

The Missionary Outlook

is my Parish.
"The Field is The World"

A Monthly Advocate, Record and Review.

VOL. XIV.—No. II.]

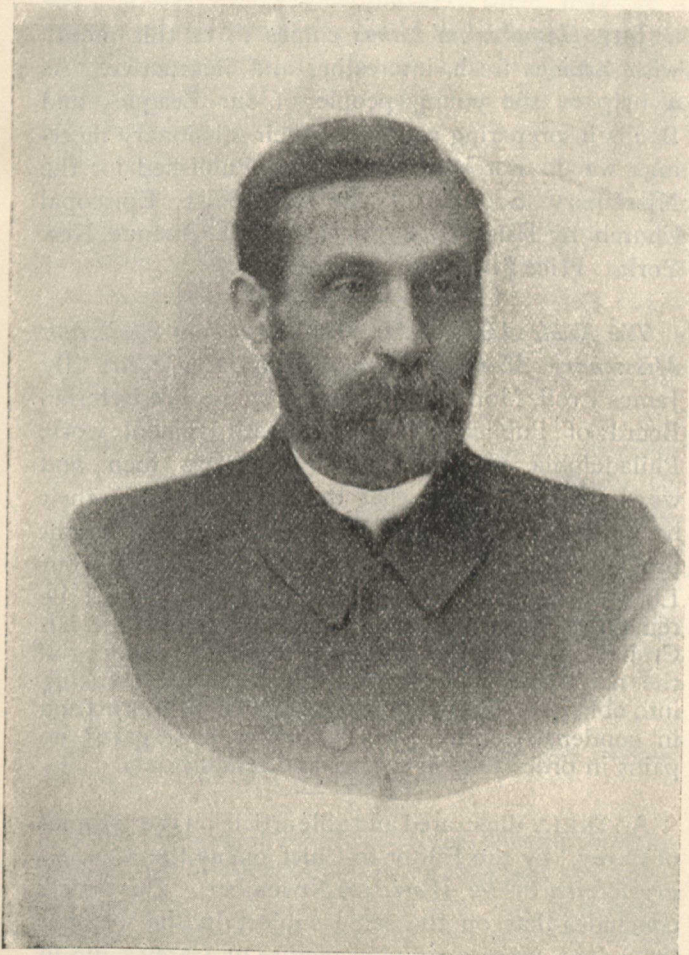
NOVEMBER, 1894.

[NEW SERIES.]

Field Notes.

THE General Secretary left Toronto on the 18th ultimo for British Columbia, where he expects to spend a few weeks in mission work, giving especial attention to the Indian and Chinese missions, also visiting the Industrial Institutes under the care of the Society in British Columbia and the North-West.

DURING last winter many of our readers heard with both interest and profit the Rev. D. Jennings tell of his work among the Indians on the West Coast; and we are sure that the many friends of Mr. and Mrs. Jennings will look with pleasure on the photogravures of them which we publish this issue. On page 168 will be found a letter from our brother, giving an account of the work on the Port Essington Mission.



REV. D. JENNINGS.



MRS. D. JENNINGS.

THREE of our missionaries, Rev. Dr. Eby, and Revs. J. McDougall and F. C. Cassidy, B.A., will be available for missionary work this season; the two former from early in December, the latter from the present right on. These brethren are making their own arrangements, and those desiring their services will kindly correspond with them direct.

MR. ROBERT MAYES, who has charge of the Indian work on Georgina Island, writes: "I have to-day buried Mrs. Blackbird, the oldest person on the Reserve. She had reached the age of one hundred years, and had been a consistent member of the Methodist Society for over fifty years. She retained

possession of all her faculties to the last, and was very much respected."

It would appear that foreign or city missions appeal the strongest to our sympathies; and yet many missionaries in quiet corners of our Dominion are nobly bearing the burden and heat of the day. The following we copy from a letter received from a brother in Newfoundland: "I have been on my new mission three weeks, and have just completed a tour of almost the whole of it, involving a journey of about 150 miles by schooner, small boat and foot. The distances are certainly magnificent, and I wish that the church and school buildings were equally so. The homes, however, are very poor, and I suppose too much must not be expected."

FOR parents to give up a precious child is hard; but in the case of the Rev. Ross and Mrs. Taylor, who have been bereaved of four of their children under the most painful circumstances, friends can only be still in the presence of such grief, and commend the stricken parents to the great Comforter.

Mr. Taylor is the son of Bishop Taylor and editor of *Illustrated Africa*. On Monday morning, October 22nd, the residence was found to be on fire. The alarm was immediately given, but the flames spread so rapidly that only Mr. and Mrs. Taylor and three children escaped. Four of the children were burned to death. A funeral service was held that same morning over the charred remains of the loving and innocent ones, who so recently had belonged to the bright band of seven.

A LETTER, containing \$2 and an order for eight copies of the OUTLOOK, was received at the Mission Rooms on the 30th of October. Of course such letters are always welcome; but as the one referred to was not signed, nor was there any post-office address given, it is impossible to send the paper to the persons named in the order.

THE new tracts for 1894-95 are ready, and have been pronounced by those who have read them as "just the thing." The following are the titles:

- "Information for the People."
- "Heathen Claims and Christian Duty."
- "Coming To-morrow."
- "The Student Volunteers' Appeal to the Methodist Church."

WE have received from the Mission Rooms of the Methodist Episcopal Church, New York, a small volume, the binding and title of which indicate that it is a tribute to the memory of one who has gone to join the host triumphant. As we read the name and the expressions of sorrow; and the appreciation of the life and character of this grand man of God, Rev. Dr. J. Oramel Peck, for six years one of the General Secretaries of the Missionary Society, there came to mind a personal remembrance of our Christian and genial brother, whom we ever felt to be a power with God and man. That the addresses and letters expressing the esteem in which Dr. Peck was held should be thus preserved is most fitting.

D. L. Moody vs. Henry Varley on Atonement, with an introduction by Rev. W. I. Shaw, LL.D., Principal of Wesleyan Theological College, Montreal. Part I.—D. L. Moody vs. Henry Varley, at the World's Fair, on the Nature of Christ's Atonement. Part II. is additional, and contains a reply to Mr. Varley's World's Fair Addresses on Christ's Coming Kingdom, or "Second Adventism." By Rev. W. Rilance, Methodist minister, of the Montreal Conference. In this book the writer takes exception to the teachings of the Rev. Henry Varley in a sermon preached in Centre Music Hall, Chicago, during the World's Fair, on "Christ's Coming Kingdom." In the sermon the following views were advanced:—(1) Christ took our nature, not to die, but to reign; (2) The murder of the Son of God was not necessary for the atonement; (3) Christ's crucifixion delayed the kingdom; (4) Christ's coming will be within twenty-two years. The author is to be congratulated that he has been able in so small a volume to treat the subject as fully as he does, and to show clearly the unscriptural position taken by Mr. Varley. The dress is all that could be desired; neatly bound in cloth, clear print, and of a size to be conveniently handled.

THE *Gospel in all Lands* comes to us this month with articles fresh, interesting and instructive. As a help to the young people of our Leagues and Bands in preparing papers for their missionary meetings, we do not know its equal. Published for the Missionary Society of the Methodist Episcopal Church by Hunt & Eaton, 150 Fifth Avenue, New York. Price \$1 a year.

The Noble Army of Martyrs and Roll of Protestant Missionary Martyrs from A.D. 1861 to 1891. By James Croil, Montreal, published by the Presbyterian Board of Publication and Sabbath School work, Philadelphia. There have lived many men and women who have felt that the laying down of their lives was not too dear a price to pay that they might prove faithful witnesses of the truth taught by our Lord Jesus Christ, and their names should be remembered and honored in every household. Mr. Croil has done not a little to prevent the memory of the noble army of Protestant martyrs from sinking into oblivion. There is a large amount of information in condensed form, and the writer has spared no pains in order to give correct and reliable data.

A FINELY illustrated and able article on the "Homes of Carey," by the Editor-in-Chief, opens the *Missionary Review of the World* for November. This article concludes that on the same subject in the October issue, and gives a graphic picture of Carey's life in Serempore. THE *Field of Surgery* for this month deals with the "Neglected Continent," South America, and with the wide field of Home Missions. The Editorial and General Intelligence Departments contain, as usual, notes and news concerning the work in all parts of the world. THE *Review* presents a breadth of view found in no other missionary magazine, and combines in its articles not only the qualities which make them instructive and helpful, but also fresh and interesting. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York, at \$2.50 a year.

Editorial and Contributed.

Editorial Notes.

"THOU crownest the year with thy goodness." "What shall I render unto the Lord for all His benefits?" We have come again to the month in which a day is set apart for praise and thanksgiving on account of mercies bestowed. How meaningless that word "thanksgiving" is to many in this fair Dominion; and yet there is not a people on the face of the earth who has more reason to say from a grateful heart, "Thou crownest the year with thy goodness." True the times have been stringent, and many have had to dispense with luxuries, and many to curtail the actual necessities of life, while a few have found it difficult, if not impossible, to keep the wolf from the door. Still, may not these trying circumstances be the outcome of a Father's loving care for His children—His calling a halt that we may take our bearings? Christ says, "Lay up for yourselves treasures in heaven." In this money-making and money-spending age, there may be a danger of the love of the world and the things of the world creeping into the Church, and a forgetting that "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." That there are lessons to be learned from these times that try men's souls, there can be little doubt; and in our thanksgiving for life, health, peace, and protection from epidemics, fire and many serious calamities that have befallen other countries, ought there not to be a humbling before God and a searching of heart as to the motives that govern the life?

Two hundred and fifty thousand dollars from the Methodist Church, or about eighty-one cents per member, for missions, is surely not asking impossibilities. "Where there's a will, there's a way." If each brother and sister be determined that they will find a "way," the two hundred and fifty thousand dollars for missions is a settled thing. We only pass once this way; let our treasure be banked in the country to which we are going, to go in and out no more forever, rather than in the one we are passing through for the first and last time.

THIS cheering note, enclosing a cheque for \$500, reached the Mission Rooms within the past fortnight:

"Noticing by the *Guardian* that our Missionary Society is unable to pay the full amount of the salaries which the missionaries are entitled to receive, I thought I would try and help a little towards improving matters. I therefore enclose cheque, value \$500, which please consider as my subscription for 1895."

Times without number the General Secretary has asked that moneys be remitted as early in the year as possible, thereby saving large bank discounts. This brother has set an example that it is earnestly hoped many will follow, and thus aid to tide the society through this especially trying year.

THE question has been asked again and again during the past few months, "What effect will this war have upon China?" As in the past God has made the wrath of man to praise Him, so doubtless this war will be the means of hastening the day when the eyes of the Chinaman will be opened to the fact that China is only one among many nations, and that there is something yet for her to learn. To-day the presence of a foreigner in that country is looked upon with suspicion. Dr. Hart, in his report regarding our work in that country, says:

"The universal thirst of this people for money, and its effects upon their lives, shut them out from all philanthropic enterprises, and dwarfs everything but selfish feelings and aims. It is difficult for the very best of the people to understand our object in being here. They, of course, charge us freely with concealed designs, and in many cases they believe us to be acting in the interest of our Government."

While this universal lack of confidence in foreigners exists, together with the predominating idea that there is nothing for them to learn, little or no progress can be made. Rev. H. H. DeForest, D.D., who spent twenty years in Japan and has recently returned, writing in the *Missionary Review* regarding the outcome of the war, finishes his article with the following paragraph:

"But the greatest blessing to be looked for will probably go to China. Aggressive war from her little neighbor will awaken her to a recognition of modern thought and modern methods of international intercourse. It will force her to a stronger internal policy, so that there can be a well-organized national army in the place of her almost worthless provincial "braves," and so there can be railroads, telegraphs and postal systems worthy of a great power—a necessity to the existence of a central Government. This war will do much to compel China to have an educational system that shall break down the superstitions and shall open up the resources of the empire. And all this will begin to break the force of that unfortunate anti-foreign sentiment that exists all through the land. God hasten the day when China shall move forward!"

For a length of time Japan has asked for treaty revision, and the delay in granting the request has been very exasperating to her; but at last her desire to be accepted by the other treaty powers as an equal and wholly independent nation is to be gratified. England is the first to exchange "equal treaties" with Japan, but, without doubt, other nations will follow. For the first time we have now the accepting of a non-Christian nation by treaty powers without the ex-territorial clause. As one writer expresses it, "the old East and the new West have come together for better or for worse."

Missionaries have been worried and annoyed in regard to obtaining passports permitting them to travel in the interior, or to reside outside of the "concession" in the "open port." When making application for a passport, one of two reasons had to be assigned, "For the sake of health," or "For scientific research."

Any foreigner desiring to own property or reside outside of the "concession" was obliged to depend

upon the kindness of some friendly Japanese in whose name the property would be held, or bought and sold.

The first and third articles in the treaty deal with these questions.

"ARTICLE I.—The subjects of each of the two High Contracting Parties shall have full liberty to enter, travel or reside in any part of the dominions and possessions of the other Contracting Party, and shall enjoy full and perfect protection for their persons and property.

"They shall enjoy entire liberty of conscience, and, subject to the Law, Ordinances and Regulations, shall enjoy the right of public and private worship, and also the right of burying their respective countrymen, according to their religious customs."

"ARTICLE III.—They may trade in any part of the dominions and possessions of the other. . . . They may own or hire and occupy houses, manufactories, warehouses, . . . and may lease land for residential and commercial purposes . . . like native subjects."

Although this treaty does not go into effect for five years, and can still be delayed if thought best. It is to last twelve years, and longer, if the results are satisfactory to the two parties interested.

After September next, missionaries can obtain twelve months' pass-ports, allowing freedom of travel throughout the entire country.

An Appeal.

From the Student Volunteers of the Methodist Church in Canada to the Members of the Church on behalf of Foreign Missions.

IT is not generally known among the church members of America that there are upon the continent over 4,000 young men and women, students in the universities and seminaries, who have consecrated themselves to God for service in the foreign mission field. Neither is it known among the members of the Methodist Church in Canada what a large proportion of this 4,000 are of their own denomination. During the past ten years the Holy Spirit has been wonderfully working among college men, so that to day, while of all the young men on the continent less than ten per cent. are Christians, of the college young men more than fifty per cent. are Christians. In many educational centres there have been great revivals, and new earnestness of purpose and close fellowship with Christ have been the results. One of the clearest manifestations of this quickening is the Student Volunteer Movement, which has its purpose in raising up bands of efficient laborers to win the world for Christ.

The problem for the Church is this: "How are these young men and women to reach the fields of labor and be sustained there?" For the present, missionary offerings are altogether inadequate for the accomplishment of such an undertaking.

A careful estimate of the number of student volunteers in the Canada Methodist Church would give us at least 150. Among the probationers and young ministers of the Toronto Conference last June, there were ten whose earnest desire was to carry the Gospel into "the regions beyond;" but, owing to the apathy of the Church, they had to return to their work at home, while the Conference was actually too crowded to find circuits for them all. In every college and seminary, and in every Conference from the Atlantic to the Pacific, there are those whose joy it would be to go to the heathen lands, but the Church does not send them. Moreover, this movement is now being extended to the ladies' colleges, an instance of which may be seen in the Ontario Ladies' College at Whitby, with its volunteer band of eight.

And it is no empty enthusiasm, but a profound conviction of the purposes of God and the special ability of this generation to accomplish this work which has thus stirred their hearts.

Accordingly, we make a solemn appeal to all the members of this Church, and especially to the young, to consider this matter with the greatest earnestness and as in the presence of God Almighty.

If the Bible be read aright, it will clearly appear that it is all one grand missionary volume. The history, the poetry and the prophecy of the Old Testament are laden with the message that a suffering Christ was to be given for the sins of a lost world, and that He is finally to rule in righteousness. The whole life of our Saviour upon earth was a missionary lesson, for He went about doing good, and always taught His disciples that their mission was to be to the world. When He wished to illustrate the method of His kingdom, He described a shepherd leaving the ninety-and-nine sheep in the fold and painfully seeking the wandering one upon the mountains; but the Church to-day has strangely reversed His teaching, and, leaving the ninety-and-nine to wander to destruction on the mountains, remains by the fold to feed the one. What is the meaning of "Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven," if not the evangelization of the world?

We appeal upon the grounds of the temporal needs of the heathen, for those nations where the Gospel has not yet influenced the hearts of the people are, without exception, a condition of degradation and misery almost inconceivable to the people living in Christian lands. The murder of infant children, the outrage of women, the millions of human creatures annually destroyed by the horrible cruelties of the slave trade, the young women, under the name of religion, subjected to a life of infamy, the barbarous systems of medicine, the ignorance, superstition, vice and crime appeal to our common feelings of humanity and demand that we do something to relieve them, and do it quickly.

The exceptional opportunities which God has given this generation prove to us most conclusively that His purpose for the Church of this generation is the evangelization of the world. Nation after nation and province after province has been opening their doors that the missionary may enter. Let us look at some of the results of a century of missionary enterprise. At the beginning of this century China, with her four hundred millions, was closed, now every port of that vast empire is open. India, with her two hundred and eighty-seven millions, was closed, but is now fully open. Japan was closed, South Africa was closed, the rest of Africa was not even explored, the Mohammedan lands were closed, the Roman Catholic countries of Europe were closed, the lands of Central and Southern America were closed, the islands of the seas were closed. But now in the fullness of time it has pleased God that these lands, which have for centuries resisted all endeavors of foreigners to enter, should raise high their gates and make an abundant entrance for the emissaries of the King of Glory. Moreover, much of the suspicion that attached to the early Christian missionary is now removed, the languages of the nations are understood, and the Bible is translated so that more than ninety per cent. of the people in the world can read God's Word in their own tongue. And in the face of all these opportunities the Church has sent forth only one missionary to every 400,000 of the heathen.

We should also notice the conditions of the world at large, which make the work of evangelization comparatively easy for this generation. The steamship, the railroad and the telegraph are but the preparatory work of God. To-day the world is explored and bound together by a system of international law, conceptions of universal brotherhood are prevalent and men are contemplating schemes of commercial and political expansion such as the most daring leaders of a century ago could not have comprehended.

Accordingly, we appeal to you to aid in hastening our Master's kingdom by every means that lies in your power, especially by the following more important:

1. Perhaps you can go to the field yourself. When Jesus Christ gave His last command, He gave it to His Church, and to His Church for all time, and "go ye" means neither "stay" nor "be sent." Everyone should go—if not in per-

son, by proxy—and at the end of the day those that tarry by the staff shall share alike with those who have fought in the van of the conflict. Only be sure that you are where God desires you to be.

2. You can pray for missions. Our Lord has expressly commanded this, but the Church of God has neglected it. "Pray ye therefore the Lord of harvest that he will send forth laborers into his harvest." If you will study the practice of the Apostolic Church you will find no enterprise was entered upon without prayer, but that in every act of administration or extension the guidance of the Holy Spirit was sought. Hence the wonderful success of this missionary church. And if the missionaries in their fields are upheld by the fervent prayers of God's children at home, we may expect such a rich out-pouring of the Holy Spirit on the work both in our own land and abroad as the Church has never known since the days of the apostles.

3. You can give to missions. And by this we mean no such standard of giving as the Church has set for herself in the past, but giving that is in the deepest sense of the word consecrated. It is easily possible for the Church to-day to send forth many times the number of workers now in the field. During the American Civil War 20,000,000 Northern people sent 2,000,000 soldiers into the field. Thousands of these never returned, and millions upon millions of dollars were spent. We only need an army of 20,000 Christian soldiers to sweep around the globe in a generation and storm the strongholds of superstition and sin, and there are 135,000,000 Protestants to maintain them, of whom about 10,000,000 are communicants. Self-sacrifice is the great need of the Church to-day, in dress, in ornament, in the gratification of the desires for pleasure and the furnishings of the homes.

4. You can study the facts and principles of missions, and so become a centre of influence to the indifferent ones around you. The reason why men and women are not overwhelmed with the greatness of responsibility which rests upon them is that they do not sufficiently understand the needs and claims.

These are the days when the Spirit of God is to be poured out most manifestly upon His Church. It is now time for the Church to set aside the puny and selfish pursuits which have hitherto occupied her, and to be pure and holy even as He is holy. It is now time for the Church to advance all along the line; the Master's purpose is now world-wide conquest, and the Church can abandon her position only at her own peril.

The work at home and abroad cannot be separated. If we are to have a successful Church at home, it must be a missionary Church. Christ did not die to save the Anglo-Saxon race, but to save the whole world, and there can be no doubt that most of the difficulties that have interfered with the prosperity of the Church at home have arisen from the neglect of this fact.

Fellow Christians, we cannot free ourselves from the responsibility which the knowledge of these facts carries with it. Christ loves those benighted people just as He loves us, and has died for them just as He has died for us. There are ten of them to one of us, and we are individually responsible for our ten. It will not be long before we must stand in judgment, and if there are ten to appear against each of us and accuse us of having had the truth and selfishly kept it to ourselves, do you think Christ can say, "Well done, thou good and faithful servant?" Let us be not deceived; if we are not good and faithful, He can never say, "Good and faithful."

Christian friends, we, the student volunteers of the Canada Methodist Church, are ready to carry the message, we appeal to you to send us forth, for you are able to do so. Upon you must rest the burden of guilt if our Master's command be disobeyed.

On behalf of the Student Volunteers of the Canada Methodist Church,

EDWARD A. WICHER.

A POOR woman in New York city who keeps a small fruit stand gives regularly \$25 a year to the cause of missions—and this, too, when her entire income is not over \$250 or \$300 a year.

Along the Line.

JAPAN.

"THE KARUIZAWA CONFERENCE."

KARUIZAWA itself is a little old village nestled among the mountains on an elevated plateau about 3,000 miles above sea level, just within the eastern border of Shinshiu, one of the largest and wealthiest provinces in Japan. Its historical associations and interests are comparatively few, but within easy reach are multitudes of mountain walks and scenes, which constantly invite young and old to trips and tramps; while the atmosphere is, perhaps, the very best the country affords for the many foreigners who are under obligation, during the intense heat of the summer, to throw the year's routine aside for a little and seek wholesome recreation, under penalty of greatly shortening the period of their usefulness, if not their lives, if they fail to do it. The devoted men and women who, under pressure of conscience or circumstances, have thus sadly shortened both are not a few. To spend a month or two annually in some such place as this is now a recognized duty all along the line—an application of the principle of economy in its highest and best sense.

Until the present year those who gathered at Karuizawa were chiefly local missionaries, but the contingent of "Chinese missionaries"—this year from Amoy, Chungking and Soochow—and of the non-missionary class is ever on the increase. There were nearly 200 foreigners in all. The sinking temporarily, of all denominational differences—with the exception of a few who claim to be "high"—the social and religious communion, the eagerness to learn everything possible of the methods and experiences of each other are features exceedingly delightful and helpful.

This unity has found expression from the beginning in "Union Services." At first, only a Sabbath morning service in English, and an afternoon service in Japanese, both in a private house; now, we rent from year to year, a building that serves well the purposes of a chapel, and have weekly three English and two Japanese services. Besides, the Word is preached in Japanese in other places in and around the village. These, under the direction of a chosen committee, are carried on most harmoniously by the representatives of the various evangelical churches. Even Universalists attend the services, though assuming no responsibility.

I write now more particularly of the third annual "Conference." Each one has been an inspiration, and fraught with rich blessing, this last one eminently so. The following was the programme:

SUNDAY, AUGUST 12TH.

11.00 A.M.—*Sermon*—Mr. Chappell (Canadian—Methodist Episcopal Mission).

7.30 P.M.—*Sermon*—Mr. Buchanan (American—Southern Presbyterian Mission).

MONDAY, AUGUST 13TH.

9.30 A.M.—*Paper*—"Mission Work in Chungking, China," Mr. Wigham (English—Friends Mission, China).

" " *Address*—"Mission Work in China," Dr. McGregor (Scotch—English Presbyterian Mission, China).

7.30 P.M.—*Paper*—"The Gospel of Power," Mr. Ambler (American—Episcopal Church Mission).

WEDNESDAY, AUGUST 15TH.

9.30 A.M.—*Two Papers*—"Work Among Women," Misses Cosad and Phelps (both Americans—American Baptist Foreign and Methodist Episcopal Missions, respectively).

" " *Two Papers*—"Work Among Children," Miss Porter and Mrs. Macauley (Americans—Northern Presbyterian Mission).

7.30 P.M.—*Paper*—"Some Spiritual Difficulties connected with the Study of the Language," Mr. Price (American—Southern Presbyterian Mission).

FRIDAY, AUGUST 17TH.

9.30 A.M.—*Paper*—"Relation of the Teaching of Jesus to Later Judaism," Prof. Albrecht (German—American Baptist Foreign Mission).

7.30 P.M.—*Question Drawer*—Chairman, Dr. Macauley (American—Northern Presbyterian Mission).

SUNDAY, AUGUST 19TH.

11.00 A.M.—*Sermon*—Dr. McGregor.

7.30 P.M.—*Sermon*—Mr. Pettee (American—American Baptist Foreign Mission).

Not a few readers of the *OUTLOOK* will be familiar with our good Canadian brother, Mr. Chappell—a noble, conservative man. He gave us a most helpful discourse on the *Position, Protection, Preparation and Prospects* of the Christian.

The talks of our "China brethren," one of them in native costume and pigtail as he spoke, were a rich treat. In three respects their difficulties are the same in kind as ours, though they differ in degrees: Ultra-nationalism inherent dislike of the foreigner, and the wish to "live on the church." In one respect there is a marked difference: Here, the tendency of the people is to want to take the reins into their own hands too soon; there, it is to leave all the responsibility in the hands of the foreigner. Three points were made abundantly clear: that the recent persecutions and murders are not due primarily to the common people who are the immediate actors therein, but to the Government and its subordinate officials; that medical work is one of the very best aids to evangelistic work; and that by far the greatest curse to China and hindrance to the work of the missionary is opium. That smug, selfish, heartless officials in China, India, and England should have been able so long to deceive even the very elect on this opium question is one of those sad comments on officialdom itself, and on our so-called nineteenth-century Christian civilization which has permitted itself to be persistently hoodwinked and disgraced before the world. There are some of us who heartily endorse the recent suggestion of one of our own devoted Chinese band, to the effect that if Great Britain does not rid herself as promptly and as far as she can of this foul stain we should cease to allow ourselves to be counted as British subjects. "O Lord, how long?"

Mr. Ambler's paper was an earnest plea for the baptism of the Holy Spirit, and found a warm echo in the hearts of all present. Some, particularly among the Methodists and friends, in the discussion that followed, urged the thought of stepping up into a second, special, all-important stage of the Christian life. Others—earnest, devoted men, too—to whom the idea of a "second blessing," in the attainment of holiness, as something essentially different from what a third, or any number of special blessings might be, was somewhat forced and peculiar, affirmed their honest inability to understand the teaching of Scripture in that sense. My own mind was more than ever impressed with the force of the remark of a certain writer on the Methodist disciplinary questions: "Do you expect to be made perfect in love in this life? Are you groaning after it?" who wound up his commentary by saying that the second question was, of course, the all-important one. This subject takes us up into high ground. It brings us to the most holy place, where we must put off our shoes. Surely the *theory* of the Holy Spirit's working, in the production of a holy life, is a matter immeasurably inferior to the *fact* of the *assurance* in our own hearts that we "agonize after it."

Wednesday morning's session was given up to the ladies. The step was abundantly justified, if justification were necessary, by the fact that it proved to be, on the whole, perhaps the best of the Conference. A good Quaker lady most efficiently presided. Not only the papers read, as per programme, but the general discussion afterwards (by women only), were able, and intensely earnest and practical, showing that the women were "hard at it, and always at it," with rich results to encourage them. Decidedly, the women have their own spheres of labor, to which their peculiar qualifications and preference alike call them; and this morning's delightful session left us in no mood whatever to treat seriously a question, subsequently propounded,

which seemed calculated to set the male and female missionaries over in sharp contrast against each other in a vain attempt to determine, in a general way, which is best fitted for missionary work. The urgent demand for *both* has created a corresponding supply. Both are always needed, always mutually helpful, and, we trust, may always, here as at home, be found in most diligent and harmonious co-operation.

Mr. Price's paper treated—treated well—a subject that came close home to all of us who have spent a few years in the study of the language. The spiritual depression and declension to which we are so liable while as yet, in loneliness and seclusion, unable to enjoy social intercourse; the sense of impatient unrest, the vain beating against the bars, as we, who came with hearts all aglow to preach Christ and His love to those sitting in darkness and the shadow of death, really find ourselves though surrounded by multitudes of just such soul-starved, needy ones, forced for the first year or two to remain practically silent, going through the daily routine of learning to talk (!), relieved (?) usually by a little teaching of elementary English to students who either do not know, or knowing do not care, anything about our missionary aspirations—all this, and more, received an emphasis that appealed strongly to us. And what were the remedies suggested? What could they be but to make everything of the close and frequent use of God's word, secret prayer and spiritual meditation? It is a time when the more external, but really very helpful props, such as we have at home in great variety, seeming to be all knocked from under us, the individual man must take fast hold on God and cleave to Him. He ought to be all the stronger and better who passes through the ordeal successfully.

As I have already run out too long, I cannot take space to say much on Prof. Albrecht's strong, well-thought-out paper. Just a few words from a summary in the *Japan Mail*: "Nationalistic and eschatological Messianism were joined with externalism, separatism and transcendental, almost deistic, conceptions of God. Looking at the teaching of Jesus as related to this type of religion, which was that of the Jews of His time, it is evident that the relation is one of contrast. The teaching of Jesus is a development of Old Testament ideas, but it is a protest against the Judaism of His time. It was not a revivification of latent germs of Judaism, but the revealing in full measure of truths made known but partly by the ancient prophets; a bringing into the religious life of the Jews and the world of a new revelation from heaven."

The drawer was found to contain thirty-eight questions, and it was not until three sessions were held that the more important ones were finally disposed of. Those that excited most interest were:

What effect is the late Parliament of Religions likely to have upon Christian missionary work in Japan? The almost unanimous view was that the effect would be injurious.

In calling in the homes of the Japanese, and in our social intercourse with them, how far should we conform to their customs and etiquette? As far as possible, be all things to all men, that by all means we may save some.

From this time until the revision of the treaties is it advisable for missionaries, either individually or through their organized bodies, to evade the strict letter of the Japanese law and practically own property in the interior? A most ticklish question, difficult to answer satisfactorily. Several grounds of justification were given.

Is it desirable to hold a General Conference of missionaries in Japan some time in 1895? No; the time for holding such a conference in this country is past.

What about industrial education as a factor in mission work in Japan? "Not of great importance in a country so well equipped with industries."

How can the *kōgisho* (preaching place—usually rented, and opening up, like the shops, on a public street) work be carried on most effectively? Many valuable suggestions were given, in the course of a long conversation.

Should apologetics have a prominent place in preaching to the Japanese? No.

Was absent on the Sabbath, preaching elsewhere, but learned from others that they had "a real good time;" that

the messages of Dr. McGregor and Mr. Pettee were most interesting and helpful.

Thus closed a very successful Conference. The Lord graciously give us large success throughout this year.

WM. ELLIOTT.

P.S.—To those at home who understand the situation at all, it will be as gratifying, as it is to us, to know that, after the above-mentioned question drawer was closed, it was learned that Treaty Revision had just been accomplished with Great Britain—the first of the great powers to take the step—the others will soon follow—and that after the 20th of September we can obtain twelve months' passports, allowing perfect freedom of travel anywhere through the country—though the treaty itself does not come into force for at least five years. Perhaps very few of our home friends will realize what a great boon this gracious concession will be to the missionaries. During the next five years we will be in a better position than even when we come under the new treaty itself.

W. E.

The Indian Work.

BRITISH COLUMBIA.

Letter from REV. THOS. CROSBY, dated "GLAD TIDINGS," NANAIMO, B.C., September 18th, 1894.

I HAD intended to have given you an account of our July trip before now. We were away about three weeks, travelled over 600 miles, visited Inverness, Essington, Claxton, Low Inlet, Hartly Bay, Kit-a-maat, China Hat, Bella Bella, Nanaimo, Warnock and Upper River's Inlet. It was just in the midst of salmon fishing, so we found crowds of people at the different canneries. We left July 13th, with five of a crew, which included one of our boys from the Home and Bro. Okamoto, our Japanese Missionary. We also had Mrs. Crosby and two children, which is her first trip on the *Glad Tidings* for many years. First Sabbath we spent at Essington, when we had a blessed time. Dr. Bolton took Aberdeen, etc.; Mr. Neville was away to Standard and Claxton, while Bro. Pierce was at Inverness and North Pacific, so we had about fifteen services besides the open-air services at nearly every place.

Monday we took a load of lumber from Claxton to Kit-a-maat. That night we got to Low Inlet, where we had a most blessed time with Bro. Edgar and Chief Ikakes and his people. Our trip to Kit-a-maat was very pleasant; not many people home. Found Bro. and Sister Raley and their helpers all well, getting ready for their school work next winter. The Kit-lope people urge us to build a church amongst them. The following Sabbath was spent at River's Inlet, where we met people from ten different tribes, from about 200 miles of the coast, including Bella Coola, Kimpsquit, and some as far as Quos-keemo, on the West coast of Vancouver Island. Bros. Beavis and Gibson were very busy, and seemed glad to have us join them. We met the people at Warnock on our way up; they begged us to stay for the Sabbath. We got to the land and had service at night in the large house of Chief Potlass. Our Bella Bella and Kit-a-maat people who are here are doing good, and Bro. Gibson is rejoicing over souls saved all the time.

At 5 a.m. on Sabbath morning Bro. Gibson, with a number of our Bella Bella men, came along-side and we were soon off to Warnock, ten miles down the inlet, where we arrived a little past seven, and found many of the people in prayer meeting. Spent an hour, when most of the people spoke and prayed, and from there they went to an open-air service, Mr. Gibson leading them, as he had had breakfast before he left home, while I went to the mess-room, where Mrs. Chambers gave me breakfast. She said: "That is not the first service they have had; they were in church, I think, at 4 o'clock, and then they went around the place for open-air meeting." It was now getting past 9 a.m., and I joined them on the street and walked to the church, where our services lasted till 11 a.m. (I was told after they kept services till late at night). We closed and started up the inlet. Preached to crowds in the Chief's house at 2 p.m. This very house we had seen before used for potlatching gambling, etc., etc., now the people seemed

eager to hear the Word of Life. The Power of God rested down on the people. At 3 p.m. left the afternoon meeting to Bro. Gibson, and hurried off to the church and preached in English to the whites present, and we closed the day with a blessed meeting in the little church on the mill side. Here, also, Bro. Okamoto had preached and had service a number of times with the Japanese. Our service closed at 9.30—a blessed day, and we were lead to say, "What hath God wrought." Bro. Okamoto visited all the Japanese at the different places, and is doing a grand work amongst them; he makes himself most useful on the boat, and spends what time he has in study of the Bible.

The following Sabbath we spent on the Skeena, and we took Miss Spence's and Dr. Bolton's goods home with us. The Doctor could not come just then, as he had some Indian liquor case before him as J.P.

Our present trip took us two weeks to reach this place. Took a load of lumber to Kimpsquit for a small church. This is one of the darkest places on the coast; but, thank God, light has come and souls have been saved there; and we left our Native Agent, A. Brown, with them. Spent Sabbath at Bella Coola. Bro. Beavis and his sister-in-law came with us for a trip up. We had left one teacher, Miss Sheley, at Bella Bella, where she has come to teach school in place of Miss Ross, moved to Skidgate. We brought Miss Sheley from Hartly Bay, to which place she had come by canoe, forty-five miles from Kit-a-maat.

The following Sabbath we spent at Cape Mudge, having made a good visit at River's Inlet, Nanittee and Fort Rupert. At the last place a great crowd of people met for a potlatch. Every night but one we were at a village or place where we could preach Jesus to the people.

Found Bro. Walker and family well and hard at it, fixing their house for winter. Not many people home, but here we met a lot of our Simpson people on their way North from Fraser River, and they, with the Cape Mudge people, had a blessed time. And then we had a nice service in English for the settlers who gathered, and we baptized one sweet child. Bro. Okamoto was with us and preached to all the Japanese on our way down, and two young Japanese were with us who were converted on the trip.

As soon as we landed here, Bro. Okamoto and his friends left for Vancouver. I had a note from him, in which he says: "Now large number people are staying here in this city, but no workers; The harvest truly is plenteous but laborers are few; I think Lord He with me preaching Himself. I believe that many sinners should be returned to merciful Father. Praise the Lord! Hoping you praying continually for me and for our people. Amen."

I am sure, dear Doctor, you will say amen to this also.

We had the boat on the beach last week; had the propeller off to see if all was right; got the shaft out and painted it and put it in again, and we have got a new fore-mast in, as the old one had been cracked last spring, as we came up to the wharf in a stormy night. And it was just as well, for we found it was rotten round the deck. We made about seven miles an hour on our downward trip of nearly 800 miles. But I wished to have everything overhauled and put in as good trim as we can for evangelistic trips this fall and winter.

Last Sabbath we took service with Bro. Cairns at the Ciquitto Camp and also at our North Mission, where we preached at 2 p.m., and baptized two children. Met Bro. Cushman, who is poorly but seemed happy. At 6 p.m. preached to hundreds of Chinamen, our missionary, Yong Chue, interpreting.

GOD is always looking for a better place in which to put the man whom He can trust.

THIRTY years ago the American Board established a Church in Tarsus, Paul's birthplace, contributing each year \$100 to its support. But there are now twenty tithe-givers in Tarsus, and the Church has voluntarily and unanimously sent to its benefactors a noble letter of gratitude, and a request that the money be sent hereafter to more needy Churches. This reminds us of Paul's saying, "We would not be chargeable unto any of you."—*The Golden Rule*

Letter from Rev. D. JENNINGS, dated PORT ESSINGTON, B.C.,
October 9th, 1894.

SINCE our return from Ontario we have been on our Mission a little over two months, which has been a time of great joy to us, arising partly from the hundreds of kind words of welcome received on and after our arrival, and also from the great pleasure we have in leading these people in the way of truth and holiness.

During the past year Bro. Pierce did his best to keep up the Mission to a good standard and succeeded in his work. Dr. Bolton, too, spent his usual time in the spring, and spared no pains to make his medical work a grand success. His evangelical labors were highly appreciated by the people that crowd here in the spring and summer. All the time possible he gave to this department of our work.

Our services have been exceedingly interesting on the Sabbath day owing to the usually large attendance and the zealous manner in which the people took part. To hear the bright testimonies of our people, of their simple trust in Christ, and of their bright hopes of eternal blessedness through their now exalted Lord, would cause Hallelujahs to rise from the congregations throughout Ontario. As I heard such experiences a few weeks ago, I said to myself, it is worth coming from home, leaving the enlightenment there, in order to build up a civilization here, founded on the Rock of Ages.

Your Missionary preached the other Sabbath from "Whosoever abideth in him sinneth not: Whosoever sinneth hath not seen Him, neither known Him." As the people were learning the text they said: "How long we were in darkness, but now we see the light. We thank God for the light." On the same day the text "Except a man be born again he cannot see the Kingdom of God," was used. Many longed to be born again that they might fully enter into the blessedness of true rest in Christ.

We have still much pleasure in the Bible Classes, though only few in attendance of late, owing to the people being scattered.

As point after point of the blessed Truth was obtained, the expressions of delight heard would give pleasure to the lovers of Missions anywhere.

Missionary Readings.

A Question Programme.

OUR society took comparatively little interest in missions. This lack troubled my missionary committee, and being compelled to lead the last meeting myself, I determined to remedy the matter, if possible, and was successful, I believe.

It was announced in church that the Missionary Committee would have charge of the prayer meeting, and that it would be a question meeting. The committee gave the following questions to different active members, and requested them to study the questions prayerfully, and be prepared with an honest answer, even if it was not very flattering to either themselves or the society. After the Scripture lesson and a prayer service these questions were asked and answered:

1. "What proves our interest in any cause? Does this apply to missions?"

2. "Would you advocate enthusiasm in mission work? If so, how may we obtain it?" This was answered by one of the elders in the church.

3. "How do you feel with regard to foreign missions?" The young man who responded to this acknowledged that he had never given the matter any thought until that day, but was convinced he should have an interest in that work, and wanted to know something of it.

4. This was asked of a young lady who always said, "I am not interested in missions." The question was, "Why are you not interested in missions?" Answer: "I know nothing of missions, and, what is more, do not know how to become interested or to study the subject."

5. "Why should we have an interest in this work?"

6. "What would cause you to become a missionary?" Answered by an earnest young man that many believe will one day be led to give his life to the ministry. His answer was, "Having the evidence within that my Master has called me for this work, and no other."

7. "What caused you to take an interest in mission work?" Responded to by the leader of the Boys' Mission Band.

8. "Are you interested in mission work? If so, what was the cause of your interest, and what worker do you most admire?" A young Christian was given this question, and in answer said, "I have been asked to answer my question honestly, and must say I am not interested, and do not see why I should be." She had read quite a while ago an article stating that the heathen would be saved anyway, and if they had the Gospel carried to them might not accept it and so would be lost. From the following passages read by the younger members she saw clearly it was not so much a question of whether *they* would be saved as of whether *we* should if we did not obey the command to "go": Ezek. iii. 17-19; Rom. x. 13-15; Matt. xxviii 18-20; Acts i. 8, and John xv. 14.

9. "Please tell us about *the* missionary to whom we are indebted for the spread of Christianity."

10. "Tell us, please, what you know about home mission work." The reply was, "I know nothing, and will be honest and say so, but believe it my duty to know something, and want to do my part."

11. "What books on mission work have you read, and what is your opinion of each?" The young man said that until that day he had never read anything on mission work except a little article now and then in the church paper—not enough to create an interest; but that afternoon he had devoted to reading, and he found himself interested before he knew it, and he had made up his mind that missionaries are made of different material from him, but that it was his privilege to be as earnest as they, if he desired, and he was going to be.

12. "Please give us a few ideas on foreign work." Again the confession, "I know nothing of the work, and have just found it out, and know I am not doing my whole duty."

13 and 14 were similar to No. 7, and were answered by the leaders of the Young Girls' Mission Band and the Ladies' Mission Society.

A beautiful poem "Our Call," was read, as also a short story of "How a jungle boy began work for Christ," and an account of "A little auxiliary meeting," with only one in attendance, yet not a failure.

When I asked those who believed they should hereafter take an interest in both foreign and home work, and were willing to make it a study and a subject of prayer, to rise, the entire society, both active and associate, rose to their feet. The committee were really encouraged when our pastor said, "I am surprised to see how little you know!" for now we know it is ignorance and not indifference we have to overcome. Now the question before us is, What is the best plan of study?

We have decided to study the lives of some of the most interesting missionaries of our present day, each member to read with a different idea in view—one, for instance, reading to find the keynote to the man's life, and another to discover what work he accomplished.—KITTIE DOAN, in *Golden Rule*.

GEORGE WHITEFIELD was an orator of transcendent power, the most wonderful preacher of his time; Charles Wesley was vehement and fiery in exhortation; John Wesley was the calmest preacher of all who were connected with the early years of the great revival, and yet no man of them all produced such immediate and indescribable effects upon the people. Why? We judge that it was because he was the most genuinely and profoundly earnest man of them all, and the people felt and yielded to the power of his unutterable conviction and love. And in the same way we account for the success of Thomas Maxfield, Sammy Hick, Billy Dawson, Wm. Carvosso, and many more. Genuine soul-earnestness is power.

1881



1894

Woman's Missionary Society

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- Vice-President:*
Mrs. Dr. Carman - Belleville, Ont.
- Cor.-Secretary:*
Mrs. E. S. Strachan - Hamilton
163 Hughson Street N.
- Rec.-Secretary:*
Mrs. J. B. Willmott - Toronto
50 Bond Street.
- Treasurer:*
Mrs. T. Thompson - Toronto
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- (BY VIRTUE OF OFFICE.)
- Mrs. Dr. Burns - St. Thomas
Pres. Western Branch.
- Mrs. Dr. J. A. Williams - Toronto
Pres. Toronto Conference Branch.
- Mrs. Dr. Carman - Belleville
Pres. Bay of Quinte Conf. Branch.
- Mrs. W. E. Ross - Montreal
Pres. Eastern Branch.
- Mrs. S. E. Whiston - Halifax, N.S.
Pres. Nova Scotia Branch.
- Miss F. E. Palmer - St. John, N.B.
Pres. N. B. and P. E. I. Branch.
- Mrs. J. W. Sexsmith - Richmond, B.C.
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OUR MISSIONARY ROLL.

JAPAN.

- Miss M. J. Cartmell, Tokyo.
Mrs. E. S. Large, Tokyo.
Miss Cunningham, Shidzuoka.
" Preston, Kofu.
" Munro, Tokyo.
" Hargrave, Kanazawa.
" L. Hart, Tokyo.
" Blackmore, Kofu.
" Nellie Hart, Tokyo.
" Robertson, Shidzuoka.
" Morgan, Shidzuoka.
" Veazey, Kanazawa.
" Alexander, Kofu.
" Crombie, Tokyo.

INDIAN WORK.

- Port Simpson, B.C.*
Miss Sarah L. Hart.*
" Ellen Beavis.
Mrs. Redner.
Miss Caldwell.

Chilliwack, B.C.

- Miss Lavinia Clarke.
" M. Smith.
" Burpee.

CHINA.

- Chen-tu.*
Miss Brackbill.
Dr. Retta Kilborn.

CHINESE HOME.

- Victoria, B.C.*
Mrs. Mary E. Morrow.
Miss Wickett.

FRENCH.

- Montreal.*
Miss Masten.
Miss Maggie Jackson, West End
School.
Miss Matthieu, East End School.
" Anderson, Bible Woman.
Madame Morin, " "

* On furlough.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

Our Monthly Reunion.

PRAYER TOPIC.

Thanksgiving for the year's mercies. Confession of shortcomings. Prayer for increase of knowledge in regard to the needs of the world, and for increased liberality in our gifts to the missionary work of the Church.

"Let us come before His presence with thanksgiving. In everything give thanks. We thank thee and praise thy name. I will praise thee, O Lord, with my whole heart."

"That I may publish with the voice of thanksgiving and tell all thy wondrous works. It is a good thing to give thanks unto the Lord."

"I will freely sacrifice unto thee. I will praise thy name, O Lord, for it is good.

Thanksgiving.

THE call to thanksgiving meets a glad response in every Christian heart. What shall we render unto God for all His goodness and mercy to us? A review of our present blessings and privileges must stir every soul to praise.

Contemplate for a moment the wonderful goodness of God, who planned in His infinite love toward us to bring himself into communion with us. The gift of the Spirit by whom we know Him, are led to trust Him, to come into harmony with His blessed designs for us, to will and to do of His good pleasure, to yield ourselves instruments in His hands for the consummation of His purposes are not these, in addition to bountiful temporal good, our individual mercies? Then, as women, surely we have special cause of thanksgiving that our lot is cast in a Christian land, and in a day brilliant with the glory of a progressive Christianity. To-day we seem to be well nigh the high noon-tide of Christian civilization.

The dimness of past times and theories which limited the powers and opportunities of woman, narrowing her conceptions of duty and imposing upon her conventional restrictions in the acquirement of knowledge and the development of her God-given characteristics, have all been outgrown by the broader acceptance of Christ's principles, and the more general application of common sense which dictates that the mothers of the race should have the highest opportunities. This a cause of deep gratitude. We mourn over and deplore the oppressions which the customs and laws of Oriental lands fasten upon helpless and defenceless women from their unwelcome birth; but within a half-century the women of Christian nations were not themselves free from certain forms of oppression and injustice imposed, if not by law, sometimes for the need of law, and always by stern conventionality. How grateful we ought to be that the present outlook for woman's advancement the wide world over to the status that God gave her as the companion and help-mate of man, the equal, not the inferior, is so hopeful. It is a cause of profound gratitude that the forces so necessary to accomplish God's purpose in womanhood are being so largely supplied by women—women whose hearts He has touched into loving sympathy and active duty. Looking away from personal causes of thanksgiving and from society causes, both of which will first appeal to us, how should our gratitude be kindled by the progress and recognition of the great principles of our holy Christianity?

Our Christian civilization is built up on the sacred institution of the home, and no language can portray too impressively the value of the home in the Christian system. And home is woman's peculiar realm. The development of the ideal home, the type of the heavenly is committed to her. Descriptions of beautiful homes too often relate to the finished product of the builder, the decorator, the upholsterer and the florist. It is not by these material things, however, that the true home is reared; but rather by the truths and graces which beautify, ennoble and develop char-

acter and build up good, safe citizenship; sending forth into the larger home of the nation men and women who shall fear God and work righteousness. Such homes have we. May they be multiplied! Because social, political, and religious life derive their characteristics from the home life, let us thank God that the Christian home is so universal, and may every woman come to realize that it means more than meat or drink, than dress or decoration, or any other material thing to produce for the best development of the souls committed to her trust the true Christian home, where love dwells and all holiest principles find their best expression.

While, then, the status and power of women in our Christian lands is a cause for thanksgiving on which we may dwell with profit, it seems necessary to remind ourselves, also, that there are conquests yet to make over self, there are principles yet to promulgate, and sentiments yet to create before woman shall attain to her highest usefulness, or do her full share in the work of establishing the kingdom of Christ on the earth. Would that we all might speedily come to the knowledge of our responsibilities in these regards.

Dear Woman's Missionary Society women, our immediate duty is the faithful support of our society's work according to the prescribed methods. But this is not all. No narrow horizon bounds the thought or vision of the true missionary worker. Consecrate your thinking powers to the service of God, for the evils at home as well as abroad, consider the various human ills that constitute the opposing powers, and how best the forces of our Christian civilization may be applied to overcome them.

The elevation of women in heathen lands is one object of our organization; let us raise the standard at home. There is work to do in the social life which none but women may do. The subject of prayer mentions shortcomings as a subject for confession. Let us consider it a moment as it relates to our individual influence on the social life. Would that every woman would decide that her home should honor God in its associations, in its social characteristics and in the principles taught therein. It seems inconsistent to work for the elevation and conversion of women, and at the same time admit to the home life men who are known to have degraded womanhood; or, to sanction by usage a custom which has robbed women of love, home, husband and children. These compromises on the part of professing Christian women dishonor God, while they must help to establish sin. These are shortcomings which call for confession before God. That society has not demanded of men the high standard of purity they demand of women is the fault of women. Many women give of their money, time and effort, caring for the outcast victims of men whom they graciously admit to their social functions. There is no shortcoming of women so fearful in its results as that which condemns the woman, while according to her partner in sin, the position of an honorable man. When the home mother sanctions disrespect

of womanhood, she may expect like conduct on the part of her sons. What thoughtful mother would not rather risk the displeasure of society than incur such responsibility. If these things found no place in admittedly Christian homes, these lines would find no place in this paper. If they may only awaken thought our purpose will be answered.

"Prayer for increase of knowledge in regard to the world's needs." God has abundantly provided us with means of knowledge. He will not do for us what we can do and ought to do for ourselves. To be without a knowledge of the world's needs to-day is almost sinful; and yet it is certain that a vast proportion of women are in that position. Not even all of our Woman's Missionary Society members are careful to read. And though we pray ever so much, this knowledge can only be imparted by our own effort. Suppose we decided to have less pie and more missionary papers, less bric-a-brac and more books, less of the newest "fads" and more of the world's great facts. Suppose we try to dispense with the too often idle chat of the table and discuss with the children important events of the history of to-day, records of missionary progress, peculiarities of heathen customs, laws, dress, etc., and always emphasize the beauty, power, justice and love of our holy Christianity, and the blessings we enjoy; or, instead of scattering to various outdoor engagements after the evening meal, suppose we revive the dear old home custom of keeping the family acquainted with each other, by evenings at home, one reading aloud, with songs and music, and exchanging thought by pleasant conversation, etc. We commend this to Woman's Missionary Society women as a means of each mother winning her own children; as one, equal in its effects, more lasting in its influence on the future, than some others that are apparently more popular to-day.

Recalling our mercies with devout thanksgiving, recognizing our shortcomings with regret, may our meetings this month do us good, and result in bringing us to seek and obtain a clearer knowledge of our responsibilities and a fuller appreciation of our opportunities than ever before.

In the thanksgiving songs, which ring out from these November meetings, there will be heard the minor chords. Notes of sorrow will be echoed doubtless through many meetings.

"The year's mercies." Ah, yes, it may be mercy; but many sorrowful sad ones may find it difficult to think so, when the great reaper has entered the home circles and a love one has gone out from its embrace. Dear mourners, there is but one "Comforter, He can teach you all things," but we remember you, believing that you have cause for thanksgiving in that you are sustained and cheered even in the bitterness of bereavement.

OWING to the lengthy reports of the Annual Branch Meetings, we are compelled to hold over the balance of the article on "Systematic Benevolence."

Chat With the Editor.

THE year's record is made up. The story of Woman's Missionary Society work has been told. The Branch and Board meetings are things of the past. The results of the year are good. The treasury has been replenished, plans for another year adopted, and the faithful workers are already adjusting themselves to their duties. We gladly acknowledge the goodness and mercy of God, the prosperity vouchsafed, not only temporal but spiritual. We believe He is well pleased with our efforts, and we trust Him for guidance in the future. May the Holy Spirit be abundantly poured out upon us! Woman's Missionary Society work has been a great blessing to the women of our Church, as, I believe, all are willing to testify. And there are great possibilities yet to be developed among us. The women of past times nobly served their day and generation, and especially trying and severe was the work of Methodist women in the earlier days of the pioneer work of the Church. They did the duty the day required, without the recognition or the enthusiasm which organization supplies. They did it as unto God, counting it all joy, if at the great camp meetings, where they toiled to feed the multitudes, souls were saved; or, when amid the trials and inconveniences of pioneer life, they turned their homes into meeting-houses, that the Church they loved might be built up. To-day the machinery of organization in Christian work is so minute, so complex, so diversified, that fears are sometimes expressed that people are depending more on organization than on the Spirit of God for guidance. "Without me ye can do nothing. Not by might, nor by power, but by *my Spirit*," saith the Lord. Perhaps it is possible in the working out of routine to have a sort of mechanical success reckoned by numbers, an apparent Christian life judged by mental activity, and yet lack the true life which is the spiritual. There undoubtedly may be an outward "keeping of the law," and yet "one thing" be lacking. The Woman's Missionary Society work is calculated, I believe, to deepen and intensify spiritual life. Dependence upon God, to give fruition to all our seed-sowing, leads to fuller consecration and to constant prayer.

God seems to have given to woman a love for human kind akin to that of Jesus. The race which palpitates into being beneath the tender heart of woman is too precious to be the easy prey of vice and sin. Souls and bodies, too, bear a value in the thought of woman which our Lord endorsed when He laid His life down for them.

Hence, to the mind of thoughtful woman, there is no palliation for evil. Toleration of vices should not exist. *Evils are not necessary*. If all of the Lord's professed followers would renounce their apathy, their non-committal policy, their self-interest and self-indulgence, we might hope and pray with more faith that the Spirit of God could use them in the great work of redeeming the world from the power of the kingdom of darkness. Let us awake to the claims which God makes upon us as individual Christians as well as an organization. "Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted." "Ye are the light of the world."—Jesus.

DEAR SISTERS,—Through the graciousness of the Board of Managers and the co-operation of the General Secretary, I have enjoyed the privilege of speaking to you monthly for the past eight years.

It has seemed to me sometimes that I enjoyed a nearer acquaintance with our members than any other member of the Board; indeed, you have grown very dear to me, and the object of our common aims seems to have bound me to you in much more than a mere editorial relationship. During the past eight years, I have borne this work upon my heart, have thought and prayed, and read and written for it, until it has become almost my very own.

I feel, however, that the time has come when a change might be in your interest, and have expressed to the Board of Managers my decision not to be a candidate for re-election.

The work is now committed to Mrs. S. R. Wright, 133 Elmwood Avenue, London South, an honored worker of the Western Branch Woman's Missionary Society, and also a valued member of our beloved Woman's Christian Temperance Union.

Mrs. Wright has contributed to our columns and is also the author of some of our *Leaflets*. It is a matter of congratulation that Mrs. Wright has consented to undertake for us this department, and I cheerfully bespeak for her the kindness, consideration and co-operation which has been so cheerfully accorded to me by the membership of the Woman's Missionary Society at large. ANNIE PARKER.

Our Calendar for 1895.

THE Literature and Publication Committee has pleasure in announcing that it will be prepared to fill orders for the Calendar for 1895 by the 1st of December. The Calendar will contain photo-engravings of our missionaries, together with the subjects for prayer and texts for each month of the year. Price 25 cents each; posting and wrapping 10 cents per dozen additional. Orders and remittances to be sent to Miss Annie L. Ogden, Room 20, Wesley Buildings, Toronto.

Annual Branch Meeting.

WESTERN BRANCH.

THE twelfth Annual Meeting of the Western Branch of the Woman's Missionary Society convened in the Front Street Methodist church at Strathroy, October 2nd, 3rd, 4th and 5th, at 2.30 o'clock, Mrs. Burns, St. Thomas, President, in the chair. Mrs. Jackson, of Caledonia, conducted the devotional exercises, after which one hundred and twenty-two delegates answered to the roll call.

A tender and solemn memorial service was held, when Mrs. Hardy for the Niagara Conference, Mrs. Bollert for the Guelph Conference, and Mrs. Scatcherd for the London Conference, each spoke of the deceased members, with affectionate tribute to their lives. Twenty-four have died during the year.

The session closed with the administration of the communion by the pastor, Rev. Jasper Wilson. All felt this to be a most appropriate service.

IN THE EVENING.

The public meeting in the evening was conducted by the ladies, and an interested audience of delegates and friends listened to a thoughtful review of work, aims and methods given by the President, Mrs. Burns.

The address of welcome, in the name of the Strathroy Auxiliary, was given by Mrs. J. Wilson. Reasons were given why, in the name of the Lord, this Branch should be welcomed to the hearts, homes and community.

Mrs. Garret, of Owen Sound, replied, expressing, in the name of the delegates, thanks for the cordial and kindly reception of the Strathroy friends.

Miss Hargraves, a returned worker from Kanazawa, Japan, told of the industrial work undertaken by the society. The pupils are principally from the poorer classes, and are engaged in embroidery and matchbox making. These articles are sold, the pupils being paid for all work, and being only allowed to work during the hours of daylight. Many poor girls have been saved from a life of shame through their attendance at the schools, and many are being placed under the influences of a happy Christian home through the work of the Orphanage.

Greetings were presented from St. Andrew's Presbyterian Church through Mrs. Jordan. The Episcopal Church gave a kindly word through its representative, Mrs. Lenfesty; also the Baptist Church through Mrs. Moore.

Mrs. Cunningham followed with the Secretary's Report: Number of auxiliaries, 175, an increase of 16; auxiliary members, 4,030, an increase of 330; life members, 240, an increase of 17. Total, 4,275, an increase of 347.

The Treasurer's Report, by Mrs. Williams, shows the income from all sources of \$11,168.61; balance on hand October 1st, 1894, \$47.04. The announcement of the increase in the income was received with the singing of the Doxology.

Apprehension had been felt that the society might not come up to the usual standard on account of the hard times. Such anxiety was dispelled by the Treasurer's cheering account.

Mrs. Cuyler, who had spent several years in the Indian work on the Pacific coast, gave a number of interesting and thrilling incidents in connection with the work of Mr. Duncan, of Metlakathla, Mr. Crosby and Mr. Pollard at Port Simpson. While the collection was being taken the choir rendered an anthem. Closed with the benediction.

WEDNESDAY MORNING

was given up to committee work.

WEDNESDAY AFTERNOON.

A partial report of the Committee on Resolutions was given, the following recommendations being accepted: From Brantford Auxiliary, asking that the branch be divided according to the arrangement of the General Conference. From the Modes of Work Committee, that Auxiliaries hold more public meetings; also, that they keep a supply of missionary literature on hand to distribute through the pews; also, that the programme published in the monthly letters be used, and each member be encouraged to take part; also, that missionary literature be scattered broadcast; maps recommended for public meetings; that a larger space be asked for in the *Guardian*, and that we make better use of it; that the Woman's Missionary Society request that their representatives at the Annual Conferences be received at an evening meeting instead of the afternoon.

Miss Pitcher, of London, gave a beautiful and touching recital entitled "As I Have Loved You," after which Miss Carrothers sang "Love One Another."

The reports of the Conference Organizers were given by Mrs. Scarff for the Guelph Conference, Mrs. Jackson for the Niagara Conference, and Mrs. Wright for the London Conference. Summaries: Guelph Conference—Guelph district, 7 auxiliaries and 2 circles; Galt district, 2 auxiliaries, 1 mission band; Stratford district, 5 auxiliaries, 1 circle; St. Mary's district, 6 auxiliaries; Goderich district, 13 auxiliaries, 4 circles and bands; Kincardine district, 3 auxiliaries; Wingham district, 4 auxiliaries; Listowel district, 3 auxiliaries; Palmerston district, 3 auxiliaries; Mount Forest district, 5 auxiliaries; Walkerton district, 2 auxiliaries, 1 circle; Owen Sound district, 6 auxiliaries, 3 circles. Niagara Conference—Hamilton district, 10 auxiliaries, 6 mission bands and circles; St. Catharines, all organized except four small circles; Brantford, 9 auxiliaries, 3 circles, 9 mission bands; Woodstock, 10 auxiliaries, 3 circles and bands; Simcoe, 9 auxiliaries, 12 circles and bands; Milton, 8 auxiliaries, a number of scattered helpers; Welland, 6 auxiliaries, 2 mission bands. Only two places unorganized. Norwich, 10 auxiliaries, 8 mission bands. London Conference—Sarnia district, 3 auxiliaries, 2 mission bands; Strathroy district, 3 auxiliaries, 1 mission band; Ridgeway district, 3 auxiliaries; Windsor district, 5 auxiliaries;

Chatham, 3 auxiliaries and 1 mission band; St. Thomas, 6 auxiliaries, 2 mission bands; Aylmer, 5 auxiliaries; Exeter, 4 auxiliaries, 1 mission band; London, 16 auxiliaries, 5 circles, 3 bands.

The reports were accepted with applause. A most interesting Conference of workers, led by Mrs. Wright, brought out many useful suggestions as to the management of Auxiliaries. The keynote of all success appeared to be prayer. Some touching accounts were given of struggles and victories in the direction where timid women had learned to use their voices in this branch of the Master's service. Mr. Cassidy and Miss Hargraves spoke a few words to the delegates, and the session closed with the benediction.

WEDNESDAY EVENING.

The church was filled with delegates and friends to listen to the work of the young people, in whose hands the principal portion of the programme had been placed. This trust they discharged with fidelity and credit. On the platform the Mission Band of the church were seated and led the service of song most delightfully.

The Chairman, Rev. Jasper Wilson, spoke some cheering words with regard to woman's work in the mission fields.

The report of the Branch Corresponding Secretary, Mrs. Daly, of London, showed that the Branch had made rapid progress, and that the work of the Woman's Missionary Society among the young people was of a character to command earnest attention. Fourteen new bands have been organized, five have dropped, making a total of fifty-eight. The membership is 1,895, an increase of 164; the income \$2,388.63, an increase of \$234.09.

A solo by Mr. Kinder was followed by a clever dialogue between six girls dressed as Chinese, and representing a scene in the Pekin school. Their efforts were received with applause.

The prize banner was awarded to Teeswater and received for them by Miss Gillies. The President, Mrs. Burns, spoke a few graceful and kindly words in presenting it, and Mrs. Phelps replied for the Band, explaining the good done by the banner competition. The Rev. Mr. Cassidy followed with an address full of praise of the Japanese as a people, and of the work of our ladies among the women and girls. A touching reference was made to Miss H. Lund and her valuable work in that interesting and promising land. A collection was taken, and the Mission Band rendered sweetly a chorus.

The society resumed its sessions on

THURSDAY MORNING.

After routine the reports of committees were continued. The Organizer's Committee Report says:

1. Your Committee recommended that correspondence be kept up quarterly or half-yearly between district organizers and the corresponding secretary of each Auxiliary.
2. That new auxiliaries report to the branch corresponding secretary through their own corresponding secretary immediately upon the organization of an auxiliary, and thus open up the communication with headquarters.
3. That the duty of district organizers to hold district conventions be emphasized.
4. That district organizers be responsible when possible for the observance of woman's missionary Sunday of their districts.
5. That district organizers be nominated at the branch meeting.
6. That the report of this committee be inserted in the printed report of the branch.

Continuation of the Report of Memorial Committee: *Re* National Council of Women—*Resolved* that we do not affiliate with the National Council. In view of the fact that through overwork or change of climate our lady missionaries are liable to become permanently laid aside, it is thought well that a superannuation fund be formed for their benefit, the plan suggested being that one cent per month be contributed by members of auxiliaries, and that this be forwarded to the general board as a memorial.

The report of the Mission Band Committee recommended that in each band and circle a member be appointed to present the claims of the Palm Branch, believing that the

urgent appeal of the editor should be brought before each circle and band, and where there is no delegate from the bands and circles that the delegates from the auxiliary be asked to see that an appointment be made. (2) The committee, recognizing the need for the personal consecration for service, recommended that bands organize for the devotional as well as for the business and literary departments of the work. Also, as a Branch we discourage the charging of admission fees, and also of giving entertainments which are not of a missionary character, and of all costuming at entertainments. (3) That the branch give notice of motion that Article 9 of the Constitution of the Mission Bands be changed to read: "Any mission band sending the sum of \$10 annually to the auxiliary treasurer or to the branch in whose bounds it is, shall be entitled to send one delegate to the Branch Annual Meeting, but she shall not be eligible to any office in the branch or election to the Board of Management, except she be a member of an auxiliary."

(To be concluded in next issue.)

TORONTO BRANCH.

THE Annual Meeting of the Toronto Conference Branch was held in the Dunn Avenue Church, Parkdale, commencing Tuesday afternoon, October 2. As this was the first annual meeting since the division of the Central Branch, some of the faint-hearted feared that the comparative smallness of our numbers would have a pressing influence; but, though we missed many old friends and former fellow-workers, the meeting was pleasant and profitable. Eighty-two delegates responded to the roll call, and there was a large attendance of visitors, especially at the afternoon sessions.

The President, Mrs. Williams, occupied the chair, and the opening devotional services were conducted by Mrs. W. W. Ogden, followed by an impressive memorial service led by Mrs. Langford. The President's address contained a review of the work done and a hopeful outlook to the future, and urged the members to renewed consecration and more earnest prayer.

The Corresponding Secretary and the Treasurer then presented their reports: Number of auxiliaries, 57, with a membership of 1,811, the amount sent to the General Treasurer being \$5,443. The Mission Band Corresponding Secretary reported 33 bands, with 841 members; \$816 was paid to the Branch Treasurer.

Memorials were sent on to the Board of Managers to the following effect:

1. That the names of all auxiliary members continue to be printed in the Annual Reports, and the price raised to ten cents.
2. That the auxiliaries be printed in the districts to which they belong.
3. That the time of holding the annual meetings be changed, so that the close of the missionary year may harmonize with that of the Conference year.

At the close of the Tuesday afternoon session a reception and tea were given to the delegates and friends by the hospitable ladies of the Parkdale Auxiliary, after which a public meeting was held, presided over by the pastor, Rev. E. E. Scott. Interesting addresses, interspersed with music, were given by Rev. J. Goforth, of China, and Dr. Bolton, of the Port Simpson Hospital.

On Wednesday morning the organizers' reports were presented. The by-laws of the late Central Branch were adopted, with the exception of that relating to the delegates' expenses. It was enacted: That auxiliaries provide for the expenses of the delegates to the annual branch meeting, and in making their returns to the Branch Treasurer state the net sum received and the amount paid for delegates' expenses, and transmit the balance to the Branch Treasurer; that the Branch treasurer in preparing her report credit the Auxiliaries with the full amount of their contributions, and charge the expenses of delegates to the General Fund.

On Wednesday afternoon a Mission Band Conference was presided over by Mrs. Bascom, a valuable paper, entitled "Mountain Peak Glimpses," being contributed by Miss Webber. An "open conference for discouraged

workers" was conducted by Mrs. Willmott. Many encouraging thoughts were so beautifully brought out by the leader that discouraged ones took fresh courage, and more earnest prayer and work is anticipated for the coming year than ever before. This was suitably followed by a consecration meeting, led by Mrs. Sutherland, when several in the audience consecrated themselves to missionary work, who confessed that they had hitherto comparatively little interest in it.

On Wednesday evening, Miss McGuffin held a "Round-Table" Conference, which was of much interest to mission band workers.

The election of officers took place on Thursday morning. Mrs. Williams, having announced that ill-health compelled her to retire from active work, was unanimously elected honorary president; and a resolution expressing appreciation of her invaluable services was enthusiastically carried, testifying at the same time to the warm love and respect in which she is held by every member of the Branch.

The following officers were elected: President, Mrs. J. B. Willmott; First Vice-President, Mrs. G. P. McKay; Second Vice-President, Mrs. Alexander Langford; Third Vice-President, Mrs. D. G. Sutherland; Rec. Sec., Mrs. George Kerr; Cor. Sec., Mrs. Wm. Briggs; Treasurer, Mrs. W. W. Ogden; Cor. Sec. of Mission Bands, Mrs. Bascom; Auditor, Miss M. Wilkes. Delegates to General Board, Mesdames McKay, Williams, Sutherland, Kerr, Ogden; alternates, Mrs. Langford and Mrs. Bascom.

Mrs. Byrne, President of Broadway Auxiliary, extended an invitation to the Branch to meet in Broadway Tabernacle next year, which was accepted with thanks.

After votes of thanks to the ladies of the church for their kind hospitality, to the pastor and officials, and to those who furnished the music, "God be with you till we meet again" was sung, and Mrs. Langford offered the closing prayer.

E. J. K. *Rec. Sec.*

BAY OF QUINTE BRANCH.

THE meeting was opened Tuesday, October 2nd, 1894, at 2.30 p.m., by the President, Mrs. (Dr.) Carman, leading in Doxology and Lord's Prayer. Mrs. (Rev.) E. N. Baker, Belleville, read Isaiah xxxv., and Mrs. (Rev.) S. Sing and President led in prayer.

Recording Secretary distributed badges to delegates present.

Moved, seconded, and carried—That the Recording Secretary send greetings from this meeting to Toronto Branch now in session. Passages of Scripture selected were Deut. i. 11; 2 Peter i. 2.

Roll call of delegates then followed, and one hundred and two responded.

A very solemn memorial service was conducted by Mrs. (Rev.) J. C. Wilson. Mrs. Wilson commenced this service by feelingly referring to her thankful joy at the presence with us of our beloved President, who has been so long ill. A moment of silent prayer, returning thanks to the Almighty God for His goodness in restoring her, was engaged in. Tributes were paid to the departed loved ones, and eighteen of our number were reported as having crossed the river. Mrs. Wilson remarked: "Our women died well."

Minutes of the Executive meeting held in Brighton, in April last, were read and received.

The President read her Annual Address as follows:

PRESIDENT'S ADDRESS.

This meeting of our Bay of Quinte Branch must be historic, as it is the first time we have assembled in annual session. Let us make it historic in other ways, by its being one of special spiritual power, of renewed consecration, of quickened zeal and devotedness to our Master's work thus committed to our hearts and hands.

Heart-stirring memories crowd into my mind of branch meetings in the past, when faces and voices, not with us to-day, were inspirations never to be forgotten; but even now these loved ones are in their branch meetings, they too, will miss us—and with all this comes the blessed thought that our prayers, our praises all ascend and meet

around one common mercy seat, our objects, our aims are still the same.

This past year has been one of blessing, one of deep experience to most of us; let us hope that it can be said of each one "She hath done what she could," but let each remember that the days and the years as they roll on bring new capabilities, we must advance to merit this commendation, for there is no standing still in the Christian's life.

From all the different fields connected with our Woman's Missionary Society, we have had through the year encouraging reports. Souls have been won for the Master; women have been led into better lives, made happier in this life and given bright hopes for a future life; little children have been rescued, cared for, and trained for future usefulness.

In Japan, during the year, a new departure has been made that must commend itself to every heart, and that is: The opening of orphanages in Tokio and Kenazawa. These have been more successful than even the most ardent worker expected; but we at home must remember that these orphanages mean for our missionaries more labor, more care, increased responsibilities, and to have a right balance kept they must mean the same to us at home. Have you thought of it in this way?

Our hearts were filled with gratitude to our Father above that no harm came to our beloved missionaries during the terrible earthquake in Tokio, June 20th. The building was considerably injured, but that was little to what might have been.

In our Indian work, the new home at Chiliwhack has been opened, and is filling up fast, there being seventy-two children, boys and girls, in it. An assistant matron was added to the staff in April, but another worker is now needed, as Miss C. Chull is very much overworked. She says, in a private letter: "Are there no consecrated, qualified young women in Ontario to give themselves to this work?" The letters of Miss Redner, Port Simpson, tell of marked improvement in the children of the Home, of the usefulness of those who have gone out from it.

Of the Chinese Rescue Home we may well say, "Thank the Lord for giving it to us, for letting it be instrumental in preparing these rescued ones to be Christian wives and mothers in Christian homes of their own. The work of the French Institute and of the Bible Women, Montreal, is one of deep interest, and good results are reported.

From distant China we hear of the glad reception of our ten missionaries. Many poor, bodily sick women were waiting the arrival of a medical woman. What an opportunity to minister to the soul while easing the pain of these stricken ones.

This is but a hasty glance of our work abroad, but you who have carefully read the excellent monthly letters, have the particulars in your hearts. For myself I cannot see how any one can keep in touch with the work and not read these letters.

At home, as a branch we have been blessed in many ways. Our Auxiliaries and Mission Bands have prospered, and added to this we have had a very auspicious beginning in being blessed by candidates for the work abroad. Our hearts rejoice that Miss Lambly has reached Japan in safety and entered upon her work. Miss Paul is diligently fitting herself for whatsoever work our Society may appoint her to. Other candidates have been before us, but as yet no decision made. My heart has been cheered that in this our first year, so many should have been stirred to offer themselves to this work, that so many have realized that the question now is, "Dare I stay at home?" not, "May I go?"

Several matters of interest will come before you for your careful consideration, such as—a change in the financial year, to make the date harmonize with the financial year of our Church; a more careful and fair division of the work of the different officers of the Branch; the price of our Annual Report and contents; also some method of supplying all the districts with organizers.

One thought, one face has been with me all through our opening, and that is the thought that during the year the ranks of our band of missionaries have been broken, and the face of our dearly beloved Miss Lund will be with us no more in our earthly meetings. While we cannot claim that

her home was in our branch, yet it was from within our branch that she was called to the mission field. We mourn for our loss, but we rejoice that she is at rest; that after years of faithful, devoted work the Master called her to Himself.

And now, of the officers and delegates let me ask these questions: Why are you here? What have you come for? Surely no little matter has taken us from our homes and families. Of the friends in Port Hope, our hospitable entertainers, I would ask, Why have you invited us here? Why have you given us so hearty a welcome? The one answer ought to be given to these questions, "The glory of God and the advancement of His kingdom." As delegates, we must be diligent in this business, we must be prompt in attendance at all the sessions, careful and prayerful in everything said and done; "in honor preferring one another." As entertainers you will best promote the interest of this meeting by being present at all its sessions; let there not be too many Marthas amongst you—give us homelike fare, missionary fare, and come out and help us much, ever so much more by your presence and prayers than you can do in any other way.

The Treasurer gave her report as follows:

Annual members' fees	\$2,363 22
Life members' fees	343 83
Mission Bands	606 96
Public Meetings	566 69
Mite boxes	271 16
Donation and Thank-offerings	511 06
Bequests	44 15
Scattered Helpers' Fund	14 70
Other sources	438 44
Total amount raised	\$5,160 21
Increase	\$1,050.00

COMPLIMENTARY TEA.

Between the sessions the ladies of the congregation treated the delegates and visitors to a sumptuous tea in the lecture-room of the church. Over 200 ladies were present, and it was a sight seldom seen—so many of the fair sex together.

EVENING SESSION.

At eight o'clock a public meeting, under the auspices of the Mission Band, was held. Rev. W. J. Crothers, the pastor, presided and delivered a most excellent address of welcome to the members of the Convention. On motion of Mrs. Pratt, by a unanimous standing vote, a resolution of appreciation was passed. An excellent programme was then presented. Miss Singleton rendered an organ solo in first-class style; the two little daughters of Mr. W. H. Brownscombe sang a duet very prettily.

Mrs. G. D. Pratt, Picton, the Corresponding Secretary, then read her report.

FIRST ANNUAL REPORT OF CORRESPONDING SECRETARY.

Our increase in membership and funds is not quite as large as we had hoped to report; but when we remember the exceptionally hard times of the greater part of the year just closed we must admit that any increase, however small, is cause for gratitude and encouragement. It is not as easy as it has been in the past, or will be in the future, to find just how much we have grown during the year, but by counting the members reported by the Bay of Quinte portion of the Central Branch, we find that last year our ninety-six auxiliaries had an aggregate of 2,297 annual members, and fifty-six life members. This year we have 2,387 annual, and sixty-eight life members, making a total increase of 102 members. Last year our Auxiliaries and Bands remitted to the Branch Treasurer \$3,808.18; this year, \$4,859.00, giving an increase of \$1,051.91. Last year the increase reported by the Central Branch was \$1,508.68; hence we trust our branch will contribute a fair share to the total increase, which we confidentially expect will crown our efforts this year as in the past.

As a branch we have been specially honored in this first year of our history by the acceptance of two of our young ladies as missionaries, chosen and called of God, we trust, to this most important work. Miss Lambly has already entered upon her term of service in Japan, and Miss Paul, after a few months' preparation in the Deaconess' Training

WEDNESDAY AFTERNOON.

School, will be ready for appointment, as the Board may direct. Our beloved missionary, Miss Hart, has been permitted to return to us for her well-earned rest after five years' faithful service in Japan. Of the ninety-six auxiliaries reported in our branch at the beginning of the year, four have not been heard from—Bensfort, Bethesda, Bethany, County of Durham, and Kendall. We trust that a little help and encouragement from their respective organizers will bring them into the active ranks again. I have no desire to magnify the importance of the work of our organizers, but very much depends upon their wisdom and faithfulness. Twelve auxiliaries have been organized during the year: Eden, Wooler, Newtonville, Bobcaygeon, Omeme, Zephyr, Consecon, Hillier, Cherry Valley, Mountain View and Demorestville. The first five named have remitted to the Branch Treasurer during the year. The others, with the exception of Zephyr, were organized in June, and begin their regular work this year.

If it were possible for me to embody in my report the spirit of all the reports that have come to me during the last two weeks, it would be far more inspiring and encouraging than any statistical report can ever be. I look at the figures indicating the average attendance at the monthly meetings, and as I think of the threes and fours, the fives, and the sevens and the nines, meeting together for prayer and study month after month, all through the year; of the discouragements that must come to these brave women working always in the minority, it comes to me so strongly that, next to the missionaries and the mothers who give their children to the work, none are so sure of the Saviour's "Well done" as these isolated toilers. All honor, we say, to the faithful helpers in the struggling auxiliaries. A good number are able to report an increase in membership and funds, while others speak regretfully of losses by removal, and the difficulty of collecting, praying that the interest of those remaining may be increased. There are indications, I think, that our women are coming to realize that an increase of interest in the few, is just as true a gain as an increase in numbers. "We want more workers, more money, more consecration," said a Branch Secretary in the United States. It seems to me that everything is involved in the latter. When everything is consecrated to God, nothing will be too precious to lay at His feet.

Miss Estella Philp gave a solo, which was highly appreciated, followed by a recitation by Miss Tapscott, in that lady's first-class style. Miss Merrifield captivated the audience with a vocal solo, which was highly appreciated.

A paper on self-denial was read by Mrs. B. Yarwood, full of excellent thoughts.

Miss Glidden followed with a vocal solo that was not excelled during the evening.

The Sunday-school orchestra contributed their quota to the evening's entertainment.

The whole proceedings closed with a duet by Miss Campbell and Mr. A. Fulford.

WEDNESDAY MORNING.

Devotional exercises at the opening of meeting were conducted by Mrs. Massie, of Sidney. Minutes read and adopted.

Moved, seconded, and carried, That the organizers have seven minutes in which to report their respective districts.

The following districts reported through their organizers, viz.: Belleville, Brighton, Picton, Cannington, Campbellford, Napanee, Madoc, Tamworth, Uxbridge, Peterboro' and Bowmanville. Lindsay District reported through their auxiliaries, as there was no organizer. Cobourg still to report.

Miss Hart, our returned missionary from Japan, was introduced to the delegates by the President. She was received by the members standing. She spoke a few impressive words, telling us of the practical results of the Christian training of the girls in our schools in Japan, as shown by their useful, earnest, consecrated lives trying to help the poor and degraded of their own land.

Memorials were introduced and will be discussed at a later stage of the meeting.

Devotional exercises conducted by Miss Murney, Picton. The testimony meeting was conducted by Mrs. (Rev.) A. R. Campbell, and was as usual a time of great power. The presence of the Holy Spirit was felt by all.

A very full original paper on "A Model Auxiliary" was read by Mrs. J. Bowerman, and a spirited discussion followed. It was decided by the meeting to have this paper published in the OUTLOOK, as also that of Mrs. B. Yarwood Bloomfield on "Self-Denial and Thank Offerings."

Mrs. H. A. Crosby, of Uxbridge, read a splendid paper on "A Model Mission Band." This paper was full of good, helpful suggestions, and was much appreciated. A discussion also followed the reading of Mrs. Crosby's paper, and it was decided to have it published in the OUTLOOK.

Questions from question drawer were answered during the sessions by Mrs. G. D. Platt, Picton.

Miss Hawley, Mission Band Corresponding Secretary, gave a good report of the year's work. She reported the organization of ten Mission Bands during the year.

Belleville District Convention sent in three memorials: (1) That the price of Annual Report be raised to ten cents, and names of Auxiliary members be still printed; (2) that the financial year of W. M. S. close in May, to correspond with the Conference year, and to have the branch meetings in June, while General Board meeting remains as now, in October; (3) that the names of President and Corresponding Secretary of Mission Bands be printed in report.

Uxbridge District Convention brought in memorial same as No. 1 Belleville, with this addition, that the names of auxiliary members be printed according to districts.

All of these memorials found favor with the meeting, and were sent on to the General Board for their consideration.

It was decided that we have a table of literature and mite-boxes for sale at our next annual meeting, and that our Executive make arrangements therefor.

The reports from organizers of their auxiliaries were defined. Time for reporting, ten minutes; each subject-matter being: Total sum raised in each auxiliary, total number of members, what literature is taken by each auxiliary, and striking features of each auxiliary's method of conducting work.

An appeal was read from editress of *Palm Branch*, asking for more practical sympathy and help in carrying on that paper.

Dr. Bolton was introduced to the meeting, and spoke a few words of greeting.

Mrs. Platt asked that the collection for the afternoon be made a special Thank-offering, that our President had been so strengthened physically as to preside throughout the whole day.

Meeting closed with Doxology.

(To be concluded in next issue)

NOVA SCOTIA BRANCH.

THE Nova Scotia Branch of the W.M.S. for 1893-49 met in Dartmouth, and was in session during the days of September 18th, 19th and 20th.

This session was looked upon by our missionary workers as one of our most successful Branch meetings. A general feeling of harmony and good cheer pervaded the gathering, which numbered some fifty representatives from the various auxiliaries and bands. The watchword of the year, as gathered from the reports of the Cor. Sec. and Treasurer, was "increase." There has been during the year an increase, both in membership and finances. For this we, as a Branch, feel truly grateful to our Heavenly Father. There seemed to be upon the part of all a firm resolve to work while it is called to-day.

The business part of the session was preceded by a reception tendered by the ladies of Dartmouth to the visitors. This happy occasion was of a strictly non-sectarian nature, both the sister societies of the Baptist and Presbyterian Churches cordially endorsing the words of greeting coming from the Dartmouth Auxiliary. Nor was the "White Ribbon" backward on this hospitable occasion. The W.C.T.U. was also represented, thus

showing that while differing in name yet all are one in the effort to seek and to save.

The interest of the whole occasion was greatly enhanced by the unusual treat of having with us three of our missionaries on furlough: Misses Hart, Blackmore and Leake. At one of the meetings, when in an hour spent with our missionaries they gave some account of their various scenes of toil and the work in which they were engaged, we all felt that the words quoted by Miss Leake were indeed true, "These things are needed for a missionary: grace, grit and gumption." We say, all honor to these, our sisters, who cut themselves off from the refined, endearing associations of home-life and go forth at the Master's bidding to work amid squalor, vice and ignorance.

The public meetings in connection with this gathering were interesting and well attended. That on Wednesday evening was in the interest of mission bands. The programme, which was very creditable and well carried out, was furnished by the Circle and Band of Dartmouth. Thursday evening was the regular anniversary of the Branch. At this meeting the missionaries were present and added much to their interest. As a new departure a regular anniversary hymn was sung, followed by a responsive service, the latter being shared in by the congregation reading from printed slips furnished for that purpose. Another thing which pleased all was a recitation given by Master Frank Johnson, son of Rev. D. W. Johnson, pastor of Dartmouth Methodist Church.

Election of officers resulted as follows: President, Mrs. S. E. Whiston, Halifax; First Vice-President, Mrs. Jos. Hart, Halifax; Second Vice-President, Mrs. A. S. Tuttle, Berwick; Third Vice-President, Mrs. Downing, New Germany; Cor. Sec., Mrs. A. F. Browrigg, Halifax; Rec. Sec., Miss Belle Wiswall, South Farmington; Treasurer, Miss Ray; District Organizers—Mrs. Ainsley, Liverpool; Mrs. Strothard, Annapolis; Mrs. Quinlan, Shelburne; Miss Burns, Cape Breton.

The consecration service was one of great solemnity; and as the solemn words of reconsecration fell from the lips of first one, and then another sister, one could not but feel that God is indeed with His people.

BELLE WISWALL, *Rec. Sec.*

Words From Workers.

MEDICINE HAT.—On the 19th September the ladies of the W.M.S. held their annual public meeting in the church. A short programme was rendered, beginning with an address from Mrs. Niblock, who occupied the chair. The address explained the methods and object of the society, and was followed by a reading from Mrs. Locke: an essay on "China," Miss McLean; reading, Mrs. Evans, after which a collection amounting to \$8.00 was taken, and the meeting closed with singing and prayer.

C. LUNO, *Cor. Sec.*

OWEN SOUND DISTRICT.—A Mission Circle was organized in connection with the Christian Endeavor Society at Woodford on Tuesday, 16th October, with nineteen members, who seemed very much in earnest, and will no doubt succeed in their work. The officers are: President, Miss L. Williams; Vice-President, Mr. R. Leaman; Recording Secretary, Miss M. Rogers; Corresponding Secretary, Miss A. Rogers; Treasurer, Miss E. Shunk; Auditor, Mr. A. Shunk. They will meet the third Tuesday of each month on Endeavor night. ADDIE W. GARRETT, *Organizer.*

FRANKFORD.—This year has been one of great interest in our auxiliary work. Our regular meetings have been kept up throughout the year, and great pains have been taken by both officers and members to make them instructive and interesting. We held a thanksgiving service, by means of which we were able to send \$10.00 as an Easter offering; also a lawn social, by which we cleared about \$25.00. We helped the Willing Workers to send a 100-lb. box of quilts and clothing to Chilliwack. Our success financially can be summed up in figures, but spiritually it is beyond computation. We are looking forward hopefully for better things, for we know that God is with us.

J. W. HENDRICK, *Pres.*

CENTENNIAL (Victoria, B.C.)—A public meeting was held by our Auxiliary, September 13th, when addresses were delivered by Dr. Lang (returned Presbyterian Chinese missionary), Miss Smith, of the Coqualeetza Home, and Miss Tranter, of Port Essington. Dr. Lang spoke of the many open doors for medical missionaries in China; Miss Smith, of the routine followed at Chilliwack; Miss Tranter, of the difficulties arising for want of proper school accommodation, just corroborating what was said at our convention. We find these meetings very helpful. They are a source of encouragement and instruction. Our pastor, Rev. Joseph Hall, is a sympathetic helper; he keeps us informed as to when the missionaries are down from the coast; so we get the best help without any expense. We trust our efforts to awaken missionary zeal among our people may be productive of much good. Finances a little ahead of last year. MRS. ELLEN CHAPMAN, *Pres.*

AUBURN.—Our Auxiliary was organized in October, 1891, by Mrs. (Rev.) Swann. Our membership is steadily though slowly increasing, and we feel that God is blessing us in our efforts to work for Him. We have held two public meetings this year, one of which was held May 10th in our church, Mrs. (Rev.) Baugh presiding. It was opened with singing, Scripture reading and prayer, after which Mrs. (Rev.) Cuyler, late of Bella Bella, B.C., gave an admirable address on missionary work among the Indians of that place. We were all benefited by the address given, and were impressed with the feeling that we listened to a woman wholly consecrated to God and His work. At the close of the meeting a hearty vote of thanks was tendered the speaker, after which we all joined in singing "God be with you till we meet again." Collection, \$2.65. The second meeting was our annual social, on July 10th, at Mrs. Hoover's. The chair was taken by our pastor, Rev. Mr. Baugh, who gave words of welcome to all. A suitable programme, composed of music, readings, recitations and speeches, was given. We realized \$7.90.

MRS. HOOVER, *Cor. Sec.*

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The Missionary Outlook

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

Address all orders to

REV. A. SUTHERLAND,

METHODIST MISSION ROOMS, TORONTO.