

The Missionary Outlook

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

A Monthly Advocate, Record and Review.

VOL. XII.—No. 8.]

AUGUST, 1892.

[WHOLE No. 140

Field Notes.

THE REV. DR. WITHROW has returned from his tour in the East, and received a warm welcome from his fellow-workers and friends. The readers of the *Methodist Magazine*, *Onward*, and Sunday School papers will doubtless find themselves enriched by incidents of travel and illustrations drawn from personal observation, that will throw light on the Book and its story.

SPEAKING of *Onward* recalls a remark made at Grimsby Park, the other day, by the Rev. Dr. Wright, of Boston. At the close of a series of interesting lectures on "Christ in the Gospels," Dr. Wright incidentally alluded to our Methodist publications, especially *Onward*, which his wife regarded as the best paper of its kind that came to their house, an opinion which he (Dr. W.) cordially endorsed.

THE General Board of Missions will meet this year at Ottawa, on the last Tuesday in September, if possible. This will necessitate early returns from the Financial District meetings, and consequently an early date for these meetings to be held. Chairmen of Districts are earnestly requested to have the Financial

District Schedules sent so as to reach the Mission Rooms not later than the 1st of September.

WE were pleased to receive a call from Miss Anna C. Ruddy, formerly of Canada, but now widely known in connection with mission work in the Italian quarter of New York. Miss Ruddy, who comes to us highly

endorsed by such well-known Methodists as Rev. S. L. Baldwin, Missionary Secretary of the M.E. Church, Rev. J. M. King, D.D., and Chaplain McCabe, is desirous of giving, during her stay in Ontario, a few lectures, illustrated with stereopticon views, on "Ruin and Rescue work in Darkest New York." Her address for the next two or three weeks will be Milton, Ont.



THE LATE MARY E. SAVAGE.

WE have received from Rev. William Savage an excellent photo of the New Indian Church at Saugeen, also one of the Mission House. The former we will probably reproduce in the OUTLOOK by and by. The Church was built, it will be remembered, by the

Indians themselves out of their own funds, at a cost of some \$6,000, and reflects great credit upon their liberality, as well as upon the zeal, tact and fidelity of Bro. Savage, under whose administration the work was accomplished.

REV. C. R. FLANDERS, B.A., writes a suggestive note: "One of the leading officials in my Church has given up smoking, and wishes to devote the money hitherto spent on that indulgence to mission work. Will \$50 support a native missionary in China or Japan for one year? If not, how much would? This brother is already a generous supporter of missionary interests, and this is a special contribution."

[\$50 will very nearly support a student-evangelist in Japan, or a native preacher in China, while unmarried.—ED. OUTLOOK.]

THE Indians at Cape Croker, stimulated perhaps by the example of their brethren at Saugeen, have also bestirred themselves in the matter of Church building, and have erected a handsome and commodious stone structure, which will be dedicated early this month. We heartily congratulate Bro. Carson and his Indian congregation on the success of their enterprise, and much regret our inability to be present at the dedication.

THE *Quebec Good Templar* is the official organ of the Grand Lodge of Quebec, and is edited by Rev. James Lawson, G.C.T. It consists of 16 pages 8vo, with cover, and is filled with matter pertaining to the interests of the Order. D. H. Howard, Business Manager, 89 Mansfield Street, Montreal. Price, 50c. per annum.

Editorial and Contributed.

EDITORIAL NOTES.

THE work in Formosa goes on with unabated power. A native assistant began work in a group of villages, and when the place was visited subsequently by Dr. McKay, he found many of the people well enlightened by Gospel truth, and all of them ready to abandon idol worship. A council was held, and the people handed over for Christian service an idol temple which they had built at a cost of \$2,000. The next day parties went from village to village, gathering up idols, incense sticks, etc., and made a bonfire of them all. Such an occurrence gives token of the near approach of the day when the prophecy shall be fulfilled, "The idols He shall utterly abolish."

SUPERSTITION dies hard in Africa. Recently two Wesleyan missionaries, Messrs. Ward and Baldwin, went into the courtyard of the Queen's residence and spoke to some people who had been left in charge. Wishing to explain how the people build

their houses, Mr. Ward traced some lines upon the sand. This at once aroused suspicion, and the missionaries were accused of witchcraft. The Queen was furious, and summoned the missionaries before her. Mr. Ward being sick, Mr. Baldwin obeyed the summons, accompanied by Mr. Goy, of the French Protestant Mission. Mr. Baldwin was seized and cruelly maltreated, the people shouting, "Strangle him! Throw him into the river!" He was then allowed to go, on payment of a fine. Still the people shouted, "We will kill this white man; he wanted to bewitch our Queen!"

WE learn from the *Missionary News* that another self-supporting Mission is projected. The headquarters of the Mission is at Tripoli, North Africa, where a Missionary Training Home has been opened; but the objective point is Lake Tchad, in the Soudan. The term self-supporting is, perhaps, not quite correct. It only means that the workers depend upon voluntary contributions, or, as they put it, their dependence for financial support is upon God alone. Their principles are few but strong, namely, full salvation, the baptism of the Holy Ghost, and New Testament patterns of missionary work. It looks sometimes as if the indefinite multiplication of distinct missionary agencies would be a source of weakness; but if by this means the Gospel can be more quickly preached to every creature, then the more agencies the better.

THE tendency to independent missionary effort, by individuals or Associations outside of the Societies supported and controlled by the Churches, is on the increase, and calls for careful thought. One is loath to say a word that may have the slightest tendency to dampen true missionary zeal; but when the "zeal" is "without knowledge" we should try to turn it into the safest channel. Independent workers in the foreign field have ultimately to face the problem, What shall we do with our converts? One of two things they must do—hand them over to some Church already on the ground, or else organize still another denomination, and thus increase the perplexity of the heathen, who cannot understand these endless diversities. Would it not be far better for these independent workers to throw their energies into line with some Church already organized?

To evangelize the world is one thing, to build up and edify the Church is another. The first is to be done by witness-bearing, the second by teaching. The first is the common work of all Christians, the second is the work of pastors and teachers, called and qualified by the Holy Spirit. That there is a distinction, in New Testament teaching, between what we now call clergy and laity, it would be vain to deny; but the

distinction has been unwisely exaggerated far beyond New Testament limits. It is not the rights of the laity that have been overlooked, however, so much as their duty and responsibility. The New Testament idea is that the laity—the whole body of disciples—are to evangelize the world by witnessing for Christ; but the modern idea seems to be that the chief duty of the laity is to support and care for the clergy, and leave to them the work of preaching the Gospel. Let us all try to get back to the New Testament point of view.

WITNESS-BEARING is the simplest form of evangelistic work, and yet it is the most potent. Moreover it is the only form in which all Christians, irrespective of age, sex, gifts, or acquirements, can engage. To teach and edify the Church requires knowledge, experience, and the teaching faculty; to defend the faith requires education, mental training, and polemic skill; but to bear witness requires only a knowledge of the facts. Even a child can be a witness. The argument is very simple. It requires a very small measure of capacity to sin; but whoever can sin can be saved, and whoever can be saved can tell of salvation. And this is the Divine plan touching the evangelization of the world, that all who have heard and received the good news are to bear testimony, and all who are unsaved are to hear that testimony. How many are thus bearing witness to-day?

CHINA—ARRIVAL OF THE MISSIONARIES—DEATH OF MRS. DR. KILBORN.

LETTERS received about the middle of July conveyed the gratifying intelligence that the Mission Party had reached their destination in safety. The following is Dr. Hart's letter:—

“CHENTU, CHINA, MAY 24TH, 1892.

“DEAR DR. SUTHERLAND,—We arrived here Saturday night, the 21st, at 6 p.m. Were 65 days from Ichang, a reasonable trip, the Chinaman would say. All in good health. The party, except myself, went immediately into the city. A vast concourse of people assembled at the landing and gave them an enthusiastic greeting. This is an event in the history of this city. No foreign-dressed lady ever entered the city before Saturday last. It is a departure, but one that will give dignity to our work. At this writing, the brethren are busy getting settled. The District Magistrate just sent his card with a request for passport. The first work for the brethren is the language. I shall be busy hunting up a suitable home and putting it into livable shape. Dr. Stevenson visited an opium patient yesterday—a woman who had taken an overdose—suicide I presume; case saved. I am in my own room fairly well settled. This is the 24th, and the brethren and sisters have been singing ‘God save the Queen,’ etc.

“The weather up to date cool and dry for this climate. This is a great city, and the province greater. This is surely the best portion of the Empire. My second visit only enhances my first high impression of its importance.

My last news from Mrs. Hart is favorable; she was feeling some better, and beginning to get about. It was a Providence she did not undertake the journey from Shanghai with the rest of us.

“We are all happy and pleased with the Outlook.

“Yours in the Gospel,

“V. C. HART.”

The same mail brought a post card from Dr. Kilborn, written in a joyful, thankful spirit. The whole party were in good health, and looking forward with eager hope to their work. But scarcely had the letters reached Toronto when the telegraph brought the mournful tidings that Mrs. Dr. Kilborn had died of cholera. How terrible the stroke must have been to our bereaved brother in that distant heathen land, he alone can tell; but little less terrible must it have been to Mrs. Kilborn's parents in their Canadian home. To all who have suffered by this bereavement we extend our earnest sympathies, and ask the prayers of the whole Church in their behalf.

THE ST. JOHN'S, NEWFOUNDLAND, CALAMITY.

OUR readers are already aware, through the reports in the public press, of the terrible calamity that has befallen St. John's in the destruction of a large part of the city by fire. The Rev. James Dove wrote by post card, under date of July 9th, as follows:

A sad calamity has overtaken St. John's. A fire yesterday, with a gale of wind, swept half the city. The finest buildings are burnt—English Cathedral, Methodist College and Home, Gower Street Church and Parsonage, Congregational Church, Presbyterian Church, one Bank and every public hall. Bro. Cowperthwaite is burned out, and four other of our ministers have lost their all. On the west side of the city, about 3 miles away, forest fires are raging and threaten to come down on the other part of the city. It is a terrible blow, worse than the fire of 1846. It originated in a stable about 4.30 p.m. yesterday. Loss, estimated roughly last night, about \$10,000,000. JAS. DOVE.

The Committee of Finance was in session in Toronto on the 12th of July, but at that time no particulars had been received. Under instructions the General Secretary wired Bro. Dove as follows:—

“Committee of Finance extends earnest sympathy. Will strive to further schemes of aid through congregations or otherwise. “A. SUTHERLAND.”

On July 21st, another note from Bro. Dove reached the Mission Rooms, from which we make an extract:

“Some of our missionaries that had come into the city to avail themselves of the first opportunity to get to their new stations, have lost their all, and have nothing left but what they stand in. Bros. Patterson, Durrant, Follett, Hull, have lost all by the fire in St. John's, and Bro. Browning has lost his all by forest fire in the circuit he was just removing from. He has lost about \$1,500; and besides this Bros. Cowperthwaite, Story and Reay, have had their homes destroyed in the city. There are no plans arranged yet, as caring for the homeless is the first necessity.”

HELP FOR THE ST. JOHN'S SUFFERERS.

ALL over the Dominion the sympathies of the people have been deeply stirred by the St. John's calamity, and from many towns and cities liberal aid in money, clothing and provisions has been forwarded. In view of the tremendous losses incurred, there is no danger of sending too much. But apart from the general appeals already made, and the help that will be given to all classes without distinction, there can be no doubt that an appeal will shortly be made to the Churches to aid their suffering brethren in the Gulf Colony to restore the churches, parsonages, colleges, etc., that have been destroyed. As yet we do not know the aggregate loss, nor how far this may be lessened by insurance; but so wide-spread has been the destruction of property, that the people of St. John's will be able to do but little themselves. Doubtless the authorities of the various annual Conferences will take steps to bring the matter before the congregations within their bounds; but there would seem to be nothing to prevent any congregation from taking action without delay. The Treasurers of the Missionary Society will be glad to act as agents in receiving and transmitting moneys, and they are glad to report that to the church at Oakville, Ont., belongs the honor of sending in the first contribution—\$21.00. We trust that many will follow this example, remembering the adage that "he who gives promptly, gives twice."

THE LATE MARY E. SAVAGE.

WE publish in this number of the *OUTLOOK* a portrait of a faithful worker who has lately gone to her reward. Concerning her life and death, the Rev. W. W. Sparling writes as follows:

She was a daughter of the Rev. Wm. Savage, of the Guelph Conference, and could boast of a long Methodist descent, her great-grandfather having been converted under the preaching of John Wesley, in 1742. Converted in childhood, her religious convictions were subsequently very much deepened by the triumphant death of a beloved sister, and from that time Mary Savage fully consecrated her powers to the service of God. During four years and a half she earnestly seconded her father's efforts among the Indians at Saugeen, by teaching the Bible-class, visiting the sick, assisting in the choir, and ministering to those in need. Two years ago fever broke out among the Indians, and many died. With characteristic devotion, Miss Savage ministered to the suffering till her own health broke down; but even when unable to walk, she would be carried to the Indian Council House, where the Indians would assemble for spiritual instruction. She gradually grew weaker until the Lord called her from labor to reward. Her death-chamber was truly "privileged beyond the common walks of virtuous life, quite on the verge of heaven." Her last hours were spent in earnest exhortations to friends and all to prepare for death. Thus did she literally

"Preach Him to all, and cry in death,
Behold! behold the Lamb!"

On being asked if she had any doubts, with a smile she exclaimed, "Oh, no, never; in childhood I gave my heart

to Jesus, and never went back on Him,"—her breath failing, she could not finish. When her last moments arrived, she bid her friends and family, one by one, a sweet "farewell for the present," and exclaimed, "Blessed are they who have part in the first resurrection;" "Come, Lord Jesus!" and her happy spirit took its flight to be forever with the Lord.

In her Christian life, Miss Savage never was emotional, but always quietly-happy and attractive. Her whole ambition, as she sometimes said to intimate friends, was "to work for the Church and take care of her aged parents when they retired from the active work of the ministry." Her funeral was attended by a large circle of friends from all sections of the Church, and by ministers from the neighborhood and adjoining Districts. The Rev. Dr. Hannan, of Guelph, read and gave a brief exposition of the 15th chapter of First Corinthians, after which the Rev. Dr. Griffin gave a beautiful address on the estimable life and triumph at death of the departed one. We deeply feel her loss, but "our loss is her infinite gain," and we humbly say, "Thy will be done."

"O, may I triumph so,
When all my warfare's past,
And, dying, find my latest foe
Under my feet at last."

A WEEK'S WORK IN WINTER IN LABRADOR.

BY A METHODIST MISSIONARY.

WE set out about ten o'clock on the morning of Saturday, January 9th. As for all long journeys, there had been abundant preparing and packing till the very last. Our dogs were in good order, and all "bark" to begin. The sun shone brightly; the going was good; so, bidding good-bye to poor little sick Susie and her anxious parents, the dogs, at a word from John, bounded away, and we went jolting over the "balacarras" (corruption of barricades, I suppose) to the smooth ice. Wellington, as was fitting, led the way, and Napoleon, who, in years gone by, gloried in being leader, had to be content with second place. Lively, Ricky and old Jasper followed one after the other, while Nelson, for whom the happy days of puppyhood were ending, went last, running on immediately in front of the comitic.

We pulled up first at Mr. Mugford's, but didn't stay long there, as he is within walking distance of the parsonage and is often seen. Our next stop was for a short time at the house of a C. E. friend, whence we went on to Jack Shepherd's, as he is familiarly called, though this is not his correct name. Here we unharnessed our dogs and put up for the night. Before tea I gave Jack a lesson on the alphabet, which he was making desperate efforts to master. Tea over, we had another lesson, after which, service; then a talk till half-past nine, when, after family prayers, we stretched our bags upon the floor and were soon in dreamland. Prayers, breakfast, service and dinner kept us fairly busy in the morning until about one o'clock, when again yoking our dogs, we started for the home of two old people, about six miles distant. Here we had service and a quiet talk, then on again to the house of their son, about four miles ahead. He is an Episcopalian, but happily lets his Christianity control his churchmanship. After tea we had a service, in which the Master vouchsafed His special presence. A little fresh air, then I took the children in their catechism. By ten o'clock our bags were spread and we forgot the cold in the arms of Morpheus.

We were up betimes in the morning, for we had a long drive before us. After breakfast and prayers, we went to get all "to rights," but found our dogs gone. The night before they had followed away a young man who had been at

service. This delayed us over an hour. Once under way we sped through woods, over barrens, and across bays till about one o'clock, when we halted at the house of another C. E. family, had dinner of tea and fresh venison, and were permitted to read and pray with them at night. Just after dark we pulled up before the house of a Methodist at Cape Porcupine, but found, to our surprise, that he, with his family, had gone. We had made our fifty miles since morning. Some of our dogs' paws were sorely cut. It was impossible to proceed farther; we must stay. The door was on the latch, so lifting it we walked in. Evidently there had been someone living there lately. Why had they gone? "Diphtheria," John whispered (it had been in the neighborhood), "perhaps they had had it and hurried away when all was over." "Nay, John," says I, "it can't be diphtheria. They have not been gone over a couple of days. Every cup and saucer is as free from dust as if it had been washed but yesterday. If they had gone for good, they would certainly have taken these with them." Still it seemed strange that such a large family as used to live there should *all* be gone. But we were too hungry and cold to stand guessing longer, so lit a fire, found a kettle, reached down cups, and were soon enjoying a drink of tea. After tea I sat writing while John cooked the dogs' supper. About nine o'clock we had prayers, spread our bags, and slept. In the morning we found some salmon and cooked it for breakfast, had prayers, put out the fire, washed the dishes, and leaving all things pretty much as we found them, minus salmon, were soon gliding along through the nipping frosty air. A little after midday we reached the home of an uncle of the man in whose house we had spent the previous night, and like many another mystery, the mystery of the deserted house admitted of one of the simplest solutions when one had the key.

We had service in the evening, and at night I enjoyed the luxury of a bed in a neat little cubicle, about six feet square. About nine o'clock next morning we were under way again. The night before a messenger had been despatched to a lone sick swain, about sixteen miles off, to let him know that the minister was in the neighborhood. The prospect of a marriage took our host along with us. About midday we made our first call, had a cup of tea and service. From this we went on to another hut about eight miles distant. After prayers here, we began to shoe our dogs, for by this time their paws were so sorely cut that one might trace their tracks by blood prints. I had heard before of "puss in boots," and had read of the American village bailiff, by whose advice Xenophon was taught how so to boot or bag his horses as to prevent their sinking in the snow, but "pup in shoes" I never thought to see. However, Nelson was the first to have them on, and though he made a sorry figure for a while, he soon felt their benefit and ran along with greater ease. These shoes consist of pieces of leather or canvas so contrived that they are secured, boot fashion, on the legs by strings, while, through small holes in front, their claws project and help keep them from slipping.

We reached our destination a little before dark, and gave the blushing bride a good two hours' notice of what was to be. About half-past eight the bridegroom came, a little after nine the Rubicon was crossed and the marriage feast held. By eleven, all was still as death. Part of the marriage party left for home next morning. Two went deer stalking. The young couple spent the day between the bride's brother's house (for she was an orphan) and their neighbor's, where I stayed. During the day I taught the children, at night we had service. Next morning we started back northward, a merry party. The first comitic carried a young woman, a boy and the bride's brother, who was on his way to prepare *his* intended for my arrival. The par-

son's comitic followed, and that of the newly-married couple brought up the rear.

We stopped for the night at Goose Cove. There was but one small house, containing two or three small cubicles like the aforementioned. I counted twenty-one persons who had *somewhere* to be stowed away. I was picturing to myself our laying in rows around the stove, when, seeing a man whose house in the woods we had accidentally passed, I determined to drive back with him. We started after service. It was dark and bitterly cold, but after nothing worse than a good shaking, about ten o'clock we reached the door, dragging the comitic, for the dogs had left us. We had a cosy chat, then prayers, then bed—a queer, though comfortable little Indian bed.

Next morning I was back at Goose Cove in time to start for Cartwright, which we reached that same evening. Cartwright is a place of some importance, being one of the trading posts of the Hudson Bay Company and the headquarters of the Labrador C. E. Mission. Like others of the Hudson Bay Company's posts, it is seen at its busiest and best in the summer time. We stayed there over Sunday, and some of the friends from Goose Cove came to the evening meeting. On Monday, we left for South East Brook, where were waiting our old friend and his beloved, while the two joined together four days before had settled down to the quiet uneventful life of Labrador. Before tea, we had the marriage; after tea, the service. Early next morning we were on our way to Paradise. Paradise! the name sounded ominous for, unfortunately, I before had known one or two places so named, and had always thought Hades would have been much more appropriate.

Our first call was at the house of the only surviving Esquimau proper, in Sandwich Bay. The old man opened the door to greet us. Almost blind by age, it was some time before he could make out who we were. He must have seen nearly a hundred summers. His wife, though not so old as he, suffered far more from the ravages of time. Wrapped up in part of an old sail and other rags, she lay dying. I never saw in any drunkard's hovel a picture of more abject wretchedness than she presented with her repulsive Esquimau face, glazed eyes, and dirty, bristling hair. But sitting by her bedside and remembering the infinite love of our Lord, I felt she too had been redeemed, and sought to point her to the Lamb of God. I doubt if she understood me. She was fast failing, and has probably passed away ere this, to where in justice and mercy she is being dealt with.

I turned to the old man, who all this time had been sitting silently by. He talked pleasantly enough of old times, when "his people" fought the Indians, or, in his own days, when porcupines and ducks were plentiful, and it was no trouble to him, but when I spoke of the love of the Lord Jesus, he sat sullenly silent, or said at most, "I 'spose." We knelt and prayed together ere we parted, never probably to meet on earth again.

By about one o'clock we were in Paradise, and though sometimes almost blinded by the drifting snow—for a westerly wind made the day the bitterest we had had—I was favorably impressed from the first. It is a kind of bay within a bay, and the general contour of the hills and indentations of the shore suggested many a summer sylvan scene. Even in winter it was beautiful, and I was to prove it a real Paradise after all, for in its midst bloomed that fairest of earth's flowers—genuine human kindness. I stayed there a week, visiting or keeping school during the day, and holding service every night.

THE motto for the Young Men's Christian Association of India for this year is the appropriate text, "Arise, shine" (Isa. 60: 1).—*Christian Herald*.

Along the Line.

BRITISH COLUMBIA.

THE following letter from the Rev. C. Bryant was received in April last, but was crowded out by other material. Still, it is not out of date, as it deals with development of our work in the Pacific Province, and affords some idea of the prospects, especially in the valley of the Fraser:—

"Originally, Maple Ridge, which lies about 11 or 12 miles above New Westminster, on the north bank of the Fraser, was the only settlement on that side of the river between New Westminster and Yale, the head of steam navigation. Yale at that time was included as one of the appointments, and was dropped in consequence of the general exodus of the population upon the completion of the railroad. Other intervening appointments have sprung up, the chief one being known as Mission City, which now, as an important railroad junction, not only eclipses the head of the mission but is known as the only point on the north side of the river above New Westminster aspiring to the status of a city. A church, to cost \$1,500, is now being built there, mainly by the voluntary help, in day-labour, of our people, several of whom happened to be mechanics, under the leadership of Bro. Tupper, a son of a former minister well known in Ontario. At present, I preach there twice one Sabbath and once on the alternate Sabbath. I also give fortnightly services to Maple Ridge, Wharneck, 8 miles distant, and Dewdney, which is 5 miles above Mission City, or about 23 miles from Maple Ridge. This occasions me, aside from railway travelling, a great deal of walking, and it is not possible to use a horse or buggy, as the appointments are not connected by roads. *Maple Ridge* will, I assume, be still the head of the mission, as we have the parsonage there, a good, substantial, brick-venetted house, which I have managed to clear of a \$250 debt, and have effected improvements worth, including painting of church, \$250 more. Our cause here is feeble, considering the years of toil bestowed by our church at this point; but the Episcopal and Presbyterian Churches have come in and built. The latter have become the strongest congregation by the immigration of Presbyterian settlers. Still there is hope for us. A large tract of from 30,000 to 40,000 acres of meadow land at the mouth of Pitt river, a tributary of the Fraser, only a few miles above New Westminster, and within a distance of two miles from Maple Ridge parsonage, is now in course of reclamation by a syndicate who are dyking it to prevent the annual summer freshets from overflowing it as heretofore, and if they succeed, as is generally expected by intelligent engineers, it will transform what has so far been a comparative marsh into the most eligibly situated and most extensive agricultural settlement in the lower Fraser region. If that land comes into the market in the course of the next two or three years, as is generally expected, it will doubtless provide more than one additional appointment, and probably call for the division of this circuit, in which case the parsonage will be more central for the missionary.

Wharneck is a scattered settlement within the bounds of the Maple Ridge municipality. We have but few members as yet, and preach in the School House. *Mission City* is the place where we have a better prospect of an established and prosperous cause than in any other new settlement that I know of in any of our missions. Beyond the Mission, as I have said is *Dewdney*, where we use the School House, but where the people hope to build us a church in the

course of another year, and where we have a few members; and about 4 miles further up river, opposite Sumas, is another desirable place to occupy, *Nicomén Island*. It was visited in the early part of this conference year from the Chilliwack circuit, until the health of Bro. Michener failed, and so it has had no religious services of any kind, that I know of, since Christmas last. I understand there are some Methodists there and at all events it ought to be visited. The same may be said of *Agassiz*, opposite Cheam. Bro. Rayson, our Cheam missionary, cannot attend to his work efficiently on the Cheam side of the river and at the same time visit Agassiz, where we have several members. Near Agassiz, too, is the summer resort and watering-place known as the *Hot Springs*, where it is thought we might have services in the tourist season, as there are many visitors from all parts.

I omitted to say in connection with Mission City that the people have themselves commenced a Sunday 10 a.m. service two miles distant in the woods, and already a log church in that neighborhood is projected, the settlers generally being poor. But souls are being saved already in that cottage service. That and other points I am unable to attend to, as preaching appointments. Since I began this page I have received a letter from a good Presbyterian friend, principal owner of the City Planing Mills, New Westminster, John Hendry, Esq., (and who was a member of my congregation at Nanaimo years ago) conveying to me the welcome intelligence of the donation of *all the shingles*—18,000—needed for our Mission City church! This is by way of parenthesis, but it means a \$45 lift to our new church, at least.

I am afraid you will not wade through this lengthy epistle with much pleasure, and perhaps I ought to have boiled it down somewhat, but I do hope that we shall be able to get a man for Mission City, as being, in my opinion, a very desirable opening, and as this is a very opportune occasion to develop our work in that place and the surrounding country. We have already the gift of two eligible lots for a parsonage at Mission City, and if we had not one here, I would have removed thither and so made it the head of the mission a year ago. Our financial resources are not what we could desire, as our people are mostly struggling for a living on bush farms, but doubtless they will improve if we increase our staff.

THE INDIAN WORK.

Letter from REV. O. GERMAN.

HOLLBROKE, Alberta, July 21, 1892.

I HAVE begun work on my new field of labor, and am hoping for a successful year. Both the white people and the Indians are very kind, and appear willing to do all they can to assist the missionary in his work. I am not yet well acquainted with the Indians, but am glad to learn that a majority of those who are not Roman Catholics are members of the Methodist Church. The attendance on the services is good, the interest marked, and the responses very hearty.

This year the two missions of Battle River and Bear's Hill have been united, one missionary only being employed instead of two as formerly. Of course it will not be possible to visit the outlying White settlements as regularly as was done when the two men were here. We hold (on the mission) two Cree services and one English service on each Sabbath. The government employees and their families, together with a few families who live in the vicinity of the reservation, constitute the English congregation.

The Battle River day-school is showing good results. Miss Whitelaw is an efficient teacher, and is well liked by

both parents and children. The new teacher for Bear's Hill has not yet arrived, but will doubtless soon be on the ground.

Samson, whom you will doubtless remember as the traveling companion of Chief Pakan a few years ago when visiting Ontario, is the principal Chief on this reservation, and a Christian.

We are greatly in need of a bell for church and school purposes. Samson will undertake to get the bell hung if it can be secured. Would it be possible to enlist the sympathy of a few generous friends in behalf of his worthy object? I have no idea what the cost of a suitable one would be.

Our English friends here are contemplating the purchase of an organ, for use in the Sabbath services and the school. I fear, therefore, that it would be taxing their generosity too much to ask them for aid in the purchase of a bell.

There is prospect of an abundant harvest, a large acreage is under cultivation, and the crops never looked better. We hope that with this help, supplemented by a good fishery and some aid from the Government, our people will not find it necessary to leave the reservation for very long at a time.

The fact of the families being obliged to leave their homes for a greater or less period in winter, or in summer, interferes seriously with the success of the school, as well as with the regular church services.

Correspondence.

THE PROBLEM OF THE DOMESTIC MISSIONS.

DEAR BRO.—In the July issue of the *OUTLOOK* the problem of the Domestic Missions has been *stated* but not *solved*. In effect it is this:—Sixteen missions contribute an average of sixty-four dollars for ministerial support, and receive from the Missionary Fund an average of two hundred and eighty-nine dollars for the same purpose; as this is putting into the enterprise more than we take out, from the commercial basis, we must ask, What shall we do? This is the problem. From that basis the facts simply foretell bankruptcy or stagnation, unless our capital is unlimited or our men can live on nothing. According to your correspondent our contributors are considering the question from the commercial standpoints, and with results limiting the capital. We may therefore justly feel alarm.

Being in the ninth year on strictly home mission work, and in the "backwoods," I think I am not out of "touch" with this subject, and may properly make a few suggestions. And first, the figures in the *OUTLOOK* are somewhat misleading, for they do not present the whole matter. The *true test of the strength and progress of a mission is its contribution for all purposes*. This is the point which the casual reader will overlook. In the case of the 16 missions quoted let the contributions for all purposes be put in one column, and the missionary grants *for all purposes* in another column, and the advantage will doubtless be on the side of the missions, and bankruptcy be less apparent. The fact is that while contributing comparatively little for salary the missions are often engaged in erecting parsonages and churches, which are essential to their becoming self-supporting. Again there is often a large increase in connexional contributions, while the salary remains stationary, and in many cases the percentage of such contributions on ministerial support will be found in favor of the mission as compared with the circuits in the same districts.

But there is another side to this question. Your correspondent suggests that we are *multiplying* missions too fast; I will suggest that the real trouble is we do not *develop* fast

enough. All available ground ought to be occupied as fast as settled, but the principle of occupation ought to be rapid development. Here lies the root of many evils. Too often the missions are supplied with men as a matter of convenience and not of aggressiveness. If a man will not do for a circuit he will for a mission, and if a man is "wanted," it is a mission and not generally a circuit for which he is wanted. Then, too, the tendency of the Church is to regard the home missionary as a fiftieth-rate sort of man, and to think of the mission in harmony with such an estimate. Now, it may be that our spiritual children are largely what we make them; and if we treat them as inferiors they will inevitably come to treat themselves as such. And if missionaries are sent to the work under the impression that it is because they are inferior men, is it any wonder if the work be somewhat dreaded? And if dreaded is it likely to be much improved? or if they go to it under the impression that they must bide their opportunity to get to a circuit (the circuit being held in view as a prize to be obtained), is it any wonder if they feel encouraged to become non-aggressive and non-sympathetic? Or if a few earnest workers are continued year after year at a work which calls out no apparent appreciation, is it any wonder if younger brethren conclude that this is the reward of usefulness and do not strive to develop the work, but simply to maintain it? In scriptural language they may prefer to say, "All the days of my appointed time will I wait until my change come." There is another evil, viz., that mission work is pursued inconstantly. A policy of alternate occupation and non-occupation, instead of developing the work, promotes a spirit of uncertainty which seems to haunt the cause until it becomes dwarfed. My own opinion is that if home mission work (not the least difficult of all our work) were surrounded with such a halo as encircles Foreign or Indian missions, if it were manned everywhere and always by men who were recognized as among the best, studious men, progressive, valued men provided for the places, not the places for the men, and men with a good, livable salary, there would be a steady progress in this part of our work. Why not have a "Home Mission League" in which the missionaries might take counsel together for the promotion of the work? And why not group the work with such a spirit as the Rev. Silas Huntingdon as a Home Mission Superintendent?

Arden, July 18th, 1892.

W. BOWMAN TUCKER.

Missionary Readings.

THE MISSIONARY PASTOR.

NOT long since a clergyman of years and experience was asked how a pastor might educate his people to a proper interest and activity in the cause of foreign missions. His answer was this:

1. Let the pastor habitually view his own work as a part of what is done in discharge of the great commission, "Go ye into all the world," etc.
2. Let him always give a conspicuous place in the chief prayer of the Lord's Day to the work carried on among the heathen.
3. Let him refer to it often in his ordinary discourses by way of illustrations drawn from the records of missions.
4. Give to it every year two discourses, or at least one, setting forth the grounds, the nature, the progress or prospects of the cause.
5. Make one prayer-meeting in each month bear specifically on this work, basing the service either on some Scripture or on God's hand in the carrying forward of the work.

6. Carefully train the people to the habit of considering their giving to the cause an act of worship.

7. Give much thought to the best method of bringing the matter once or twice a year, or oftener if circumstances be favorable, before each family and each member of the congregation. To this end inquire what has been done in the past, or what is done in neighboring churches, and have the matter carefully canvassed by the consistory.

8. Do not be discouraged by failures or small results. No good work wholly fails. Scripture principles clearly set forth are sometimes like seed which takes a long while to germinate.

9. Never scold. Honey attracts a good deal more than vinegar. People can be drawn, they never can be driven, into the consecration of means and efforts to Christ's cause.

10. While setting forth the duty of caring for missions, prefer rather to lay the emphasis upon the privilege of being "God's fellow-workers."

11. Be an example yourself in gifts, in prayer, in interest in the cause, and in sympathy with all who take part in it.—*Morning Star.*

SOME MAORI TRAITS.

A MAORI had claimed a piece of land, and had been asked to tell the court on what proof he relied for his title. Pointing to his rival claimant he said, simply, "I ate his father."

On one occasion the late Sir Donald McLean was commissioned by the colonial government to purchase a large tract of land from a Maori chief. For three days Sir Donald remained the chief's guest. They rode, talked, ate and smoked together. Each night the bags of gold containing part of the purchase money were solemnly handed over to the chief for safe keeping, and restored again to the commissioner's attendant in the morning. But not a word was said about the purchase of the land. On the third morning Sir Donald prepared to return. The horses were led round and farewells were exchanged.

"Go on your way in peace," said the chief.

"Dwell in safety in your village," replied the commissioner.

Then at last the Maori, beaten at his own game, gave in.

"Does not my friend know that I wish to sell the land? Why does he not speak about it?"

After that, of course, the business was soon settled.

A story like this prepares us for the information that the Maoris have taken very kindly to the game of chess, and that they make very excellent players.

Like all primitive people, the Maoris are very inquisitive, and, in the manner of children, are inclined to bring everything to their mouths to test its qualities. In the early days a party of Maoris came across some bars of soap which had been washed ashore from a wreck. Finding that the stuff was too sticky to be eaten raw, they resolved to cook it. Accordingly they cut it up into small pieces and sprinkled these over the sweet potatoes and fish which formed their evening meal. Finally, they covered the whole mass over with fern leaves and mats, and, putting earth on top, left everything to bake quietly in the ovens till the evening. The scene at that evening meal must have been very funny. Not only did the tribe have to go supperless to bed, but the whole set of ovens were spoiled, and new ones had to be constructed before any further cooking could be done.—*All the Year Round.*

A COUNTRY where forty millions of women, except for members of their own family, have never seen the face of a man. Who shall spread before them the revelation of the Gospel of Christ? If God ever gave the word to women He gives it now, to carry to India.

Our Young Folk.

A YOUNG AFRICAN HERO.

SOME of you have hard words to bear at times because you love the Lord Jesus. But in some parts of the world people who say they believe in Him are beaten cruelly, and even put to death.

In Central Africa, a few years ago, some boys were burned to death by order of the king because they were Christians. Yet, in spite of this, a boy of about sixteen years was brave enough to wish to become a Christian. He came to the missionary, and said in his own language:

"My friend, I wish to be baptized."

"Do you know what you are asking?" said the missionary in surprise.

"I know, my friend."

"But if you say that you are a Christian they will kill you."

"I know, my friend."

"But if they ask you if you are a Christian, you will tell a lie, and say 'No?'"

Bravely and firmly came the boy's answer: "I shall confess, my friend."

A little talk followed in which he showed clearly that he understood what it was to be a Christian, so the missionary baptized him by the name of Samweli, which is the same as our Samuel.

The king found him so useful that he employed him to collect the taxes which are paid in cowries, little shells which in Africa are used instead of money.

One day when he was away on this business, the king again got angry with the Christians, and ordered that all the leading ones should be killed. Samweli's name was found upon the list. As he came back he heard of the death that was awaiting him. That night when it was quite dark the missionary was awakened, by a low knocking at the door. It was Samweli and his friends come to know what he should do. Should he run away, or must he go and hand over the money he had collected? After a silence the missionary said: "Tell me what you think."

Looking up, Samweli replied: "My friend, I cannot leave the things of the king."

His friends earnestly begged him to fly, but the missionary said: "No, he is right. He has spoken well; he must deliver up the money."

They all knelt down in prayer together, the missionary wondering sadly if he should ever see the young hero again.

"My friend, I will try to start early, and leave the cowries with the chief," said the lad, as he set off; "but I fear my carriers will not be ready till after daylight, and if I am seen I shall be caught. Good-bye."

But God kept him. He went boldly to the chief's hut, put down the cowries, and walked away. He went again a few nights after to tell the missionary, who said: "You ran when you got outside?"

"No, my friend, for I should have been noticed at once. I walked quite slowly until I got out of sight, and then I ran as fast as I could, and so I escaped."

This is a true story taken from Mr. Ashe's book, "Two Kings of Uganda." It shows the love of Christ can make a boy brave to do his duty even in the face of danger and death. "In the fear of the Lord is strong confidence."—*The Children's Record.*

THE *War Cry* reports that the Salvation Army has 264 corps in India.

Women's Missionary Society.

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

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

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

"Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it."—ISA. lvi. 1, 2.

ANOTHER month will bring our annual Auxiliary Meetings. A public anniversary in the church may be made very profitable and interesting to members of the congregation, and affords ample opportunity to enlist pastors and people in the work of the Society. Let every Auxiliary aim to impress itself upon the congregation, keeping the work well before them. The co-operation of the Circle or Band in the anniversary programme increases the interest.

MRS. MARY CLEMENT LEAVITT, known as the W. C. T. U. Round-the-World Missionary, makes a statement which, says a writer in the *Missionary Review*, "will be painful reading to not a few." It is to the effect that in many British Mission Stations the older missionaries, male and female, are daily drinkers, and many of the Continental Boards send out wine and beer to their missionaries as freely as they do other supplies. This sad fact is relieved when we read from the same pen that the younger missionaries are ardent abstainers. The inconsistency of a missionary laboring to convert and elevate the heathen, and at the same time daily using an article whose whole tendency is toward degradation and damnation, is rather glaring.

AT the late annual meeting of the Women's Foreign Missionary Society of the Presbyterian Church a lengthy discussion took place on the proposed Canadian Training Home for Women Missionaries. The idea of training our missionaries, women as well as men, for the work before them, is an excellent one. And in these days of tried and proved co-education, we wonder why the theological colleges of the churches might not be utilized for the benefit of women consecrated to mission work as well as for their brothers. Separate institutions with separate equipments for the training of those who are to do similar work seems a needless expenditure.

OF all the women's organizations, the greatest as to numbers, organization, and breadth of work, is undoubtedly the Women's Christian Temperance Union, with affiliates in about forty countries. Six missionaries are now about to be sent out to various countries to follow up Mrs. Leavitt's work, and the plan of settling permanent missionaries in certain countries is under contemplation. Evangelistic work is a growing feature of the W. C. T. U. plan, in which it has always had place. The reports of the third and fourth round-the-world missionaries are published, and are a revelation of what women can do in a good cause. The battle against alcohol in the dark places of the earth, carried there in the van of a Christian civilization, is a mighty one, and the W. C. T. U. follow it up on the lines of social, moral, reformatory, benevolent, preventive, educational and spiritual work. The supreme marvel of the age appears to be the apathy and indifference of the professed followers of our Lord to an evil which in its yearly destruction of human life exceeds any pestilence, and in its debauchery and degradation of the race produces the greatest hindrance to the progress of the Gospel.

A CHRISTENDOM united against this common foe is a consummation most devoutly to be prayed for. To work for this end, would be an aim worthy the noblest. Every right-thinking woman, and especially every mother, should bear this cause on her heart, and of all others, missionary workers who yearn for the salvation of souls at home and abroad, should join hands and hearts and efforts for the extinction of that foe of humanity's good, known as alcohol.

FORTY years ago one would have had but little to write of concerning woman's work for women. Constitutions for Church and State framed before the days of woman's emancipation, made no provision for her representation in the work of the world or the Church, and all law-making proceeded on the assumption that man only should be heard. But the world moves, and

the germ power of the reform of all reforms, a pure Christianity, lives and throbs, and grows, producing fruit after its kind, in spite of all efforts to dwarf or conform it to the traditional standards of a dim past. Men and women are children of a common Father. In all that pertains to their higher life the question of sexhood does not enter. It is in the culture and consecration of their highest powers they are to serve the race, and glorify God. The barriers to woman's full service for the Church and the world are not of Christ. They are but parts of a heathenism and paganism which degraded women to the status of toys or vassals. Perfect equality of privilege for women in Church and State is in process of evolution. That its struggle is severe and prolonged is evidence rather of the strength and bitterness of prejudice than of weakness in the cause itself. That Churches whose stability and success depend so much on the fidelity of women's effort, whose various enterprises are managed by women, whose membership is so overwhelmingly composed of women, whose benevolences are so largely supported by women; that such Churches should be so willing to accept all the labor of women, and so unwilling to grant them equal privilege of representation with their brothers and fathers and sons, is a striking commentary on the perversity of human nature, and particularly so of that regenerated by the influence of a Gospel whose fundamental teaching declares that "in Christ Jesus there is neither male nor female."

ANY one who has watched the course of the discussion (and what intelligent woman has not) on the now famous admission question, in the Methodist Church across the line, must have been struck by the expedients adopted by opponents. The question is again remitted on resolution of Dr. Hamilton, which submits to the annual Conferences the proposition to amend the second restrictive rule, by adding the words, "and said delegates must be male members." If this amendment does not receive the votes of three-fourths of the members of the annual Conferences and two-thirds of the General Conference, the rule shall be so construed that the words *lay delegates* may include men and women. We women, interested in all that touches women's interests, and especially in all that the Church does, believe that in all this Christ, our Emancipator, will so over-rule that in His Church, of whatever name or denomination, His own principles shall yet gloriously triumph.

OUR King has sounded forth the trumpet that shall never call retreat:

He is sifting out the hearts of men before His judgment seat;
Be swift, my soul, to answer Him! be jubilant, my feet!

Our God is marching on.

"Many good purposes lie in the churchyard, dead and buried, like those who brought them forth. What should we be if we did but carry out our good resolves!"
Think of it.—Spurgeon.

IN congregations gathered from among the heathen, one million Protestant communicants are enrolled.

MISS MADDEN has travelled 2,000 miles on horseback on her mission for the lepers of Siberia. She has secured \$5,000 for a hospital.

THERE are 109 medical missionaries in China, of whom thirty-eight are women, and of these thirty-six are American. In all but four of the Provinces Medical Missions have been established.

THE British Missionary Societies have thirteen medical ladies in the field.

A GREAT Missionary Conference to be held in Japan next year, has been decided on.

VERY painful tidings come to us from China. Our missionary party had but reached their destination when death entered their ranks. Mrs. Dr. Kilborn, daughter of Professor Fowler, of Kingston, Ont., succumbed to cholera. Recalling the farewell meetings of this missionary party, and the kind wishes and loving sympathy extended to the young bride, whose life-work was to begin in distant China, one can hardly repress a feeling of wonder at the mysterious dispensation which permitted that life to close just as the field was reached, and ere the expected work could have been commenced. But it is not ours to question, only to submit, in the sweet faith that God the Father seeth the end from the beginning, and doeth all things well. Some one has called death the "angel of necessity," and when we remember that we must needs cast off the clay tenement before we can enter the real life beyond, the term seems appropriate. But the separation which death causes, the pain and grief, need all the consolation of the Comforter. We sympathize deeply with all the bereft, and pray for them the sustaining grace which God only can supply.

THE great Christian Endeavour meeting recently held in New York, is attracting serious attention. This great Society, in which men and women of all denominations unite to do their best and broadest work for God and humanity, is mighty with promise for the future, and is a sign of the times. These, and kindred Societies, bringing together for mutual helpfulness lovers of God and righteousness, are doing much to bring the answer of our Lord's prayer "that they all may be one."

WOMAN'S BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH SOUTH.

THE above-mentioned Society assembled in Lexington, Kentucky, for their fourteenth annual meeting, June 3rd, and the report of the meeting as furnished in the Society's organ, *The Woman's Missionary Advocate*, is very interesting reading to those engaged in similar work. The Society supports twenty-nine missionaries. The fields of operation are China, Mexico, and Brazil. Only teachers are employed in the Indian Mission. The need for more workers was never so great in this work. The amount raised during the past year from the several Conferences was \$66,448.59; the self-denial and thank-offerings, \$3,159. The membership is 80,963; life members, 1893. One of the most satisfactory reports presented was that of Mrs. F. A. Butler, editor of *The Woman's Missionary Advocate*, the paper established in 1879. It gives the circulation at 13,000, and presents a balance of \$3,156.87 for the year ending May 1st, 1892, (subscription price, 50 cents,) and states that the paper, now become a beautiful magazine, is a vital part of the Society.

WOMEN'S MISSIONARY SOCIETY.

THE second annual convention of the Goderich District Women's Missionary Society of the Methodist Church was held in Rattenbury Street Church, Clinton, on Thursday, May 19th. The meeting was presided over by the President, Mrs. Leech, of Goderich. After singing the opening hymn the President read a selection of passages of Scripture bearing on missionary work, then called on Mrs. Hodgins, Clinton, and Mrs. Elford, Holmesville, who lead in prayer. The names of the delegates from the different Auxiliaries were then requested, when Goderich (North St.), Clinton (Rattenbury and Ontario Sts.), Tuckersmith, Holmesville, Brucefield, Dungannon, and Nile, responded to the roll call. Reports were also given from each of these Auxiliaries, showing that missionary zeal was not only growing in the hearts of the members themselves, but its influence was being felt by the ladies of the different churches outside of the Missionary Society, as the addition of new members in most of the reports bore record. The other Auxiliaries of the district, no doubt, would have furnished equally cheering reports, had they not been prevented from attending by the unfavorable weather. After singing another hymn, reports were taken from the Mission Circles, Miss Stokes reporting for Goderich, and Miss Minnie Cantelon for Clinton (Rattenbury St.). Mrs. Andrews, for Ontario St., reported the intention of starting a Mission Band in the near future. The following programme was then given:—Duet, by Misses Andrews and Miller; Paper, "Mission Work in Japan," by Miss Addie Stevenson, Holmesville; Duet, Misses Taylor and Boles; Paper, "Work, or True Servants of Christ," by Mrs. Andrews, Clinton; Solo, Miss Sadie Sibley; Reading, "She hath done what she thought she couldn't," by Miss Bruce, Goderich; Duet, Mrs. Chown and Mrs. Marcey. The President then expressed her pleasure at seeing Mrs. Pentland, the lady evangelist, from Dungannon, present, and called on her to address the Convention. She responded by speaking for a few minutes on the need of entire, personal consecration to Christ on the

part of each member as the only method of successful work. After singing a Consecration Hymn, a few minutes were spent in telling of help and blessing received in the monthly meetings, and in working for their promotion and success. Some valuable hints were also thrown out in regard to more concentrated effort among the ladies of the congregations, such as canvassing each member personally, distribution of "Scattered Helpers," holding a prayer-meeting the week before the Missionary Meeting, also by the personal work of each member of the Auxiliaries. Some members of the sister Society of the Presbyterian Church were present, and extended kindly, Christian greeting to our society, and added interest and profit to the meeting by their practical and instructive suggestions. The Convention, after unanimously reappointing Mrs. (Rev.) J. W. Shilton Vice-President for the ensuing year, closed with the benediction.

TREASURER'S REPORT FOR QUARTER ENDING JUNE, 1892.

Department of Indian Affairs, Ottawa	\$325 00
Zion Church Auxiliary, Winnipeg	11 30
Balance of bequest of late Mrs. Onyon from Mr. John Turney, executor, per J. J. MacLaren, Esq.	913 41
Grace Church Auxillary, Winnipeg	101 68
Portage la Prairie "	2 50
Brandon "	15 20
New Brunswick and P. E. I. Branch	706 17
Nova Scotia Branch	836 53
Western "	1,622 08
British Columbia Branch	163 85
Central "	1,750 00
Eastern "	1,104 03
Reports and letters	2 35
	<hr/>
	\$7,855 06

The Treasurer acknowledges with many thanks nine hundred and twenty-five dollars (\$925), less \$11.59 solicitor's expenses, from Mr. John Turney, executor of Mrs. E. Onyon, being balance of her bequest to W. M. S.

EXECUTIVE MEETING.

A MEETING of the Executive Committee of the W. M. S. was held in Toronto, on June 10th and 11th.

The most important matter before the committee was the report of the joint committee in reference to the plans for the proposed new Indian Institute at Chilliwack. The joint committee was composed of representatives from the Committee of Consultation and Finance, and from the Executive of the W. M. S. This committee had carefully considered two sets of plans, prepared by Mr. Hooper, of Victoria, each consisting of three buildings, the estimated cost being \$32,700 and \$28,500, and considering this expense far beyond the ability of the two societies, recommended that a sketch be obtained of one building with the necessary accommodation for fifty boys and fifty girls, the entire cost not to exceed \$16,000. This report of the joint committee was accepted.

A communication was received from the Council in Japan requesting that two ladies might be sent to Japan by September, to take the place of those returning home on furlough—Miss Wintemute and Miss Cunningham. A letter was received from Miss Wintemute, who has arrived in Vancouver, in which she very generously offered to return to Japan in December in case the two asked for could not be secured.

The committee appreciated Miss Wintemute's unselfishness, but felt that after her five years of faithful and efficient service she was entitled to a full year's rest. The testimonials of several ladies who had offered for service in Japan were read. It was decided that two should be sent this summer,—Miss Veazey, of St. Stephen, to be one. Some further information being desired, decision regarding a second was deferred.

Owing to the increasing size of the annual reports, the expense of printing and distributing them is largely in excess of the receipts from their sale. A committee was appointed to meet with the Literature and Publication Committee, to suggest the best means for reducing the cost.

The sum of \$25 was advanced to the Literature and Publication Committee for the purchase of a supply of leaflets to be placed on sale at the Branch annual meetings.

M. B. W., *Rec. Sec.*

[Since the meeting of the Executive, Miss Alexander has been appointed to accompany Miss Veazey to Japan.]

THE ANNUAL REPORT.

AT the last meeting of the Executive Committee of the Women's Missionary Society, Mesdames Burns and Cunningham were appointed to meet with the standing Committee on Literature and Publication, to consider the advisability of condensing the Annual Report with a view to reducing the cost of publication. The following are the changes recommended: 1st, Omission of President's address, the same to be published in *OUTLOOK* and *Guardian*.

2nd. The General Corresponding Secretary's report to include report of home work and Statistical report of branches, also a general summary of the reports sent in from the various fields of labor and the Japan Council, with the financial statements added, condensing items of expenditure wherever consistent with clearness.

3rd. In tabulated statements from the various Homes, showing the number of inmates and their names, add name of Auxiliary or Mission Circle supporting any particular pupil.

4th. Statistical reports—in General Corresponding Secretary's, omit column "amount raised"; strike out word *net* in fourteenth column, also columns giving sale of reports and literature.

5th. Branch Corresponding Secretary's report—omit columns showing number of Auxiliary and life members of previous year, and decrease of same; number of public and monthly meetings; Treasurer's report to be combined with the Secretary's, only reporting total amount sent to Branch Treasurer, adding a column showing value of goods sent through Supply Committee, also a column giving date of organization of Auxiliary.

6th. Mission Bands—omit column showing number of members previous year and decrease, adding column giving value of goods sent through the Supply Committee.

7th. Names of Auxiliary members to be omitted, giving names of officers for present year, entering them as such, to be followed by a condensed report of the work of the Auxiliary to be prepared by the Branch Corresponding Secretary.

The Committee also recommend that reports and monthly letters be ordered from the Society's depot, cash for the same to accompany orders, instead of remitting amount through Branch Treasurer, as at present.

The Committee is of the opinion that as far as possible our literature department should be no charge on the Society, but rather a source of income.

MRS. DR. BURNS, *Convener.*
S. D. MCKAY, *Secretary.*

A WELL-EARNED RECOGNITION.

Moved by the Rev. Prof. Shaw, LL.D., seconded by Mrs. W. E. Ross, and unanimously

Resolved,—That in closing another year in the work of the Institute, the best in its history, we hereby record our grateful appreciation of the fact that its marked prosperity is due in so large a measure to the elect lady, whom we all love in the truth, Mrs. Hall. While grateful for the success of the Principal in his very important and laborious position, at the same time we take this occasion to record our sense of indebtedness to Mrs. Hall, for her varied qualities of tact, administrative skill, kindness and beautiful Christian culture, which, joined with the ability, energy and devotion of her husband, have contributed so much in placing the Institution in the proud position it occupies in the French Protestant educational work in the Province of Quebec; and that a copy of this resolution be forwarded for insertion in the *OUTLOOK*.

FROM THE AUXILIARIES.

BOLTON.—Our Auxiliary was organized in 1891 by Mrs. Langford, with membership of eleven. We now number seventeen; loss by death, 1—Mrs. Hilliard. We meet once a month in the basement of the church; we devote the time to gaining missionary information and Scripture reading. Average attendance twelve. We claim the promise, "I am with you." We held our first public meeting on May 10th. Addresses were given by Mrs. McKay, of Toronto, and Mrs. Langford, of Brampton. The meeting was encouraging to mission workers, attendance good, collection \$4.61. In changing of ministers we lose one of our most faithful workers, Mrs. (Rev.) Walker. (Mrs.) E., *Pres.*

TRENTON.—A Women's Missionary Society was organized in the King Street Methodist Church by Mrs. Platt, of Picton, on June 21st. The officers are as follows:—President, Mrs. T. Skitch; 1st Vice-President, Mrs. (Rev.) Manning; 2nd Vice-President, Mrs. M. Terrill; Recording Secretary, Mrs. S. S. Young; Treasurer, Mrs. J. A. Porte; Corresponding-Secretary, Kate Austin. We organized with only seven members, but we hope very soon to have a large increase, as there is a large number who should join.

K. AUSTIN, *Cor. Sec.*

HONEYWOOD.—As stated before in June *OUTLOOK* our Band was organized April 16th, with a membership of twenty-one. Since then our membership has increased to forty-four. We have completed one quilt and have commenced two more. Our Band gave a concert on 21st June, which was quite successful, although the unfavorable weather prevented a large gathering. Rev. J. Wilson, of Horning's Mills, was present and gave an address. Great interest is taken in the work here and we attribute much of our success to the untiring efforts of our President, Mrs. (Rev.) W. H. Laidlaw. SADIE CRISP, *Sec.*

TINTERN.—Notwithstanding the unfavorable weather of Wednesday evening, June 22, we had quite a successful time at a strawberry festival, held under the direction of the ladies of this Auxiliary, at the residence of one of our members, Mrs. A. Dean. During the evening an interesting programme consisting of music, speeches, recitations, etc., was well rendered. We realized \$50.55, leaving \$31.69 to add to our purse, after having paid expenses. We intend to support a Bible-woman in Japan, and trust that the interest taken here in the past will continue, that we may help still more in this labor of rescuing our heathen sisters.

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

VICTORIA.—Not doubting it will be interesting to missionary workers and readers of the OUTLOOK, I will try and let you know how the Chinese girls of this place are progressing. They are now enjoying their midsummer holidays, after a very successful examination. They are making rapid strides, and are learning the different branches of an English education, under the careful teaching of Miss Cartmell. On the 24th of June a public examination was held in the school-room of the Home. There was a good number present; three ministers from Seattle, also the Revs. Watson, White and Gardner. Our visitors seemed very much impressed; the girls sang in English and Chinese, their scholastic duties being interspersed by singing, recitations and music. Any persons visiting the Home are made welcome, and it encourages the girls as well as the teachers. Miss Leake is now enjoying a well-earned holiday. Too much cannot be said of the worth of these two estimable ladies (Miss Leake and Miss Cartmell). The Home is not ruled by a rod of iron, but by firmness and love, and Christian patience.

(Mrs.) A. J. PENDRAY, *Cor. Sec.*

NAPANEE.—Our Auxiliary held its last Quarterly Meeting at the time of the late District Meeting in the Eastern Church. Mrs. A. W. Grange, our faithful and beloved President, gave an encouraging and appropriate address. Mrs. Geo. Fraser read an interesting paper on Japan, and Mrs. Jas. Bowerman gave a very complete and exhaustive one on the Indian Mission work. Mrs. Stephen Gibson gave a very timely and thoughtful paper on "Some reasons for belonging to the Women's Missionary Society." Rev. J. W. Seymour, of Bath, also gave a valuable address on the same subject. Two of the young ladies interested in the work, Misses Carrie Bogart and Anna Brindley, gave excellent recitations bearing on missionary work, which were well received. The evening was a pleasant and profitable one and served to deepen the general interest in missionary work.

(Mrs.) T. W. CASEY, *Cor. Sec.*

ST. JOHN'S (Newfoundland).—We had a most interesting public meeting in the George Street basement, Mrs. Cowperthwaite in the chair. Good singing, good recitations, and a very good audience. Our ministers' wives, Mrs. Morton and Mrs. Cowperthwaite, are good earnest workers, and a good Christian feeling of union between all our churches prevails. This is as it should be. We have been greatly interested and pleased with Mrs. Large's open letters. We collected at the public meeting \$17.60.

J. W. R., *Cor. Sec.*

GANANOQUE.—A thank-offering meeting was held on the evening of Wednesday, April 27th. Opened with prayer by our minister, followed by an address from our President, Mrs. Taylor, explaining the nature of the meeting, also a sketch of the life-work of the W. M. S. Readings, songs and recitations were contributed, also a duet by two little girls of the O. M. B., which formed a very interesting programme. The offerings sent in were accompanied by texts of Scripture which, on being read alternately by two ladies, were very instructive.

S. THOMPSON, *Cor. Sec.*

LOCKSLEY.—The interest in missionary work is still increasing and so, more encouraging. We realized the sum of \$10 at the thank-offering meeting held April last. If all our dear brothers and sisters could but realize that even "a cup of cold water" given in Christ's name has its sure reward, how much greater would the contributions to mission work be, and when we remember too, that the most timid and least gifted can give for the spread of the

Gospel to heathen lands. All *whom* Christ saves has a place assigned to them in his field, and the great question of all should be "have I found that place?" Another member of our Auxiliary has been separated from us in our Christian work by God sending His "Angel Reaper" to call to Himself, Susan Little. She was only in her twenty-third year, and though her labor with us was for a short time, she will be missed by all. Her illness, though protracted, was borne with Christian resignation, the enemy not being permitted to disturb the closing scene. She silently and peacefully bade adieu to this vale of tears, and we doubt not, has been admitted through the merit of our blessed Saviour to that rest and society for which we all long and hope in our day to share.

ATHENS.—No doubt we are a little late in presenting an account of our Easter thank-offering service, but please bear with us. We selected the afternoon of Good Friday for our Easter celebration, and invited our sister Auxiliaries, the Presbyterian and Baptist, to unite with us in our celebrations. We met in the vestry of the church at 3 p.m., it being beautifully decorated with flowers and converted into a cosy parlor by the willing hands of our Auxiliary. Our President, Mrs. Nash, opened with devotional exercises, after which we gave our sister Auxiliaries a formal greeting, and invited the President of each of the Presbyterian and Baptist Auxiliaries to the platform, which request they granted. Each made some remarks on the work and progress of their Auxiliary, and touched very feelingly on the Crucifixion of our blessed Saviour, and also on the Glad Easter time, and that to them He was truly a risen Saviour. We all joined in a good familiar hymn, and then had an account of box sent to Port Simpson (worth about \$60), by our Corresponding Secretary, Mrs. Beach; next we had a glowing account of the Presbyterian work in general, by their Recording Secretary, Mrs. Gallahar, after which Mesdames Stevens and Gallahar rendered a fine solo. Then the offerings were called for, which were in sealed envelopes and were opened by the Recording Secretary, Mrs. W. H. Taplin. Each envelope contained an appropriate text of Scripture, which was read for the benefit of the audience by the Recording Secretary, and comments passed. These offerings were only made by the members of our Auxiliary, which number about thirty, and amounted to \$10.25. This part of the programme was a great surprise to our sister Auxiliaries, and it gave them a desire to go and do likewise. We spent an hour socially and partook of a fine repast prepared by Auxiliary. Closed by singing "Praise God from whom all blessing flow," and each person went home feeling rejoiced and encouraged, and hoping often to have such union meetings.

Our Pansy Mission Band gave an ice cream social on the evening of June 8th. This Band is composed of boys and girls, all under fourteen years, with Miss Hunt and Miss Moles as their leaders. They are a very energetic Band of boys and girls, I can assure you, and I think should call themselves busy bees; they provided their own programme and waited on the assembly with great credit to themselves. Proceeds of evening, \$10.15.

(Mrs.) W. H. TAPLIN, *Rec. Sec.*

BROCKVILLE.—Since the beginning of the year our Auxiliary has increased in membership and interest, our monthly meetings are better attended. Mr. Cocking favored us with a visit and gave a most interesting and instructive entertainment on Japan, and the limeviews illustrating it gave a very vivid picture of Japan life. Our Easter offering entertainment was very pleasant and profitable, netting us \$35.55. We hope to do better the coming year.

(Mrs.) J. B., *Cor. Sec.*

OTTAWA (Dominion Church).—Since our last quarterly report we have raised \$89.36, besides sending two bales valued at about \$175, to the McDougall Orphanage. We have several new members, but just how many since last report I cannot say, as I was unavoidably absent from last meeting. Our average attendance is fifteen. We have two life members. Amount sent to Branch Treasurer, \$39.57. To our great regret we have lost our efficient and much loved President, Mrs. (Dr.) Ryckman. For the past three years Mrs. Ryckman has been an inspiration to our Auxiliary, inciting us to greater effort by her unselfishness in putting her Master's cause and our need before her own pleasure. May she be as great a help and blessing in her husband's new field of labor as she has been to us, and may they both find as true and loving friends as they leave behind them.

EMELINE THOMSON, *Cor. Sec.*

CARSONVILLE.—We are still trying to do what we can in working for the Master. Our monthly meetings are well attended, and all seem deeply interested in the work. Our Auxiliary held a public entertainment in the Methodist Church, July 16th. Programme consisted of music, recitations, dialogues and a debate by seven members of the Society. The church was decorated with plants and flowers, which were tastefully arranged. Rev. G. F. Dawson occupied the chair, while Miss Lizzie E. Gaunce presided at the organ. After collection was taken up, which amounted to \$2.64, the choir sang "God be with you till we meet again." The meeting closed and all went away feeling that they had spent a pleasant evening.

MAGGIE McLEOD, *Cor. Sec.*

CAISTORVILLE (In Memoriam).—The silent messenger has been in our midst and summoned away one of our members—Mrs. Eunice Sharp, or "Grandma" Sharp, as her name appears on our list. The gate of the "City" swung back to admit her on June 7th, at the advanced age of 92 years, 4 months and 12 days. She was converted, and joined the Church more than seventy years ago, and ever after lived an earnest Christian life, taking a lively interest in the cause of Christ to the last. Last year she joined our Auxiliary; owing to the infirmities of age she was not able to attend the monthly meetings, but always sent an appropriate text to be repeated in response to her name at the roll call. Deceased was the mother of our President, Mrs. Haney. She was greatly beloved by young and old, and of her it may well be said, "In her tongue was the law of kindness.

MAUD C. HANEY, *Cor. Sec.*

COLLINGWOOD.—The interest in this Auxiliary has been well sustained during the past year, and although we have lost several members by removal, still we have a membership of forty-one. At the last meeting a very interesting letter was read from Mrs. Large, of Japan. On Tuesday, the 28th, an "At Home" was given at the residence of one of our members. A very good programme, consisting of music and readings was rendered, and the sum of \$8 realized.

MRS. GREAVES, *Cor. Sec.*

LONDON (Wellington Street).—In reviewing the year's work so far, we are thankful for the amount of success we have achieved. Our Auxiliary has encouragingly increased in membership and interest. It is with regret that we note the departure of our President, Mrs. (Rev.) Geo. Henderson, from our society, who has been a faithful and earnest worker with us in the Auxiliary. She was presented with a certificate of life membership by the friends of the society, who also remember her in their prayers to God that He may bless and cause His face to shine upon her in the new field to which

she has been called. Our faces are still set to go forward to accomplish greater things in the future for our dear Lord, who has done great things for us.

(Mrs.) W. POWELL, *Cor. Sec.*

BEAMSVILLE.—Before leaving Beamsville for Caledonia, the ladies of the Methodist Church presented Mrs. (Rev.) T. W. Jackson with a certificate of life membership in the Women's Missionary Society, accompanied with the following address:

BEAMSVILLE, June 15th, 1892.

DEAR MRS. JACKSON,—We, the ladies of the congregation of the Methodist Church, Beamsville, desire to express to you our sorrow at your removal from us, and our appreciation of the loving and valuable aid, which, as our personal friend and as our pastor's wife, you have ever shown yourself so ready to afford. During your three years' residence among us, you have always been the foremost in every good work, strengthening each and all of us by the silent influence of your devoted life, as well as by your outspoken sympathy and earnest endeavors to maintain amongst us an active and harmonious spirit. Your indefatigable efforts in the Sabbath School, in the Ladies' Aid Society, in the Women's Missionary Society, and also in other Christian work, to promote our Redeemer's kingdom, have not been unperceived by us, and as a slight token of our appreciation of your faithful work we desire to present to you this certificate as life member of the Women's Missionary Society, trusting you will value it the more that it is the free-will offering of the ladies of this congregation. May you long be spared to labor in the Master's vineyard, and when your work on earth is ended, may you receive the blessing "Good and faithful servant, enter thou into the joy of our Lord."

(Mrs.) JOSEPH NOON,

MISS SALOME HOUSSER.

FROM THE MISSION BANDS.

BELLEVILLE.—Since the last branch meeting the Mission Bands here have been thinking of holding union quarterly meetings. As all the Bands were in favor of this, we held our first meeting on June 3rd, in the Sunday School rooms of Bridge Street Church, Miss Emmores, President of the Jubilee Mission Band, presiding. Devotional exercises were conducted by Miss Reid and Miss Spafford. The President urged upon all our relationship and responsibility to the heathen. A short but interesting programme was carried out, the reports showing progress. The most interesting feature of the afternoon was the explanation of a number of Japanese pictures by Miss Spafford. Five o'clock tea was then served, after all having spent a profitable afternoon.

ALLIE CHISHOLM, *Cor. Sec.*

WINNIPEG.—Our Grace church band was organized about two years ago, by Mesdames Whitla and Banfield. Last June we had a sale of fancy and useful articles, the proceeds being about fifty dollars, with which we purposed educating a Chinese girl in some foreign mission field. In April we held a five o'clock tea, which resulted in several names being added to our list, making about twenty members. During the year we have sustained a great loss by the removal of one of our loving leaders, Mrs. Banfield, and although we miss her kind sympathy and assistance, we yet feel comforted in the thought that the Master is ever with us. Our motto is, "Till He comes." FLORENCE BANFIELD, *Secretary.*

CLINTON (Rattenbury Street).—Our Mission Circle was organized in March, 1890, by Mrs. Detlor, whose deep interest in missionary work inspired us with some of her

zeal. At present our membership numbers 30. Our meetings are held monthly, and we have found that the interest of our Circle has been maintained by having something definite to work for. Owing to Miss Welsh, one of our members, teaching at the St. Clair Mission, our efforts have centered there. Two boxes of clothing have been sent, and when their Church was being repaired we sent \$5, which we since learned bought the new pulpit. At an open meeting held recently, an address was given by Miss Whitfield, of Africa, which was very interesting and instructive. It is our present intention to defray the expense of educating a Chinese girl for three years. We feel that even our smallest efforts in advancing Christ's Kingdom have been blessed, and we are anxious that a deeper interest will be awakened in more of our young people during the year.

MINNIE CANTELON, *Cor. Sec.*

CORRESPONDENCE.

OUR readers will welcome with delight the very interesting letter of our Corresponding Secretary, Mrs. E. S. Strachan, with which we are favored in this issue. By its perusal we are brought more sensibly into touch with the work of our Society in that far-off land, and cannot but join in Mrs. Strachan's expression of thankfulness that we were privileged to engage in it, and that so much of success has been vouchsafed us. We are sure all our workers unite in the hope that our officers, during their entire visit, may be abundantly blessed, and enjoy a safe and pleasant return to the home land.

AZABU, TOKYO, *June 11th, 1892.*

DEAR MRS. PARKER,—In the hurry and fatigue of travel and sight-seeing it is difficult to find time or strength for correspondence beyond home letters, but a good steady rain to-day provides a favorable opportunity, and I have thought you might be interested in hearing something of the wanderings of Mrs. Gooderham and myself, especially in connection with the work so dear to us. Blessings unnumbered have been our portion, and nothing could exceed the kindness and attention of Christian friends, both Japanese and those of our own language. Mrs. Large and her associates have been untiring in their efforts to give all desired information, and to make our visit satisfactory and pleasant.

It has been a gratification of no small degree to visit and remain for some time in our schools both here and in Shidzuoka, witnessing the daily routine, hearing of encouraging incidents, or difficulties, as the case might be, listening to histories of absorbing interest of rescue and salvation both for this world and the next, witnessing the harmony and love among our Missionaries, their mutual respect and freedom of counsel one with another. The better we know them the more thankful we feel that God has been so gracious as to give us such earnest, consecrated and efficient representatives. The same, I am sure, applies to the ladies in Kofu and Kanazawa, whom we have not yet seen.

Our friends in Canada may rest satisfied that their thought, prayer and means have been well expended in this land; excellent work has been done, but "there remains much land to be possessed." There is only a light here and there even in this great city of over a million inhabitants, while numerous other large places, and uncounted villages, have not yet heard of the Lord Jesus Christ.

One very encouraging feature of our work is the holding of meetings once a week, and conducting of Sabbath Schools in private houses or in churches, superintended by our ladies,

and assisted by the Christian girls, who are thus being trained for future usefulness. Meantime many weary hearts are being comforted, and dark minds (concerning God) enlightened. Our girls teach in nine of these places in this city, some of them four or five miles apart, so that it takes the most of an afternoon to go to one. While a general education is being given to a certain extent, it is very satisfactory to find that the pupils are becoming so conversant with the Scriptures, having a daily Bible lesson, and thus the school is the preparation for the evangelistic work, and they are mutually helpful.

Soon after our arrival we were honored by a welcome meeting from the women of our churches in Tokyo. It was held in the Azabu church, a very neat attractive building on a hill near the school. About two hundred assembled; Mrs. Sabashi, the Bible woman of this station, presiding with grace and dignity. Miss Midzuno, who formerly was connected with our school, then delivered an address of kind and hearty welcome, and I could not but covet her fluency of language, as I did also that of Mrs. Kobayashi, in Shidzuoka, who performed a similar duty in a like meeting there. Mrs. Gooderham and I then spoke, as best we could through an interpreter, followed by an earnest and eloquent address from the pastor, Rev. Mr. Hiraiwa, so well known to many in Canada. Those present seemed quite interested in the work of our Society, expressing much appreciation of the work accomplished, and it would not be surprising if they should form a Women's Missionary Society of their own, there being a very large show of hands in favor of such a movement. The Japanese we find are not content to be receivers only, but as a general thing are liberal according to their means in supporting and extending Christian work.

In Kyoto we had the pleasure and advantage of seeing and hearing a good deal of the work under the American Board. Quite a group of buildings in a very advantageous position afford unusual facilities for carrying on various phases of mission work. The history of the Doshisha, founded by Rev. Mr. Nushima, is most interesting. The chapel, the library, the science hall (built and endowed by Mr. Harris of New London, Conn.), the lecture building, the hospital, the dormitories, all are very complete. The girls' school, where so much kindness was shown us, is also very interesting.

At Shidzuoka we spent five or six very pleasant days, quite a deputation of Christian friends greeting us at the depot on our arrival, and also coming to say good-bye when leaving. The prospects of the school here are very encouraging, twelve new pupils having been admitted this spring. Seven little Sabbath Schools and meetings are also being carried on as the direct result of the W. M. S. Miss Morgan and Miss Robertson are successfully carrying on the work, assisted by earnest Japanese Christians, some of whom have been trained in our own schools. Here we witnessed a very interesting sacramental service, eleven being baptized. The next Sunday, in Tokyo, there were five thus received into the church, two of whom were pupils in the school, and one was a servant, the whole household being under Christian influence.

While in Tokyo a very delightful day was spent, under the guidance of Mrs. Chappell, in visiting the Empress' School, and also the various institutions at Ayoyama, under the care of the Methodist Episcopal Church U. S., both those of the parent Society and the W. F. M. S.

KOFU, YAMANASHI KEN, *June 18th.*

This city does not look very far from Tokyo on the map, nor is it when the mere question of miles is considered (being only eighty miles), but there are various ways of estimating distance. Leaving Tokyo before 6 a.m., on

Tuesday, the 14th, and accompanied by Miss Hart, we had about an hour's railway journey, and after that committed ourselves to the tender mercies of certain vehicles called "bashas," which, being springless, and conveying us over mountain roads cut up by recent and present rains, can be better imagined than described. Sometimes we thought we were really making two miles an hour. We stayed one night very comfortably at a Japanese hotel in a village, and rose the next morning at 4 o'clock, so as to resume our journey early. The scenery was very fine, grand and beautiful, at the same time the road doubling back and forth as we climbed the mountains, and revealing a constantly changing picture. Our attention, however, was somewhat divided, owing to sundry jolts and lurches, and it was with thankful hearts for preserved lives and unbroken limbs that at 3 p.m. we reached the Jo Gakko, and received a hearty welcome from Miss Preston and Miss Blackmore. These two young ladies are the *only* foreigners living in this province of 400,000 inhabitants, which speaks well for their courage and devotion to duty, and is no less creditable to the law-abiding friendly attitude of the people. Yesterday we visited the rooms first occupied by Miss Wintemute, and where she opened the school now so well established and pleasantly situated. We were sorry she had returned to Canada before our visit, but are glad to see much of the result of her thought and labor.

Besides the school which is being very satisfactorily carried on, much attention is given to evangelistic work, meetings being held by our ladies regularly in seven different places, and an occasional "general meeting" to awaken interest. Last evening, at one of these gatherings, about four miles distant, we were delighted to see about 200 people, which was quite a surprise, as this is the busy silk season. Addresses were given by the evangelist, in whose house the meeting was held by Yoshida Sau, one of our teachers, and by Miss Preston; eager attention being given even by the many children who had been attracted. Who can tell the result through aroused interest and the blessing of God.

The members of our Women's Missionary Society cannot estimate the good that is being done, nor be thankful enough for the privilege and honor that has been given them. The ladies in all our stations are doing a noble work for time and eternity, and it becomes us to uphold them with unstinted prayer and sympathy and to give them all the helpers and aid they need.

When one gets even a faint idea of the vast multitudes that have yet never even heard of Christ, the question forces itself more and more, what is the Church of God doing? Is not this its true work, to publish the glad tidings? Why was this treasure entrusted to us rather than to these other larger nations? Shall we not pray for grace and wisdom to meet our heavy responsibility.

I did not expect, dear Mrs. Parker, to inflict upon you so long a document, but there is so much of interest that a great deal has to be omitted.

Trusting that all is going on well with the work at home and that you personally are enjoying a pleasant summer,

I remain, yours sincerely,

E. S. STRACHAN.

THE DEACONESS MOVEMENT.

DEAR MRS. PARKER,—You will, I am sure, rejoice that the Toronto Conference is moving in this matter by the appointment of a Committee to consider and report at the next Conference. It is to be regretted that there is no practical move in any of the other Conferences, one or two reporting favorably, but going no further than verbal approval of the scheme. From the first it has appeared to me that this movement should be inaugurated by our Women's

Missionary Society, or at the least be affiliated with it and under the practical control of the Board. It is distinctly woman's work, and as far as the employment of women nurses—the establishment of homes for training the workers, etc.—is concerned, the practical management must fall into the hands of a Woman's Committee by whomsoever appointed. As to the relation of the work to our constitution as it now stands, I fail to interpret it as antagonistic to any branch of the work of Deaconesses. Article 2 referring in the latter clause to special laborers would I think be permissive. If others do not so interpret it our rules are not iron-bound, and such expansion is possible as may be necessary to cover the ground. The spirit of the movement is true to every Christian instinct that would rescue the perishing. It appears to me that we cannot at first grasp all the outcome of benefit that would accrue to the Society by this new departure. It would effectually close the mouths of those whose cry of "charity begins at home" has so often fettered our hands and tongues in pleading for Foreign Missions. As the results of this work would be a benefit to our local communities, aid to our pastors and inspiration to the Church at large, I have faith to believe that God's Methodists would sustain a special fund for the purpose. As our work is at present carried on we make no direct or personal appeals for aid to the general congregations or adherents. Surely the membership would be inspired by the faith of the W.M.S., and would acknowledge that "new occasions bring new duties." Perhaps my ideas are too crude to be of value, but I should like to have the sisters think of and discuss this important phase of Christian women's work.

Sincerely yours,

ANNIE G. MCMECHAN.

CONTENTS.

	PAGE
FIELD NOTES. By the Editor	113
EDITORIAL AND CONTRIBUTED :—	
Editorial Notes	114
China—Arrival of the Missionaries—Death of Mrs. Dr. Kilborn	115
The St. John's, Newfoundland, Calamity	115
Help for the St. John's Sufferers	116
The Late Mary E. Savage	116
A Week's Work in Winter in Labrador	116
ALONG THE LINE :—	
British Columbia—Letter from Rev. C. Bryant	118
The Indian Work—Letter from Rev. O. German	118
CORRESPONDENCE :—	
The Problem of the Domestic Missions	119
MISSIONARY READINGS :—	
The Missionary Pastor	119
Some Maori Traits	120
OUR YOUNG FOLK :—	
A Young African Hero	120
WOMEN'S MISSIONARY SOCIETY :—	
Notes by the Editor—Woman's Board of Missions, Methodist Episcopal Church South—Treasurer's Report—Executive Meeting—The Annual Report—A Well-Earned Recognition—From the Auxiliaries From the Mission Bands—Correspondence	121-128

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