

The Missionary Outlook

is my Parish.
"The Field is The World"

A Monthly Advocate, Record and Review.

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MAY, 1892.

[WHOLE No. 137

Field Notes.

TWO young ordained men (married preferred), strong and vigorous, and thoroughly imbued with the missionary spirit, are wanted immediately for the Indian work on the Port Simpson District. Chairmen having such men on their district will please communicate at once with the General Secretary. The foreign work, with its romance, has many volunteers; the Indian work, with its common-places and self-denial, goes a-begging. "These things ought not so to be." Who will be the first to wipe away the reproach?

RESPECTING the self-denial week, the Rev. S. G. Bland, Quebec, writes:—"In last OUTLOOK I see notices of self-denial week. I recommended such a week to our Y. P. S. C. E., and there has come in (specially for China Mission), as a result, \$13.70—very good, I think, for a small Society. We ought to have such a week for the old folks as well." To which we respond, Amen! and will be glad to join in. The following have also been received since our last issue:

Flesherton, per Miss L. A. Waugh	\$3 00
Dungannon, " " "	6 40

IT is with sorrow that we have received the following note from the Rev. S. Huntingdon:—

"It is my painful duty to announce to you the death, on the 18th inst., of our brother, Rev. Jabez Agar, who has been for the past two years in charge of the Naughton Indian Mission School. He suffered from a severe attack of *la grippe* in December last, from the effects of which he did not fully recover during the winter months; but his death was not expected so suddenly. His illness compelled him to close the mission school on January 1st, and it has not been re-opened since, as his health was not sufficiently restored to bear the labor involved. By request of his relatives the remains were removed to Chatham, Ont., for interment in the family cemetery."

Bro. Agar was an earnest, devoted worker, and his loss is greatly deplored.

MRS. C. S. EBY and family sailed on the 31st ult. from Yokahama, and will be in this country before we go to press. Their return was rendered necessary on account of the educational requirements of the children, which could not be met in Japan. Dr. Eby will remain at his post for a time at least, as the needs of the work may require.

JAMES CROIL, ESQ., of Montreal, is preparing for the press a publication entitled "Protestant Foreign Missionary Martyrs." This work is to contain a "list of the names of men and women who have died by violence at the hands of people to whom they were sent as missionaries—including military chaplains and assistant missionaries—whether aborigines of America or in heathen or Mohammedan countries." It would add much to the interest of the book if each name could be accompanied by a brief biographical notice, but this, we presume, would carry the volume far beyond the limits contemplated by the author.

THE International Missionary Union is an association composed of returned missionaries of all evangelical Churches. Its object is to promote mutual sympathy and co-operation of missionaries in their work, and to hold annual meetings, both for the discussion of important questions connected with Christian work abroad, and for the diffusion of missionary intelligence.

The ninth annual meeting of the Union will be held at Clifton Springs, N.Y., June 8-15, 1892.

All persons, either men or women, who are, or have been, foreign missionaries in any field of any evangelical society, constitute the only membership of the Union, and will be entertained without cost during the week.

For circulars giving additional information address J. T. Gracey, D.D. (president), Rochester, N.Y.; S. L. Baldwin, D.D. (one of the vice-presidents), 150 Fifth Avenue, New York City; or W. H. Belden (secretary), Bristol, Conn.

The Missionary Review of the World for May very appropriately has for its leading article in the department of "Literature of Missions," a review of the work of William Carey, who, in May, 1792, just one hundred years ago, founded his "Society for Propagating the Gospel among the Heathen." The review is written by George Smith, LL.D., F.R.G.S., of Edinburgh, Scotland. Other articles of special interest and timeliness in this department are "Immediate and World-wide Evangelization" and "The Departure of Charles Haddon Spurgeon—Part II.," by the editor-in-chief, Arthur T. Pierson, D.D.; "Are Mission Converts a Failure?—Part II.," by Rev. Archibald Trumbull, B.D.; "The Training of Missionaries," by Rev. Edward Storrow. The "Monthly Concert of Missions" is devoted to "Siam," written by Rev. F. F. Ellinwood. Other departments have the usual interest and variety.

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Editorial and Contributed.

EDITORIAL NOTES.

THERE are signs not a few of reviving life in English Methodism. The "forward movement" of Rev. Hugh Price Hughes, the *Joyful News* missions engineered by Rev. Thomas Champness, which acknowledged some £26,000 already received; the ringing utterances of President Stephenson, a veritable call to arms, and the launching of a live monthly like the *Wesleyan Church Record*, are all cases in point. May English Methodism speedily renew its youth, and be an inspiration to the world's Methodism as of yore.

RECENT English papers announce the death, at the advanced age of 79, of the Rev. James Calvert, formerly Wesleyan missionary to Fiji. In this occurrence a most interesting figure in the estimation, not only of Methodism, but of the entire Christian world, has disappeared from the scene. He was not the first missionary to Fiji; Cross and Cargill preceded him; but no other man filled so large a space, or so impressed himself upon the work, not excepting even John Hunt. Mr. Calvert was a thoroughly trained printer and book-binder, and this circumstance had something to do with his selection for the work in Fiji. Under his administration the printing press became a potent factor in building up an intelligent and self-supporting Church in those "isles of the south." When first sent out Mr. and Mrs. Calvert took charge of

Lakemba and ten years later removed to Viwa and Bau. "Their life for seventeen years," says the *Wesleyan Church Record*, "was a life of peril, of simple faith, of heroic endurance, of extraordinary success. They bore full share in the work of founding a model Church and creating a civilized nation. The triumph in Fiji was the triumph of the Gospel preached, taught, lived in its simplest form, unsupplemented by any clap-trap or religious dodges whatsoever." A great and good man has fallen. May the mantle of his rare consecration descend upon many more.

UNSOLICITED TESTIMONY.

LET another praise thee, and not thine own lips," is good counsel and sometimes receives pleasing illustrations, as the following letter from the genial pastor of the Baptist Church at Fenella shows:—

FENELLA, March 29th, 1892.

REV. DR. SUTHERLAND: *Dear Sir*,—A few words from an outsider may be of interest to you concerning the work amongst the Indians. I have lived for the past fifteen months at Fenella, near Alderville, and having several times visited the reserve, I have been able to make personal observations as to the work done there by the missionary, Rev. T. Lawrence and his excellent wife. I am fully convinced that Bro. Lawrence is an exceptionally faithful man, earnest, conscientious and unceasing in his labours. His patience in adversity, his perseverance amid hardship and difficulty, and his unwavering constancy in the work, entitle him to the high esteem of all who seek to recognize the real worth of those who "patiently continue in well-doing." There is here no inspiration to be drawn from any romantic features of condition or place; no strong cause for hope and cheerfulness in regard to the future of the Indian race. On the contrary, everything points in the direction of monotony and commonplace. Yet, notwithstanding these things, Bro. Lawrence works steadily along with most commendable zeal and remarkable freshness, and many are the voices that testify to the lastingly good results of his labours. Here he is regarded as a good teacher, an earnest preacher, and a man whose whole life is devoted to earnest effort for the good of those to whom he is sent. Believing you will pardon the liberty thus taken in writing you, I remain as ever,

Yours, very truly,

T. WATSON.

SOME OPEN LETTERS.

THE General Secretary is frequently in receipt of letters from Superintendents of Sunday Schools, Presidents of Epworth Leagues, Mission Bands, etc., asking information in various points. Sometimes the letters refer to modes of organization for mission work and the raising of funds, but far more frequently they express a desire on the part of a school or league to become a virtually independent missionary society, raising and expending its own funds, supporting, in whole or in part, its own agents, and receiving letters at intervals directly from the missionaries concerned. It will be seen that this raises a very broad question,

and as the tendency is on the increase, it is important that some aspects, at least, of the general question should be clearly stated. We think it advisable, therefore, to print one or two letters written by the General Secretary in reply to communications of the kind referred to. The first is in reply to a letter setting forth a desire to form a mission band in connection with a Sunday School, and asking for information as to method of organization, and how to make the band meetings interesting and useful:—

DEAR BROTHER,—There is a general understanding among us that every Sunday School is, or ought to be, a branch of our General Missionary Society. Of course there are many schools that have no definite organization on this line, and there are others in which mission bands or circles have been organized, as is now proposed in your school. As to course of procedure, I would suggest that the names of all the scholars who are willing to join the band should be secured. Then let these be called together, at a suitable time, and officers appointed. It will be just as well, and will increase the interest, if the officers are selected from among the scholars, but in such case I think the pastor of the church, the superintendent of the Sunday School, or some experienced teacher should be honorary president, so as to keep the organization under wise and judicious control. Regular meetings of the band might be held, say once a month, and a committee appointed, with some of the teachers included, to provide a programme for each meeting, in which, of course, the missionary element should greatly predominate. It is found useful in some places to induce some of the older scholars to read up and prepare brief papers referring to particular mission fields, or the work of some noted missionary. The object in all this is to supply interesting missionary information, so that our young people may grow up with an intelligent interest in this great work. In regard to finances, a small membership fee, easily within the reach of even the poorest scholar, should be agreed upon, and additional funds could be raised in various ways. In some places an occasional "missionary concert," which means an evening of missionary readings, singing, etc., is given. In other cases missionary boxes, or mite-boxes, are used; in still others, what is known as the "Blake" system of collecting, is adopted. Books for this purpose can be obtained from the Mission Rooms; I will send you a sample copy by this mail. Permit me to advise that whatever is done by your Mission Band be done through regular channels. That is, let their contributions pass through the regular fund, so that due credit may be given them in our annual report, and the largest amount of good be accomplished with the money. From long observation and experience in this matter we see the importance of impressing upon the thought of our young people that the Methodist Church is not merely a series of congregations or Sunday Schools, each independent of the others, and working on its own account; but that all are part of a great Connexion working for a common end.

Yours faithfully,

A. SUTHERLAND.

The next letter received we print in full, omitting name and place, as it was not designed for publication:—

REV. DR. SUTHERLAND,
Toronto, Ont.

DEAR SIR,—The Sunday School of which I am a member has collected a small sum of money for missionary purposes. We

have not yet decided how we shall spend it. Personally, rather than turn it over to the General Missionary Fund of the Church, I would like to send it to some individual missionary or band of missionaries from whom we could get an acknowledgment, and perhaps some account of how the money is applied. Not that it would be more wisely spent in that way, but I believe the pupils of the school would feel more interested in their offerings if they knew just where and how they are doing good. I have spoken for myself only, but I think the school will agree with me. Now, it would please and oblige me very much if you would send me the addresses of some workers in the foreign field to whom a post office order could be sent. Would be glad to have several addresses of missionaries in different parts of the world, so that the school could have a choice if it is decided to expend the money in this way. Any suggestions you might wish to make would be thankfully received. Hoping you can oblige us without inconvenience on your part, I remain,

Yours respectfully,

To this the General Secretary replied as follows:—

DEAR SIR.—Your letter of the 28th ultimo contains several points of importance, and I have delayed replying for a few days that I might speak more fully. I assume that the Sunday School of which you speak is a Methodist school. Now it is an understanding with us that every Methodist school is a branch of our Missionary Society; and this at once starts the question whether a school or its officers can so control missionary moneys that have been raised as to donate them to any particular missionary or mission without reference to the General Missionary Board. If this right is conceded to a Sunday School, it certainly could not be denied to a circuit, and if the principle is once admitted, the entire destruction or frittering away of our income is only a question of time. To the General Board is intrusted by the General Conference the oversight of all our mission work, the selection of new fields, and the distribution of the money raised according to the needs of the work. The Board is in possession of a great deal of information which individuals, or Sunday Schools, or circuits, cannot have, and therefore is in a better position to judge where missionary money can be applied to the best advantage. Another very important point is this: the strength of Methodism lies in the fact that it is a Connexion, not merely a number of independent congregations, and anything which tends to weaken the connexional bond should be avoided. It is very desirable, therefore, that our Sunday School children, who will constitute the bulk of the future membership of the Church, should be trained in harmony with this connexional idea, and thus be led to realize that they are part of a great organization, and not of a mere local independent institution. Respecting missionaries sent into the foreign field, their stipends are fixed by the General Board. If particular Sunday Schools assume the right to make donations to some of these missionaries, you will see at once that it creates an inequality which, in the end, may cause dissatisfaction and friction between the missionaries themselves. Perhaps what is meant is that the donation from your Sunday School should form a part of the stipend authorized in some particular instance by the General Board of Missions, but in that case the funds would have to pass through the general treasury, inasmuch as we cannot recognize or give credit for moneys which we have not received. In a number of instances, during the past fifteen or twenty years, particular Sunday Schools have requested that their contributions might go toward the support of some particular mission or branch of our work, and to this we have not objected, although I do not think it is the best way. We have found in every case that, after contributing to a particular mission for a few years, the Sunday School becomes tired of it, and wants to take up something else. As to receiving

communications from missionaries at intervals, this also has been done in some cases, but you will see how here again the connexional principle is being invaded, for the benefit of these letters is confined to a single school, instead of being published for the information and quickening of the entire Church.

There is one other point to which I would call your attention. All the appropriations made by the General Board are made early in the year, before the income is received; all the Board can do, therefore, is to base the grants upon the income of the past year. In view of this, it is most important that the income of any year should not fall below that of the previous year. There are certain sources of income which we regard as permanent, and among these is the amount from our Sunday Schools and juvenile contributors, but last year the amount from this source was less by two thousand dollars than the year before. You can see, therefore, that if there was anything like a general movement on the part of our Sunday Schools in the direction which you have indicated, our dependence upon this source of income would be completely upset.

After careful consideration of this question for a number of years, I am satisfied that missionary money given and distributed in the usual way will go further and will accomplish more than if sent direct to missionaries by the donors themselves.

Hoping that these observations may throw some light upon a difficult problem,

I am, yours faithfully,

A. SUTHERLAND.

THE CHINESE WORK.

A GOOD OPENING AT NANAIMO.

THE following extracts taken from a letter received from the Rev. J. E. Gardner, missionary to the Chinese in Victoria, B.C., will be read, we are sure, with deep interest:—

Some time ago I was asked by a merchant of the place (Nanaimo) to go and interpret for him in a case in which it was very plain he had been most unjustly dealt with. In fact the most serious charges, though utterly false, were brought against him, which if proven would have brought upon him imprisonment for life. I saw how I could do good by going, and so went. Through understanding what his accusers and their witnesses were saying I was able to lay bare the whole scheme, resulting in his prompt acquittal, to the great satisfaction of very many not only of his own people, but a large number of the European residents also, as evidenced by their clapping when the verdict of "not guilty" was brought in; something, I have been told, that was altogether unprecedented in that court room—white people clapping upon a Chinese being acquitted. He has since more than once assured me that he owes me a debt that he can never repay. I have a standing invitation to go to his store at any time and hold services, or do anything else that I see fit. Why not use his store? it occurred to me; it is far too small; I can use his willingness to better advantage. I then thought of obtaining a site for a school, which could be used for a preaching hall. The matter was brought up in district meeting, and a committee appointed to wait upon Mr. Robins, the Superintendent of the mines. To my great satisfaction the answer came that he would make us a present of a lot, provided only that we erected a suitable building upon it. I believe the offer would have been favorably reported upon immediately, but for the impression that the Chinese population had decreased, and that before long there

would be no Chinamen at all in this Newcastle of British Columbia. Pursuant to a subsequent resolution I again visited the place, this time with Bro. Baer. We found that there were about six times as many Chinamen in Nanaimo as had been stated, with prospects of the number being added to. Bro. Green, who came through a few days ago, reports an increase in the Chinese population. I deem it quite safe to estimate the Chinese population of this place equivalent to that of Vancouver, and not far short of that of New Westminster, with many advantages not possessed by the last two named places. The advantages peculiar to this place, in addition to a free lot and a merchant among the people who will help us, are as follows:—Fully two-thirds of the Chinamen belong to the same clan as this merchant, and, being a very clannish people, they all feel themselves indebted as well as their injured clansman; hence we have a favorable people to start with. Toward the building, which need not cost more than \$800 or \$1,000, this merchant doubtless will give \$50, and a hundred or two more could be raised from his clansmen. A mission here will strengthen all the other missions; each having a reflex influence on the other. Now, up to this point we have the people to work for, a lot given to us that will become valuable before long; a building, or rather the plans for a building, a quarter of the cost being virtually paid for; and the only question left is the man for the place. [We may add that the man is available as soon as this work is taken up.—ED. OUTLOOK.]

THE WORK IN VICTORIA.

You will be pleased to hear that our services in Victoria continue to be well attended. Evidences of the seed having fallen into good ground and bringing forth fruit, come to us from time to time. Sunday before last we had the privilege of administering the rite of baptism to a convert who had been a very Saul of Tarsus in his treatment of his Christian countrymen. We pray that he may henceforth be a Paul, a servant of Jesus Christ to the people from whom he has just come forth. When you paid us the first visit all the members were either cooks or house servants; before your last visit a few of these were able to start a laundry, in which they employ four men, all of whom see what they have never seen before in the other laundries, *i.e.*, no work on Sunday. Like other laundries this one is kept open until very late every night; but on Saturday the work ceases before the stroke of twelve. In fact about half-past eight or nine o'clock the manager leaves, and takes away with him as many of the employees as he can to my Bible class in the mission. The fact of one laundryman keeping his place closed on Sunday is talked about by the other Chinese laundrymen, and in this way this laundry does good as a reminder to the others of man's obligation to keep the Lord's Day. Then again, since your last visit a few of our converts have gone into mercantile business. All honest labor, to be sure, is honorable; but, all things being equal, I must confess I am glad to see these converts rise in the social scale. Their influence will be greater if they remain true, and the principles which they have laid down for carrying on their business goes far to indicate that they will. Among some of their principles are the following:—They will not sell or buy anything that will injure man; they will keep holy the Sabbath day; and a tenth of all their profits they will return to the Lord. I am exceedingly glad to be able to report this; it affords us all much encouragement, and the position is so unique. They form the first and, so far, the only mercantile firm of Chinese Christians in Canada. So far they receive but slim patronage from their heathen countrymen, consequently they have to depend on the other Chinese Christians and white people. For that reason I am hoping that members of our Church throughout Canada will extend to them a share of patronage. They deal principally in tea, pure good tea, un-

colored and unadulterated in any way whatever, and for the same price as is demanded for an inferior article elsewhere. This they are able to do because they are supplied by Christian men at the other end of the line. Post office orders are so handy now-a-days that there is no reason why good wholesome teas should not be supplied to any one in Canada through this first and only Christian Chinese firm in Victoria.

THE DECISION OF THE CHIEF JUSTICE.

Not long ago some of the Chinamen tried to resume the traffic in girls, bringing them from China for sale; but finding their path strewn with more thorns than roses, they have again abandoned the business, never to be resumed unless encouraged by a recent decision of our Chief Justice, in which it appears that he had suddenly taken to the use of a pair of Chinese spectacles. I was before him to oppose the motion of the owner of the little slave girl to set aside the guardianship papers, and I myself heard the Chief Justice declare that there was nothing immoral in either polygamy or slavery, of both of which the owner of the girl admitted himself to be guilty. Looking at the matter from the Chinese standpoint, the judge decided (much to his regret, he said) to return the child to its former mode of life. It was a great blow to the mission, but we take comfort in the thought that the Lord saw it all, and will in His own wise way overrule it all for our good. It seemed hard at first to be reconciled to see this child of tender years snatched from us and returned straightway to slavery, simply because one individual could not see anything wrong in polygamy or slavery. Our young men, however, are as determined as ever to oppose every case of slavery that is brought to their notice. I may say, also, that our Attorney-General the other day entered a *nolle prosequi* in the case of a Chinaman committed for trial by the Police Magistrate (who, by-the-by, is a good Christian man) for importing girls into Canada for immoral purposes, upon evidence furnished principally by the young men of our mission, and one of the girls that had been rescued. The Attorney-General simply had the case struck off the calendar, and this procuress is now as free as Queen Victoria. Bro. Watson is doing what he can to have at least the conduct of the Attorney-General investigated by the Provincial Parliament that is now in session.

THE RELATIVE CLAIMS OF DOMESTIC AND FOREIGN MISSIONS ON THE LIBERALITY OF THE CHURCH.

Paper read at the Stratford Missionary Convention by
REV. E. S. RUPERT, M.A.

OF course we view this topic in its relation to our own Church. An examination of the claims of these two lines of missionary work justifies both. They co-existed in the apostolic age. And possibly both may live until the end of time. The poor have been and will be even after the kingdom of Christ has covered the earth. The Church needs to guard against the idea that creeps about, to the effect that Domestic Missions have had their day. With the luxury of denominationalism they are forced upon the Church. "When that which is perfect has come, then that which is from party shall be done away." But the perfect, which holds to and experiences the essentials of the Gospel, blending all in the Spirit of the Master, has not yet come. In the circumstances, Domestic Missions claim the support of the Church, unless we are ready to cast off and cast out in a way which would be very far from doing to others as we would wish them to do to us.

The claims of the Foreign Missions are admitted with restrictions or modifications. Paul was a debtor to the Greek and to the Barbarian. Larger fields are in sight than Paul ever thought of. The Macedonian cry comes from foreign lands where darkness covers the people. The Church of to-day is better able to fulfil her commission than when her work was first made known. Men, means, and protection are greater than they were one hundred years ago. The millions yet unreached present a task like that before Israel, in taking possession of the promised land. But, with missionary fire like that of Eliot, Brainard, McDougall and Crosby, among the Indians; Christian David, in Greenland; John Williams, in the South Seas; Vanderkempt and Wm. Taylor, in South and Central Africa; Swartz, Martin and Carey, in India; the work can be carried out. Let the Church pay and pray and send forth laborers with words like Dr. Waugh to John Williams, "Go, my dear young brother, and if your tongue cleaves to the roof of your mouth, let it be with telling poor sinners of the love of Jesus Christ; and if your arm drops from your shoulders, let it be in knocking at men's hearts to gain admittance for Him there." The foreign fields are dead ripe. The claim for help is a fact. Home claims may be urgent, but the foreign claim is still a fact. Obedience to the claim has ever been an excellent tonic for the Church. It has put iron in the blood, and given the stamp of Christian manliness to the Church. If our Church, for example, had never attempted to enter Japan, would we be in our home work better off than we are? or could we feel that we were approaching proper obedience to the Head of the Church? I fancy our Foreign Missions have enlarged the heart of the Church, and, in addition, golden grain has been gathered for the Master. The only modifications or restrictions are, Keep the hand on the lever of the Domestic Missions, and wisely regulate the steam for their use; and at the same time press the whole Church to support the missionaries.

In regard to Domestic Missions and their claims, some say, "Strike off about half of them from the list;" and others say, "Pay the brethren on the Domestic Missions a fair salary, and reduce the foreign work." The locality of certain Domestic Missions creates a prejudice against them; the wealth of two or three of the members, at times, augments this prejudice. After all, there may be good reasons for a Domestic Mission in a city or in well settled rural sections.

How are they formed? In the growth of a cause changes are a necessity. The old large circuit, with two or three ministers and a staff of local preachers, is not the plan that suits the age; and it is a question whether we should condemn the old plan or the spirit of the present day. Local competitions constitute a formative factor, and local preachers are often discounted, while those in the regular work are credited with being too lazy to drive a few miles in a covered carriage on a good road. But there are still other formative forces crystallizing into shape Domestic Missions. There are the strained relations between the stronger and the weaker parts of a circuit—one feeling that the weak part is a burden, and possibly the weak appointment feeling that it pays its portion for services received. It often seems that by a judicious "gerrymandering," the weak parts may be compacted into a charge, when they will be thrown upon their own metal to work up to a self-sustaining circuit. And Quarterly Official Boards, influenced by their environments, press for these new formations. It seems, therefore, that Domestic Missions generally are formed for good reasons.

Let us now look at the average Domestic Mission. It has a sprinkling of most liberal and loyal members. They feel their humiliation, but they fall in line, and with the pastor put things into shape. The Quarterly Official Board is

formed, and new elements are brought into action. Their contributions for ministerial support compare favorably with the same thing on the independent circuits. Their growth, more frequently than otherwise, is greater than it would have been had they continued to be an appendage, as they formerly were.

But it is said, "let them pay more." Admit that, but why should they be frowned upon any more than circuits whose average is no higher, at times not as high? And let it be remembered that after they give into the General Missionary Fund nearly as much as they receive, then they are not the burden to the General Fund which appears at first sight.

A very fine point relates to the men stationed upon the Domestic Missions. These brethren have not the inspiration of romance, nor the prospect of fame. Their garden is of impoverished evil,—a possibility even in a city. Their outlook is often discouraging, their salary is small. Their moral heroism often measures up to that of those who "roam to scatter seeds of life on barbarous shores." Their stipend should be larger than it is, and the Church should be more willing than it is to let comparatively young men take their turn upon them.

With the factors at work forcing the creation or continuance of Domestic Missions, and the low grade of stipends given to the missionaries on these fields, they have as fair a claim upon the liberality of the Church as foreign fields have. With the safeguards that we have against the formation of Domestic Missions, there can be no good reasons for withholding from them the help they need. And they are often as free from justifiable censure as more favored parts are, for it is a fact that their average liberality and the harvests gathered from them, are equal to the best. So much is this the case, that it may be said they have paid back for the outlay, and I, for one, would say emphatically, although here and there a Domestic Mission may be found or pointed out that should be off this list, yet these missions claim the hearty support of the Church.

"It is a shame," some say, "to have as many men living on starvation salaries, as is the case of the brethren on Domestic Missions." This may be true; but the only way for the Church to better this state, and not be ashamed of herself, is by the way of increased liberality for missionary work. It is poor policy to try to put off one cause of shame by putting on another, and this would be done were we to call in our men from foreign fields.

I therefore conclude that the relative claims of Foreign and Domestic Missions upon the liberality of the Church are about equal, provided the Domestic Missions are formed or maintained when the necessities of the work point that way,—when the authorities accept of them, and when there is pressure to grow to independence. At the church never think of refusing missionary money to help a weak neighbor. We often see special grants to some Foreign Mission; many Domestic Missions equally claim this kind of special donations or legacies. The best policy is to fall in line with the march of the Church, and pour liberally of our substance into the General Fund, and let the proper authorities be responsible for the number and shape and place where the missionary is to toil, the authorities all the while bearing in mind that the eye of the Church and of God is upon them, will be responsible for a good reason for their action. Let Conferences stop, by way of resolution, complaining or protesting against enlarging our borders, and turn their guns on the selfish spirit which so manifestly prevails, and let the effort be to supply the poor at home or in distant lands.

THERE are about 50,000 Protestants in Japan out of population of 40,000,000.

Along the Line.

THE INDIAN WORK.

MANITOBA CONFERENCE.

Letter from REV. W. W. ADAMSON, dated Pagan, P.O., Alta, Feb. 27th, 1892.

WE arrived on our new field shortly after Conference last summer to be agreeably surprised with almost everything. We had expected some hundreds of miles driving over the prairies, with all the accompanying inconveniences: rain to moisten us, heat to bake, cold camping for wife and little one, mighty streams to ford or swim, constant danger of losing the trail, and so on, with all of which my predecessors are acquainted. But at Calgary we learned we could be taken to Edmonton by rail, and though the road was unballasted, and the car a conductor's caboose, still it was much preferable to what we had anticipated.

When we reached Victoria, which we did with only eighty miles staging, and without spending a single night out of doors, we found, thanks to my predecessor's industry, a large commodious mission-house, situated on the north shore of the broad Saskatchewan, nicely fenced premises, large stable, adjoining which was a large inclosed patch of ground, amply sufficient to raise grain and pastures for the preacher's horses.

On my arrival I found the term "Indian Mission" as applied to Victoria was a misnomer, for of all its appointments only one is composed exclusively of Indians. Most of the people are half-breeds, with a few whites scattered here and there among them. The history of these people is interesting. Years ago, tempted by the abundance of game, and by the splendid soil, they left their homes near where Winnipeg now stands, braving over sixty long days' weary travel, perils of hostile Indians, exposure and hardship, to reach this place. When the buffalo went they took to farming, and in spite of difficulties that only a half-breed will permit, and then endure with varying success, have managed to get along till the present. Nearly all have now comfortable homes, a few head of cattle, a few acres of cultivated land, from which they raise good crops of barley and oats, and in favorable years wheat, and vegetables in abundance. Now that the railway has come so close, within eighty miles, opening up a market and encouraging the erection of mills, a much larger acreage will be cultivated. The settlement has a nice church, with a seating capacity of about 120, in which an English service is held every Sabbath. There are two other half-breed appointments on the mission—Egg Lake, eleven miles south, and Lobsteck, ten miles west of Victoria. At these places service is held in private houses, through an interpreter, in Cree. At each of these latter appointments nearly the whole settlement attend service regularly, and there is such evident interest that the writer hopes for a grand harvest soon to come.

The work at Victoria is not so promising; what keeps the work back as a whole here and elsewhere on the mission is that the people, with a few exceptions, have been brought up and still adhere in their hearts to a Protestant Church, which too often substitutes for the personal enjoyment of the fruits of the Spirit an elaborate ritual of outward ceremonies. Hence they do not take kindly to Methodist customs. Then the white men who live here do not help the work. They are not bad men, but hold themselves aloof from all our services and work, thus setting an example of indifference which many of the people are too swift to imitate. Disregard of the sanctity of the Sabbath is very common, encouraged too

often by example of white Church members, and in some cases ministers of the Gospel, not in every instance those of other denominations spend God's day in travelling when nothing but their own convenience would be sacrificed by its proper observance. These and other things make it hard work at Victoria, and there is a great lack of that real appreciation and acceptance of Spiritual truth that every real minister delights to see. But we are hopeful that this will change. God's messenger, sickness, is abroad, and some of the most careless have felt its power. An increased attendance at prayer-meetings and Sabbath Schools, and greater interest in Sunday services, are some of the indications that lead us to expect better things. Since I came here I have opened two appointments at Beaver Lake, some forty miles south, where there is a considerable settlement, and is one of the most splendid farming localities in this part of the country. The population, I should say, on both sides of the lake, consists at present of about fifty families, white and half-breed, and as soon as spring opens there promises to be considerable immigration. Of this part of my work I will write you more fully later.

The most encouraging feature of my work is that among my Indians at Wahsatenow. The position of these people is most unfortunate. Originally the band of which they formed a part was of considerable size, but by death and removals it has dwindled down, till only about thirty souls remain. These are miserable creatures; some of them are sick, some lame, some aged, others insane—in short, at present I think there are not more than two men among the whole able to do a day's work. Their poverty is extreme. Being so few in number, the Government, to lessen the cost of maintaining them, are trying to force them to join some of the larger bands in the vicinity by diminishing the quantity of their rations. This is causing considerable trouble to the poor people; they are attached to their homes and the graves of their parents and children and friends, and the dilemma between this and an entire cessation of help from the Government, which is threatened, is, to put it mildly, unpleasant.

Besides this help they have not much else on which to depend. They have neither ammunition nor traps to procure game, and were it not for rabbits, which they manage to secure, their position would indeed be desperate. For clothing they are probably most in need, but I am expecting help from the East soon that will in part remedy this. These difficulties are augmented by the fact that their Reserve lies in the main trail to the north, exposing them to temptation to vice from passers by, from which, however, I am glad to say and believe, they keep themselves, for Indians, remarkably free. (From anything I may have mentioned above, I would not have you believe I am condemning the Government policy. From all I can see of the matter it seems to me in the long run to be the wisest and best for all concerned to get them to move.) But, for all this, I have much to encourage me every time I visit them. At no place on my mission have I so large a percentage of the population, such good attention, nor so good results at my services. I have taken the head man into Church membership, two or three have been baptized, now there remains but one unbaptized member in the whole band. Several have professed faith in Christ, and a desire to lead a new life, and would join the Church, but I judge it better to wait till a little more instruction is given before taking them on trial.

LONDON CONFERENCE.

St. Clair.—I have delayed sending you a report of our work because we were not done with the repairs on the mission house. The amount granted by the Missionary Society was well expended, the work being well and cheaply done,

and was necessary to the preservation of the house, and the comfort of those who live in it.

After all was done, the dining-room and bed-room off it were not comfortable. The floor of these rooms was imperfect, and there was a damp cellar under both. I feel sure that these rooms hastened Brother Ivison's death. So we were compelled to put in a matched floor above the old one.

We do not intend asking for any further grant at present, but intend to raise most of the money here.

We have also improved the inside of our church; it is now said to be the prettiest country church in the district; cost \$193, all paid but \$70, which is mostly provided for by subscription. We have also improved the inside of the school-room. Inspector Brebner says he has but one prettier in his district. The school is in a greatly improved condition, as to attendance, study, appearance, and everything that goes to make up a strong civilizing force.

The Sarnia people are remarking the rapid improvement among the Indians, and are taking a greater interest in them. We hope by the time we leave here to see this a desirable station, as much so as the best country circuits, so that younger and progressive men may be willing to be appointed here.

In all the above work the Indians have assisted to the extent of their ability. We are looking for and expecting a gracious revival. May the Lord send it.

A. S. EDWARDS.

THE CHINESE WORK.

Letter from MR. CHA'N SING KAI, Native Missionary, dated NEW WESTMINSTER, B.C., March 30th, 1892.

I WISH to express my thanks to the Missionary Society of Canada, for having erected a Chinese Church in New Westminster, for the benefit of our people. The Chinese people of this city appreciate and are rejoiced very much over the manner in which they have been looked after by the Society, and as a consequence, the Chinese merchants of this city subscribed most liberally towards furnishing our new church. Since dedication, 6th March, to date, we have had large congregations, and I earnestly hope that with God's blessing, our mission work here with the Chinese will remain, as at present, in a very flourishing condition—like the various missions throughout the Province.

In conclusion, I wish to say a few words more and on behalf of the members of our church. They wish to express their heartfelt thanks for kind interest taken for their future welfare by the Methodist Missionary Society.

CHINA.

Letter from O. L. KILBORN, M.D., dated ICHANG (1,050 miles up the Yangtse River), March 15th, 1892.

IF none of our party have yet written you from China, it is high time you heard from us. We sailed, nine in number, from Vancouver, October 4th, arriving at Yokohama, October 20th. Ten days spent very pleasantly and profitably amongst our missionaries in Tokyo, Shizuoka, and Kyoto, we again took steamer from Kobe, October 30th, and arrived at Shanghai, Tuesday, November 3rd.

We enquired anxiously as to the prospects for an immediate advance up the great Yangtse, towards Sze-Chuen. We were disappointed, because riots and rumors of riots forbade us to leave Shanghai for a few months at least. As soon as possible, a good-sized English house was rented, and we began house-keeping together. Two or three days later,

Chinese teachers were secured, and we juniors set to work with a will, to our first great task—the acquisition of the language. These teachers came from Nankin, and, therefore, spoke Mandarin, the one dialect spoken with greater or less variation in that large portion of China north of the Yangtse River. Shanghai dialect is scarcely comprehensible to one speaking Mandarin. This then was our principal work during our three months and a half in Shanghai. Our teachers came daily to our rooms, and we spent from three to five hours with them, besides what we might be able to do by ourselves. Many spare hours were spent in purchasing necessaries and supplies for the next year, or for several years, as required. We visited several missionary hospitals and dispensaries in Shanghai, besides other mission agencies, and in each case we were on the look-out for hints that would be useful in our own new mission in Chentu. We were privileged also in meeting many missionaries, either stationed in Shanghai or passing through. It was an inspiration to come in contact with those old and tried veterans of the Cross, as also with those who were yet in the prime of life, and full of holy enthusiasm for their work.

As the weeks and months passed by, no further disturbances were heard of; the country seemed to be quieting down, and we prepared to start “up river.” Nearly all our boxes and trunks had been unpacked. Now they were all carefully repacked, and by the evening of February 16th, we found ourselves comfortably aboard the steamer *Ngankin*. After a little more than three days’ steaming, we arrived at Hankow, 650 miles from Shanghai. Here we were immediately taken in hand by the English Wesleyans, who entertained us royally, and whose acquaintance we were very glad to make. They showed us their two hospitals, one general, the other for women and children. The London Mission has also a large hospital and dispensary at Hankow. In all three institutions we were pleased to see progress in that agency for mission work which we hope soon to inaugurate in Chentu.

Dr. Hart proceeded alone by the first available steamer to Ichang, 400 miles farther west—there to hire native boats and get them ready for the remainder of our long journey. The rest of us followed by next steamer, leaving Hankow, March 3rd, and arriving at Ichang only to-day, Tuesday, March 15th. This trip, Hankow to Ichang, occupies ordinarily only four or five days, but we had a full week’s delay trying to get over a sand-bar, 120 miles below here.

We leave here to-morrow or next day, hoping, God willing, to reach Chentu by about May 1st. We are all well. We are eager to get to our destination and be settled. But we long most of all for the time when we shall be able to speak to this people in their own tongue, that we may tell them the wondrous story of Jesus and His love. Henceforth you will hear from us monthly, if only a little at a time.
PRAY FOR US.

P.S.—Address any of us “Chentu, care Rev. Spencer Lewis, Chungking, Sze-Chuen, China.”

THE FRENCH WORK.

Montreal West.—Our Mission on Delisle Street is progressing rapidly. We organized a Temperance Society last year, which is likely to prove a blessing. All adult male members pay monthly ten cents; ladies pay five cents, and children under twelve go free. Last week forty-two children in Sabbath School took the pledge, to abstain from all intoxicating liquor as a beverage, the use of tobacco, and all profane language. On last Wednesday we held a temperance concert; and about three hundred gathered and filled up the church nicely. There was a good programme of

recitations, dialogues, solos, etc., by the children and others. All parted well satisfied. We have two temperance meetings every month; they are largely attended. The church members have signed the pledge with very few exceptions. Our meetings on the Sabbath are well attended, and God the Lord is sending fish into the net, and my heart is rejoiced.
M. SADLER.

NEWFOUNDLAND CONFERENCE.

Bonne Bay.—You do not often hear from this part of the world. I am glad to tell you that the Lord has a people here, and Methodism is making progress, though slowly. During the last seven years we have increased nearly twenty-eight per cent. Considering the removals we are highly gratified to our Heavenly Father for all His mercies. During that time we have lost over fifty souls by emigration. Had we all been true to our God we should have prospered more. We have held two missionary meetings and both of them were really successful. One of them was *unique*. It was held at a place called Rocky Harbor, the first ever held there. We held it in a cottage. It passed off well. You talk about missionary hens and potatoes, but here we had missionary rabbits. These dear people have got the love of God in their hearts. This is very evident when we remember some of them have no sweetening to put in their tea, and yet scraped up a few cents for the Lord’s cause. Noble sacrifice. Indeed it may truly be said these people out of their penury gave all they had. And some more than that, for they did not have money just at the time but hope to get it before the year closes. If all the people in Canada and Newfoundland belonging to our beloved Methodism gave in proportion the income this year would be far above the long looked for quarter of a million dollars. The following fact will show you what a work is to be done here yet. On a certain Sunday while praying earnestly for the fire of the Holy Ghost to fall upon us, a person in the church got alarmed, and anxiously kept a fixed gaze up at the ceiling expecting every moment the fire to fall through the roof of the church. What need for earnest, faithful toil, to give to the people the Gospel in all its purity and simplicity. May God the Holy Ghost fill every soul and chase away the darkness of nature’s night! While people remain in such ignorance of the simple truths of the Gospel, we feel compelled to preach anywhere and everywhere the truth as it is in Jesus. Pray for us. Every reader of the *OUTLOOK* pray for the prosperity of Zion. “If I forget thee, O Jerusalem, let my right hand forget her cunning.” May we all have that God-given earnestness.
JOHN PYE.

A NATIVE Christian has just been appointed Administrator General of Madras, and a native Christian girl, a graduate of one of the Christian colleges, has been appointed to the charge of the post-office at Mandapasali.

THE REV. S. P. CRAVER, D.D., missionary of the Methodist Episcopal Church, writes to the *New York Independent* regarding the work in Mexico: “After fifteen years of experience in this field, I think I may safely say that there never has been a time in that period when there were so many open doors as there are now. Up to within quite a few years Protestant work has been largely confined to cities and large towns. Now it is extending rapidly into villages and *rancherias*. Its influence is, proportionately, much greater in these places than in the large cities. In a village of one or two thousand people a congregation of twenty or thirty Protestants is far more potent for good than one of two hundred members in a city of sixty thousand. When the country towns become evangelized the battle will be more than half won.”

Women's Missionary Society.

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

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

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

"And I will make her that halted a remnant, and her that was cast far off a strong nation. And the Lord shall reign over them in Mount Zion from henceforth even forever.

And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Arise and thresh . . . O daughter of Zion."—MICAH iv. 7, 8-13.

"GOD setteth the solitary in families," saith the Word. "Whatever is good or great in the State must begin in the home," says Plato. "Home is the type of heaven," say we all, and "Home is woman's sphere," the trite and undying echo of a generally accepted principle. But do we grasp the full meaning of all this?

To build a home materially, is a small matter. To build a home ideally is the real aim. Every man and woman is stamped and moulded by the influence of home. Physical and material comfort in a home are necessary, but the daily living of uprightness is imperative. To practise as well as to pray; children are influenced by conduct more than by precept. The example of practical godliness is never lost. It is on the stage of the world that the influence of the home is to play its part. Here in the great work of co-operation with Christ our Lord for the establishment of His kingdom in the earth, we discover the immense value of the ideal home culture and care.

More than half the hindrances to progress are found in the apathy and indifference of men and women to

the welfare of their fellows, a result of selfishness in the home. The niggardliness in giving to God's cause; the covetousness in grasping money at the expense of the people's degradation, the lavish expenditure for superfluities, the loose, elastic conscience so often manifest in matters of principle, the tyranny of some, the weak servility of others; in short, all the sad and mean and painful demonstrations of character are very largely the result of home training. To woman, to whom God has committed so large a measure of moulding power, this is an all-important subject and cannot be over-estimated. "Take this child and nurse it for me," means not only nurse its body, but every faculty of mind, every emotion of heart, every tendency of being, "And I will give thee thy wages," in the character of its manhood or womanhood. This character in its influence is to act and re-act throughout time and eternity. In the prosecution of reform and mission work of various sorts when we meet men willing to lend themselves to the toleration of vice we are forced to reflection on the quality of their mother's influence and the character of their home training. What a lesson is thus borne to our hearts! We would that our Canadian children had less of pie and more of principle, less of cake and more of character, put before them. Not money, but manhood and womanhood, square, true, and upright, the all essential; a copy of the perfect type, Christ Jesus. We would that all house-keepers were home-makers; that they cared less for bric-a-brac, more for books; less for dainties, more for duty; less for the tyrannies of fashion, more for the liberties of Christian growth and development.

The spiritual, moral and mental character rooted in the home life is to bloom and bear its fruit in the state life. This is a serious thought for the welfare of our own country, to us who are earnestly seeking to present to heathendom a Christian civilization.

"No man liveth to himself," is a many-sided truth, with nowhere greater opportunities of illustration than in the self-propagating influences of the home life.

OF all societies for Christian work, none speaks to us more tenderly of the sympathy generated by Christian love than that known as the "Shut In" Society—an organization of invalids who endeavor to help each other bear the sorrows and sufferings of their secluded life. Its headquarters are in New York. In the seventh year of its existence, it numbers now about two thousand men, women and children, scattered through the States, Canada, India, China, Japan, Syria, Australia, and Sandwich Islands. Its design is to give comfort and cheer to invalids of all ages. For obvious reasons it distributes no money or necessities of any sort. The members are "invalids" and "associates." The latter arrange correspondence and manage the

society paper, "*The Open Window*," in which all requests are made. A Circle of child invalids known as "Sunshine Makers" exchange toys, books and papers.

OUR members will remember the decision of the Band meeting to "Memorialize the Dominion Government to take such steps as shall prevent the importation and sale of Chinese women in British Columbia for immoral purposes." We learn from Mrs. Strachan that letters have been sent to the several Women's Missionary Societies asking co-operation in this matter, and it is expected that their annual meetings will take some action regarding it.

AS Canadians we read of the recent decision of the judge in Victoria, "looking at the case through Chinese spectacles," with amazement. We always supposed that Canadian judges were appointed to administer Canadian law, whether violated by transgressors of Chinese or any other nationality. We trust Canadian Christians will not cease to labor and to pray till the disgraceful traffic in Chinese girls in our country is stopped. Co-operation and agitation, added to prayer to the God of the wronged and helpless, are the means to use.

OUR NEW MISSIONARY.

MISS LEDA J. CALDWELL, of Summerville, N.S., has been appointed to the teaching department of our Home and School, at Port Simpson, B.C., and will likely leave for her new station some time in April.

THE President of General Board, Mrs. Gooderham, and the Corresponding Secretary, Mrs. E. S. Strachan, left Toronto on 18th inst., for Japan. Our sisters have undertaken the journey, at their own expense, for the purpose of visiting all our Missions, and we bespeak for them the prayerful remembrances of our members. All will join in wishing them a safe and pleasant trip, and a happy return to their own land.

QUESTION CORNER.

WHY do so many professing Christian women keep aloof from our work?

What can be done to interest them, and show them their duty in the matter?

Why do so many who join Auxiliaries never attend?

Why, when the Woman's Missionary Society has an open meeting, either in form of a prayer-meeting or entertainment of missionary character, do so few men attend?

Will some one please answer?—ED.

SEED THOUGHTS.

NOT to enjoy life, but to employ life, be our aim.
A CHRISTIAN gives up *trifles* which he *cannot keep*, and receives *treasures* which he *cannot lose*.

I FEAR nothing in the universe but that I shall not know all my duty, or knowing it shall fail to do it.—*Mary Lyon*.

A CONSECRATED pen is as much of a necessity as a consecrated tongue.

MIND it is our *best* work He wants, not the dregs of our exhaustion.

IT is a great deal better to live a holy life than to talk about it.—*D. S. Moody*.

O FRIENDS! if the greater burdens
His love can make so light,
Why should His wonderful goodness
Our halting credence slight?

The little sharp vexations,
And the briars that catch and fret,
Shall we not take them to the Helper
Who never has failed us yet?

Tell Him about the heart-ache,
And tell Him the longings too;
And tell Him the baffled purpose,
When we scarce knew what to do.

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

—*M. E. Sangster*.

OUR FOREIGN DEPARTMENT—JAPAN.

Official Report from W. M. Council, Japan.

TOKYO SCHOOL

OPENED in September with seventy-one pupils, closed in December with seventy-two. Of these, fifty are resident pupils, fifty-three pay full fees, the rest being supported in whole or part. Of those who pay full fees, five take lessons in embroidery, eight in foreign music, eleven lessons on the koto. Five of the students of the Bible school receive instruction also in the school, making a total of seventy-seven who are being taught. During the term there have been an increased number of applications from students who can pay only part of the fees. We have decided to admit any who are well recommended on payment of the boarding fee only. Our "King's Daughters" society has opened a school for poor children, which has had an average attendance of eight. Although we can report but one baptism, we feel that this term has told in the Christianization of the land. Very few of our students are non-Christian, and while never ceasing to pray and work for the conversion of these, we have endeavored in every way to instruct the Christian girls in the school in general Christian work. Seven teach in the Sunday-schools in the city. One has gone every Sunday to a private house to teach the family

the Bible. One of the girls has charge of the infant class in the Azabu church, a class of forty. Once a week some of the girls visit the hospital in which they support a bed.

EVANGELISTIC MEETINGS

have been held regularly in Hongo, Shitaya, Ushigomi, Komagomi and Azabu. Besides the regular meetings, some visiting has been done in the houses of those who attend the different churches, or those opened to us by the Japanese workers. In Hongo four have decided for Christ. Every where there has been encouragement, but it has not been *all* encouragement. Two Bible-women have resigned during the quarter, one temporarily on account of illness, the other permanently. One has been taken on for a year; one was tried for a month but proved incompetent. Taking the work done from the standpoint of garnered sheaves, it has been small; we have tried to work faithfully, and the seed sown must bring the fruit in the days to come.

SHIZUOKA SCHOOL.

We have twenty-one pupils, an increase of two over last term. In December, a "King's Daughters" society was formed; eight of the pupils and three of the Japanese teachers joined. One pupil has been baptized, and the resident teacher has decided to lead a Christian life. A daily teacher has bought a Bible and hymn-book; she attends church regularly.

Evangelistic meetings have been held twice a month at Shimada and Hirona, where principally young girls attend. Two from Hirona were baptized and taken into the church lately. Two Sunday-schools have been carried on, one in charge of Miss Robertson, the other in charge of one of the Japanese pupils. The attendance at these has been twenty and twenty-two. A training-class had at first only five, but now there are ten. Reports from three Bible-women show that their work is being faithfully done; their meetings are well attended. In Mitsuki one girl has been converted under the teaching of Mrs. Sato.

KOFU SCHOOL.

We opened with thirty-one pupils, the same as we closed with December 26th. We had boarders twenty-five, daily students five, total thirty. The term has been a very broken one on account of having to carry on the work in the building before it was completed. But with the increased conveniences we now have, we are looking forward to the next term as the very best we have yet had.

Evangelistic.—The past term has been the most encouraging one in our work. The weekly afternoon meeting in Kofu has been placed in the charge of a Japanese woman. The women have a Christian society as well, which meets once a month; it has a working membership of fifteen. Since its beginning the members have gathered some yen 4.89. The members of this society are all very poor, and the amount reported as raised means very much more than that sum, in the self-denial exercised to raise it. We have a training-class of six members. The outside meetings are fairly prosperous; some have been gathered in, and others are interested in the truth. Personal visits have been made to at least thirty homes. These visits bring us nearer the people we are sure. Since the early summer there have been four baptisms among the women.

KANAZAWA.

Evangelistic.—Three meetings have been held weekly; two of those for women only; one an open meeting to all. Shimada san has taken complete charge of the latter. Eight women and two little girls have been baptized during the year. Early in October a training-class was commenced, with three lessons a week.

I have given you an outline of the work done throughout

the field in Japan, but it is only the bare outline, mere statistics. Still I know you have had a good deal of the fuller information in letters from the ladies. If this is not all you want please let me know, and you shall have to the fullest of my ability to write and gather.

ELIZA S. LARGE,

Cor. Sec. of the W. M. C. in Japan.

WESTERN BRANCH.

Corresponding-Secretary's report for quarter ending March 15th, 1892.

WE do not report much progress for this quarter; no doubt the sickness so prevalent accounts for it. We are pleased to note that the reports of Corresponding-Secretary and Treasurer correspond better than in previous quarters, though several show that the officers did not meet to prepare them, as suggested in the printed directions sent in November. That these directions have not been followed is particularly noticeable in the reports sent to the Treasurer, where the sum total raised, minus expenses, does not give the amount sent. Also the item of expense, in nearly every report, is too great. Remember, it is only the expense connected with carrying on the work, and includes but three items: officers' expenses; stationary, postage, etc., officers' books; and delegates' expenses. It should be intimated in the report of expenses to which of these three it belongs. Very particular attention to all these items is necessary if the Treasurer is to keep her books correctly. An item of expense would be saved in cases where money is sent by draft if the party sending would secure the slip, "payable at par at any branch." Many auxiliaries have not paid in full for their monthly letter leaflets, while a large number have not as yet paid anything. All letters and reports should have been paid for by this time. Those who have not as yet done so, are requested to have all paid for in full to the Branch Treasurer with their next quarterly returns. If any auxiliaries are receiving more letters than they are prepared to pay for, they are requested to let Miss Ogden know at once. The amount sent to General Treasurer for the quarter was \$1,513.50 against \$1,600 for the same quarter last year. The decrease is accounted for by the fact that five auxiliaries did not make their returns till after the money had been sent to General Treasurer, otherwise we would have reported an advance.

E. CUNNINGHAM.

NEW BRUNSWICK AND PRINCE EDWARD ISLAND—READING CIRCLE.

Paper read before the Prince Edward Island Convention by Mrs. E. C. TURNER.

MADAM PRESIDENT AND SISTERS IN THE WORK,—I feel wholly inadequate to properly perform the task you have assigned me in preparing a paper on the Reading Circle so lately started in connection with our Branch of the Women's Missionary Society.

Shortly after the Branch meeting last fall some of the leading spirits in our work conceived the idea of forming a "Reading Circle" for the Auxiliaries of the Woman's Missionary Society. We live in an intensely practical age as well as in an intensely busy age, and it is only by utilizing the spare moments that we are able to keep abreast of the times. We all know that it is impossible to be intelligently interested in a subject unless we are well acquainted with all the details. We may have an interest in a general way with the work of our Woman's Missionary Society, but to have a practical and intelligent interest, we need to gather all the information we

can about the geography of the countries where missionary operations are carried on, of the climatic effect on the health of our missionaries, and the political, social and moral condition of the countries as well.

With this idea in view it was proposed to form a "Reading Circle" where every member could gain this information, and an easy, uniform course of study could be followed in each Auxiliary. The plan adopted, so far as I can learn, is as follows: A Central Superintendent whose work is to direct the whole Branch. Then under her are the District Superintendents, who become the mediums through which the Central Superintendent conveys her information to each Auxiliary of the Branch. Each Auxiliary should report every quarter to the District Superintendent, and the District Superintendent is supposed to form her report from these, which she sends to the Central Superintendent who makes a final report at the end of the year to the Branch. This makes the Central Superintendent the source of information from which the District Superintendent conveys information to each Auxiliary that consents to enter the Reading Circle. This is called a Reading Circle, and the figure of a circle will convey to our minds, better than anything else, the true idea. The design is to get, if we possibly can, every Auxiliary to take part, and each Auxiliary to help every other Auxiliary in the Branch. In order to carry out this idea, it has been proposed that any paper prepared for the benefit of any particular Auxiliary be sent to the District Superintendent. Thus you will see that quite a number of papers will come into her hand. Then she will send these papers out to other auxiliaries in her district, thus there will be a fair exchange and all will be mutually benefited. These papers will be sent by the District Superintendent to the Central Superintendent, who will send back the papers of some other district and the true and literal idea of a circle will be carried out.

It has been thought best that when an Auxiliary has decided to join the Reading Circle, for it to conduct the Circle after the methods most congenial to itself. That is, that while the subject is to be uniform, each Circle can gather its information from whatever source it chooses. As far as possible we desire the study should be along the line of our prayer card. If the Circle is to accomplish the object designed each member should take a deep interest in it. We should constantly keep in our mind the subject before us so as to take advantage of any information that may fall in our way. For instance, take our present subject "Japan." With that subject before us we should be on the watch for any and every inspiration opening or unfolding, that presents itself. By taking advantage of the opportunities, one finds that the way opens up wonderfully.

As I have already said, I am very young in the work, I feel that I can impart but a very small amount of information, still I would make a few suggestions. We have no need of electing officers, as the officers of the Auxiliary are sufficient. It would be well for the different members, in turn, to introduce the subject, thus creating a deeper interest, and more careful preparation on the part of each member, as well as sharing the honors and dividing the responsibility.

We sincerely hope that every Auxiliary will unite in our Reading Circle. I know that many will object and say we have no time, we have many duties in our home and many demands upon our time and strength. But think, dear sisters, we will only have to spend ten minutes a day to master the subject in hand, and it is surprising what that will do. The originators of the Chautauqua idea planned a four-years' course of reading, and all the time demanded was forty minutes a day, and hundreds of busy men and women have gone through that course and have enlarged their intellectual horizon, and surely, for the love of the Master and of the millions for whom He died, we can spend ten minutes a day to know more of their need that we may more intelli-

gently carry out the great command, "Go ye into all the world and preach the gospel to every creature."

Enclosing the above suggestive paper, Miss Palmer says:

"We have not thought it well to lengthen our communication by giving a list of the literature used in the Circle, but if anyone should care to pursue our course our General Superintendent, Miss C. B. Jordan, Public Library, St. John, Methodist, will gladly supply this information."

OUR HOME WORK DEPARTMENT.

SEARLETTOWN, N. B.—Our Mission Band (Anchor of Hope), is still flourishing. We have received two new members already this year, but have lost two by removal. By the Christmas and New Year's offerings, we received \$3.62. We are now going to make an autograph quilt. We have lately given out fifty cents in "talent money." The attendance at our meetings, though not large, is very good, considering that we are so far apart. We meet alternately, once a month, in Searletown and North Carleton. Our President, Mrs. Lewis Trueman, is untiring in her zeal, and we trust the interest in missions is increasing among our members.

MINA LOWTHER.

TOTTENHAM.—On Thursday, March 24th, an Auxiliary was organized in Tottenham Methodist Church, with a membership of eleven. President, Mrs. (Rev.) Richards; Vice-President, Mrs. Thos. Greenaway; Recording Secretary, Miss Mercer; Corresponding Secretary, Miss Mary Tegart; Treasurer, Mrs. Mercer. We have good prospects of an increase of members at the next meeting.

A. WALKER, *Organizer.*

SEARLETTOWN (*In memoriam*).—We regret that we have to record the death of Mrs. J. S. Atkinson, this being the first break in our ranks since we organized three years ago. Though not an active member, we know that we will miss her sympathy and support, but we are certain that our loss is her infinite gain; and when her Master saw that she had finished her work here, and bid her come up higher, we must not complain. We deeply sympathize with our Vice-President, Mrs. Albert Wright, in the loss of her mother.

MINA LOWTHER.

BRIDGE ST., BELLEVILLE.—Our Auxiliary continues to flourish, and the interest in missionary work increases with every monthly meeting. We have varied the exercises this year, by having several ladies each bring a single fact bearing on missions, and also by having some one prepare a paper on the topic for prayer for the month. In the latter part of March, we were favored by a visit from Mr. Cocking, who gave a most interesting and instructive entertainment on Japan, in the lecture room of the church. His address was given in an exceedingly genial and easy manner, and the lime-light views illustrating it gave a very vivid picture of Japanese life and customs. The pictures of our missionaries and lady teachers were very pleasing, as were, also, those of several leading native Christians. We heartily recommend Mr. Cocking's entertainments to any Auxiliary that may be desiring anything of this kind.

L. L.

DEMORESTVILLE.—We have lost members by removal and gained a few new ones, keeping our old membership of fifteen. Our meetings are a great blessing to us. Average attendance, seven. Last fall we gave a parlor social at Mrs. Baker's in connection with our annual meeting, with a fine programme; proceeds, \$8.60. In May we are promised a lecture by Dr. McDiarmid, of Picton. We are finishing up three quilts for the new Coqualeetza Home. Thus by God's

powerful help we are trying to work, watch and pray in His vineyard; feeling that our lives are songs,

"God writes the words,
And we set them to music at pleasure;
And the song rings glad, or sweet, or sad,
As we choose to fashion the measure."

EMMA H. BAKER, *Cor. Sec.*

NORTHFIELD CENTRE.—Our Auxiliary was formed in March, 1891, by the District Organizer, Mrs. Phelps, who has since been a true friend to the Society. At its inception it had eleven members, and although two of these have removed, it now has a membership of seventeen. There have been held twelve regular monthly meetings and two public meetings, all of which were very successful. The success of these meetings and the progress of the Society has been to a great extent, the result of the efforts of our President, Mrs. Costen, and of the kindly encouragement of our pastor, Rev. W. N. Vollick. We hope to increase our membership, and to organize a Mission Band, in the near future. We have sent to the Branch Treasurer \$36.

JENNIE RAND, *Cor. Sec.*

BEAMSVILLE.—The interest in missions is steadily increasing in this Auxiliary, and while we regret the indifference of some, we are thankful for the few who are faithful in their attendance at the monthly meetings, and do what they can to assist in the work. At the March meeting "A Talk on Mite-boxes," was read by Mrs. Tufford, and was well received. As a result, six mite-boxes were distributed at the next meeting. We are arranging for a public meeting to be held some time in May.

Recording Secretary.

ST. JOHN, N.B.—The King's Messenger Band of St. John, N.B., held a very successful concert and social on Thursday evening, March 17th. Great praise is due to the children for the way they performed their parts; one little girl acting as chairman, and four little girls brought down the house in their lullaby song, with their dolls in their arms. After the programme the little girls, dressed in their caps and aprons, passed around the cake and coffee, and at the close of the evening we found that the proceeds were nearly \$12.

ALICE C. SPRAGUE, *Cor. Sec.*

GAGETOWN, N. B.—The ladies of this Auxiliary held an interesting public meeting on the evening of March 17th, presided over by the President, Mrs. A. S. Corey, in her usual creditable manner. The programme of music, reports, reading of papers original and otherwise, was of good interest, and an address from the pastor, Rev. A. C. Dennis, was both profitable and encouraging. The direct benefits derived from this meeting, were a good collection of \$7.50, and six names to be enrolled as members.

LEORA SIMPSON, *Cor. Sec.*

TORONTO, WESLEY CHURCH.—This Auxiliary held its usual quarterly prayer-meeting on Wednesday, March 30th, when we were favored by a very powerful and touching address by the Rev. Dr. Potts, on the work of women in connection with the Church generally, but especially with regard to missions. The attendance was excellent, and the collection, \$15.08, far above those taken on preceding occasions. Dr. Potts' welcome visit to our Auxiliary was followed on the next Tuesday afternoon, April 5th, when Mrs. John Harris, that well-known worker in all that is good and philanthropic, spoke in the school room to an interested and attentive audience of ladies. We hope to see the effects of her soul-stirring words in an increase of num-

bers, work and funds. Several ladies enrolled their names at the close of the meeting, and others voluntarily contributed their mite. Our Auxiliary has greatly increased under the faithful and efficient presidency of Mrs. (Rev.) Chambers during the current year, and in view of the "fields white unto the harvest," we crave further privilege in sending forth laborers who, when their life's work is ended, shall bring "their sheaves with them."

S. CARTER, *Cor. Sec.*

INGERSOLL.—On Sunday, March 27, the Rev. J. S. Ross, of Woodstock, gave a short but very encouraging address to the Mission Band of Charles St. Church, when the beautiful banner presented by the Woman's Missionary Society, was on exhibition for the first time. On the following Monday evening the band gave a sugar social and literary entertainment at which they offered for sale a number of useful and fancy articles. A good programme was given, consisting of music, missionary readings, recitations, etc. Proceeds, \$13.35.

MRS. BERRY, *Rec. Sec.*

HUNTINGDON.—We have realized that in working, planning, and giving, we have been richly blest; while the presence of the Master has often cheered and refreshed us in our meetings. At our first meeting this year, a member (who annually takes a large number of prizes at our County Fair), suggested that we give our prize money toward furnishing a room in the French Institute. The ladies present willingly assented; to this a number of offerings were added, and \$30.00 sent. This has been supplemented by an Easter thank-offering of \$24.00. Rev. C. T. Cocking was with us in December, and gave his lecture on Japan, illustrated by lime-light views, which was both interesting and profitable, netting to us \$25.00. We feel encouraged, and trust that this year's efforts may far exceed those of the past.

A. C. DALGLIESH, *Cor. Sec.*

THE MISSION BANDS.

BARRIE GLEANERS.—On the evening of Tuesday, March 27th, the young ladies of the Mission Band gave an "At Home" in the lecture-room, which was tastefully decorated for the occasion. A very enjoyable time was spent by the large number who were present. A good programme, consisting of music, readings, recitations, etc., was given; Mrs. Parker, President of Barrie Auxiliary of the W. M. S., filling the chair. Ice cream and candy had a continuous call during the evening, and crazy tea was served during intermission. A number of fancy and useful articles were sold, which were given by the members of the Band. Our pastor, Rev. Mr. Parker, gave a short address, after which the meeting was brought to a close by singing and prayer. Receipts about \$40.

LIZZIE CROSS, *Cor. Sec.*

NEWFOUNDLAND ORPHANAGE.

DEAR MRS. STRACHAN,—Just about a year ago I sent you a short account of our Christmas contributions for the orphanage. This will be a similar letter, I am afraid, and yet I feel as though I ought to write it.

In August Mrs. Pitts and myself sent a circular to every Methodist minister in the Conference, asking that the day-school children send contributions of vegetables to the orphanage. Nearly all responded, and the result was about one hundred barrels of potatoes and a limited supply of turnips and cabbage. The yearly bags were sent out throughout the city, and resulted in an abundant supply of necessary stores, oatmeal, rice, split peas, tea, sugar, beans, apples, and a host of smaller stores, too numerous to men-

tion; also some flannel, wool and clothing. I think the children thoroughly enjoyed their Christmas time.

We have in the orphanage at present twenty-three girls. During the past year one has left to go to Boston, another to go to Montreal, four have been put out to service, and one has been adopted by a gentleman and taken to Sound Island.

We are satisfied with the work done, under the circumstances, though we are aware that much more might be done in a suitable building, and with the necessary conveniences. I believe the plan of the new building has been written for, and the ground bought, so we live in hope of a better state of affairs.

E. B. STEER.

St. John's, Nfld., Jan. 12, 1892.

THE FRENCH METHODIST INSTITUTE.

IN the numerous departments of educational work there is none more noble, none more worthy of recognition and support, than that having for its aim the reclamation of humanity from superstition, error, and consequent degradation, and its elevation not merely to the privileges and wisdom of secular culture, but to the freedom of Christian manhood and womanhood; to the dignity and completeness of Christian character.

The Methodist Church has generously embodied its devotion to this phase of work in a beautiful building with ample provision for the comfort and training of the youth of French Canadian nationality, whom they hope to evangelize. The present is a fitting time for a brief retrospect of this work. Two years of faithful labor have not been without gratifying results. Promising students have gone forth to mission fields to devote the energy of youth and the enthusiasm of consecration to the enlightenment of their fellow countrymen, while others, as the result of institute training and influences, live more faithfully the "hidden life" assigned them by limited talents or meagre opportunity. A third year is now passing rapidly and successfully away, marked by earnest efforts and happy results. Regular departments of class work, elementary and advanced, are efficiently maintained; English, French and music systematically taught, while interesting additions to the prescribed curriculum have been made by generous and competent specialists. Mrs. Morton, an accomplished lady director, continues her interesting lectures on hygiene; calisthenics, in its most modern and approved methods, is taught the young ladies by Misses Finlay and Hall, while the boys in their rink derive muscular development from the various experiences which befall reckless skaters. Misses Antliff and Jordan take charge of a department of drawing.

Singing, sewing, and housekeeping, a happy combination of feminine accomplishments, are important specialties of training. Rev. L. Massicotte, French Master, delivers weekly lectures in French and English on controversial topics which, supplemented by a course of Bible study under the direction of Mr. Hall, very effectively elucidate the doctrinal difficulties of all classes, particularly the recent converts to Protestantism. But the experiences of institute life are not all practical and prosaic. Through the kindness of the Douglas Mission Band, the proceedings of Christmas week were enlivened by a pleasant evening in our beautifully decorated chapel, where two lofty trees radiant with holiday splendor, under the supervision of Santa Claus, furnished suitable remembrances for every one.

The same Band favored us with a very enjoyable social on Thanksgiving evening.

The students this year number about seventy, many of whom have endured great opposition and reproach that they might learn the solace and purity of the Christian religion.

Personal histories and incidents of encouragement and interest might be given if space permitted. A touching service recently held in memory of the late Rev. Mr. Beaudry was of special interest in revealing the fact that a few of the students owed their conversion to his consecrated efforts, while not a few had derived benefit from his ministry.

Many of the students are ambitious and successful, while only elementary intellectual attainments are within the reach of others. But it is a consoling fact that what is most beneficial and far-reaching in school life is not fluency in perplexing French verbs, not proficiency in the finesse of Euclid, not elocutionary excellence, nor literary finish, but the expansiveness of personal contact, the subtle influences which develop the soul, broaden the mind, and unconsciously revolutionize the character, yielding a preparation for the duties of life quite transcending the mastery of inflexible rules.

So in view of visible success, as well as the silent unseen evangelizing influences radiating from this educational centre, Canadian Methodism has reason to take courage, and linking its wealth, talent, and innumerable resources to the "Fear not" of Omnipotence, expect unlimited prosperity in the French work.

MAY TWEEDIE.

Cote St. Antoine, Montreal.

GENERAL TREASURER'S DEPARTMENT.

Receipts for Quarter ending December, 1891.

New Brunswick and Prince Edward Island Branch.	\$684 07
Western Branch	1445 22
Nova Scotia Branch	453 20
British Columbia Branch	138 25
Eastern Branch	691 98
Central Branch	1500 00
Portage la Prairie Auxiliary	18 00
Grace Church, Winnipeg	52 00
Zion Church, Winnipeg	44 10
Brandon Auxiliary	7 50
	<hr/>
	\$5034 32

Received by General Treasurer for Quarter ending March, 1892.

Brandon Auxiliary	\$10 00
Grace Church, Winnipeg	34 50
Bonavista, Newfoundland	14 00
St. John's East, Newfoundland	68 87
St. John's West, Newfoundland	112 29
Zion Church, Winnipeg	10 80
New Brunswick and Prince Edward Island Branch.	475 56
Nova Scotia Branch	465 95
Western Branch	1513 50
British Columbia Branch	114 70
Eastern Branch	983 17
Central Branch	1590 00
	<hr/>
	\$5393 34

"I NEVER could get interested in foreign missions." "Ever been at a missionary meeting?" "No." "Ever read a book on foreign missions?" "No." "Ever attend a lecture on the subject?" "No." "Ever hear a missionary sermon?" "No." "Ever see a missionary?" "No." "Ever give any money for the support of missionary work?" "Why, no!" . . . "Who is responsible for your lack of knowledge on this subject?" No answer. "What excuse will you give at the last for not growing in grace and a knowledge of God?" No answer.

SKETCH—PLANS FOR WORK.

(Concluded.)

As a young lady came to the front, with a paper-covered book in her hand, Helen noticed for the first time that almost every one present had a similar one. She immediately became curious to know the contents. Helen's newly-formed acquaintance placed this within her power by handing her the book she had. On the cover Helen read, "Ninth Annual Report of the Woman's Missionary Society;" below this, "Price five cents," and she was soon very much interested in the questions being asked by the young lady at the front and answered by the members. They seemed to be perfectly familiar with the Constitution and names of General Board Officers and were rapidly gaining a thorough knowledge of the different fields of work, also the names of missionaries engaged in these fields. This interesting exercise was concluded with a short account of the pitiful condition of the Chinese girls in British Columbia.

It was all new to Helen and Marjorie. Having lived in an atmosphere of worldly comfort, for the first time they realized the unutterable misery and awful degradation that they were not lifting a finger to lessen.

With flushed face, dark eyes, beautiful with eager purpose, and feelings in a turmoil of indignation, Helen was conscious only of a wild desire to have the wretches of men who produced these distressing conditions condemned to suffer the extreme penalty of the law.

Marjorie shivered nervously as the deplorable facts were being related, and after a sorrowful thought for the suffering Chinese girls, mentally decided to take the cars home and avoid that long, dark block between the church and her house. She was startled by Helen's intense voice:

"Wouldn't I just like to be a man though? To go out there and teach these despicable creatures a lesson!"

The abused Chinese girls had one champion at that meeting, that was evident. But they had another, a more powerful one, in the owner of the sweet, clear voice previously heard that evening. She was now addressing the President.

"Mrs. James, I have been thinking a great deal lately upon one particular subject. May I mention to the young ladies some of the ideas that have occurred to me?"

"We are always pleased to hear you, Miss Robson. Your spoken thoughts have in the past proved such a valuable aid to our work," the President answered with a loving look, which caused the quiet face of the standing girl to brighten visibly.

That face had no claim to the world's idea of beauty, was decidedly thin, and the features imperfect in many respects, yet there existed a peculiar attraction of which all were conscious.

"I have been asking God to open a way for us, as a circle, to raise money," she proceeded. "While reading a particular verse in 2nd Timothy, I was forcibly impressed that the words came to me in the form of a command. The words were, 'Stir up the gift of God which is in thee.' I felt that I must be in possession of some gift from God which He desired me to 'stir up' for the purpose of using it to add some money to our circle treasury. Then the modesty that so hinders the Lord's work, suggested 'do not be so conceited as to imagine you are a gifted girl, Janet Robson,' and yet, do I not cast a slur on my Creator, when I persist in declaring I am not capable, am not gifted? Right there and then I realized a certain pleasure in acknowledging one gift I knew God had given me, that of being able to write rapidly, in a clear, business hand. How could this avail me? Never mind, it was my 'gift,' I had stirred it up and the Lord would show me in what way He specially wanted me to use it for Him. The apostle Paul's words, 'covet earnestly the best gifts,' flashed into my mind. I felt my one gift sink into insignificance, as I thought of and long-

ed to be one of the chosen few with finished educations, painting, music and other accomplishments at their command. But I knew that was not coveting gifts as the Bible taught. Then it seemed to me, if I used faithfully in my Master's service this 'one gift,' it would be the true way of showing Him I coveted the 'best gifts,' that I might be a more useful worker in the cause of missions. I went to the office yesterday," most of the young people knew Janet was copyist in a lawyer's office, "wondering how God wished me to use this one gift for him. My employer met me at the door with these words, 'Miss Robson, do you think you can arrange to write two extra hours, say twice a week? The busy season will last twelve or thirteen weeks, and at fifteen cents an hour will amount to a little over seven dollars.' I cannot explain to you how thankfully I accepted this offer. This morning I went one hour earlier and remained one hour later, and they were the brightest hours during the entire day. They were hours fraught with so much blessing to my own soul, that I cannot refrain from telling the members of this circle how the Lord taught me the meaning of the words, 'stir up the gift of God which is in thee.'"

The peculiar pathos and love in the girl's voice, appealed to the hearts of her listeners. With moist eyes and quivering lips the President said, solemnly, "Let us bow our heads for a few moments in silent prayer, that God may teach us 'the spirit of missions is the spirit of Christ.'"

And in that perfect stillness, the noiseless work of the Holy Spirit would tell through all eternity.

As the heads were raised many eyes were turned in the direction of the tall girl standing near the back, with dark hair in heavy braids, so arranged that the shapely head was defined rather than concealed. Large, observant eyes that combined with the mouth in suggesting that even the suspicion of a joke would be appreciated. But the face is now earnest and animated by beautiful thoughts and desires. It is Helen Livingston.

"I have one gift. I can recite, and though I never thought of using it as a means of raising money, I know I can." She was hardly in her seat before another young lady, the choir soloist, was upon her feet.

"Once in each quarter of this year, I shall devote the money raised in singing at some concert to the circle." The young lady sitting next to Helen followed.

"Mrs. James, I do not know how to do anything very well, except cook and keep house, so that must be my gift. I am rather famous for my tea-buns and gingersnaps. I know I shall not have any difficulty in selling a good large batch of both once every month for the next six months."

"I'll take them this month," whispered Helen.

A teacher in one of the public schools was the next to speak. "After four, two days in the week, I teach a few pupils special subjects at thirty cents an hour. I shall either secure one more scholar during the coming term, or devote the proceeds from one I already have to the cause of missions."

One after the other rose and signified a desire to use in some way the gift God had given them. Finally it was decided to have a volunteer committee called Personal Work for the Lord, with the motto, "Stir up the gift of God which is in thee." Miss Janet Robson was appointed chairwoman, and that evening the majority of those present wrote their names in her note-book. At the end of every quarter they promised to report to her the results from the gift consecrated to the cause of missions. Why did not Helen place her name in that book?

"Personal work for the Lord," she thought, and the words seemed to stand out in bright glaring letters before her eyes. The president and most of the young ladies shook hands cordially and gave Marjorie and Helen a hearty welcome.

Asked if they would join the circle but received in reply a most incoherent "I do not know" from Helen. From Marjorie, "If Helen does I will."

They were walking toward the door when Helen turned abruptly to the corner of the room where Janet Robson was standing with an open note book in her hand, and an expectant half disappointed look after the retreating girls.

Janet's lips moved and the prayer uttered was answered while she yet spake to her heavenly Friend.

Helen drew near, followed by Marjorie.

"Will you place your name on my note book as one of the Volunteer Committee?" The voice was very winning.

"I wish I could, but I dare not. I came here with no more interest in missions than if I had never heard of the heathen. Then, I felt angry and indignant with those who caused the suffering of the Chinese girls. After that I wanted to do something that would really help them. Now I should like it to be 'personal work for the Lord.'"

"What strides this soul has made toward the kingdom," thought Janet. She opened her lips to answer the dark eyes that were observing her so earnestly, when a sob startled both girls. It was Marjorie. "I'll—take—a—music pupil." Helen turned wistfully to her friend. "Wouldn't you like to take that pupil 'for the Lord,' Marge?"

"Yes, I would, if I knew how," and two big tears rolled down the soft rosy cheeks.

"Call unto Me and I will answer thee," Janet repeated slowly, then knelt, followed by Helen and Marjorie.

All the others had gone and they three were alone with God.

It did not take long to teach those hearts, ready for the Master's service, that "The gift of God is eternal life." Helen and Marjorie accepted this gift. Thus the bright, heedless couple, for whom the minister had prayed were now enlisted as soldiers in the King's army, and Janet Robson's prayer was answered—"Call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not."

BERTHA DICKSON.

LONDON.

Our Young Folk.

TASTE AND SEE.

A LITTLE Jewish girl received a present of honey. Of the qualities of honey she knew nothing, for of honey she had never tasted. Her father coming home said, "Well, my little girl, what have you here?" She tried to tell her father something of its flavor. "It is so sweet—it is as sweet as—Well, papa, if you want to know how sweet it is, you must taste it yourself." From the inspired Word comes the exhortation: "Oh, taste and see that the Lord is good!" Tasting, not arguing, enables one to see the goodness of God. It is not taste and also see; but it is taste, and as a consequence you will see. One may see, even without logical proof, that God is good, and may see it so clearly that one shall have stronger conviction of God's goodness than would be possible by mere reasoning. It is neither religion, nor science, nor common sense, to believe nothing which one cannot demonstrate. Without going through a process of reasoning, one may know that God is good.

"Oh, taste and see!" Have experience of the goodness of God and you shall know it. You shall know it in consequence of the experience. The experience is to come from God himself. As a tree can have no life in separation from the soil, so man can have no life if separated from God.

God must be in us, or we are dead. "And this is life eternal that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." When one becomes thoroughly dissatisfied with drawing life merely from the earth, and even from the lower region of truth, and is willing to receive that great gift, *eternal life*, then one knows God, knows him as goodness with no admixture of badness—pure, perfect goodness. God becomes known as good through the spiritual communication of himself in Christ, not through reasoning. Oh, taste, and you will know that God is good!—*Journal and Messenger*.

IF I WERE A BOY.

IT is Bishop Vincent who said, "If I were a boy I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do all the manly things that belong to the manly sports; love and study nature; travel as widely and observe as wisely as I could; study hard (with a will) when the time came for study; read the best literature—works of the imagination, history, science, and art—according to my taste and needs; get a good knowledge of English; try to speak accurately and pronounce distinctly; go to college, and go through college, even if I expected to be a clerk, a farmer, or a mechanic; spend my Sundays reverently; try to be a practical, every-day Christian; help on every good cause; never make sport of sacred things; be 'about my Father's business;' use 'the world, and not abuse it;' treat old men as fathers, 'the younger men as brethren, the elder women as mothers, the younger as sisters, in all purity;' and thus I should try to be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous."

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The Missionary Outlook

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