

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

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[Whole No. 116

Field Notes.

DURING the past year there has been steady progress in Japan. The number baptized in connection with all the churches is 5,500, and the amount contributed by the native Christians of all denominations is about \$40,000 in gold. Japanese missions are moving steadily in the direction of self-support.

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MR CH'AN, our Chinese missionary in Vancouver, writes, under date of June 26th: "We have, during the past few weeks, held open-air divine services in connection with our several in-door services. I spoke in my last letter that Westminster Mission work was progressing most favorably, and last Sunday we had two more young men converted to God, and they were baptized that day in the Mary Street Methodist Church.

* * *

DURING the past winter the Rev. A. T. Pierson, D.D., spent several months on a missionary tour through Scotland, and was everywhere received with the utmost cordiality. Leaders in the Scottish churches did everything in their power to facilitate the object of Dr. Pierson's mission, crowded congregations listened to his sermons and addresses, and there can be no doubt that through his labors a great impetus has been given to the cause of missions.

* * *

OUR friends of the New Credit Indian Mission are setting their people a noble example of generosity and independence which we hope may prove a stimulus to other Missions. It is with pleasure we publish the following extract from a letter received from the Rev. T. S. Howard, missionary at New Credit: "We expect to repair the New Credit church to the amount of \$800 this summer, the expense paid fully by the Indians. The Council unanimously passed a resolution to ask the Ottawa Department to allow them to put on a new roof, veneer it with beech, and build an orchestra at the end, behind the pulpit, 12 x 15 feet, take out the gallery, and paper and calomine the inside. The agent told me on Monday that he had a letter from the Department, saying all right, to go on with the work. We will not ask the Missionary Board for any part of this \$800. I have been endeavoring to get a

bridge across the Boston creek, which separates the New Credit church from the Delaware, and has been a great drawback to the work ever since it was a mission, and now have the promise of a new bridge this summer. The Inspector of Bridges and Streams has been to see it, and told me we would have a bridge this fall. The want of a bridge has often prevented the missionary for six weeks at a time from getting to the Delaware appointment. I had to walk and cross in a boat several times last fall and spring. At Delaware the shed is finished and in use all winter; church floored, ceiled with lumber inside and out, making it look like a new frame; orchestra behind the pulpit raised four feet, and new windows. When the subscriptions are collected we will paint and reseal it.

* * *

OF some 5,000 students in schools and colleges who have volunteered for the foreign field, about 250 have reversed their decision, and 50 have been rejected by the various Boards on account of health. The remainder may be classified as follows: Completed their studies and gone to the foreign field, 250; still at home, 150; expect to complete studies in 1890, 400; about 500 will complete their studies each year for the next four years; 500 more are uncertain when they will finish their studies, owing to health and means; 1,200 have more than four years of study yet before them.

* * *

THE arrival of Mrs. Large, widow of the late Rev. T. A. Large, of Tokyo, Japan, in this country, has naturally excited a good deal of interest among the friends of missions. To her it has not only been given to labor, but to suffer for the cause of the Master. Henceforth, like Paul, she bears the marks of the Lord Jesus. It is interesting, too, to know that the tragic occurrence, which has been the immediate occasion of her return to Canada, has not diminished her missionary zeal, or abated her interest in the particular field to which she has devoted her life, and for which she has done and suffered so much. After a stay of one year in this country, during which she, doubtless, will not be idle, she intends, life and health permitting, to return to Japan to resume her missionary labors. She will, in the meantime, meet with a hearty reception wherever she goes, and her visits can scarcely fail to be an inspiration to all with whom she comes in contact.

FROM an interesting account published in the *Methodist Monthly Greetings*, of a missionary meeting held at Newman's Cove, Nfld., we take the following extract: "Before the meeting commenced a list of eleven names was put into the minister's hand, each name a promise for a dollar. But why not give the dollar, and not the promise? you ask. Well, for the best of all reasons, they have not got a dollar to give; but wanting to give their dollar and get the report, they give their note of hand, and will soon set about working it out. This is how they will do it. As soon as the roads are fit for "slide hauling," they will be off before day with their dogs and slide to cut a load of wood. They will have to travel four or five miles and taste the bark to distinguish between spruce and fur until the sun rises. When the load is cut they will start for home, get a cup of tea, if they have any in the house, and then start off for B., seven miles distant, where their hard day's work will bring them in thirty-five or forty cents. This is their only way to earn food for the winter, and they intend saving their dollar and redeeming their promises out of what they may be able to earn in this hard, hard manner. Beside these eleven promises, the sum of five dollars is put on the plate, which makes a royal collection for the little cove in these very hard times."

* * *

The *Missionary Review of the World* for August is one of great interest. Dr. Bradford, of Montclair, opens with a graceful and graphic sketch of a "A Missionary Heroine," the first wife of the heroic Judson, and worthy of him. Dr. Pierson reviews and sums up his marvellous missionary tour abroad. He also has an article on the "Lack of Consecration and Prayer." Prof. Schodde gives a translation of a paper by the late Dr. Franz Delitzsch on the "Conversion of the Jews." Dr. Storrow concludes his series of valuable historical papers on "Missions of the 17th and 18th Centuries." There is a short and able paper on "Prayers and Missions." The "Jubilee of the New Hebrides Mission" will thrill the reader. And so the "Story of Eliza Agnew in Ceylon," showing what one woman can do. "A Chinese Secret Society, and its Workings," by the editor of the *Chinese Evangelist*, will be a surprise to most readers. Dr. Ellinwood discusses "Missions in Pagan Lands" with his usual intelligence and force. The other seven departments contain a vast amount of missionary intelligence, choice correspondence, a full account of the proceedings of the late International Missionary Union, Monthly Concert matter, editorial notes, some of them long and of marked ability, tables of statistics, and reports of many missionary societies, the usual Monthly Bulletin of latest news. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.00 per year; in clubs of ten, \$1.50. Specimen numbers, 20 cents.

Editorial and Contributed.

EDITORIAL NOTES.

DURING the past six months there has been a wide-spread and blessed revival among the western churches. The preceding year was a time of discouragement. "Coldness within our Churches and opposition without," was the significant comment of Dr. S. Jessup. But during this very period of seeming declension, a band of young men "whose hearts the Lord had touched," were preparing "in the desert a highway for our God." They met frequently to pray for a revival of true piety; they called their fellow believers to a higher standard of Christian living. At a summer gathering the spirit of prayer was poured out; at the autumn Synod a similar spirit prevailed, and a general expectation prevailed that times of refreshing were at hand. The week of prayer went by, the greater part of January followed, and yet the showers had not fallen. But when least expected the blessing came, and as usual, it came in connection with faithful effort. Two young men, with much love but little learning, together with one or two college teachers, went to a large village and began services. The Church was revived; sinners were converted; the fire spread, and in a short time all the available missionary force was taxed to the utmost in meeting the demand for extra services. At last reports upwards of four hundred had expressed their desire to lead a new life.

AFRICA continues to attract a large share of attention, both from the commercial and the missionary point of view. The entire annual trade of Africa, exports and imports, is estimated at from eighty-five to ninety millions sterling. In South Africa, especially, trade is increasing at a marvellous rate, Cape Colony alone showing an increase in her exports of more than three millions of dollars over those of the previous year. In East Africa a good work is in progress. Mr. Mackenzie, of the East African Company, and Major Wissman, representing Germany, have agreed upon a plan of action to prevent the sale of arms, and thus to check slave raids into the interior. Arrangements have also been made by Mr. Mackenzie for the redemption of several thousand runaway slaves; and he is now framing a law to prevent the sale of intoxicating liquor in British territory. This is indeed "good news from a far country." While the liquor traffic continues there is no hope for the uplifting of the people, or the full development of the country's resources. It is stated that two German vessels at Zanzibar recently discharged more than seven thousand cases of gin. In the Congo Valley missionary

operations are extending. The American and English Baptists are especially active.

PROF. M. N. WYCKOFF writes encouragingly in the *Missionary Review* of education in Japan. From ancient times the rulers of Japan have been interested in educational matters, but it is only since 1871 that western methods have been introduced, and that education has become general. The present system comprises three grades of schools, namely, primary, middle and great or university schools. They are open to all classes, and the desire of the government is to make education general. The primary schools are found in all towns and large villages, while the middle schools are in the principal cities. The great schools are three in number, viz., the Imperial University, of Tokyo, controlled by the Educational Department; the Keiogijiku, an out-growth of the celebrated school of Mr. Fukazawa, controlled by a private company, and the Doshisha, established and controlled by the American Board. But, notwithstanding the great advance in educational appliances, native educators are deploring the fact that the conduct of students has deteriorated. The new-found liberty lacks the controlling moral force so happily experienced in western countries, and thoughtful educators are looking anxiously forward to the future. Some are hoping that in Christianity the regulating force will be found, and if the Churches do their duty the hope will not be disappointed.

THE UNION MOVEMENT IN JAPAN.

CHRISTIAN unity is important everywhere, but especially so in the foreign field. Sectarian divisions are not understood by the converted heathen, much less by the heathen outside, and they become a source of weakness in evangelistic effort that is imperfectly counteracted by the brotherly co-operation of individual missionaries. The union of the Presbyterian Churches in Japan, under the name of the United Church of Christ, was a grand achievement, resulting in the organization of the strongest ecclesiastical body in that country. At one time there was good hope that the missions of the American Board would have fallen into line, but denominational prevailed, and the effort to unite was not successful. At first everything favored the movement. There was general agreement in regard to terms, and there were no strong inherited prejudices on either side to be overcome. The men in the field seemed to be ready, but the home authorities did not consent, and the project came to naught.

One of the most interesting questions in Christian circles in Japan just now is the proposed Methodist union, including the missions of the Methodist Epis-

copal Church, the Methodist Episcopal Church South, and the Methodist Church of Canada. Negotiations looking to this end were begun more than two years ago, but the proposals submitted to the home churches were too vague for a basis of action, and while the principle was approved, the basis was left open for further elaboration. A second time representative committees assembled, but seemed unable to agree, and it looked as though negotiations were indefinitely postponed. Last year, however, the question was revived, and after careful deliberation a basis was constructed that met with cordial and almost unanimous acceptance from the men in the field. That basis has been reported to the home Committees and Conferences, and now awaits their action. We sincerely trust the proposals will be sustained by our own General Conference in September, as well as by the Bishops and Conferences of the American Churches.

MEDICAL MISSIONS.

MEDICAL missions are a marked feature of the great missionary movement of to-day, and are destined to become most important forces in the work of the future. The Churches are only beginning to awake to the fact that Christianity has a mission to the bodies as well as to the souls of men, and is the great regulator of social as well as of spiritual conditions. It is strange to the last degree that this was not perceived at an earlier date. Doubtless it was perceived by some in the mission field, but the home Churches were slow to take the hint. When we go to the heathen with a religion that is spiritual only—that is, a religion that concerns itself exclusively with an invisible kingdom here, and a life to come hereafter—it is apt to be regarded as one of many competing systems, which may be worse or better, in the long run, than the systems of their fathers, but no more in touch with present-day needs than they. But Christianity must prove its right to universal dominion by doing for men what other religions cannot or will not do. This is precisely what it did at the start. It is true the first missionaries were to present the spiritual side of the new religion; they were to preach the Gospel—the good news of forgiveness—to every creature; but they were to do more, they were to heal the sick, cleanse the lepers, cast out devils, raise the dead; and these were the signs by which they were to be known as true messengers of Jesus Christ. Such was to be the mission of what our Japanese friends call the "Jesus religion;" and if its modern prototype fails to accomplish that mission, we should be prepared to show that the purpose has been changed by divine appointment, or else admit that the Christianity of to-day has departed from its Divine ideal, and has

become but a memory, a name, a worn-out spell that has lost its power.

These are strong words, but they are not too strong. The Church is all too ready to excuse, if not to justify, its impotence by pleading that the age of miracles is past. But what is a miracle? Reduced to its lowest terms, it is the occurrence of the unusual. That is, when something occurs which cannot be accounted for on natural grounds, men call it supernatural or miraculous. But many things which were once regarded as miraculous, are not so regarded to-day; and all this is but leading up to a perception of the fact that the whole realm of what we call the *supernatural* is just as natural as any other, and that while we *said* supernatural we *meant* superhuman. Christianity, then, is not a system of miraculous interventions, strictly speaking, but is a great providential movement carried on by agencies that are perfectly natural, though sometimes superhuman; and it is only where the human is unequal to the task that the superhuman is brought into play, and divine power accomplishes what man cannot do. Keeping in mind these important distinctions, remembering, too, that Christianity has a mission to the bodies as well as to the souls of men, there will come to the Church a deeper sense of responsibility, as there will be a wiser adaptation of means to aid in carrying on her work. Her ultimate end is to save men's souls, but if she can most readily reach them through the avenue of the body, let her not despise the humbler task. Millions of people who have no spiritual sensibility—no sense of sin or spiritual need—are keenly alive to the sufferings and needs of the body, and he who has skill to heal or even to alleviate these, will get a ready hearing for his message touching the needs of the soul. This is the method that Christ taught. He not only instructed the ignorant, and preached the Gospel to the poor, but He fed the hungry and relieved the suffering, and healed those that had need of healing. And if the Christianity of to-day would vindicate its claim to a Divine origin and a Divine succession, it must do the same thing. Failing to do so, whatever may be its value in another world, it is of little value in this.

Turning back to the initial thought of this article, it may be remarked that medical missions are but the revival of one of the practical aspects of primitive Christianity. If the methods differ, results are the same. In apostolic times the sick were healed by Divine power through the laying-on of hands; but, if in these days God has given to men wisdom to accomplish, with His blessing, the same results through medical skill, let us not regard the work as less divine, or less an evidence of the beneficent mission of the religion of Jesus Christ. The consecration of gifts is

the great need of the Church to-day, and if the "gift of healing" can be consecrated in the service of the mission field, it will prove to be one of the mightiest agencies for the world's uplifting; for although to enlightened and regenerated minds the Gospel may commend itself by its own inherent excellence, its works of beneficence in the relief of suffering, will be the grand evidence to the world that "the Son of Man hath power upon earth to forgive sins."

DISASTROUS CONFLAGRATION IN JAPAN.

ANOTHER calamity has overtaken our Church in Japan. Thank God, the loss which it has sustained in this instance is, however, not irreparable. The beautiful tabernacle church upon which our devoted brother, Rev. Dr. Eby, has expended so much zealous thought and effort, has been destroyed by fire. It was rapidly approaching completion, and was expected to be ready in a very short time for occupation, but in an hour it was reduced to ruins. The irresistible character of the terrible conflagration to which it became a prey, may be inferred from the fact that it is one of a thousand buildings which were destroyed at the same time. Its walls, which providentially escaped demolition, stand a majestic ruin in the midst of a wide-spread scene of desolation. Such an event in the history of a public church anywhere would be felt to be a terrible calamity. Even in this land of churches it would excite a profound and wide-spread feeling of sympathy, and prompt to generous and self-denying efforts to help to sustain the struggling cause. But who among us can take in the full significance of such an event in the history of a missionary church, yet in its infancy, in a non-Christian land? If our devoted and enthusiastic brother, Dr. Eby, had been cast in a less heroic mould, he would be utterly crushed and disheartened. And even in his case, hope deferred must make his heart sick. Dr. Eby is not, however, one of that class of men whose heart fails in the day of adversity; he is rather one of those who rise with the occasion, and organize victory out of defeat. Thanks to a merciful Providence, the walls are in such a state of preservation that they can be utilized to a considerable extent. The work has not to be commenced *de novo*. For this let us be thankful. And Dr. Eby's faith in the Church in this country will not allow him to falter. Already the men are at work, and the architect is of opinion that if nothing unforeseen occurs to prevent it, the building will be ready for opening in September. What is wanted in the meantime is money. We all feel for Dr. Eby, and if we have the hearts of Christians, we do not sin against God in ceasing to pray for him, and the great undertaking which he has in hand. But something

more than feeling, or even prayer, however valuable they both are in their place, is necessary in order to secure the success of this enterprise. In plain words, Dr. Eby requires THREE THOUSAND DOLLARS. He is not the man to ask more than is absolutely required. What is really needed for the completion of the tabernacle will probably exceed rather than fall short of that sum. However, what is asked just now is \$3,000; and that sum ought to be forwarded in a week. There are three men, no doubt, in the Church in this country who could give this sum themselves. If John Macdonald and William Gooderham had been alive, they would not have thought much of doing the whole thing themselves. Let us hope that there will be some large donations; but let nobody wait for the rich to begin the matter. The poor have as good a right as the rich have to share in the honor and blessing of helping forward the good work, and a strong pull, a long pull, and a pull altogether is most likely, in most cases, to succeed. However, in this instance, it should not, and need not, be long; prompt and united action is all that is needed, and the work will be done.

CONSOLIDATION OF TREASURERSHIPS.

RESOLUTION of General Conference, page 93, Journal of 1886: "That in order to the more careful consideration of the subject of the consolidation of treasurerships, a Commission be appointed, whose duty it shall be during the present quadrennium to draft a scheme to be submitted to the General Conference of 1890, and that the suggestions and resolutions of said commission be published for the consideration of the delegates elect of the next General Conference, not later than the 1st July preceding the Session, and that the following compose the Commission:—Hon. W. E. Sanford, Hon. John Macdonald, Messrs. E. Gurney, Geo. A. Cox, J. N. Lake, J. T. Moore, and Revs. Dr. Sutherland, Dr. Briggs, Dr. Stone, Dr. W. J. Hunter, John B. Clarkson."

REPORT OF COMMISSION ON CONSOLIDATION OF TREASURERSHIPS.

To the General Conference of the Methodist Church:
—Your Commission appointed by the General Conference of 1886, to consider and report upon the propriety of consolidating the management of various Connexional Funds, as far as the treasurership of the same is concerned, beg to submit the following facts and recommendations:—

1. During the quadrennium four meetings of the Commission have been held, at which the questions involved in the proposal were carefully considered.

2. We find that the following are the Funds which it is proposed to place in charge of one General Treasurer:—

- (a) The Missionary Fund.
- (b) The Superannuation Fund.
- (c) The Educational Fund.
- (d) The General Conference Fund.
- (e) The Union Church Relief Fund.

- (f) The Church and Parsonage Aid Fund.
- (g) Any other Funds which may be established by the General Conference and assigned to this management.

3. In submitting such a proposal three results are aimed at. (1) The highest efficiency of administration; (2) Economy of management; (3) Separation of financial from secretarial duties, in order that the Secretaries may devote their undivided time to the general work of their respective departments. Whether these results can be reached or not, may be inferred from the information presented in this report.

4. Under the present system the staff employed and the cost of management involved are as follows:—

(a) Missionary Society :

General Secretary	\$2,000
House Rent, Taxes, etc.....	500
Assistant.....	1,200
House Rent, Taxes, etc.....	400
Accountant.....	1,000
Clerk.....	468
Rent, taxes, heating, and caretaking of offices.....	748
Total	\$6,316

(b) Superannuation and General Conference Funds :

Treasurer	\$1,000
Accountant	250
Rent, taxes, heating, caretaking....	150
Total	\$1,400

NOTE.—The Treasurer has received no remuneration during this quadrennium for the management of the General Conference Fund; but the sum of \$50, in above item of rent is charged to that Fund.

(c) Educational Fund :

General Secretary.....	\$2,500
House Rent, Taxes, etc.....	500
Clerk.....	240
Rent of office, taxes, heating, care- taking.....	162
Total	\$3,402

NOTE.—At present one-half of this amount is paid out of the Educational Fund, and one-half out of the Federation Fund.

The Union Church Relief, and the Church and Parsonage Aid Funds have heretofore cost the Connexion nothing for management, but it can hardly be expected that brethren will be found in the future who can afford to give the necessary time and labor to this work without remuneration. And the same may be said of the General Conference Fund.

5. It will be seen by the foregoing statement that the actual cost of the management of all these Funds in the items of salaries and rent during the past quadrennium has been a little over \$11,000 per annum; but if the present system be continued, and remuneration given for work which has hitherto been done gratuitously, the annual cost will be somewhat increased.

Under the plan of consolidation it is proposed that there be one Treasurer for all these Funds, with such clerical assistance as may be found necessary; that the work be done in the rooms now occupied by the Missionary Society; that the various Funds contribute *pro rata* to the expenses of the Treasurer's department; that the various Boards or Committees retain control of their respective Funds, but that a Joint Committee representing all the Boards be appointed to deal with matters of expenditure which belong to all the Boards in common, and not to any one exclusively.

6. It is also proposed that there shall be a Secretary of Missions, and a Secretary of Education as at present, and that such provision be made for the secretarial duties connected with the other Funds as the General Conference may deem expedient and necessary.

Along the line proposed two methods would be open to the General Conference. First, to elect a General Treasurer who, as a salaried officer, would give his entire time to the duties of the office; or secondly, to elect, as at present, some prominent layman as General Treasurer, with provision for the appointment of a salaried deputy or cashier who, under the direction of the General Treasurer, would be responsible for the office work connected with the management of the several Funds, such assistance being provided as may be found necessary.

7. In either case the salaried staff would be approximately as follows:—

- (1) General Secretary of Missions.
- (2) General Secretary of Education.
- (3) Treasurer or Cashier.
- (4) Clerk in Treasurer's Office.
- (5) Stenographer and General Clerk.

It is our opinion that such a staff would be adequate to the work required, and the changes proposed would effect a saving of say \$2,000 a year, or upwards.

We, therefore, submit the following scheme in accordance with our instructions.

1. That the following Funds be placed in charge of one Treasurer, namely:—

- (a) The Missionary Fund.
- (b) The Superannuation Fund.
- (c) The Educational Fund.
- (d) The General Conference Fund.
- (e) The Union Church Relief Fund.
- (f) The Church and Parsonage Aid Fund.
- (g) Any other Connexional Funds that may be ordered by the General Conference.

2. That each Board or Committee having the management of Funds represented in the foregoing arrangement, shall appoint from among its members one or more representatives, to form, with representatives from the other Boards, a Joint Committee, to be known as "The Joint Committee on Connexional Funds," the proportion of representatives to be as follows:—Missionary, 5; Superannuation, 3; Educational, 2; General Conference, 1; Union Church Relief, 1; Church and Parsonage Aid, 1.

3. That the Joint Committee shall have authority to appoint a Cashier, who shall discharge the duties of Treasurer of the various Funds.

4. To fix the location of the General Offices.

5. To determine what assistance shall be employed in the Treasurer's department.

6. To fix the remuneration to be paid to the Cashier and his assistants, and the amounts necessary for all other expenses of the Treasurer's department; also the proportion to be paid by the various Funds represented.

7. To define the duties of the Cashier, and to see that the same are duly performed.

8. To require the Cashier to furnish bonds, or other acceptable security, of such amounts as it may determine, for the safe custody of the Funds committed to his charge.

9. To determine in what bank or banks moneys belonging to the various Funds shall be deposited.

10. To direct and require the Cashier to sign all cheques and notes, and to endorse all acceptances in connection with any of the Funds, and to direct and require that all such cheques and notes shall be countersigned by the Secretary of the Fund concerned.

11. To determine by whom cheques and notes shall be countersigned in the case of Funds embraced in this scheme but not represented by a Secretary.

12. To arbitrate upon, and finally settle any dispute or difficulty that may arise between any of the Secretaries and the Cashier.

W. E. SANFORD, *Chairman.*

W. J. HUNTER, *Secretary.*

TORONTO, June 28th, 1890.

THE British and Foreign Bible Society is doing a noble work. During the 81 years of its history it has issued from its London Depository alone, 29,000,000 copies of God's precious Bible, 32,000,000 of Testaments, nearly 12,000,000 portions of the Bible, a total of 73,000,000, or nearly 1,000,000 a year, or enough to furnish every twentieth inhabitant of the globe.

THE Belgian Chambers have voted a subscription of ten million francs toward the cost of the Congo railway. This does not mean that Belgium and the Congo Free State are to come into any political relations, but the subscription is made in the interests of Belgian commerce. A Zanzibar merchant has contracted for the transport along the Congo of the material for the construction of the railway.

A PIOUS German peasant once resolved to consecrate a portion of his income to the Lord, and accordingly made a vow to lay aside every coin that came into his possession with a horse upon it. His plan worked well and the little box on the mantel always had a supply for the various drafts that were made upon it. But one day there came into his possession a gold coin with a horse upon it, and then came a struggle with his conscience as to its disposal. Had he known there were gold coins with horses on them, he was not sure that he would have made this vow. As he gazed upon the coin he observed a motto in a strange language. Taking it to a friend to have its meaning interpreted, he was informed that it was "Never turn back." The motto decided the case in favor of the Lord's treasury, and the coin was freely given according to his vow.

Woman's Missionary Society

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their day and generation "according to the will of God." "Men and women having *understanding of the times* to know what Israel ought to do." Only thus is the world to be uplifted, for God's plan means human agency. We are not required to do what people did in ages past, but we are required to do what is to be done now, for God and humanity. The Christian's duty to-day takes on a marvellous importance. It reaches every every sphere of life. Every phase and department of human activity must be touched and influenced by Gospel principles. We are no longer satisfied with "profession" of faith, we demand fruits. "The life," we say, "must proclaim the faith." The love of God, the filial fear of God, the saving faith in God, the indwelling of the Holy Spirit of God must, and do, show forth to the world their own fruits. And they are the motive power by which every Christian man and woman is moved to live and work for God and the well-being of the race.

"The Lord giveth the Word: the women that publish the tidings are a great host.—PSALM lxxviii. 11, R. V.

THE vacation season, when the most of our Auxiliaries and Bands have suspended operations, is no doubt responsible for the appearance of so few reports in this number.

We are glad to believe, however, that the "work" in this necessary resting time, does not lose its hold on the hearts of the workers, but that wherever a few women congregate, the work is a chief subject of conversation; indeed, we have heard more than one woman say, "My children say, 'whenever mother has company or meets friends, be sure you will hear missionary work, or temperance work, etc.'" What a good thing is this! And what a pleasant fruit of our labor growing in our homes is the influence of this discussion of missionary work. Boys and girls breathe in the influences that distil in the home life. Let us remember that, insensibly as the air they breathe and live on, are these home influences assimilated into the fibre of mind, and as certainly will they develop fruit after their kind. Let the mothers be frivolous and giddy, seekers after foolish pleasures and fashionable follies, and the home atmosphere be filled with sentiments of worldliness, or selfishness, and the children develop after that fashion.

THE Christian home, the earthly type of the heavenly home, should be so permeated with high and holy principles, not only taught, but lived out, by parents, principles of honor, manliness, womanliness, generous and broad sympathies with the woes and wants of humanity, deep interest in all that goes to recognize the brotherhood of mankind, and the progress of the race.

THE Christian home! Its mission is to develop men and women whose chief concern shall be to *serve*

To touch, implant, perpetuate this Christianity is the mission of the Christian home. Do we mothers apprehend its high import? Nay, do we comprehend in this, our own great responsibility, how our work, our influence in the home is going to bear on time and on eternity. We belong to our homes, to the Church, to society, to the Woman's Missionary Society and to other societies it may be, but in a broader, and in a most important sense, we belong to the great brotherhood and sisterhood, the whole human race.

As the pebble cast into the stream produces a ripple, which multiplies and extends even to the other shore, so we, mothers of men and women that are to be, produce in them those influences whose extent and effect upon our race only eternity may measure. "No man," none of mankind, "liveth to himself."

A STUDY of the subject of heredity and pre-natal influences will awaken in any breast the deepest reverence for the holy office of motherhood. And is, we believe, one of the best methods a woman can adopt to reach a just conception of the responsibilities of womanhood.

IN all missionary work the living illustration of the Christian home is absolutely necessary. It is a practical, visible sign of our holy Christianity, and to the heathen mind speaks volumes. The glory of the Christian home is the elevation of woman.

ALL our readers will be glad to know that our beloved sister, Mrs. E. Spencer Large, has safely reached Ontario with her little daughter. As a Society we are deeply indebted to Mrs. Large. Her wonderful executive ability, her culture and diligent

labor for the past five years have been expended on the work of the Woman's Missionary Society in Japan. To her, under God, we owe principally the success which has attended our work. Her associate ladies write in the warmest terms of love and sympathy for her, while expressing admiration for her Christian character, and fidelity to duties often most perplexing and arduous. Like testimonies from teachers of other schools in Tokyo appear in several exchanges. We have all been deeply touched by the account of God's nearness and support, so graciously manifested to Mrs. Large in that darkest hour of Methodist experience in Japan. Whether He leads her back to Japan or not, the Woman's Missionary Society and the Church generally are deeply grateful for success of the past and will pray for His continued blessing upon her in the future.

THE *Missionary Messenger* tells of a vessel carrying missionaries to India, having on board several boxes of English manufactured idols, and fittingly utters the exclamation, "Shame, Christian (?) England." It is stated that the Hindoos, alarmed at the spread of the liquor traffic, are anxious that their country may be preserved from "English vices."

A memorial on this subject, which is to be presented to the English Government at Bombay, recounts how "the Hindoos have been distinguished in past ages for sobriety, and how their ancient characteristic is being undermined by English vices."

The Hindoos may, indeed, well reprove the English. They can hardly be expected to understand that all that is English is not, therefore, Christian; and just here comes a difficulty which missionaries have to meet. Unfortunately, the British Government, nominally Christian, has sanctioned, endorsed and legalized for purposes of gain, the notorious opium traffic, as well as its twin evil, the liquor traffic, and though this Government has a woman for its nominal head, and a Christian woman at that, it has permitted and condoned a traffic in women, not only in India, but in England and other British possessions as well.

MISS E. M. FISHER, in *Heathen Woman's Friend* gives a most interesting account of a Woman's Conference in China.

This provokes the natural and gratifying remark, that even in China the women are wonderfully awakened. "The women that publish the tidings are a great host."

The first meeting was led by Miss Ngoi Cho Te, who prayed most earnestly. After Scripture reading, Miss Wong Chong Te read a paper. The love-feast on Sunday is described as a blessed meeting, in which the women rose promptly and told what God had done

for them. A baptismal service, at which two infants were dedicated to God, and a sacrament service, at which forty-two women partook, followed.

At the evening service the "brethren" sat back, and the sisters filled the body of the church. Miss Ling led and papers were read.

At 9 a.m. Monday, Conference re-assembled, when Mrs. Ting Ing led the prayer service. The teachers' examination followed.

The afternoon meeting was led by Mrs. Sing Ming Chong. Subject of papers: "The Benefits of Education to Women," and Miss Ting Ing Ang led the evening meeting, reading Acts ii. The first paper was on the "Transforming Power of the Holy Spirit." It was given by Miss Ting, a young lady of nineteen. It is described as showing a clear understanding of the whole plan of salvation.

Some of the preachers present were greatly moved, and gratefully owned that the "Spirit had fallen upon those women," just as the prophet Joel had foretold.

THE elder said to some of his preachers at the close, "We must bestir ourselves, or we cannot be leaders to these women." Another day followed of similar proceedings. Truly this is an interesting record.

The activity of the women of to-day is a subject worth more than a passing thought. One can hardly read a paper without seeing instances of this. It is also not a little remarkable that the female mind is largely moulded on the reform principle. The why and the wherefore of great evils that afflict humanity, and how to reach remedies or preventatives, seem to have a special attraction for women's thought.

The works of philanthropy, missions and temperance, which have so long engaged the energies of women, have proved a training school of no small advantage. The reformatory and uplifting methods have not in any appreciable degree abated evils, and so, how to lessen, how to prevent, is the all-absorbing question. Advanced women, consecrated to God and humanity, have great faith in works, as well as prayer, and are giving themselves to the study of heredity, economics, legislation affecting women, the white cross work, intemperance, the "sweating system," that terrible evil by which many women and young girls are driven to lives of shame; these and kindred topics are worthy objects of thought, and, with God's blessing, must produce great good. Thus are women preparing the way of the Lord; thus extending all the blessings of the Gospel of peace!

We notice in nearly all our Woman's Missionary Society exchanges that our American sisters appear to attach great importance to the monthly study or programme for Auxiliaries and Mission Bands. We con-

sider this a matter of importance, in leading to an intelligent comprehension of the missionary work, and especially as giving definiteness to each meeting. We hope our members will think upon this before the annual meeting, that we may get their views as to the helpfulness or otherwise of uniform mission studies. Unless efforts are made to give information, our young people are too apt to get the impression that the child had, who was asked, "What is a missionary?" and replied, "A man who comes round to get our money."

ALL Auxiliaries that have not done so, are requested to send in their annual collection to the Literature Fund. Reader, if your President, Secretary or Treasurer has overlooked this matter, kindly introduce it yourself at the next meeting. Collections to be forwarded to Miss Wilkes, 84 Gloucester Street, Toronto.

ACKNOWLEDGED with thanks for the mission church at Saskatoon, Mrs. (Rev.) T. Patchell (Presbyterian), \$10; Miss Bales, Toronto, \$1.

WE ask special attention to Mrs. Cunningham's letter in this number. We regret to have to believe that Mrs. C.'s complaint is well-founded, as we have good reason to know. Many workers never read the OUTLOOK, but they don't read the "dailies," or the *Guardian*, or anything else, perhaps. For such the busy world's tidings, the missionary lore, the whole wealth of information scattered broadcast, is printed in vain. Let no woman be too busy to gather a few crumbs of fresh thought every day.

Mental starvation is mental suicide.

WHEREVER this number finds our workers whether by the sea-side, in the woods, or elsewhere, we wish one and all a pleasant vacation, a glad return home, and a prompt resumption of all duties connected with our Woman's Missionary Society.

MANY of our readers will remember the Pundita Ramabai, who visited Toronto in the interest of a school for child-widows in India. The second annual report of the Toronto Circle is before us, and is really very interesting. This Circle has collecting books in 14 churches, 214 ordinary members, 38 life members, and in Treasurer's hands for the year, \$424.27.

NOTICE CHANGE. — All communications for this department must now be addressed to Mrs. Dr. Parker, Barrie, Ont. And we earnestly request that they be sent not later than the 18th of the month.

CORRECTION.—In our last number, the omission of a few words destroys the sense of a paragraph. On page 100, in Editorial Note, the words "to be performed for God" close the sentence. The next should read, "Is it a more pious act to speak in a class-meeting, than it is to speak and vote in a business meeting."

TO TREASURERS AND CORRESPONDING SECRETARIES OF AUXILIARIES.

DEAR SISTERS,—I am cross, and feel like scolding. Why? you will ask. Because at different times I have asked you to do certain things, and you pay no attention to my requests, and in consequence a great amount of unnecessary work is thrown upon your Branch officers. I know you don't intend to do so. I ask, therefore, as a favor that you would read and carefully note any notice inserted in the OUTLOOK or in our column of the *Guardian*, which should be read every week. A notice of change of Branch Treasurer was inserted in the May OUTLOOK and in the *Guardian* in May, and again in June. Very few did as that notice requested. Some wrote me, saying they had seen the notice but were uncertain about it, as their Auxiliary had not been notified. Others sent to Mrs. Detlor, stating that they understood another Treasurer had been appointed, and if so, would she please forward to her, so the letter goes to Clinton, then to North Bay; Mrs. Detlor forwards to Galt; Mrs. Williams opens it, and finds a post-office order requiring Mrs. Detlor's signature, so it goes again to North Bay and then to Galt, where the post-office refuses to take it because made out for Clinton; so it has to go back to the starting point, where they have to send to Ottawa before they will make out another, and yet how unnecessary all this work, expense and delay. If this delay should occur in September it will prevent the money being in time to be entered this year before the books must be closed. Besides this, the Treasurer sometimes receives the money and no blanks. Again, these are not filled out, the name of Auxiliary is not given in full. This is necessary, as there are more than one of the same name. Sometimes the address is not given. Do not leave the Treasurer to guess whether you are Mrs. or Miss. Remember also that the sum of items as given, less expenses, should equal the amount sent. With reference to the Corresponding Secretary's report, three cards are sent to each Auxiliary at the beginning of the year, one to be returned each quarter. Not more than about one-half ever come back. Send it, whether you report to the Treasurer or not. This quarter thirty Auxiliaries who had sent money to the Branch Treasurer sent no report to the Corresponding Secretary; and what is true this quarter is true other quarters. Careful attention to these particulars will save much trouble. I don't wish the new Auxiliaries to think they make trouble by not understanding what is expected of them. We make due allowance for them, but it is the older ones who are the care-less ones. We hope all Mission Bands are competing for the prize banner as given in the May OUTLOOK. At your September meeting please be careful that the directions for September meetings are fully carried out.

Yours truly,

ELIZA CUNNINGHAM.

TEACHERS WANTED.—For Indian day schools in the North-West and British Columbia. Applicants will please give grade of certificate, age, and state whether married or single. Apply to Rev. A. Sutherland, Mission Rooms, Toronto; or, Mrs. Strachan, 163 Hughson St. North, Hamilton.

FROM THE AUXILIARIES.

ROCKWOOD.—The Auxiliary here still continues its interest in the work of missions, our monthly meetings being well attended, and above all, we realize the presence of the Master. We regret losing several members by removal, and during the last three years three of our members have been removed by the hand of death. The members of the Auxiliary wish to express their heartfelt sorrow at the death of Mrs. E. Warner, one of our first members, and for a short time Corresponding Secretary, May 17, in the 24th year of her age. She was suddenly taken home, to be forever with the Lord. May these calls incite each member to greater earnestness in the Master's work, and may our labors and mites be owned and blessed of God.

M. CLARKSON, *Cor. Sec.*

PRESCOTT.—This Auxiliary has been prospering this year beyond our expectations. Our numbers have increased, as also the average attendance; and, best of all, greater interest is being manifested in the work than heretofore. A thank-offering meeting held in June, though slimly attended, yielded in contributions \$20. This sum, together with the amount received from our mite-boxes, caused our last quarter's remittance to amount to \$40. We feel greatly encouraged, and are looking forward to still better things, hoping in the fall to organize a Mission Band.

LITTLE LAKE (Bookton Circuit).—This Auxiliary was organized in May, 1888, by Mrs. Messmore, of Brantford, with a membership of twenty-one. Our number increased some the first year, but we are sorry to say it has decreased during the past year, owing to removals and one death (Mrs. Geo. Fish), who was taken away very suddenly, but not unprepared for her future home. We also have the inconveniences which every country Auxiliary has to contend with. The members being so great a distance apart it makes it hard to get many out to our monthly meetings, which are held regularly. We held our anniversary Sabbath, May 25, on which occasion we were favored with two most excellent addresses, given by Miss Cartmell, which were highly appreciated by all. In the morning, her remarks tended to the objects of the work, which greatly encouraged the members of the Society, and the Church was brought to see the need of "women working for women," that was never seen before. In the evening, the officers took the platform along with Miss Cartmell. The President occupied the chair, while a full house was interested in listening to "Life in Japan." A missionary prayer-meeting was held in connection, when the spirit of the Master was felt in our midst. Trusting to increase the interest in the good work, we go forward to another year's work, and, with the Master's blessing, hope to accomplish more for Him. We have nine subscribers to the OUTLOOK, and find it a great help to us.

HANNAH JULL, *Cor. Sec.*

CHARING CROSS.—We are thankful that, though we meet with some discouragement, we are still pressing on in this good work. Since our last report in the OUTLOOK we have transmitted \$25 to the Branch Treasurer. In May we held an open meeting, which was enjoyed by those present very much. The programme consisted of Bible verses and thoughts thereon by members; an address by the President, entitled, "A plea for the Woman's Missionary Society;" papers on "Consecration, and how best to promote interest in Mission Work;" readings, entitled, "Voices of the Women," "Ten reasons why I should belong to the Woman's

Missionary Society," and "Pitchers and Lamps," interspersed by very choice pieces of music, which touched the hearts of all those present, and added greatly to the interest of the meeting. A collection was taken up at the close of the meeting, which amounted to \$8.75. In June, the Rev. E. E. Scott, a former pastor and the organizer of our Auxiliary, favored us with his very able lecture on "Evolution," for the benefit of our Society. Our missionary leaflet and prayer card have been a great help and inspiration to our work, and ever since we heard the sad news of Mr. Large's death the prayers of this Auxiliary have arisen from sympathizing hearts for Mrs. Large in her grief and bereavement, and we are so thankful for the way in which the Lord has sustained her.

LYDIA A. SHEPLEY, *Cor. Sec.*

ST. THOMAS DISTRICT CONVENTION.

THE first District Convention was held May 21st, in the Central Methodist Church, Wellington Street, St. Thomas, Mrs. Risdon, the Organizer of the District, presiding. After devotional exercises Mrs. Butcher was appointed Secretary, and Miss Clara Livesay to take charge of the distribution of literature. Very encouraging reports were given by delegates from the following Auxiliaries: First Methodist Church, Central Church, Grace Church and Alma College, St. Thomas; Union, Port Stanley, Fingal, and Townline; also from the Gleaners and Golden Reapers, —Mission Bands of St. Thomas, the former reported \$69.08 cash on hand at close of year, and the latter \$79.00, representing a little more than a year's work, with a membership of fifty-four and forty respectively. Mrs. Wood also reported fifty-two members in Light-bearers, a juvenile Mission Band in connection with the First Church, with \$20 on hand. These Bands are doing a noble work, not only by augmenting the finances of the Society, but in educating the young to think and work for others much less favored than themselves. The Auxiliaries all report an increase in membership, and are hopeful and encouraged in their work. The First Church leads in point of membership, reporting seventy with eight life-members, followed by Alma College with sixty members. This Auxiliary supported and educated a young girl in Tokyo for six years; she having become self-supporting, it has, this year, taken the responsibility of the maintenance of two girls, one in Tokyo, the other in India. The culture and Christian training of these girls must, and will, by the divine blessing, result in great good to themselves and to others with whom they come in contact. Mite-boxes are in general use. A case in point, found to work well, was given for our example, that for every unkind word spoken of another, the offence called for a reminder in the form of a copper for the mite-box; small sums given as talents, also produced good fruit. One reported buying eggs with membership fee in the fall, and by sale of same in winter, realized a gain of 75 cents; surplus apples and hops were sold, and proceeds devoted to missionary cause. In country places, money being scarce, three women having cows, sold milk to pay membership fee. The various methods of conducting regular meetings were discussed, and ideas and plans exchanged with advantage. The practice of members responding at roll call with texts of Scripture met with approval. Catechumen classes had been induced to work for the Master, resulting in the formation of Mission Bands in connection with them.

A committee, consisting of the President of Auxiliaries and Organizers, was appointed to arrange for union meetings, and thus, by our sympathy and presence, help and encourage each other. The consecration meeting was conducted by Mrs. Mason, of Muncey, assisted by Mrs. Parsons,

of Port Stanley. Mrs. Mason, in a few helpful and earnest words reviewed our work, our help and our reward, as illustrated in the several portions of Scripture selected; it was a time of real spiritual blessing. Many discouragements are met with by our Organizer, the plea for not engaging in this branch of Christian work is multiplicity of Church duties at home, which crowd out the great duty of supplying the bread of life, and the privileges of the Church of God to the hungry and benighted ones who are looking to us, who are exalted to heaven, as it were, with privileges, for relief and enlightenment; but our sister is full of zeal and perseverance, and we pray that much may yet be accomplished through her instrumentality. A resolution of condolence to our bereaved and afflicted sister, Mrs. Large, was moved by the Convention, with a request that a copy of the same be forwarded to her. The singing of the Doxology brought to a close a most interesting and profitable meeting, many testifying to the benefits gained, intellectually and spiritually, since taking an active part in the work of the Woman's Missionary Society. There was a good attendance at both sessions.

E. BUTCHER, *Secretary.*

Missionary Readings.

WIVES OF MISSIONARIES.

AT the London Conference Rev. B. Wardlaw Thompson said: "One difference between Roman Catholic and Protestant missions is, that in the former the missionaries are celibates, in the latter they are married; and there is more in that than appears on the surface. I have enjoyed the kind hospitality of Roman Catholic missionaries, and I will speak no word in disparagement of their devotion and self-sacrifice; but I will say that one Christian missionary home with a Christian wife does more to humanize, elevate, and evangelize a race of people than twenty celibate men. Christianity has its sweetest fruits and its most gracious work in the home, and from the home must radiate its most powerful influence. Our missionaries' wives must afford by their presence in heathen countries a great object lesson. Again and again, the missionary's wife has been the first lesson in Christian life and love; and more than that, a missionary's wife has been his best helpmate in every part of the mission field. "As secretary of a society, it has come under my observation that the missionary's wife has everywhere been the great worker among the women. In our South Sea Islands our missionaries are training men to be teachers and pastors; but their wives, week in and week out, have been carrying on classes with the pastors' wives, and fitting them for their position in the villages where they live.

"Travelling in South Africa, in lonely stations, where there has only been one missionary and his wife, I have seen women gathering on the veranda day after day to have the missionary's wife teach them the rudimentary lessons of civilization in making clothes and caring for the children; and side by side with this, the rudimentary lessons in Christian truth, teaching them to sing simple hymns and to learn simple portions of Scripture. In Madagascar, India, China, it has been the same. All around the world there has been a noble band of holy, devoted women laboring for Christ with singular self-sacrifice and devotion; but

the best thing that these missionaries' wives taught is, that the needs of the work are so pressing that they could not supply them alone. They have called for helpers and colleagues, and so they have given you the latest development of Christian service in the form of women's societies sending out consecrated women."

A WAIL FROM HINDOOISM.

THE London Missionary Society furnishes its readers with an extended extract from a very significant pamphlet recently published in Calcutta, which sounds a loud note of alarm from the Hindoo community. It may be read with advantage by those who are wont to declare that hitherto Christian missionaries in India have almost deserved the name of failures.

The pamphlet declares that owing chiefly to the influence of Christianity, brought steadily and constantly to bear upon the national mind for nearly a century and a half, the life-blood of Hindooism is fast ebbing away, and irreligion is fast destroying its vitals—the so-called irreligion being, of course, Christianity.

It further declares that as the result of a national apathy upon the subject, especially in Bengal, Christian Missions are in a fair way of accomplishing their object by their persistent and systematic efforts to change the moral, social and domestic lives of the Hindoos. It declares that unless those efforts are counteracted at an early day, there will come a mighty and remediless collapse of Hindooism. The appeal also speaks of the imminent danger to which Hindooism is exposed from Bible-women in the homes of Hindoos, and from mission schools to which the children of Hindoos are sent, because there are no Hindoo schools for them. It is stated that as a result of this appeal and confession of weakness and of danger, two or three schools have been established near those of the London Society, but without any diminution of the number of pupils in attendance upon those schools.

This is most encouraging missionary intelligence. It is a confession of the early doom of Hindooism, and a prophecy of the triumph of Christianity, as the result of persistent labor and prayer by God's people. How much do our readers wish to hasten that day?—*N. Y. Evangelist.*

THE WALDENSES AND THEIR WORK.

THE history of the Waldenses cannot fail to strike a chord of deepest sympathy in the hearts of all true Christians. Protected by their mountain fastnesses in the north of Italy, they have lived in the old faith—the faith of the apostles—the faith which we ourselves hold; so that, as witnesses for the Truth, they form a link between the days of the apostles and the present time. After surviving centuries of unparalleled persecutions by the Church of Rome, they were prepared in a remarkable way, under Dr. Gilly, Canon of Durham, and General Beckwith, for their final emancipation in 1848.

Two hundred years ago the last remnant of a persecuted people were driven forth from their country; Rome rejoiced that the "heretical" Church had been cast out root and branch. To-day we look on the map of Italy, and see not only that the people are in the

peaceful possession of their native valleys, but that they have studded the peninsula and its adjacent islands with churches, from which the light of the glorious Gospel of Jesus Christ is radiating into the darkness of Popish superstition and corruption! Then, the united armies of Savoy and France poured their thousands into the Waldensian valleys to conquer a few mountaineers, and failed; now from these same valleys has gone forth a little band, with weapons "not carnal, but mighty through God to the pulling down of strongholds." They have pushed their outposts to the most southern point of Sicily, determined not to retreat till the whole kingdom has been won for Christ.

This ancient evangelical Church, having been thus marvellously preserved, believe that God has kept them for a special work—to lead the way in the evangelization of Italy. In 1848, they girded themselves for this great enterprise, and now they have (in July, 1889) outside their own valleys, and scattered over all Italy, forty-four churches, ministered to and superintended by thirty-eight pastors, these pastors having, in some instances, more than one congregation entrusted to their care. Kindred to these there are also forty-six evangelistic stations, presided over by eleven evangelists and nine teacher-evangelists—the number of communicants or members in full communion is 4,226, as compared with 4,076 members in July, 1888, the number of catechumens or applicants for full membership being 428.

There are fifty-six day-schools with sixty teachers and 2,324 scholars. There are also twenty-six evening schools for adults, and specially for workmen whose education has been insufficient or utterly neglected in their boyhood. In these most useful schools, in which technical training holds a prominent place, we find 930 scholars presided over by forty-one teachers. There are sixty-six Sunday-schools with 2,683 scholars, who receive regular weekly instruction in religion from 150 voluntary teachers. "The Sunday schools send their irrigating streams into many an Italian home and even hovel, and reach many children whose parents could not even be approached by the evangelist." There are also nine colporteurs and five Bible readers.

It is to the honor of this interesting people that, with the exception, perhaps, of the little Moravian Church, they supply more missionaries and evangelists in proportion to their aggregate numbers than any other Christian community in the world. It is unreasonable in them to expect that, when they provide and prepare, by a long and elaborate training, qualified laborers for the great world-harvest, the richer and stronger churches in other lands should help in contributing for their adequate support in the mission field? It is the old story repeated in new circumstances, of Carey saying to Fuller and other friends, "I will go down into the pit if you will hold the ropes."

It is necessary to emphasize the fact that the Waldenses do not ask or expect help for the support of their own Church, but simply for the maintenance and extension of their mission work outside the valleys. They give the men, many of them descendants of those who freely shed their blood in defence of the Truth, but, being a small and poor community, they look to

others to help them with the means. And surely if any Church has a right to do this, it is one which, like that of the Waldenses, has twice as many mission stations as it has churches at home.

The Waldenses, however, are giving comparatively much themselves, but the needs of the work in the regions beyond are so great that Christians in other lands must come to their aid if they are to carry on the great work of Italian evangelization, "for which they believe God brought them back to their native land, and did not suffer their name and their faith to be extinguished."

Our Young Folk.

THE MISSIONARY BARREL AND THE BOYS.

YES, there was a special meeting of the "Willing Hands" called for Tuesday afternoon, for a missionary barrel packed full with good things was to be sent to Rev. Charles Williams, Nebraska.

All the boys were interested. Fred. Harmon had even given up his game of ball after school to run 'round and notify the members; and Howard Martin, who never thought of coming to an ordinary meeting, dropped in that afternoon, saying to himself: "Now, I call this sensible—sending a good, warm overcoat, blankets and nice dried peaches to people who actually live in our own country. I never feel quite sure about those fellows away off in the jungles."

An animated group gathered in Mrs. Steven's cosy sitting-room, every one of the fifteen members and two new boys, something which had never before been known in the history of the band.

Listen, they are discussing the missionary barrel!

"Now, boys," said Mrs. Stevens, "I know we all want to put some pleasant surprise among the other nice things."

"Yes, indeed!" cried the whole seventeen."

"I say an ulster for the minister's son," spoke up Howard. Now this was quite unexpected, for Howard had never previously attended a meeting.

"I'm afraid, old fellow, our treasury will not permit," said Henry Hastings, the prudent treasurer.

"Pshaw! don't you think we each might give one-seventeenth of a coat?" responded Howard.

"I'm sure we might," put in Mrs. Stevens, smiling encouragement on the new active member.

"Besides," added Howard, "I have worked for Mr. Bates, who has that fine clothing store on Chestnut Street, and I know he would take off at least one-fifth. He has quite a leaning to the missionaries."

"Then I move," said Fred Harmon, the Secretary, "that a committee of two, with Mr. Howard Martin as chairman, be appointed to purchase said coat."

The motion was carried with evident enthusiasm, and the committee appointed.

"Before going further," said Mrs. Stevens, "let us inquire into the state of our finances."

"Cash in hand, eight dollars and fifty-four cents," Harry promptly responded.

"Now, in case the coat takes all that sum, will we stop there?" continued Mrs. Stevens.

Sandy Garrett, the youngest member, looked brim-

ful of a bright idea, and said in a clear voice: "I think each boy might bring a little gift besides the thing he wants to send the minister's son."

"Good for you, Sandy!" broke in Leslie Rice, the oldest member, and Mrs. Stevens' "right-hand man."

"I move," said Erle Heyl, "that we buy these things ourselves—I mean earn the money by our own efforts; not go and get it from father and mother, for then it will be their gift, not ours."

"Second the motion!" shouted Howard.

It was unanimously carried.

After further discussion it was decided to meet in two weeks and report results.

Then Mrs. Steven's sitting-room looked like a dry-goods store. There was the warm overcoat, and Mr. Bates had been so generous that a cap and gloves were added.

Howard had brought a ball and "Tom Brown at Rugby;" Fred, a half-dozen pairs of stockings; Sandy, a game and box of candy; Leslie, Carleton's "Boys of '76;" Erle, two neckties; and there were also shirts, collars, cuffs, handkerchiefs, a pocket book with a bright gold-piece in it, and to the whole Mrs. Stevens had added a beautiful Bible.

"Just like the good, motherly soul!" said Henry, for he knew what a valuable present the book was. Then the funny letter written by one of the members! Oh, it was capital!

How your eyes would have sparkled to see that barrel unpacked in the Nebraska home! Many prayers went up for that company of boys with the "willing hands."—*Missionary Journal*.

BENNY'S THANK-YOU BOX.

THEY were going to have a thank-offering meeting at Benny's church. He knew it, because his mamma was President of the big 'ciety, and sister Gertie attended the band. He "b'longed to bofe," he said, and he had a mite-box with Luther's picture on it, and he put a cent in it whenever he found a white one in papa's pocket. Benny had one of the tenth-year envelopes, but it wasn't large enough to suit him, so he begged a box from Gertie, and he was happy.

That night when papa opened the door, a boy and a rattling box danced down stairs.

"Do you feel very thankful, papa?"

"What for?"

"'Cause you're home and I'm kissing you."

"Indeed I do," laughed papa.

"Then put a penny in my thank-you box," shouted Benny.

Mamma had to put one in because she said she was thankful the spring cleaning was done. Brother Tom put in five because his new suit came home just in time for the party; Bridget had it presented to her for an offering when she said she was glad Monday was such a fine drying-day for her washing, and Gertie gave him pennies twice for two pleasant afternoons spent in gathering wild flowers. So many things to be thankful for seemed to happen that the little box grew heavy—it got so full it wouldn't rattle.

But one night, soon after, Tom and Gertie were creeping around with pale, frightened faces, and speaking in whispers; the little "thank-you boy," as Benny

liked to be called, was very ill with croup. The doctor came and went and came again; but not till daylight broke could he give the comforting assurance, "He is safe now."

In the dim light Tom dropped something in the little box as he whispered, "Thank you, dear God." Somehow everybody seemed to feel as Tom did, and when Benny was propped up in bed next day and counted his "thank-you" money, there was \$2.50 in it, which papa changed into a gold-piece that very day.—*Lutheran Missionary Journal*.

SOKOMAH, THE AFRICAN DETECTIVE AND DOCTOR.

A FEW weeks ago a Sierra Leone trader at a town called Rembee, in the Shaingay District reported that money amounting to nearly \$100 was stolen from a box in his house. The landlord suspected the clerk, and the clerk suspected the landlord and his people. Something had to be done to find out the thief.

About this time there was in a neighboring town a doctor, the noted Sokomah, famed for his knowledge and power in detecting witches and divulging the dark and secret doings of his fellow-mortals. By his charms he claims to be able to see through the human system, so as to note the ravages of disease, and tell his fellow-men, even before they are themselves aware, of the presence of such disease. He claimed a sort of prophetic gift; for he sometimes foretells the ills that threaten men. The landlord, who is a Mohammedan, gave to the head men of Rembee presents of cloth, begging them to go to the neighboring chief and ask him to bring Sokomah to Rembee, to prove the thief palaver. Sokomah came, and spent a whole evening dancing and singing, accompanied by music from a drum. He is said to have told the people of Rembee many things, and divulged many secret deeds. This was done to prove to the people that he was able to do the work for which he was called. He then gave notice that on the following morning he would point out the thief. The next morning the people of the town met again, and the medicine-man came, followed by a girl, who carried on her head a basket, singing and beating upon his drum. As he approached the assembly the beating grew more furious. It was noticed, too, that the girl seemed to become excited. She moved first to one side of the circle, then to the other. Suddenly she fell upon a brother to the trader's landlord. This was repeated thrice. Sokomah then asked the man for his name, and said he had taken the money.

Upon the accusation of Sokomah the man was seized and tied with ropes. This was done to draw from him a confession. The matter came to the knowledge of the chief of this territory, Thomas Neal Caulker, who sent for the parties concerned, together with the medicine-man. As the case was to be thoroughly investigated before the chief, the writer and other persons were invited. Sokomah was asked how he knew the man had stolen the money. He replied that it was his profession to find out such things. His charms, he said, gave him the knowledge. It was necessary that he give some proof of his knowledge and skill. So some one in the audience concealed a

medal belonging to the chief, and Sokomah was told to point out the person who concealed it. He obeyed rather reluctantly. He dressed himself, however, and came before us a sight to behold. He had on a high cap, with a red front decorated with shells, the back of it being covered with tufts of palm fibres of dark color. His body was bare, with horns of various sizes (his charms) dangling at his sides. Several folds of cloth encircled his waist, bound with a white sash, the ends of which dangled behind him. He carried a drum, upon which he kept up a constant beating. He was followed by two young girls, each bearing a basket on her head. One of the baskets was covered with a white cloth, the other, the principal basket, with a red cloth, and decorated on the outside with white shells and beads of various sizes and colors. Several women followed also, and sung a chorus, while Sokomah led in a solo. After a few preliminary songs and address, our magician proceeded to find out the person among us who had concealed the medal. The beating upon the drum and the singing were kept up. As these grew furious I noticed that the baskets appeared to move unsteadily and uncontrolled upon the heads of the girls, the red basket especially. The girl swayed from one side to another, then darted forward and stood before one of the audience. Suddenly she fell upon a certain man, repeating this thrice, whereupon Sokomah told us the man had the medal.

Sokomah soon saw his mistake when the man grew indignant, and declared that he had come to the place not knowing what was concealed. Sokomah explained that the basket had seen disease or something about to come to the man, therefore it went to him. We told him he had not been sent for to tell of diseases, but to find out the person who had the medal. It was amusing to hear the jeers of the people, some saying, "Sokomah will find out he come *now* to place where God's people are;" "His devils can't do anything where God's Spirit lives;" "Too much praying in Shaingay for your business, Sokomah!"

After singing and dancing all the afternoon—for we kept him at it—Sokomah came to the conclusion that some book-man or Mohammedan had done something to thwart him. Hence his baskets walked around all the afternoon without accomplishing anything. Thus Sokomah of wonderful fame declared himself completely confused and baffled. Yet it is a painful truth that in many parts of this land persons have been punished, yea, some have been put to death, for crimes that were charged upon them by such such impostors as Sokomah.—*D. F. Wilberforce, in Missionary Visitor.*

THE LATEST MOHAMMEDAN MANIFESTO.

THE following manifesto, circulated in India wherever there are Mohammedans, will give the best picture of the difficulties our missionaries meet in their work among that class of people:

"What, O Mohammedans! do you remember that blessed time when your forefathers spread the teaching of the unity of God in the whole world? Their labors are still your boast! To-day these great ones sleep in graves of excellent reputation, but you who pray for the repose of their souls, careless of the great-

ness of your true faith, have reached such depths of degradation, that Christians, morning and evening, are wiping Islam out, and you sleep! If there is a remnant of the excellence of your great ones left you nowadays, then it is this only, that Mohammedan women are unmatched in the world for goodness, modesty, obedience to their husbands, and adherence to the faith; but herein is the misfortune, that they, too, are becoming snakes in your sleeves, and you do nothing!

"Behold the spies and beguilers, English women of Christian missions, under pretence of educating and teaching handiwork, go about teaching all your women-folk in every house. *Especially are the tender, innocent, under age girls of Hindus and Mohammedans, taken in dolis to their schools, and there they are taught the Testament, and hymns which tell of Christ being the Son of God, and so the seeds of blasphemy are sown in their hearts.* Whatever the seed sown is, that also will the fruit and harvest be. *When from childhood these things are instilled into them, then when they grow older, nay, in two or three generations, all women being drawn to the Christian faith, and careless of their own, will go into the churches and become Christians. Examples are not wanting.*

"Some people labor under the delusion that these Mission English women are appointed by Government. The Government interferes with no one's faith; this is the work of missionaries only, who collect subscriptions to enable them to propagate their faith. If you forbid them to come into your houses, and decline to send your girls into their schools, they cannot force you. For this reason an authoritative declaration has been obtained from learned men of Islam, and is published. Let all men act upon it. Those who do not do so, a list will be published of their names, and they will be dealt with."—*Missionary Link.*

Along the Line.

JAPAN.

Letter from REV. F. A. CASSIDY, M.A., dated from SHIDZUOKA, May 20th, 1890.

AS our workers in the country are greatly isolated during the year, and enjoy none of the privileges which cheer the life of those in the capital, or other large cities, it was thought best to make our first District Meeting as much a means of spiritual refreshing as possible. Dr. Eby very willingly came out with a couple of exhaustive lectures on the now burning question of "licensed prostitution." We therefore opened our series of meetings by a public lecture meeting on the evening of the 13th inst., in the largest theatre in the city. The same place had been occupied the previous night by two scholarly Boston gentlemen, who came to explain to the Shidzuoka people how modern science had discovered all our old religious ideas to be nonsense, and the Bibles of all the nations to be nothing more than old books, which are interesting as a history of the religious meanderings of unguided humanity in search of truth; and how that the said modern science had destroyed

the foundation of the old systems of orthodoxy in the West, and that the great and increasing body which they represent—viz., the Unitarians, is really the scientific and progressive power that is leading America, and leading the world to-day. (Reader, please excuse these gentlemen for blowing their own horn so loudly, for, as a matter of course, they who blot out the Bible as a revelation, and deny the divinity of Christ, have no "Jesus and the resurrection" to preach, so they must preach themselves to a great extent). Their lecture meeting was a painful failure, chiefly on account of the utter inefficiency of their interpreter. These gentlemen have come, as they say, "not to convert but to affiliate" with the religions they find in Japan. Nothing has ever been said so prophetic of their true position, as that clever benediction pronounced upon their founder, by young Fukuzawa, at Boston, when the enterprise was first undertaken—"May the blessing of God, Buddha, and the four million deities of Japan, rest upon you." Their doctrines are as weak and helpless here as in the West, but unfortunately there is some soil here ready for just such seed, and by an abundance of flattery and misrepresentation they may beguile some.

Our lecture meetings were attended by about 1,000 people each night, and all our speakers were well heard. There must have been a great deal of good seed sown. The forenoons of the 14th and 15th insts. were given to evangelistic meetings, in which pastors and probationers, evangelists and lay representatives, were all equally free to take part. The whole number in attendance was twenty-three, viz., three ordained pastors, five probationers, ten evangelists and five lay representatives. These meetings were of great interest and profit to the workers.

The business sessions of District Meeting were held in the afternoons; thus the three-fold object was accomplished all together, and at a minimum of travelling expense. Though we entered upon this year feeling that the clouds hung rather heavily over the Tokaido, and that for various reasons we could scarcely expect to report so great an increase as that of the past two years, I am happy to say that during the last few months almost the whole field has been in a hopeful and encouraging condition. The work has been slow, but deep and steady. Many of the churches were never in a more healthy condition than at present; some are really flourishing. Although the dropped, removed, etc., amount to 139, there is a net increase of 35, and a total membership of 719. There is also quite an improvement in finances; so that, all things considered, we rejoice in the goodness of God and the hopes that lie before us.

BRITISH COLUMBIA.

Letter from GEORGE EDGAR, Native Teacher, dated GOLD HARBOR, QUEEN CHARLOTTE ISLANDS, May 2nd, 1890.

I am very glad to send you a few words concerning the work in this place and myself. Last year in July I left Hag-wil-get and came down to the mouth of the Skeena River to get up our winter supply. And before we went up again, we went up to Simpson to see Bro. Crosby. We got there on Saturday evening.

I was thinking to speak to my own people on the Lord's Day, but I was not able to get up for prayer-meeting. I was very sick that morning with rheumatism. This was on the 10th of August, and I was not well till some time in October. It pleased God to give me strength again, so that I may go out and work for Him. When my people knew that I was ready to go out again for the Master's name, they told me that I was not strong enough, and that it was not well for me to die or to be more sick in other places. But I told them that if Christ made the man well that had the infirmity for thirty-eight years, He can make me well too. Praise the Lord, He can make me well now by faith in Christ. We left Port Simpson on the 30th of October, and we came here on the 9th of November. The people were glad to see us once more to be with them. First was done here was missionary subscribers' meeting, by Bro. Crosby; another subscribers' meeting for lights on the roads; and we had another one this spring for the stove, and new carpet for the church. Our people are doing very well this winter. The Sabbath services are well attended, and also weekly meetings. My wife has the Sunday-school in the mission house for the children. We have a very small mission house here, only 12 feet by 20 feet, with half a dozen empty coal oil cases for chairs, and we used it also for day-school. We have had only two deaths of adults and one, boy during the winter. Bro. Miller often came over here, visiting us; he has married four and baptized six. We have many things to thank God for, His mercies. Everything is moving out of place at Queen Charlotte Islands, by earthquakes. On the 24th of February, about ten minutes to nine in the morning, we had a terrible shake; everybody ran out of their houses, taking their children with them, some crying and some praying to God, and some poor old women praying to the earthquake; some looking up to the sky to see if the Son of God coming in the clouds. They thought that the last day was come. Some of the young people were standing on the street, I heard some of them say: "The Lord is coming." Some asked God to help them, and some praised the Lord. I was told in the village that one of the old women said, "I think the Christian people asked God to shrike this island, because we don't listen enough when the teacher is preaching." Not only the rocks and trees that slide down from the hills, but also the houses are moving out of their foundations; stoves and lamps are falling down in the houses. And not only these things that are moving, but also the hearts of the people towards God, knowing that there is a God in heaven who shakes the world. Some came to me, and asked me what Jesus said to His disciples about the last day. I told them. One young man ran and rang the bell, and we all went to the church, and, oh, I thought the church house would fall down for the noise of the people praying. We had another shake while we were in the church. We had many shakes after this, and we had another shake on the first of this month. I took my family with me and we went with my people to the west coast, in the month of March, where they dry the halibut. The people did not get as many as they wanted, for the bad weather. We were out of our food out there,

but we are never out of the food of heaven. We felt the blessed Spirit of God in our hearts whenever we camp. The people never lost their prayer-meetings and fellowship-meetings wherever they camp. We ask your prayers for us, so that we may "work the works of Him that sent us while it is day; the night will come when no man can work."

Facts and Illustrations.

THE Chinese expend about \$50,000,000 per year for opium.

IN Polynesia, where 75 years ago there were no Christians, there are now 750,000 converts.

A SHORT telegraph line, the first on the Congo, has been put up by the English Baptist missionaries.

THERE are, in India, five Government Universities, from four of which, however, the Bible is studiously excluded.

IN East Africa there are, in all, thirteen missionary societies engaged, six being English, four German and three French.

A MILLION persons are said to have been in attendance at the McAll Mission Meetings in France during the past year.

BISHOP TAYLOR was 69 on May 2nd. He is now "Paul the aged," and bears in his body "the marks of the Lord Jesus."

THE total number of Christians in Malaysia is reported to be about 250,000, including, of course, those who are *professing* but not *faithful*.

INDIA has about 75,000 educational institutions, yet only about 16 per cent. of the boys, and one per cent. of the girls of school age are in the schools.

THE number baptized in the United Church of Christ in Japan last year, was about 1,500. Total number of baptisms in all Japan during year, 5,500.

MISS S. M. PHILLIPS describes Brazil as a great nation, which by no means realizes its religious destitution, but which does crave richer educational advantages.

\$36,285 has been raised by the Ramabai Society since its formation, three years since, for the furtherance of the effort of Pundita Ramabai, to educate high caste widows in India.

Two cheques went through the New York Clearing House, recently, for \$3,168,432. They did not cover a year's expenditure for missions; they paid for a single purchase of BEER.

OVER 500 re-marriages of widows in India are reported as having taken place during the past few years. This is but few out of 21,000,000 of widows; but shows that even this great reform has had a beginning.

"A FEW years ago the offerings at the temple of Monghzur amounted to \$50,000 during the two days of the annual festival; now they are only \$20,000. The priests say to the missionaries: 'You are the reason, your preaching and your books have taken the fear of us and our gods from the hearts of our people.'"
—*Missionary Review*. A good testimony indeed.

AFRICA is still a great dark continent. As Stanley traveled from the east to the west of that country, some 7,000 miles, "he saw neither a Christian disciple nor a man who had even heard the Gospel message."

THE present Shah of Persia is said to be the most progressive man in Persia. It seems that this land, so long down-trodden by tyranny, is beginning to wake up and adopt at least a few of the methods of western civilization.

MR. PETTEE tells of a Japanese Christian employer who has solved the Sunday labor question by deciding to pay his men half wages for Sunday, although his shop was closed, the men agreeing to attend Church or Sabbath-school at least once on Sunday.

CANON WILBERFORCE is about to visit India, partly for the purpose of studying the question of the opium traffic. Others are also making inquiries, and it is proposed to send deputations throughout England with the object of setting before the people the position and effect of that trade.

IN some things Matthew Arnold held views which ran athwart of popular religious sentiment, but he gave a valuable testimony when he said, 'Show me ten square miles of territory on this globe which are not Christian, and on which the life of man and the honor of woman are safe, and I will give Christianity up.'

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