strengthen the tie that binds kindred spirits engaged in a kindred work. She should recommend and do her utmost to introduce the OUTLOOK into every home where she may have an influence.

She should be of a cheerful, hopeful, persevering spirit, ready to condone mistakes unwittingly made, but firm on all questions where a principle of right action is involved.

She should always manifest kindly consideration for the feelings of others, and be willing to modify her own plans or yield her own points when it can be done without detriment to the work in hand.

She should know all about, and if possible keep on hand a supply of the missionary ammunition procurable at the Mission Rooms in the form of leaflets. In this way she can fortify herself, and place in the hands of others facts, arguments and illustrations to meet every emergency as it occurs.

She should acquaint herself with the contents of the *Monthly Letter* as soon as it appears, watching for and

ready to seize upon any new suggestion it may bring. Seems to me that every Auxiliary president must feel like thanking God for, and calling down blessings upon, whoever originated the idea of that programme for Auxiliary meetings printed in the *Letter* a month ahead, for an enterprise or a meeting well planned is half done.

The wise, wide-awake president who bears her work on her heart before God and the people with the guidance of that programme, can, during the month, out of her own prayerful thought, the Holy Scriptures, and the intelligence of her members, evolve material for a missionary meeting so profitable, intellectually and spiritually, that no one who can possibly be present will allow herself to stay away.

As the president has the supervision of the whole work, it must be understood that the kindly, watchful, controlling power of her love, intelligence and tact will pulsate through every part of the Circle and Band work, as well as the Auxiliary, while she realizes that her responsibility towards all these is commensurate with the power her position confers upon her.

She should see that the missionary prayer-meeting is conducted in the interest of missions, either by herself or somebody else with the sanction of the pastor. She must not allow the subject of prayer for the month to be forgotten, nor the Scripture readings to be neglected.

As much of the success of any undertaking depends upon its systematic management, she must cultivate the ability to organize, plan and execute her plans.

Of course, all this means thought, and prayer and work, but over against it all our God hath written, and we believe His every promise true, "In due season ye shall reap if ye faint not."

## In Memoriam.

SIDNEY.—Only a few months since our Auxiliary was called to part with two highly valued members, Mrs. W. R. Vandervoort and Mrs. H. Hubble, who were called to be "forever with the Lord." Now we mourn the loss of another of our number, Mrs. P. C. Ketcheson, who, on January 9th, peacefully fell asleep in Jesus. Although on account of failing health, she had not enjoyed the privilege of attending our monthly meeting, she was every ready to aid with her substance and prayers. We greatly miss our dear sisters, but the fragrance of their godly lives still lingers and is an incentive to renewed zeal in the Master's work.

MRS. S. E. LANE, *Cor. Sec.*

SHEFFIELD.—On July 3rd of last summer we lost one of our members, Miss Minnie F. Taylor, by death. At one time she was the Corresponding Secretary of our Auxiliary and always loved the work. Hers was a lingering illness, but she never murmured. When dying she left us \$8.00. We cannot help missing her; but we know that our loss is her gain.

C. L. B., *Cor. Sec.*

SCHOMBERG.—It is with feelings of the deepest regret we have to record the death of our dear sister, and much esteemed President, Mrs. W. D. Walker. She had been President of our Auxiliary for about six years; she was also a life-member, and was always in her place, unless detained through sickness, which has often deprived her of meeting with us in the last year. She was one of the most devoted Christian women you could meet, very humble, and seemed so unconscious of her own Christian excellence. With her it was always "All of thee and none of self." She was most devoted to the missionary cause, was always planning ways and means of increasing the spirit among our members. To meet her was really inspiring. How we will miss her in our meetings. We feel like sheep without a shepherd, yet we realize that our loss is her infinite gain. On whom will her mantle fall? We hope it will not leave us, but that a portion of it may rest on each one of us, that we may be enabled to carry on the work she loved so well. Her whole life was consecrated to the cause of Christ. I wish I could more fully express her worth, but words fail to give it. I am certain many of the ladies who have met with her at the Branch meetings, will regret deeply the loss we have sustained. To those who have suffered a greater bereavement than we, in

the removal of a loving wife and mother, we tender our deep and heartfelt sympathy. Our pastor, Rev. A. Bedford, preached a very impressive sermon, from the words "She hath done what she could," which can be truly said of our dear departed one. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

A. M. B., *Cor. Sec.*

### Words From Workers.

HAMPTON.—Although there has been no report from this Auxiliary for some time, we are pleased to say that our society is still prospering, and the interest of our Auxiliary in missionary work is steadily increasing. Our prayer is that this society may be instrumental in helping to spread the Gospel.

JENNIE A. WARD, *Cor. Sec.*

PORT HOPE.—We are thankful to report the year just closed the most successful in our history as an Auxiliary. Early in the year our pastor preached a very helpful sermon on behalf of the W.M.S., and the following regular meeting was made especially attractive, and resulted in the addition of several new members and an increase of enthusiasm in the old ones. The meeting at which the Easter offerings were received was very interesting as there seemed to be a pleasant spirit of rivalry among the sisters, which resulted in an offering of over \$30; this, together with membership fees, contents of birthday and mite-boxes, and Mission Band contribution, amounted to \$169.29. Two boxes of useful articles were sent to an Indian mission. We are hopefully trusting for still greater things in the future.

A. E. SHEPHERD, *Cor. Sec.*

HAMILTON.—Our Auxiliary has been honored by a visit from the President of the General Society, Mrs. Gooderham. On Sunday last we had a missionary day. Sermon in the morning by Rev. W. G. Henderson, of Winnipeg. In the evening a platform meeting, when Mrs. Gooderham gave an address. On Monday afternoon our monthly meeting was held. We invited ladies of the other Auxiliaries and our lecture-room was filled. Mrs. Gooderham again spoke to us, and her interesting and inspiring words will not soon be forgotten. New members were added and enthusiasm aroused, which promises to result in increased prosperity. A beautiful solo, "The Master's Call," was sung by Miss Rymal, and a five o'clock tea served.

N. MARTIN, *Cor. Sec.*

ORANGEVILLE.—Our Auxiliary has been organized for over two years. Meetings are held regularly once every month. We have a membership of thirteen. The names of the officers are as follows: Mrs. Smith, President of our society for the past year, again unanimously re-elected for the coming year; Mrs. Brown, 1st Vice-President; Mrs. Jackson, 2nd Vice-President; Mrs. D. B. Brown, Recording Secretary; Mrs. James McDonald, Corresponding Secretary; Mrs. Wilson, *OUTLOOK*; Mrs. Green, Treasurer. All the members subscribe to the *OUTLOOK* and *Leaflet*. Our society is in a prosperous condition, and the prospects for the future are very encouraging. Our members all have the true missionary spirit in their hearts; and when we think of the impenetrable gloom and darkness of the hearts of millions in our own and foreign lands, who do not rejoice with us at this glad Christmas time, at the birth of a Saviour, the very depths of our hearts are stirred up and a longing desire takes possession of us to be even the meanest and humblest means in God's hands of reflecting even one small, feeble ray of the bright illuminating light from the Sun of Righteousness into their hearts, and in some way letting them know something of the halo of light that surrounds all Christian people. A touching appeal for help was received by our society from a missionary in a district in the North-West, on behalf of the Indians there. The letter was read at one of the meetings, and the sympathy of all present went out to the poor naked, destitute creatures. Although the task of sending clothing and help to sufferers in another part had just been completed, our kind-hearted President, in whose heart the missionary work is grounded and fixed, said, "Something must be done." All present were of the

same opinion, and so we were all agreed and set to work to prepare a box of good warm clothing, which was sent in time to reach them before Christmas, trusting that their poor hearts might be gladdened thereby. Three boxes of clothing in all have been sent out by the Society. We are praying and trusting that God will be with us through this year, and that we may do better work for our heavenly Master than we have done in the past.

MRS. JAS. McDONALD, *Cor. Sec.*

TINTERN.—In viewing the past year, marked progress is shown by the interest taken in this good work by our society. We have a membership of thirty. Sent to B.S. \$80. The infants in Sunday-school raised by mite-boxes the sum of \$4, which was sent to the Chilliwack Home in B.C., in care of Rev. E. Michner, who is now on a visit here at his home, and gave us an address telling of his experience with the heathen of B.C., which shows the need of more help. Mrs. J. Kelly was sent as delegate to the Annual Conference at Listowel and brought back with her an interesting report.

M. L., *Cor. Sec.*

EGLINTON.—The monthly meetings of our Auxiliary are increasing in interest. Our President, Mrs. (Dr.) German, is fully in sympathy with the work. On the evening of January 11th we held an "At Home," at the residence of Mrs. Gardiner, one of our members. Offerings were taken at the door and a good programme was prepared, after which refreshments were served. Four new members were added to our Auxiliary and a pleasant as well as a profitable evening enjoyed. On January 14th we organized a Mission Band with fifty members. Quite a number of the young ladies of the church appear to be interested, and we hope a good work has been commenced among our young people. The Band will meet once a month on Sunday afternoon after Sunday-school.

A. WOODLEY, *Rec. Sec.*

CHATSWORTH (Owen Sound District).—An Auxiliary of the W.M.S. was organized at Chatsworth, February 16th, with a membership of eleven. The officers are:—President, Mrs. (Rev.) Churchill; Vice-President, Mrs. Wm. Crane; Recording Secretary, Miss N. Dunnington; Corresponding Secretary, Miss B. Kingsbury; Treasurer, Miss M. Carson. As all the members are interested and enthusiastic, no doubt they will prove an energetic and consecrated band of missionary women and will soon increase in numbers.

ADDIE W. GARRETT, *District Organizer.*

LUCAN.—Through the aid of Mrs. McMechan an Auxiliary was organized in Lucan, on January 11th, with a membership of fourteen. The following officers were elected:—President, Mrs. E. A. Chown; Vice-President, Mrs. Judge; Recording Secretary, Mrs. S. W. Gibson; Treasurer, Mrs. A. T. Braithwaite; Corresponding Secretary, Mrs. (Dr.) Clerke.

S. CLERKE, *Cor. Sec.*

NORWICH.—Our Mission Band, "Happy Workers," was organized in January, 1893. At the re-election of officers this year, Miss Poldon was re-elected President; 1st Vice-Pres., Mrs. Rawlings; 2nd Vice-Pres., Miss Maria Pollock. We meet every first and third Saturday of each month. Our members are slowly but surely increasing in numbers, the average attendance being eighteen. As our special work department, we have adopted a little Indian girl, Mary Newton, in the Crosby Home, Port Simpson. We have already shipped to the Home two boxes of clothing prepared by the members. Under the leadership of our enthusiastic President, we hope soon to extend our efforts to other mission fields.

FLORENCE C. EGGMAN.

BURFORD AND FAIRFIELD.—On January 26th, our Auxiliary held a very successful open meeting, on which occasion we were favored with the presence of Miss Preston, who gave a very interesting address on Japan, and the manners and customs and home-life of its people, contrasting the lot of women in a Christian land with that of their forlorn sisters in the "land of the rising sun." The large and appreciative audience listened very attentively, and at the close, a very generous collection was given. We are very much encouraged by the increasing attendance at our monthly meetings. Very much of our

success is due to the untiring zeal of our President, Mrs. (Rev.) Ferguson, who is so eminently fitted for the office, having the happy faculty of making each member feel in accord with her plans and aims for the advancement of the beloved cause. May we ever keep in mind our motto—"Workers together with Him."

M. S. RUSK, *Cor. Sec.*

NAPANEE.—A Mission Circle was organized here by Miss McKenry, Dec. 18, 1893, with seven members. We deemed it advisable to hold an entertainment on January 2nd, and raised by a collection, \$13. We took this money to buy material to send to the Supply Committee. This box was sent on January 17th. This work proved a blessing to our Circle, for it gave us an insight into mission work. We have ten subscribers to *Palm Branches*. We are hoping to do good work for missions during this year.

(MISS) SHIBLEY MCKIM, *Cor. Sec.*

BELLEVILLE DISTRICT.—The following Mission Bands have recently been organized in the Belleville District: One at the Kingston Road Church (in connection with Belleville North), with the following officers: Pres., Miss E. Black; Secretary, Miss Frost; Treasurer, Miss H. Murphy. One at Sidney Crossing, with twenty-six members and the following officers: President, Miss M. Fletcher; Vice-President, Mrs. M. Finkle; Recording Secretary, Mr. Harry Spafford; Corresponding Secretary, Miss D. Gerow; Treasurer, Mrs. Geo. Cox; Auditor, Mrs. S. Vandervoort. The organizer has also, during the last quarter, revived one delinquent Auxiliary and addressed five public meetings with gratifying results. Altogether the outlook is favorable, and we are praying and expecting that our report this year will be in advance of any previous one. To God be all the praise.

(MRS.) L. MASSEY, *District Organizer.*

PAISLEY.—Our Society has been increasing in interest and numbers in the past year. We have just sent a box of clothing to the destitute around Brandon valued at \$25, hoping to do more in the future by the blessing of God. Yours in the work.

MRS. McDAVIE, *Cor. Sec.*

TORONTO, KING STREET AUXILIARY.—Our Society was organized September, 1892, by Mrs. (Dr.) Williams, with a membership of eighteen. Although we have lost three of our members by removal to other parts, we now number twenty-one and meet the second Thursday in each month, and our meetings have been both profitable and interesting. Our increase in membership is not as large as we would like to see, yet we are glad to report that the interest in the work is increasing under the helpful and inspiring presence of our President, Mrs. (Rev.) McKee. We have thirteen subscribers to the *OUTLOOK*, and are taking fifteen copies of the *Monthly Leaflet* and ten Reports. Mite-boxes have been distributed, and the returns from them are quite satisfactory. We are hopeful and pray that the Lord of the harvest may give His approval to our feeble efforts, that He may say of each one, "She hath done what she could." The following are the officers: President, Mrs. (Rev.) McKee; 1st Vice-President, Mrs. Johnson; 2nd Vice-President, Mrs. Hazle; Recording Secretary, Mrs. Albright, Corresponding Secretary, Mrs. Summerville; Treasurer, Mrs. Bentley.

MRS. A. F. ALBRIGHT, *Rec. Sec.*

LITTLE BRITAIN.—Our Auxiliary held a public meeting in October, which was well attended and very interesting; Mrs. H. A. Crosby, of Uxbridge, District Organizer, gave us a very interesting and instructive address on missionary work; we had a very liberal collection. We have an increase in members this year, and we think the interest in the work is greater than at any former period. We trust this will be our best year for the Master. We hold our meetings once a month and find them very helpful to us; average attendance thirteen. We feel encouraged to go on, and our prayer is that God may use us as a means to spread His glorious gospel. Yours sincerely,

(MRS.) E. Z. YEREX, *Cor. Sec.*

TOWN LINE AUXILIARY (Talbotville Circuit), WESTERN BRANCH.—Our Auxiliary has been organized over four

years and has been steadily growing in interest. Last year there were ten regular meetings and three public. January 5th there was a public meeting, and Rev. J. Philip, of London, was with us and gave an account of his travels in Palestine, subject, "Picnicking in Palestine," which was very interesting and we trust profitable. We are taking more *OUTLOOKS* this year, and fifteen copies *Missionary Leaflets*. May the Lord bless our feeble efforts in trying to do something to help the advancement of His kingdom.

C. M. J., *Cor. Sec.*

ROCKWOOD.—Our Auxiliary shows deep interest in the missionary work. The monthly meetings are interesting and well attended. This year fifteen Reports, nine *OUTLOOKS* and twelve *Leaflets* were taken. At our November meeting it was decided to prepare a box of clothing to be sent away before Christmas. Owing to special services and sickness we were unable to do so, but shipped it in January to the Oneida Reserve; preparing the box was a means of blessing to many of our members. The 30th of January a public meeting was held, and we had the pleasure of hearing Miss Preston, returned missionary from Japan. She gave a very interesting account of the work among the women of that country, and closed with a touching appeal to the people of Christian lands. May God bless us in our feeble efforts to do a little for the advancement of His kingdom.

(MRS.) GEO. CLARKSON, *Cor. Sec.*

PORT DOVER.—"The Rising Star" Mission Band, of this place, meets on the third Tuesday of each month. The meetings are largely attended and are both profitable and interesting. Since September fifteen new members have been added to its roll, making a total membership of fifty-eight. The annual tea of the Band was held in September at the residence of Mrs. Ladd, who did everything in her power to make the tea a success. Last spring it was decided that the boys should collect names for an autograph quilt, while the girls were to make the quilt, and from this we realized about \$8. The quilt was finished and sent away in December. Much of the success of our Band is due to the faithful and earnest efforts of our President, Miss Giles. We pray that God's blessing may rest on our Band.

MAUDE COOKMAN, *Cor. Sec.*

MOUNT PLEASANT (Brant Co.).—This Church had W.M.S. Sunday on the 14th of January. In the morning reports of local work were given by the Recording Secretary and Treasurer, and of that of the Society by the Corresponding Secretary. Then an excellent address was given by Mrs. (Rev.) Foster, of the Baptist Church, Boston. The evening service was taken by Miss Preston, our returned missionary. The pastor, Rev. Mr. Mooney, presided at both services. The results are some new members, very good collections and evident growth of the missionary spirit. The following is an extract from the Treasurer's report: "We must not forget to mention a very precious donation recently received of \$1.77, the contents of Willie Mooney's mite-box, collected during his illness. It was his desire that it should be given to our work, and we not only thankfully receive it, but wish to make mention of his last special work for the Master."

J. D. P., *Cor. Sec.*

ST. GEORGE.—The February meeting of this Auxiliary was a most encouraging expression of the interest felt in the work of the W.M.S., a larger number being present and a greater interest shown in the work. On Sabbath, January 21st, we were favored with an address from Miss Preston, the returned missionary from Japan, who, from her personal knowledge of the country, gave us a very interesting and heart-stirring talk about the condition of women in their social and religious lives, our collection amounting to over seven dollars. We also had a very interesting and profitable prayer-meeting in October. We have strong reason for believing a better missionary spirit is created in the Society, and we are, as an Auxiliary, looking forward to a grander and better work for God. The officers for this year are: President, Mrs. T. Colling; Vice-President, Mrs. C. Nixon; Treasurer, Mrs. D. Ried; Recording Secretary, Miss Howard; Corresponding Secretary, Mrs. W. R. Richardson.

A. H. R., *Cor. Sec.*

## Facts and Illustrations.

He always hath something to give that is full of charity.—  
*St. Bernard.*

If God made the world you need not fear that He can't take care of so small a part of it as yourself.—*Rev. Edward Taylor.*

CHINA will pay \$40,000 to the relatives of the Swedish missionaries, Wickholm and Johannsen, who were murdered by a mob at Sung Pu, in July last.

I WISH the term "secular life" could be blotted out from our language, that we could understand that the life of shops and our farms is as truly the religious life as the Sunday church-going.—*Rev. G. Guild.*

"It is a burning shame to us that men should dare, for ivory and peacock's plumes and diamonds and gold, perils and privations which the Church of God will not confront for the sake of souls."—*Pierson.*

God's presence is enough for toil and enough for rest. If He journey with us by the way, He will abide with us when nightfall comes; and His companionship will be sufficient for direction on the road and for solace and safety in the evening camp.—*Maclaren.*

IN the Celestial Empire, and in Korea and Japan as well, where parents are much thought of, while wives are held in slight esteem, the Scripture is a sore stumbling-block which speaks of a man leaving his father and his mother and cleaving unto his wife.

THE Methodists in San Francisco have had, for five years, a Japanese mission, an out-growth of their Chinese mission in the same city. There were 175 Japanese members a year ago, and their church is known among themselves as the Take-a-seat church.

DR. ASHMORE, of China, believes that "the evangelization of the Chinese is more important than that of any other race; for as far as all human standards are concerned they are so far beyond any other heathen nation that there is no comparison to be made."

LI HUNG CHANG, the great Viceroy of China, gave as one theme to the students of the Polytechnic Institute at Shanghai: "The Violation of International Law by the United States in Excluding Chinese from the Country while Allowing People from all Other Nations to Come in as Usual."

DID you ever feel the joy of winning a soul for Christ? If so you will need no better argument for attempting to spread the knowledge of His name to every creature. I tell you there is no joy out of heaven which excels it—the grasp of the hand of one who says, "By your means I was turned from darkness to light."—*Rev. C. H. Spurgeon.*

A MISSIONARY at Cuddalore, in India, was giving away tracts, when a little boy about eight years old came and asked for one. At first Mr. Guest refused, for tracts were precious things; but the child begged so hard Mr. Guest gave him one, called "The Way to Heavenly Bliss." About a fortnight after, the little fellow came again with the same request. "But have you read the other?" "Yes," said the child; and, standing before the missionary and several heathen who had gathered round, he repeated the whole tract from beginning to end. This was like the little Basuto boy "putting his books into his head."

A NEW daily paper, to be conducted on Protestant lines, has been started in France. The need for a pure and sober-minded journal in that country is widely recognized, and the hope is cherished that it may find a constituency among even well-disposed Roman Catholics. M. Reveillaud's organ, *Le Signal*, is being suppressed to make way for the new venture. It is startling to hear of a recent calculation made by Father Hyacinthe—that of the 36,000,000 people in France not more than 6,000,000 can be spoken of as having any real connection with the church.

## MISSIONARY MAP . . .

## —of JAPAN.

WE have just issued from the Mission Rooms a map of Japan, prepared by Rev. J. W. Saunby, B.A., showing the missions of the various Methodist Churches in Japan, and the stations occupied by the W. M. S. of our own Church. The map is admirably adapted for Sunday Schools, being in size about 3 feet 4 inches each way, with the lines distinctly drawn, names of places in bold letters, and the region of country occupied by our own missions enclosed in red. The Map has been approved by the Committee of Finance, and recommended for general circulation.

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## The Missionary Outlook

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