

The Missionary Outlook

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

A Monthly Advocate, Record and Review.

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MARCH, 1893.

[NEW SERIES.



THE FIRST JAPAN CONFERENCE OF THE METHODIST CHURCH.

ORGANIZED JUNE 13, 1889.

1. REV. D. MACDONALD, M.D., President of Con.
2. REV. A. SUTHERLAND, D.D., Missionary Sec.
3. REV. G. COCHRAN, D.D., Principal of College.
4. REV. F. A. CASSIDY, M.A., English Sec. of Con.
5. REV. M. KOBAYASHI, Japanese Sec. of Con.
6. REV. Y. HIRAIWA.
7. REV. E. YAMANAKA.
8. MR. KATO.
9. MR. TATSUL.

10. REV. K. TOYAMA.
11. MR. EBARA, M.P.
12. REV. C. T. COCKING.
13. REV. T. A. LARGE, B.A.
14. MR. HORII.
15. REV. Y. YONEYAMA.
16. REV. R. WHITTINGTON, M.A.
17. MR. MASUDA.
18. REV. J. W. SAUNBY, B.A.

19. MR. YAMAMOTO.
20. MR. YUKI.
21. REV. B. HASHIMOTO.
22. MR. SATO.
23. REV. T. TSUCHIYA.
24. MR. MURAMATSU.
25. MR. KOBAYASHI.
26. REV. H. HARANO.
27. MR. HIKINO.

Field Notes.

SUBSCRIPTIONS are still continuing to come in, and many are the kind words of appreciation received; but there are many yet who ought to secure the monthly visits of the *OUTLOOK* who have not yet sent in their order. Sample copies of the February issue can be had by sending name and address to the Mission Rooms, Wesley Buildings, 33 Richmond Street W., Toronto.

THE Rev. James Woodsworth, Superintendent of Missions in the North-West, who has been in Ontario during the past two months attending missionary meetings, left for home on the 27th ultimo.

THERE is a good work going on among the Chinese of San Francisco and Oaklands. Rev. Dr. Masters writes to the *New York Christian Advocate*:—

“A score or more have been awakened during the last month, and have sent in their names, expressing their desire to lead a Christian life. Men of position in Chinatown, merchants, drapers, and storekeepers, have joined my church on probation. During the recent Mills revival some of the worst men in Chinatown, highbinders and gamblers, came forward and declared their intention to give up sin and follow Christ. Never before have we raised so much money for benevolent purposes as this year. Our one hundred and twenty-three members have raised \$465 for Missions, and over \$14 per member for all purposes.”

IT is always with pleasure that we see honor given where honor is due, and we know of none more deserving than the Rev. Wm. Butler, D.D., who spent many years in India, when the missionary was not so welcome in that country, even by his English brethren, as he is now. On Jan. 13, the William Butler Hall of the Bareilly Theological Seminary was formally opened, many veterans of Dr. Butler's day in India being present. This hall was built by some of the staunch American friends of Dr. Butler, who delighted to do him honor by giving him this useful monument, which will greatly aid the work begun by Dr. Butler in 1856 in India.

AS we go to press, a copy of the “Souvenir Programme” of the Annual Convention of the Young People's Association of Ontario has been laid on our desk. The programme is most beautifully gotten up, and, judging from the titles of the papers to be read and discussed, and the names of those who are to take part, we doubt not the occasion will be one of great interest and practical benefit to the young people of the Church. Yet we cannot refrain from expressing our regret that the subject of foreign missions has not been given a more prominent place in the papers to be read and discussed. Twenty minutes on the first morning, when many of the delegates have not arrived, with the Nominating Committee obliged to retire, is not likely to arouse any great amount of enthusiasm in this important department of the Church's work.

Editorial and Contributed.

Editorial Notes.

SEVERAL interesting letters are unavoidably crowded out of this issue. They will appear next month.

OUR ENGRAVING for the present month is of historic interest, and will revive pleasant memories in all who took part in the ceremony. Writing of this event, in 1889, the General Secretary said:—

“Thursday, June 13th, will henceforth be a red-letter day in our branch of Methodism in Japan, as it witnessed the organization of our first Annual Conference in that country. Some twenty-seven brethren, lay and clerical, assembled, and entered heartily into all the proceedings. After devotional services the Rev. D. Macdonald, M.D., was elected President, and the Rev. F. A. Cassidy, M.A., and M. Kobayashi, were elected Joint Secretaries. When organization was completed I addressed the Conference, sketching the origin of the Japan Mission, its growth, the movement towards independence and ultimate autonomy, and urged the development of self-support among the native churches, a prudent extension of the work, and a careful consideration of the union question.”

INDICATIONS are reaching us from time to time of the deep interest felt by many of our ministers and people in the China Mission. Offers of help to send out reinforcements are neither few nor far between. Recently we received a letter from our old friend, Rev. D. V. Lucas, dated at Hobart, Tasmania, enclosing a draft for £10 6s. 3d. stg. (\$50) “for the education of a Chinese boy for the work of preaching the Gospel to his brethren. When his education is completed I hope to be able to contribute a larger amount if necessary to keep him at work from year to year.”

ARRANGEMENTS are in progress for a World's Congress of Missions, in connection with the World's Columbian Exposition at Chicago, which promises to be by far the most important and comprehensive gathering of the kind ever held in the history of the Church. A tentative programme has already been issued, embracing a wide range of topics, to be discussed by recognized leaders in mission work throughout the world. The programme embraces the following general divisions, covering a large number of sub-topics:—City Missions; Home Missions (outside of cities); The Unevangelized Nations; World's Missionary Day; Programme of the Congress; Foreign Missionary Agencies; What the World owes to Missions; Beacon Lights from the World's Mission Fields; Responsibilities of Christian Governments; World's Concert of Prayer for Missions; Forward to Victory.

Self-Denial Week.

THE suggestion made last month through the *MISSIONARY OUTLOOK*, that there should be a week of self-denial for missions, the proceeds to be devoted to some special object in connection with our work, has aroused no small degree of interest, and the desire is frequently expressed that a date should be agreed upon, and a specific object selected, so that

there may be unity of action, as far as possible, throughout the Church. A letter from one of our ministers contains the following passage, which, we are persuaded, voices the feeling of many more :

"I do hope we will have one" (*i.e.*, a self-denial week). "I believe that if the matter is taken hold of, and even partially observed, quite an amount can be raised for the hospital in China. I say for that, because if we have too many objects, we will do none well. If some other object has at present a more pressing claim, why, let us take that. Will you not appoint some week in the near future, and send out a rallying call such as you deem best, and let us try what can be done."

As a convenient time for this observance we suggest the third week in March, that is, from the 19th to the 25th inclusive. Will our young friends of the Epworth League and Christian Endeavor Societies, as well as the Mission Bands and Circles, talk and pray over this matter, and help it to a successful issue? Of course it is not to be confined to the young people. Let all—young and old—have a part in it and share the blessing. As to objects, a number have been mentioned in the *OUTLOOK*; but to avoid too wide a distribution, suppose we take the rebuilding of the Shizuoka church, recently destroyed by fire, and the building or furnishing of the hospital at Chentu, China? These objects require about \$3,000 each, and the money is needed at once. Now let us have a general and generous response!

The Shizuoka Calamity.

IN THE last *OUTLOOK* letters were published announcing the destruction of the beautiful new church in Shizuoka by fire. Since then other letters have come to hand, containing an earnest appeal from the trustees, endorsed by the Chairman of the District and also by the Mission Council. The appeal of the trustees, addressed to the Mission Council in Japan, under date of Jan. 2nd, is as follows:

REQUEST CONCERNING THE REBUILDING OF SHIZUOKA CHURCH.

On the 8th day of January, 1892, the old Shizuoka church, so dear to us all, was destroyed by fire. Then by the united effort of both Japanese and foreigners, and especially by the liberal assistance rendered by the Missionary Society, we were enabled to begin the building of our church on the 27th of February of last year, and to complete it by the 12th of November. It was then opened with a series of large and enthusiastic meetings extending over eight days. We were putting forth special evangelistic efforts and making such an impression on the community that distinguished people, and many who had never before set a foot on our premises, were beginning to come to hear the Gospel. At every service new faces were seen, and with tears of gratitude we watched the progress of the work and waited for greater things in the future.

But when our beautiful church had been in use only 33 days, our plans were all at once frustrated and our hopes dashed to the ground. A terrible fire swept over the middle of the city and left our church in ashes. Though cast down and inexpressibly disappointed, we must not lose our courage or succumb to our misfortunes. Even more valuable than the church was the evangelistic opportunity which had come to us, and we are persuaded that in the strength of God we must rise up and build before this opportunity is lost. Delay would be injurious to the work, and might involve the loss of a golden opportunity which

could never be regained. There are great difficulties in our way, but we feel that these must in some way be overcome, and the opportunity for spreading the Gospel, once in our hands, again secured.

It is our opinion that we ought to build again on the same plan as before, with some slight modifications, with a view to protection from fire and earthquakes. Naturally this will cost a little more than before, but we feel it to be the wisest way. We have faith and determination to undertake this work, but while still burdened with a balance due on the last building, and our resources well-nigh exhausted, we are unable to raise the means.

Therefore, in order that the present membership of our church be not weakened or discouraged, and in hope of regaining and permanently securing the great opportunity which we have just lost, we appeal most earnestly to the Mission Council to devise some way of securing for us four thousand yen, and we implore the members of the Council to give our request their most favorable and speedy consideration.

Signed by the Trustees
on the second day
of the first month of
the 26th year of
Meiji. (Jan. 2, 1893.)

{ HIKINO JIHEL.
TANAKA DINJIRO.
NEDA TISKA.
KATO MAUJI.
UMEYAWA TADAWO.
FUJINAMI JINSUKI.

The foregoing appeal was accompanied by the following letter from Rev. F. A. Cassidy, M.A., Chairman of the Shizuoka District, addressed to the Chairman of the Mission Council:

SHIZUOKA, JAPAN, Jan. 4th, 1893.

REV. DR. MACDONALD,

Chairman of Mission Council.

DEAR DOCTOR,—In accordance with the unanimous action taken by the Executive Committee of the Council, on the 17th of December last, I now beg to present a statement of the position of the Shizuoka church and its immediate necessities, for transmission to the Missionary Board.

As to the facts of the case, the statement of the Trustee Board, which Bro. Kobayashi will lay before you, is all that is required. Nothing has been overstated, and I can assure you that their statement does not fully represent the extent of the misfortune that has befallen us. They have not mentioned the fact that eight families of our people are left houseless; nor have they even mentioned the loss of our own parsonage, with most of the belongings of Bro. Kobayashi and his family. They have said nothing of the complete destruction of the best portion of the city, with most of the public buildings, and the consequent advance in prices with which we must contend in rebuilding. In short, I think, their statement is very correct and very fair, and I most heartily add my sanction to both the statement and the request.

As to the plan for rebuilding, there seems to be but one course open to us. From what the trustees have said, it is very evident that any temporary structure or small building would but frustrate the object we have in view. Moreover, any radical change of plan would necessarily be accompanied by great delay and increased expense. We now have the old plans in our hands, which can be followed with but little modification. We have learned by painful experience what were the defects of the previous building, and can fully remedy them with an increased expenditure of a few hundred yen. The heels of the rafters, the window frames, and the cornices were all of painted wood before, and proved to be a fatal weakness. These must be constructed differently and the windows and doors protected by metallic shutters. Then the fences must be made secure, so that combustible goods cannot be conveyed to the church for shelter. The old bricks afford us an opportunity of doing this in good style. In fact the way seems so plain that difficulties must yield and this course be taken.

In regard to resources, as you well know, besides the 1,300 yen which you put into the lot and parsonage, I have been round all our foreign friends twice, and have increased that amount to something over 2,000 yen. I have picked

up everything I know how to reach, and am still responsible for about 170 yen on the lot, so I don't see much chance of income from that source. The people here are doing their best, and will, I think, put forth their utmost energies to grapple with the difficulties before them. But even then it will, perhaps, be fully as much as they can do to discharge present obligations. Therefore we are obliged to rely entirely upon outside help.

Nothing but necessity would compel me to appeal to the Board now for the third time. The first grant was entirely consumed in the purchase of the lot, with all the funds then available. The second grant, so generously given, was barely enough, with all we could add to it, to cover the expense of building. Now, with our resources exhausted and our church in ashes, we are obliged to appeal again, and for a larger amount than before. But the circumstances are well understood, and I hope the blessing of Providence may more than make up to the Society what they may now find it necessary to grant us.

Most sincerely yours in the Gospel,
F. A. CASSIDY, Dist. Chairman.

In transmitting the foregoing documents to the Mission Rooms, Dr. Macdonald writes as follows concerning the action of the Mission Council :

4 TSUKIJI, TOKYO, Jan. 5th, 1893.

REV. A. SUTHERLAND, D.D.,
Toronto, Canada.

DEAR DOCTOR,—We have been unfortunate. Our new church in Shizuoka was burnt down last month. It had been dedicated only 33 days. It was giving a new impulse to our work in Shizuoka. The pastor had formed great expectations based upon an increasing congregation, but his hopes for the time being are blasted, and our pleasant things are laid waste.

We must rebuild. To save loss we must rebuild at once. The Executive Committee of the Council considered the whole matter, and passed the following resolution :

“That the rebuilding of the Shizuoka church be proceeded with at once, and that funds requisite be borrowed as they are needed.”

To rebuild the church and parsonage 4,000 yen will be needed. As exchange now is, that amount will be covered by \$2,700 gold.

We believe that our action will meet with your approval. We feel that we cannot let our work in Shizuoka go down. We earnestly hope that you will endorse our action.

I beg to enclose Mr. Cassidy's statement and the appeal from the Trustees.

Faithfully yours,
D. MACDONALD.

The whole case is now before the Church, and it will be seen that the need is great. Prompt and liberal help should be at once forthcoming.

The Missionary Army.

WHAT are its numbers? Where are they distributed? How are the ranks replenished? What is the condition of the Commissariat? When will the army be placed upon a war-footing, and enter upon the last great campaign? These are some of the questions that confront thoughtful Christians today, and the demand for categorical answers is becoming more imperative. When Louis Napoleon entered upon his war with Germany, he was lamentably ignorant of the real state of his army. Deceived by the glittering reports of unfaithful or inefficient subordinates, he rashly entered upon an unequal contest, only to meet with disastrous defeat. In regard

to the spiritual conquest of the world, the great campaign is upon us, and it behoves the Church to consider whether she is prepared “with ten thousand, to meet him that cometh against her with twenty thousand.”

Now, as to the force in the field: Statistics are incomplete, and absolute figures cannot be given; but a close approximation can be made, and it gives the following results:—Missionary organizations in the world, 280; stations and out-stations, 11,400; foreign laborers, 8,000, of whom two-fifths are women; native workers, 47,000; total working force, 55,000; communicants, say 900,000; adherents, say 3,600,000; contributions, \$12,000,000. The preceding figures are from the *Missionary Review*, which also gives the following table, showing how the army of workers is distributed:—

	Foreign.	Native.	Total.
India and Ceylon.....	2,360	21,500	23,860
Africa, Madagascar, etc....	1,530	12,500	14,030
China, Mongolia.....	1,430	2,500	3,930
North America & Greenland	635	600	1,235
Jews—scattered.....	440	40	480
Australia, Polynesia, etc....	270	3,200	3,470
S. America, West Indies, etc.	240	2,100	2,340
Burmah, etc.....	140	900	1,040
Turkey, Greece, etc.....	130	800	930
Palestine, Syria, etc.....	75	500	575
Continent of Europe.....	70	830	900
Persia, etc.....	65	300	365
Assam, etc.....	40	400	440
Siam and Laos.....	35	45	80
Egypt, Arabia, etc.....	35	35	70
Thibet.....	15	..	15
Scattered—Papal Europe, etc	70	..	70
	8,000	47,000	55,000

Place over against these figures that part of the world's population yet unevangelized,—say 900,000,000,—and several facts come clearly into view: 1. The present force is painfully inadequate for the work to be done. 2. No part of the field is over-occupied. India has the largest force, and yet even there the proportion is only one missionary to every 110,000 of the population. But the workers are not evenly distributed, and hence great masses of the people are yet unreached. 3. Vast reinforcements are needed, and these must be sent on quickly. 4. To send them on, and furnish even a meagre support, will require a vast increase in the Church's givings for this work. The day of small things must be left behind, and the Church of God must devise liberal things. The day is coming when a Christian congregation will be ashamed to spend less for the evangelization of the heathen than it spends upon itself. The army must be placed upon a war-footing without delay, and this means an “army appropriation bill” far exceeding anything we have dreamed of in the past.

There is one circumstance which is full of encouragement: there is no lack of volunteers. On the lists of the Student's Volunteer Movement there are about 6,000 names, and although some of these may be found unsuitable, and some may grow weary of waiting, a noble residue will be found,—enough not only to replenish the ranks of the existing force, but to constitute a new “army of occupation,” to go up and take possession in the name of the Lord. “Forward!” is the word.

A Brand Plucked from the Fire.

RECENTLY a double execution took place at Nanaimo, B.C., when an Italian and a Chinaman paid the extreme penalty of the law. In each case the crime was murder; but while the Chinaman confessed his guilt, the Italian, who was convicted on strong circumstantial evidence, protested his innocence to the last. The Rev. A. E. Green, who, with the Rev. W. W. Baer, attended the Chinaman during his imprisonment and on the scaffold, sends the following interesting account of the latter's conversion. Those who read it will surely say, "Is not this a brand plucked out of the fire?"

WELLINGTON, B.C., Jan. 19th, 1893.

Rev. A. Sutherland, D.D.

DEAR SIR,—It may be of interest to you to know of the mercy of God to Sing Kee, the poor unhappy Chinaman who was hanged at Nanaimo last Monday morning at eight o'clock.

He had lived in Port Simpson District for several years, working at the salmon canneries, and often attended the church services. In July last he joined with others in robbing a safe at River's Inlet. They quarrelled over the dividing of the money, and Sing Kee took a rifle and killed one of his fellow-countrymen. Trial followed, he was found guilty, and sentenced to be hanged. He requested the jail authorities to send for a minister. Rev. W. W. Baer, of Nanaimo, visited him, and also the writer. He could talk Chinook very fluently, and some English. At first he was dark, and it seemed hard to reach him. When asked if he was sorry for the crime, he said, "Yes, I am very sorry I killed the wrong man; but suppose if I had killed the right one, I would not be sorry." He also spoke of coming back to earth again in three or four years, and said he would then catch the right man.

He was given the New Testament in his own language, and frequently visited, and pointed to the Lamb of God. He read the Bible diligently, and a complete change came over him. Rev. J. E. Gardner, of Victoria, came up to visit him, and told him in his own tongue of the One mighty to save, explaining to him the passages the poor criminal had marked in his Chinese Bible. The Spirit of God brought light to his mind, and he by a simple faith grasped the truth that Jesus was his Saviour.

He now made a full confession of his crime, and was sorry for the dreadful deed. He also remembered and spoke of the gospel truths he had heard from our northern missionaries at Naas, Port Simpson and Skeena River. The spirit of revenge was taken from him, and he no longer spoke of returning in some form to the earth. He indeed became "a new creature in Christ Jesus." On Friday 14th, he requested the Rev. W. W. Baer and myself to be with him at the last. Early on Monday morning we were ushered into the corridor where he and the other criminal were waiting the approach of the awful hour. He received us cheerfully, and earnestly responded to our prayers and appeals.

We were quite surprised at the advancement he had made in spiritual knowledge. We asked him to tell us his reason for his hope of salvation in Jesus. He quickly and with great feeling told us of God's love, the gift of His Son, the death upon the cross, saying, "not because He had done bad like us, but He died to save us who are bad. He saved one bad man on a cross at His side when he asked Him, and I am like that. He was only in the grave three days, then He got up and for forty days was with His people making their hearts strong. And then He went straight up to heaven, and He promised to get a place ready, and take those who believe in Him to live with Him. I am going to that place; the first person I shall look for will be Jesus Christ." He asked Mr. Baer and me if we had children, and then spoke very tenderly of his poor old father in China.

The contrast between the two men as the awful time approached was very great, for the Italian was swearing and impenitent to the last. Sing Kee was perfectly calm and

hopeful. When the hangman went to pinion him, he said, "Let me shake hands with my friends." He shook our hands, and with tears expressed his thanks. He walked between Bro. Baer and myself to the scaffold. When the rope was around his neck, I asked him if Jesus was with him, if he could and did trust in Him. "Yes, yes," he said, bending his head, and so he was launched into eternity.

A dark picture, yet showing that the Chinese, even under the most awful surroundings, can be reached by gospel truths, and that the Spirit of God can change their dark hearts, give them light, and snatch them as brands from the fire.

A week before the execution, Chief Stewart gave an Italian Bible to the Italian. As he was reading it, Sing Kee saw him, and addressed him thus, "Dominico, what you think? Suppose you read that Book two or three time first before you kill man, me think you no kill him, if you read him first."

We shall not soon forget poor Sing Kee and the scaffold. But we rejoice that the Lord will not cast out those who come in true penitence and faith to Him. God bless our missionaries in China.

Yours truly,

A. E. GREEN.

Dr. Bolton's Medical Work.

BRIEF notices have appeared from time to time of the important work carried on by Dr. A. E. Bolton among the Indians of the Pacific Coast. The following letter gives a more comprehensive view of the work, and it can hardly fail to increase the interest already felt in this department of missionary toil:

TORONTO, Jan. 21st, 1893.

DEAR DR. SUTHERLAND,—In a letter just received from Dr. Bolton, our medical missionary at Port Simpson, B.C., dated Dec. 30th, 1892, there are some facts regarding his work that may be interesting to the readers of the *OUTLOOK*. The Doctor writes in reply to a letter to him, a short time ago, asking for some facts that might be used in the interests of his work. He writes as follows:

"My work. Its growth, support, etc. Three years ago the missionaries in the field asked me to come out here as medical missionary, with plenty of scope to employ energy in the work, and faith in regard to support. I got here and went to work. About 800 Indians at Simpson that winter with their wretched constitutions and poor sanitation kept me busy, and more than busy. When 'la grippe' came in, and in spending some time during the summer on the rivers where the Indians gather to fish, I met many of other and heathen villages, and soon became known all over the district, and have patients come from distances of from 100 to 200 miles in every direction. The majority of the Indians whom I meet speak the 'Tsimpean' language or dialects very similar, and I have mastered it pretty well. The 'Chinook' jargon manufactured for trading purposes serves to reach those of a dozen other languages with whom I meet. Spiritual work is ever coupled with the medical, and the latter is chiefly a means to the former (and a very effectual means it is); although to minister to the physical needs of this dying, despised, wronged race, is fulfilling a duty we, as a people, owe them, and which personally I can enjoy as being pleasing to the Master, and such work as He would do were He on earth to-day. My living was chiefly made up the first year by the resident missionaries. Since that the Missionary Society have granted me \$600 a year. The Indians have each year made up a purse of between \$200 and \$300, and private practice has brought me about the smaller amount annually. Drugs are supplied by the Indian department, but books, instruments, travelling expenses, etc., I pay myself, so we have rather close living as things are mostly expensive in this remote region, where fish is about the only natural product. However, we have not wanted, and my trust is strong for the future. The need of a hospital was evident from the first, and now we have it, a result of earnest prayer and hard work. In this I am assisted by a trained nurse, whose salary is paid by the Woman's Missionary Society. The building contains living

room for ourselves and helpers, and beds at present number seven for patients, but might be increased to ten or twelve. Six is the most we have had in at once since the formal opening on Nov. 9th. It cost about \$1,800, \$500 was given by the Local Government in 1891, and \$500 by the Dominion Government this year, \$400 by various donations, nearly half of which I gave myself, leaves as much more which I owe for, until by help or effort I can pay it off, as I have asked no one to join me in the financial responsibility of the hospital. Running expenses are not very great, subscriptions have paid them while in temporary quarters, and some unpaid subscriptions and a grant of \$500 from the Provincial Government for 1892-3 which is yet untouched, will, I think, see us through till next June.

"From various parts of Ontario have come donations of bedding, etc., and six sets of spring and upper mattresses have been given me by parties in the province. The site is donated by the Hudson Bay Company.

"As for results. It is, of course, hard to speak definitely, and often appearances are deceitful, especially temporarily, and it is not our place to look at results or count converts. At the Upper Skeena Mission we have a most devoted worker, and for three years work he can only count about that number of converts; while he has had to strike off the roll nearly all who were converted in former years. And yet I am sure not one bit of his zealous, self-sacrificing labor shall be in vain; some day he or others shall reap. And neither is the work done when the people are converted. Mr. Pierce, our native preacher, has said, 'The trouble with these people is to *keep* them converted.' They have ignorant minds, degraded souls, evil appetences and devilish influences to drag them downwards. Just now, here at Simpson, we are enjoying a spirit of revival, hundreds have been brought in; not two dozen remain unmoved in the entire Indian village, and as there has not been a night in two months that has not witnessed the confession of some soul, we may hope in a few weeks more to see an end of open opposition or careless hearing to God's Word. But what work and what responsibilities it entails to instruct, guide and build up such a number so lately turned from darkness to light, and all children in knowledge.

"I have generalized. I might do so still further. Rom. iii. 23 and i. 16, are as true here as elsewhere. The commands of Christ are as urgent and His promises as sure.

"If only all Christians would take the words of Christ to themselves and fully believe and act on them. If the best, most sensible, cultured and educated men and women, as well as the most devoted, would give themselves to this and other mission work, and *all* others feel impelled, if not to go personally into the work, to at least live as self-denying and active lives as others who do go, that they might support the others, and if missionary secretaries and committees were real living souls, in hearty sympathy with, and with practical knowledge of the work in the field, and would earnestly seek out thoroughly equipped workers, to whom they could say, 'Come to the same joyful, self-sacrificing, ill-paid work in which *we* are engaged.' If these things were so, how much sooner might come the kingdom of Christ, and how many more precious souls might be saved.

"The only society with which we compare the work of the Methodist Church here is the Church Missionary Society of England, whose workers have the advantages of better financial backing, better education and generally speaking come to the work as a *life-work*, more than our men do. Our chairman often has to take in very raw material, and worse than raw. But on the whole I think we can show better results in numbers, stability and earnestness in converts, chiefly because our workers are more zealous and abstemious, and our methods, especially in conducting services, are better appreciated by the people."

There is little need of adding to the words of Dr. Bolton. His earnestness, devotion and self-sacrifice cannot but be admired by all, and our appreciation of his grand and good work should in some way be acknowledged. We may not all be able to devote ourselves to the work, we may not be able to give largely, but we all can think and speak and pray, and we can always help by our sympathies and prayers.

There is at present need of supplies of different kinds for the new hospital lately erected through the earnest efforts of Dr. Bolton, and many in different parts of the Dominion

have already responded liberally. All efforts in this direction will be fully appreciated by those engaged in the work, and will be blessed by Him who "loves the cheerful giver."

Faithfully yours,

J. HENRY MADDEN.

Along the Line.

The Indian Work.

OXFORD HOUSE.

Letter from REV. EDWARD PAUPANIKISS, dated Jan. 4th, 1893.

I HAVE great reason to be thankful for the result of last year's work, for the Lord has dealt graciously with us. The labors of God's people at the Mission have not been in vain, and many souls have been brought to Christ. In looking back over the past year I have reason to exclaim: "Bless the Lord, O my soul, and forget not all his benefits." "The Lord is on my side, I will not fear." "It is better to trust in the Lord than to put confidence in man."

I visited Island Lake and God's Lake last summer, and I am glad to say that the good work is taking root. The people are casting off their superstitions for that better religion which leads to Jesus Christ who alone has power to save poor benighted souls! how anxious they are to learn of His love. At both places they have built churches. The one at God's Lake is finished, the other will be completed next summer. All they want now is someone to teach them of Him who loves us all, poor as well as rich. They ask you to send them a teacher for they cannot read themselves.

The far-off Indians are nearly all pagans. I met some of them last summer and when I told them of Jesus and His love, they bowed their heads and cried *CV. CV. LL. 67*

Some whom I met had never seen a missionary. When I went to meet them, on landing, I noticed a boy crying and showing signs of fear. I asked the father what was the matter with the boy, and he told me his son was afraid as he thought I was going to kill him. This idea seemed to be held by many, young as well as old.

I have just learned of the death of a young man at Island Lake. As the end approached, he called his father and mother and told them, "I am going to Jesus now. Do you not see the angels coming for me? I will go with them and feast in heaven. Do not cry; I want you all to come there. Love Jesus and you will find me." He then kissed them all and went to rest.

At Oxford our services are well attended. When I first came here I found a great many who never came to church. Now nearly all are members.

The school is going on very nicely and the children are making great progress. The teacher, Mr. Simpson, likes his work and is trying to live near to Jesus and I will not be surprised if he becomes an earnest preacher in the future. Mr. Sinclair, of the Hudson Bay Company, plays the organ in church every Sunday and helps me with the singing. I pray that God will bless him.

I enclose you two letters written by two of Mr. Simpson's scholars, which will give you some idea of how our work progresses.

The letters above referred to are alike. We give one as a sample:

OXFORD, 20th December, 1892.

DEAR SIR,—We write to thank you for having sent us a teacher, and to tell you how we are getting along. It is a little more than a year since we first went to school, when we began at A B C. Now we read our Bibles and have learned of Jesus and His love. We have got on as well with all our work, which will show you that our time is not wasted. We again thank you and wish you all a Happy New Year.

ERNEST GRIEVE.

Note by the Teacher.

This was written by a boy of eleven years after a year and a half attendance at school. I dictated the above, of course,

suiting my words to what they have learned, leaving the spelling and everything else entirely to themselves.

C. G. SIMPSON, *Teacher.*

WHITE WHALE LAKE.

Letter from REV. C. E. SOMERSETT, dated Jan. 4th, 1893.

PERHAPS it may interest some of the readers of the *OUTLOOK* to hear something of this Mission. For the last few years the Rev. J. Nelson, of the old Woodville Mission, had been paying an occasional visit to the people here and at Riviere Que Barre, but without a resident missionary very little could be done. The people need to be educated, as at present they are very dark and ignorant. Our last Conference appointed me to this field, and thanks to the Missionary Society, I had not to do again what so many Indian Missionaries have to do, build their own house, as orders had been given, and I overtook the contractor on his way out.

White Whale Lake is situated in a somewhat out-of-the-way place. It is very little known, the roads leading to the lake are none of the best, the country may truly be said to be Indian, as our nearest white neighbors are about sixteen miles from here.

Early in September the house was so far finished that I thought it wise to remove my furniture from my old station at Bear's Hill, and so saying good-bye to my late flock I started. Unfortunately it rained almost the whole time and I had six wet days. Mrs. Somersett went by train to Edmonton, at which station I met her. And now for our new home. As I had already been over the road visiting the people before the house was finished, I knew the way. We drove over prairie and through bush, up hill and down hill, through wet and mud, at times needing to use a little gentle persuasion in the shape of a whip, and at last we reached White Whale Lake. The Mission house and school are built upon high land about the centre of the reserve, and near the present Indian village. I set to work, arranged to visit Riviere Que Barre every other Sunday. Riviere Que Barre is about fifty miles by road from White Whale Lake. Started society classes at both appointments, called the people out to a week evening service, and soon had things in full swing. We very soon made friends, and for some time my kitchen was not often free from Indians, who came to see the new white woman and hear the news. We were asked all sorts of questions on all sorts of subjects, and were quickly told by some how a Mission should be carried on; and as my worthy chairman was not present, I was often told that "John, of Bow River," did such and such things. Very often, I am quite sure, the statements were not correct. One man told me that a missionary was sent to keep poor people, and so the best thing we could do would be to open our storehouse and hand out our supplies. I need hardly say I did nothing of the sort, but tried to show them, that while it was quite true a missionary was expected to keep the people, it was not by giving them flour and tea, but by teaching them out of God's Word and directing them how to live so that at last they would reach heaven; that while I was quite ready to help those who were sick, and anxious at all times to give advice and be their friend, yet I did not think it either wise or right to keep all the time giving as that would only make them lazy, and I did not see very well how lazy people could get into heaven.

I was very pleased to find, both at White Whale Lake and Riviere Que Barre, that the seed that had been sown in the past had brought forth some fruit. The people were very anxious to hear the gospel of Jesus Christ. They are ever saying, "What does the Word of God say?" The preached word is by no means lost upon them, and the services both on the Lord's Day and during the week are well attended. Of course, during the winter months most of the Indians are away hunting, and then our gatherings are not so large, but almost all who are upon the reserve turn out.

Someone may ask, What is the result of all these meetings? Does the Indian get any better? Does he improve in morals? Does he become honest, tell fewer lies, give up his lazy life? Is there any chance of making a man of him at last? To these and like questions I have no fear in say-

ing that the Indian under pure gospel teaching does become in every respect a man, but we must hardly expect absolute perfection from persons who a few months ago hardly knew what true repentance was. I talked to them about marriage, and since then I have married three couples who had been living together. I talked about keeping God's Day holy, and now I never hear a gun-shot on that day. I talked about wife-beating, and for months past no woman has come to tell her tale of woe. They are not perfect, but I trust some are at present walking in the road, the goal of which is perfection.

Last Sunday, Jan. 1st, we had our first sacramental service here. I asked those who were already members of the church to join with me in renewing their covenant with God. I then read and explained our rules, and knowing something of their faults I was very careful to direct the attention of all present to each particular rule. I then based some remarks upon the beautiful covenant service, and requested all who wished to renew their covenant with God, or to make a new start in life and unite themselves with the Church and become the children of God by faith in Jesus, to come forward. Twenty-two presented themselves, nine of whom were new members. This number would have been much larger, but unfortunately many who were away hunting had not returned. I then administered the sacrament of the Lord's Supper, after which I talked again, telling them how important was the step they had taken, and directing them to look each day to God for help. So after years of sowing, at last has come the harvest.

Those who only see the Indian in his poverty and wretchedness may perhaps cast a doubt upon our statements, but we who live with them, who are often in their houses and lodges, know that very many are fighting the good fight of faith.

I am now trying to get the Methodist Indians at Riviere Que Barre, who are few in number and surrounded by evil influences, to remove here. If they come it will save the society the salary of a teacher, and at present there is a difficulty in being allowed to establish a school at that place. Many of the people are very willing to come, in fact, two families are with us at present.

CAPE MUDGE, B.C.

Letter from A. E. GREEN, dated Dec. 19th, 1892.

AT the request of Rev. J. H. White, President of the Conference, I visited Cape Mudge Indian Mission, to consult with and assist Rev. J. W. Galloway in the affairs of the mission. He now suggests that I send you a few notes of the trip.

We left Nanaimo by *Glad Tidings*, November 15th; but after a run of seven miles, a big blow commenced, and the storm became so violent that the captain ran back for shelter to Nanaimo. The following morning we started again, only to run three miles; the steam was escaping, and it was necessary to blow off steam and fix up the steam pipes. We made a good run in the afternoon, and anchored for the night in Deep Bay. The next day was so rough that the captain did not think it wise to venture out.

On Friday, 13th, we reached the cove above the cape, and I was rowed around to the house. Bro. Galloway had just moved to a logging camp that had been left for the winter, and although a much better place than he had been living in, yet too far away from the Indians for him to be able to do much amongst them; for he depended on favorable weather and low tides to reach the villages, and so had not held many services and had not commenced school.

After consideration and consulting with the Indians, I advised Bro. Galloway to live near the Indian village.

The chiefs went out with us and selected a site for mission premises, and marked it out at the south end of the village, between the village and the graveyard. The latter (the Indians say) they will move half a mile further south if mission buildings are erected.

The Indians are willing to give sufficient ground, and I have no doubt the Indian Department will sanction the setting of it apart for mission purposes. It should be at least two acres. It is a lovely spot already cleared, and suitable for building purposes.

There are fifty children of school age, many of them very bright; and the young men and women are pressing for school to be opened; and the parents are anxious for the children to be taught. A good regular attendance can be obtained; and I advised Bro. Galloway to begin school at once. He had been waiting, expecting to hear of a small grant from the General Board, to buy some lumber for a house. But as this has not come, a place must be fixed for school for the present.

I found a very large number of Indians holding feasts and potlatches, and discussing old debts and grievances. The people are terribly demoralized, and the hold of witchcraft upon them is very strong. The older people look upon paper and books with superstitious fear. Other chiefs from Campbell River, Salmon Arm, and Green Point were at the "Cape," and said that they would, many of them, live at Cape Mudge, if school and church is there. Many of these people are inter-married with the Cape Indians, and spend a great part of the time there. I believe 500 Indians can be successfully reached by a missionary at Cape Mudge; and, by the blessing of God, the day is not far distant when many of these poor degraded Indians shall be numbered among the jewels of His kingdom. Brother Galloway has done a good deal for the sick, and they appreciate it. If he applies the same zeal to teaching and preaching to them the Gospel, the heathen superstition and darkness *must* one day flee.

At the close of a great heathen festival on Sunday morning, I preached to them in Chinook. In the afternoon I preached to a great multitude in the open air. Brother James, from the *Glad Tidings*, also preached. We also visited from house to house each day, pointing all to the Lamb of God. An old man said, "The medicine is good, give us some more," referring to God's Word. After a stay of five days, I bid Brother Galloway good-bye, and with two Indians started home by canoe. A night out on the beach, without blankets or food, and a raging storm, caused us to rejoice at a calm sunrise; on following day arrived at Comox and boarded the steamer, thankful that I had the privilege of visiting a brother and telling the heathen of One who is mighty to save.

Last week a deputation of Indians from Nitinat Indian village, seventy miles south of Victoria, came up and waited on Collector of Customs at Victoria, asking for a school and teachers. As at Cape Mudge, the greed and lust of evil white men with the whiskey have brought them into sad trouble. They are looking to the Gospel for help. Are they to call in vain.

Unless we have men to plant at these places, it is only a waste of time and money for the *Glad Tidings* to keep running. The missionary must remain with heathen people and give them line upon line. Then great victories will be won.

ALDERVILLE.

Letter from Rev. J. LAWRENCE, dated January, 1893.

A FEW words from this old historic mission. Some four years ago we started out on the plan of running both our day and Sunday schools without any grants for supplies from any funds of any kind. This resolution we have so far carried out, the parents buying the needed supplies for the day school, and by aid of a Sunday School anniversary we have provided the supplies for the Sunday School. Our annual S. S. anniversary was held this year on the 29th of Dec., from which we netted in all the sum of \$25.20. The following account of the same I will send you as taken from the Northumberland *Enterprise*, of which we knew nothing until we saw it in print.

"The Alderville Indians held their annual S. S. Festival on the 29th ult. It was called a 'Christmas windmill.' The missionary, Rev. J. Lawrence, presided. On his left a good representation of a windmill about eight or nine feet high, and flanked by two Christmas trees, occupied a corner of the platform, and near to it a miniature wigwam made of evergreen, while a bow and arrow and other devices hung on the walls. The junior scholars, under their temperance banner, were on the chairman's right, while the seniors filled the choir in the rear. Miss Lawrence was organist. The programme was full and varied, and creditable to teachers

and pupils. Would that all such programmes were as replete with instruction, art and heartiness, and as free from coarseness, extravagance and nonsense as this. The programme over, that mythical personage, who 'shook when he laughed like a bowlfull of jelly,' entered the mill. The sails began to turn merrily, and soon presents in great variety and abundance began to come down the spout, and were distributed by the missionary. A box of warm clothing, coverlids, etc., from the W. M. S., Toronto, brought comfort to a large number. At a rather late hour a few words from Rev. Messrs. Tomblin, Sexsmith, and J. Thackeray, Esq., Indian Agent, brought us to the national anthem, doxology and benediction."

In addition to the above, let me say that we are very much indebted to Mrs. Briggs, of Toronto, together with the ladies of Salem, Wicklow, Teeterville and Grimsby for the gifts thus sent us. Particularly must we mention one quilt sent us from an aged lady at Wicklow, named Mrs. Rigg, nearly eighty years of age, who pieced the same herself. In honor to such an aged mother, we presented the quilt to the Chief's wife. During the week following the distribution of the presents, a number of the recipients called at the Mission House and signed their names to a card of thanks, which we have forwarded to Mrs. Briggs, Toronto. Another elderly man, who was the recipient of a warm muffler, called and handed me the following note:

"Alderville Mission, Jan. 3, '93.

"I am very much pleased, and do truly say, very much obliged for the present received from the hands of Rev. J. Lawrence, received from those ladies, the greatest we ever had since Father Case first came amongst us in the year 1825. Your reward will be great from our Lord Jesus Christ, when He will say, 'Well done, thou good and faithful servant.'"

This note was handed me by Thomas Marsden, one of the oldest men of this reserve, who occupies the position of class-leader in the church. Never since our coming to the Mission was the Sunday School in such a flourishing condition. We have now six classes, three of them taught by members of the missionary's family, and three of them young Indian teachers raised up from among the ranks of the Sunday School scholars during the past five years, the latest raised to that position being John Sunday, a grandson of the good John Sunday of a former day. May the mantle of Elijah fall upon Elisha, even down to the third generation. Thank God that we have not, in the midst of much discouragement, labored in vain or spent our strength for nought. To God the Father, Son and Holy Ghost, be all the praise.

THE first Indian convert was brought in by a physician, Dr. Thomas. Rev. Dr. Carey and he had labored for six years without apparent results. One day a carpenter who was working on the mission house broke his arm. While Dr. Thomas set it, he took the opportunity to tell the good news about Jesus to the curious crowd who gathered around. The carpenter's heart was touched and he came to hear more, and soon became a Christian. In spite of bitter persecution he took and held a firm stand for Christ, and for more than twenty years did faithful work for Him. He wrote many tracts and hymns, one of which begins:

"O thou my soul, forget no more
The Friend who all thy sorrows bore,
Let every idol be forgot,
But, O my soul, forget Him not."

GENERAL BOOTH, of the Salvation Army, appears to have chosen Australia as the most desirable place for English colonies. He thinks Australia is to become a second United States, although it is more English than American. His plan is to put his colonists on land, not giving each man 160 acres as in this country, but only a few acres which he can work in order that population may not be too scattered. He says the money for this immigration scheme must come from the English people, either by government grant or private subscriptions. General Booth's success in raising money, and his good use of it, will probably enable him to carry out his plans.

1881



1893

Woman's Missionary Society

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" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

Our Monthly Reunion—Prayer Topic.

For Japan.—That Divine direction may be given to the rulers at this crisis; that Christianity may be permanently established, and our educational and evangelistic work greatly prospered and extended.

THE empire of Japan is composed of islands lying on the east coast of Asia, with an area exceeding that of Great Britain, and a population of 40,000,000 souls. Within a generation the Japanese have made a progress which stamps them a remarkable people. The various stages by which the old hereditary privileges were annulled, followed each other in rapid succession, and in 1890 a constitutional Government was established and a Parliament elected. The Japanese are said to have re-formed their country upon the best models, borrowing from France the system of police and army organization, from England

concerning navy management and construction of railways and telegraphs, and from America her methods of educational and agricultural development. With 30,000 schools in active operation, with colleges, universities, and museums, with a fine postal system, and a press of rapidly growing influence, this intellectual, industrious, and progressive people claim our admiration, and our hearts will involuntarily say, "Truly, Japan, 'but one thing thou lackest.'"

The history of the introduction of Christianity into Japan is now doubtless familiar to our workers. It may well find a place in the "Romance of Missions." The Presbyterian Church of the United States, the Reformed Church of America, and the American Protestant Episcopal Church, all entered the country in 1859. Our own Church commenced work in 1873. A table of statistics, made up to March, 1891, gives total number of stations at 97; total out-stations, 381; total of missionaries, 527; total churches, 344; baptized adult converts, 3,718; adult membership, 33,390; theological students, 349; native ministers, 157; unordained preachers and helpers, 429; native contributions for all purposes, 74,070 yen, a yen being equal to eighty-three cents. The above represents the work of the twenty-nine churches and societies now in the mission field of Japan.

The "reaction," of which we hear so much, in the popular estimate of woman's education in Japan, is not clearly accounted for so far as we can see, and we trust it has reached its limit. The two men now at the head of the Government, Count Ito, the compiler of the constitution, and Count Inouye, are both evidently the friends of missionary effort, and to them is no doubt largely due the liberty enjoyed by missionaries. Count Inouye generously gave 1,000 yen (\$800) to the Doshisha at Kyoto, and Count Ito has promised aid also, while at Yamaguchi, Count Inouye has erected a suitable building for the use of Dr. Beck in teaching his Bible class. While the revision of treaties was under discussion, the expectation of a general opening up of the country to foreigners probably occasioned a deeper interest in western customs and the English language, and had a good deal to do with the impetus then given to woman's advancement. But the strong anti-foreign feeling prevailed, and the revision of the treaties was abandoned. There is a deal of suggestiveness in what is stated to be the ground of opposition, viz., that foreigners were dishonest and over-reaching, and would leave no chance for competition to the less experienced Japanese. The saddest reflection is that, to the heathen mind, the terms "English" and "Christian" are practically synonymous, and the characteristics of unchristian English are apt to be applied to the Christian as well. The outlook for evangelical work is said never to have been better. Rev. H. Loomis, Yokohama, makes a remark which will find its echo in many hearts in the home churches: "The discussion of theological questions has become less prominent, and it has become evident to many that there is no better method for the conversion of sinful men than the old theories of redemption through Christ, and the necessity of the work of the Holy Spirit in sanctifying the

heart." We will all rejoice to learn from Mr. Loomis that extensive revivals are reported in various places, and that a hopeful feeling has succeeded and replaced the deadness and indifference of the past. Opinions vary as to the adequacy of the present missionary force in the country, but this writer reminds us that God chose only three hundred to overthrow the Midianite host. Men seem to be badly needed, but the chief need certainly is the outpouring of the Spirit, that the truth may be made effective. It is gratifying to find that so many able students of missionary methods concur in the belief that the mission school is one of the best of the evangelizing agencies, and this is specially true of Japan, where it is said the mission school is to the work what the hospital and dispensary are to the work in China—an "entering wedge." Dr. Abel Stevens summarizes the benefits thus:

1. Missionary teachers are nearly everywhere *direct* preachers.
2. Missionary teachers are *indirect* preachers. True science is constantly undermining the old faiths.
3. That missionary teachers have met with success, is shown by the fact that nearly two thousand of their students have gone out to stand for Christianity in Japan. The time spent in the course of study gives time to establish Christian character.
4. The mission schools have sent out over four hundred and fifty Christian workers into all parts of Japan. The Doshisha alone has sent out over ninety. These are the men and women who are to do the direct evangelizing; *for, whatever may be the case in other lands, the Japanese must be evangelized by Japanese.* The foreign missionary can do no higher work than to prepare leaders. In regard to the work of our Woman's Missionary Society in Japan, we are pleased to present in this issue the reports from the several fields covering the past quarter. A. P.

Chat with the Editor.

EVENTS in Honolulu have recently turned our thoughts in that direction, and our sympathy has gone out toward the deposed Queen, of whom certain press reports have spoken rather harshly. Thus, we are only too glad to be able to give our readers the testimony of one who knows whereof he affirms, in regard to her character and efforts to uplift her people. Whatever time may more clearly reveal as to the true causes of dissatisfaction which have led to the present state of affairs, we cannot but be rejoiced to know that Lilioukalani is a Christian. Rev. Henry Loomis, who recently returned to Japan, visited Honolulu on the way. The *Spirit of Missions* gives an account of what he saw of the transforming power of God's Holy Spirit, and the evidences of faith and zeal on the part of the people. A paragraph which refers to the Queen's work and influence we give entire: "The sight of the pleasant and happy features of the 120 girls in the seminary, says Mr. Loomis, was a sight never to be forgotten, and their voices when singing a hymn composed by the present Queen were rich and full, and

there was the most perfect harmony and sweetness in their singing. Of the noble Christian Queen, Mr. Loomis says: She was educated in a school taught by one of the missionaries, and was formerly a leader among her people of every good work. She was the organist at the native services, and also had a large Bible class of Hawaiian women. It is indeed fortunate that there is now at the head of the nation a sovereign who has at heart the true welfare of her race, and who seeks their highest spiritual as well as temporal good."

OUR readers who have been looking for those monthly letters from our different fields, will be glad to notice in the report of Executive meeting in this issue, that the official correspondents for Indian, Chinese and French work have been appointed. We have not yet learned the appointee of the Woman's Council in Japan, but hope to hear from her for next issue. We are so frequently applied to for facts about our work, latest intelligence from the missionaries, etc., that we feel this need of information must be met, and our workers certainly have the right to be furnished with it. There can be no better medium for this than this department, the organ of our society, and we desire to make it fulfil its design in bringing the workers at home and abroad into full communication and sympathy. Every item of our work that has any interest to the society should find its place here. A post card may be made to contain a good deal of information, and hints, suggestions or experiences which have been helpful to one Auxiliary or Circle may easily be made helpful to others by insertion here. Items of missionary interest or facts, statistics that you think worthy, dear sisters, you might by card easily forward to us for the general benefit.

WE have been reading the programme of a Chataqua devotional service, and our first thought is how delightful and profitable such an exercise would be in our Auxiliaries. The responses in concert would be so helpful to such as fear the sound of their own voices, and there would be avoided a great deal of the sameness we hear of. The commingling of Scripture prophecy and promise with the expressive hymns and prayers in which all may join, the members being supplied with copies, would, it seems to us, enhance the pleasure and profit of the meeting.

WE have received one of the Woman's Missionary Society badges, designed by Mrs. Dr. Willmott, of Toronto, and accepted by the Board at its last annual meeting as the badge of the Society. The design is exceedingly appropriate; a star, the five points of which bear the letters W.M.S.M.C. A representation of the world inside the points, contains the words "For Jesus." The badge is in the form of a pin, is easily, therefore, adjusted to the dress. The hope of its designee is that members wearing it, though they be strangers, will recognize in each other the sisterhood of the Woman's Missionary Society and thus become friends. There is a suggestiveness in this idea which all will appreciate, as there is also a happy significance in the little emblem itself, "The World for

Jesus," and of consequence, "ourselves for Jesus," and "our work for Jesus," and the idea is conveyed that as in the design the star encircles the world, so the Christ of Bethlehem shall yet bind the whole earth in loving allegiance to His peaceful sway.

At the Board, a self-denial week was instituted, and recommended to be observed the week preceding Easter Sunday. We would like to see the Easter season, so blessedly commemorative of woman's commission, more generally observed by our Auxiliaries. Will those of our workers who hold an Easter service send us brief notices. It would be a happy and appropriate effort that would unite all our workers, at home and abroad, in the inauguration of Easter Sunday as our special Woman's Missionary Society anniversary. May we not aim for this result?

We are requested to note that the World's Fair Temperance Headquarters, in which over 20,000 people had designed to make their home during their visit to the fair, was destroyed by fire on the 9th inst. Within sixteen hours after, timber was being placed on the ground to rebuild, and there is every prospect that its proposed patrons will not be disappointed in their home. As many Canadian women are interested in this matter, we are glad to help convey this intelligence.

Branch Corresponding Secretaries, Branch Mission Band Secretaries, and District Organizers, are kindly requested to bear in mind that we want to hear from them.

Current Coins.

RAMABAI carries in her personality the higher and better India.

It is a great deal better to live a holy life than to talk about it. Lighthouses do not ring bells to call attention to their shining—they just shine.—*D. L. Moody.*

If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city.—*Phillips Brooks.*

"Truth only needs to be for once spoke out,
And there's such music in her, such strange rhythm,
As makes men's memories her joyous slaves,
And cling around the soul, as the sky clings
Round the mute earth forever beautiful."

Good News From a Far Country.

THE following cheering extract is taken from a letter written by Mrs. T. Crosby, Port Simpson, to her aunt, Mrs. Harrison, of Barrie. Two days ago we asked permission to give it to our readers, a permission readily granted, with the remark that the news had filled her heart with thanksgiving to God. A few hours later Mrs. Harrison was suddenly called to her reward. The Church, the Auxiliary, and the Mission Circle, mourn the loss of a faithful member, a devoted lover of Missions, and a true and valued friend; but we all rejoice in her infinite gain. Mrs. Crosby writes: "I am glad to tell you that we are having a very happy winter here. About three months ago a revival began which has transformed

the entire place. Instead of the coldness and worldliness, and the pride and jealousies, that have been such a grief for years, nearly every Indian in the place is full of zeal and earnestness in the Master's service. Every evening crowded meetings have been held, and such lively ones. Thomas has gone off with a large party on the *Glad Tidings* this week, to carry the good news to other places. They will probably be gone ten days or more. The boys and girls in the homes, excepting only the very little ones, have professed conversion, which is a great joy to their teachers. The Christmas and New Year's time passed very pleasantly. The revival has done away with the pride and foolish display that has been such a hindrance to this people."

A Farewell Meeting.

A FAREWELL meeting will be held in the Berkeley St. Church, on Wednesday, the 15th inst., before the departure of Mrs. Redner for Port Simpson, to take charge of the Girls' Home, and Miss Florence Wickett who is to be associate with Mrs. Morrow in the Chinese Home, Victoria, B.C. Rev. Drs. Sutherland and Potts will address the meeting, and Mesdames Carman and Williams have promised to be present.

Selections.

TRUE worth is in being, not seeming—
In doing, each day that goes by,
Some little good, not in dreaming
Of what things to do by and by;
For whatever men say in their blindness,
And spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.

—*Alice Cary.*

THE most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving; and half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and being served by others; but it consists in giving and serving others. He that would be great among you, said Christ, let him serve; he that would be happy, let him remember that there is but one way—it is more blessed, it is more happy to give than to receive.—*Drummond.*

HAVE good will

To all that lives, letting unkindness die,
And greed and wrath; so that your lives be made
Like soft airs passing by.

—*Edwin Arnold.*

A LATE estimate of the total amount of foreign missionary money contributed by Christendom makes it eleven and a quarter million dollars. Half as much from all Europe and America, to evangelize the heathen, as in the United States alone, to buy dogs!

THE American Board spent a million and a quarter of money in fifty years to christianize Hawaii, and brought back to their country four millions yearly in trade. Yet to-morrow somebody will start again the hackneyed question, Do missions pay?

Official Report of Executive Committee.

A MEETING of the Executive Committee was held in Toronto, on Thursday, February 9th, Mrs. Gooderham, President, in the chair. Present, Mesdames Gooderham, Carman, Williams, Burns, Briggs, Willmott, Thompson and Cunningham.

A communication was received from the Central Branch, recommending three missionary candidates for acceptance. The testimonials of these ladies were considered and approved.

It having been learned that Miss Smith, of Nova Scotia, who had been designated by the Board to succeed Miss Hart as matron of the Crosby Home, at Port Simpson, could not go before June, and as Miss Hart's time for furlough had come, it was necessary to send a lady there immediately. Mrs. Redner, of Hastings, Ont., was assigned to that position, and Miss Smith was (according to request) placed on the reserve list.

The long-felt want of a young lady to go to Victoria, was met by Miss Wickett, of Toronto, who was appointed "as associate missionary (with Mrs. Morrow, now in charge of the Home) to the Chinese work in Victoria, to study the language, teach the girls in the Home, and work among the Chinese as far as possible."

Mrs. Orr, of Hastings, was accepted also, and placed on the reserve list.

A recommendation from the Central Branch, that during the meeting of the Board of Managers, the morning sessions be for business and open only to members of the Board, was approved.

Information having been received of the continued ill-health of Miss Morgan, of Brantford, recently returned from Japan, after having given five years of faithful and efficient service to our work there, the secretary was requested to express to Miss Morgan the deep sympathy of the Committee with her in her illness, and the sincere hope that it may be the Father's good pleasure soon to restore her to health.

The following were added to the Instructions to Missionaries:

"If there prove manifest unfitness for missionary labor, the Board of Managers may cancel its obligations to a missionary whom it has appointed, three months' notice having been given to such appointee, by the Board or its Executive, return passage to be paid by the Society, provided she return at the expiration of the three months."

"A missionary desiring to return from any other cause than ill-health, must secure permission from the Board of Managers or its Executive, otherwise her expenses cannot be allowed. In cases of emergency demanding her immediate return, she shall bring a certificate of disability from a physician and the lady missionary in charge; and she shall be entitled to one-half salary for the year."

A resolution having been passed by the Board, authorizing the Executive to appoint, in the home fields, official correspondents for the OUTLOOK, the following were appointed: For the French work, Mrs. W. E. Ross, Montreal; Chilliwack Home, Miss Clarke; Port Simpson Home, the Matron; Chinese Rescue Home, the Matron.

M. B. WILLMOTT,
Rec.-Sec.

The Burned Church at Shizuoka, Japan.

THE Burlington Auxiliary W. M. S., sends the following sums for the rebuilding of the Shizuoka Church:

Rev. J. Heston and wife	\$4 00
Mrs. Brethour	1 00
Mrs. Emory	1 00
Mrs. Geo. Allen	1 00
Mrs. Crosby	1 00
Mrs. Wood Freeman	1 00
Epworth League of Christian Endeavor ..	5 00

\$14 00

Trusting this may inspire and encourage others.

Truly yours,

MRS. BRETHOUR, *President.*

Words from Workers.

[N.B.—By decision of the Executive, reports must be limited to fifteen lines.]

MAIN ST., PICTON.—On the 15th February, an Auxiliary was formed in connection with this Church, by Mrs. G. D. Platt, District Organizer, with twenty-five members. President, Mrs. (Rev.) G. H. Copeland; 1st Vice-President, Mrs. J. G. Williams; 2nd Vice-President, Mrs. Wyatt Wellbanks; Cor. Sec., Mrs. J. E. Lent; Rec. Sec., Miss Lilly Reynolds; Treas., Mrs. Thos. Goldsmith; Canvasser for OUTLOOK, Mrs. Jas. Musgrove.

MRS. J. E. LENT, *Cor. Sec.*

BROCKVILLE.—We are working along harmoniously; though our meetings are not so numerous attended as we could wish them to be, considering the number of members we have; yet, those of us who are always present, find them interesting and profitable. The latter part of last year we appointed four ladies to visit and try and get new members; by so doing we had quite a number of names added. We are trying the same plan this year. On Monday afternoon, January 30th, we had a very interesting and profitable address from Miss Wintemute. At the close of her address she urged the ladies to take greater interest in the work, and gave some very striking reasons why every Christian woman should belong to the W.M.S. Then our president, who had charge of the meeting, called for a collection, which was well responded to.

MRS. J. BISSELL, *Cor. Sec.*

PETERBORO'.—The interest of the December meeting of the George Street Auxiliary was largely increased by the presence of Miss Lund, who led a conversation on missionary work in Japan; and at the evening service she addressed a large and attentive audience on the same subject, showing on the map the location of the churches and schools, and giving much useful information regarding the work done by missionaries. A liberal collection testified to the interest felt in the cause.

Cor. Sec.

VARNA.—It is now about a year since we last reported to the OUTLOOK, and although our Auxiliary is small, we are striving to do something for the Master. Before Christmas, we prepared a parcel of bed-clothing, which was sent to Newfoundland. Our prayer is that this year on which we have entered may be a success in this grand work, and that our members may be increased.

LETITIA KEYES, *Cor. Sec.*

MILTON.—Miss Lund, of Woodstock, returned missionary from Japan, recently gave a very interesting address on mission work in that country, under the auspices of the W.M.S. Auxiliary. During the evening, Mrs. H. Gray, who is leaving town for Toronto, was made the recipient of a certificate of Life Membership in the W.M.S. The presentation was accompanied by a beautifully worded address, expressing the regret of the Society at the loss of so valued a member. The membership of this Auxiliary has now reached fifty-six.

NILE.—Though our Auxiliary does not increase in numbers very rapidly, or succeed in accomplishing any very great undertaking, yet, we thank God for the W.M.S., and are striving to add our mite. We thank God, not only for the little we are able to do for others, but also for the reflex influence that working in and for the W.M.S. has on ourselves; we can truly say it is a means of blessing and of growth. Our work during the past year has principally been making quilts, ten of which, with a few other articles, we sent to Rev. T. Mason, of Muncey, just before Christmas, and judging from the two very kind letters of appreciation we have since received from him and Mrs. Mason, our labors have not been in vain, and we are encouraged to put forth still greater efforts in the future. May the Lord increase our zeal and love.

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

Official Report of Woman's Missionary Society Work in Japan.

From July 1st to Dec. 31st, 1892.

TOKYO BRANCH.

School.—Number of pupils on the roll : September, sixty-eight ; October, seventy-two ; November, seventy-two ; December, seventy-two. This includes eight who were taken on trial as supported girls. One of these has been rejected, one continued on trial, and six accepted. During the term thirty-three girls have been receiving aid from the school. As far as possible these girls support themselves ; with the exception of four or five, all receive their clothes from their parents, others, in addition, pocket-money and books, while they supplement this, some by teaching, some by embroidering. They also do the sweeping, scrubbing, cleaning of windows and lamps, setting tables, etc., etc. ; in every way are being taught to be as independent and useful as possible.

On the 1st of December, the King's Daughters' Society moved their school to a small house which had been rented, and a teacher was engaged to teach for two hours every day, the expense of all this being borne by the King's Daughters. The attendance for the quarter has been : October, eight ; November, nine ; December, fifteen.

The pupils in this school learn Japanese, reading, writing, arithmetic, sewing and hem-stitching, they receive a daily Bible lesson.

Twelve of our pupils go out every Sunday to teach in the city Sunday schools. Two others go to the charity hospital, where one has a class among the nurses. Another goes to a nobleman's home where there is a large family of motherless children, with whom she sings and prays, and reads and talks of Christ and His teachings.

A family consisting of father, mother and daughter, and a young woman employed as a servant in our school kitchen have been brought to Christ and baptized, as the direct result of our school work.

Six of our pupils graduated on the 22nd of December. One of these, Yo Yamanaka, is the first graduate among our supported girls. One was married on the 27th, to the editor of the *Gokiyo*, our Methodist paper. Two remain with us for music and English, and at their own request have been given Christian work to do. Both of these come from wealthy families, and are earnestly desirous of being thoroughly equipped for Christian work, so that as far as their families will permit, they may be able to aid in Christ's work when they return to their homes. The other two have gone to their homes.

We feel that the Lord has been very good to us in this, that as yet every graduate of our school has been a Christian. May His blessing continue to rest upon the school.

Evangelistic.—During the months of July, August and September, three Bible women were employed, they held twenty meetings and paid over 400 visits.

In October five Bible women were at work, 238 visits were paid, twenty new homes were entered.

In November six Bible women were employed, 258 visits paid, twenty-one new homes entered.

In December six Bible women were employed, 213 visits paid, and seven new homes entered.

From October 1st to December 20th, 709 visits were paid, of these 247 were to those who are not Christians, and in this time forty-eight new homes were reached.

The number of non Christians visited is small compared with the visits paid ; but three of the Bible women were new to the work, and in order to do the work to which they had been appointed, it was necessary for them to first make the acquaintance of the Christian women. One Bible woman has visited the University hospital in Hongo every week, and has been much encouraged with the results of her work there, and the many requests (from the nurses especially) to come oftener. For some little time past, besides her work among the patients, she has held a class every Friday evening for the nurses. This hospital work is especially encouraging because the Bible woman was told by one of the nurses at first, that there would probably be opposition to her doing much if it became known, and that she must send her word when to expect her.

A hospital in Shitaya district has been visited occasionally, but we hope this year to make it part of our weekly work.

The Bible women have found it much harder to enter new homes this year than in former years, and meet with many discouragements by the way ; but rejoice that the Lord has counted them worthy to labor and suffer for Him. They are thankful that He has permitted them to see some fruit from their labors in souls being brought to seek and find the Saviour.

Owing to the preparations for the New Year very little work could be done after the 20th of December, the date when we dropped our meetings.

Since the 1st of October meetings have been held weekly in Hongo, Shitaya, Negishi, Ushigomi, Kobiki-cho and Kakigaracho. In Azabu three have been held a month (the fourth is the pastor's meeting with the women), in Komagomi two a month, making in all ninety-three meetings, with an average of five. Children's meetings have been held in Kobiki-cho, Kakigara-cho and Hongo, with an average of six children. In order to accomplish all the above each week, it was necessary to give some meetings in charge of the Bible women only, the missionary visiting each in turn, but in the attendance given the missionary, Bible women or Miss Cartmell's interpreter is not included.

The last Friday of the Old Year we met all the Bible women to talk over what God had done for us in the past, to thank Him for His goodness, and ask Him for the presence of His Spirit in the work of the coming year. So much was there to say that two hours slipped away, and the whole had not been said. The discouragements and the encouragements were talked over, the best methods of work were discussed, and all expressed themselves as cheered and helped. We purpose to hold such a meeting every month this quarter if possible.

One Bible woman, Sakizaki san, has worked very well so far as visiting, etc., but we feel her heart is not in the work. In this the pastor agrees with us. She has asked to be allowed to retire.

SHIZUOKA BRANCH.

School.—Number of pupils returned in September, twenty nine ; entered, two ; withdrawals during the term, two ; present number on the roll, twenty-nine ; average attendance, twenty-seven.

During the past term one pupil withdrew to become the wife of a young minister, and we have since heard that she is filling her position and entering into the work as well as could be expected.

Another girl has been sent into our Tokyo school to complete her course there. We are happy to report two baptisms, the head Japanese teacher and one pupil.

The senior girls have charge of a small Sunday School for children outside of the school influence. It has been very well attended during the past term, the average being over thirty. A Christmas entertainment was held at the Jo Gakko for all the children connected with the various Sunday schools under our care. Over one hundred were gathered together, and teachers and pupils appeared to have an enjoyable time.

The King's Daughters' Circle in connection with the school is very well attended. By the industry of the girls, assisted by a contribution from all the pupils, we were able to provide a communion table for the new church, which we are sorry to say perished with the building.

We have had to part with Miss Morgan during this term, but her work here is not finished. What she began and laid the sure foundation for, we are trying to build upon. We trust the work of the coming term may be faithfully and earnestly carried on. Though we have had some discouragements, we have also had that which encourages us, and depending not upon ourselves, but upon Him who said, "My grace is sufficient for you," we trust both teachers and pupils into His hands.

Evangelistic.—The two Bible women working in this district are Mrs. Ushioka and Mrs. Sato. Total number of visits made by Mrs. Ushioka since July 1st, 293 ; new homes entered, thirteen ; meetings held, thirty-four.

Visits made by Mrs. Sato in the same time, 234; new homes entered, one; meetings held, seven.

Meetings held by Miss Hart, twenty-six; average attendance, five; baptisms, two.

There are three Sunday schools under the direction of the evangelistic worker; Mrs. Ushioka has charge of one; Hiraiwa san of another, and one of the pupils of the Jo Gakko has charge of the third at Hirono.

These have had an average attendance of fourteen, twenty-five and thirteen, respectively.

Miss Hart says, "I have had charge of the work here for such a short time that I have hardly gotten into it yet, and therefore cannot give a very good idea of what is being done.

The Bible women complain of the difficulty they have to gain admittance to new homes. There seems to be a growing feeling against Christianity. This is not only the case in this district, but missionaries from other parts of the field have spoken of the hard fight they are having now to get the people to listen at all.

The pretty church that we were in just one month and two days was burned. Many of the Christians had given freely, and some of them felt very much discouraged; some of the old women wondered if it were not a punishment from the fire-gods, because they had forsaken them. Their faith is very weak; it is difficult for them to understand why such wickedness is permitted. We think they will be stronger for this trial that has come upon them.

KOFU BRANCH.

School.—The term has been a quiet one, with some very encouraging features, and the outlook is hopeful.

In the school our numbers have continued the same; twenty enrolled, eighteen boarders and two daily students. In every way we have had a good term. Slowly, but I think steadily, the girls are growing to realize the responsibility that rests upon them as Christians. The study of "Acts" in the daily Bible lesson is proving helpful to them; it seems to be exactly what they needed. Toward the end of the term we decided that the five older girls might begin to help in Christian work. Miss Preston had succeeded in finding openings for Sunday schools in different parts of the town. I told the girls about it, and that we wanted their help. They gladly promised to do whatever they could. The next step was to get the permission of their parents, and to my surprise not a single objection was made. A former pupil says she thinks that she too will be allowed to help when work is found for her.

Evangelistic.—Owing to unexpected and unavoidable circumstances, we still have the help of but one Bible woman, and she was laid aside by sickness for nearly two months.

Meetings held, eighty-seven; highest average at any one regular meeting, twenty-eight; lowest average, two.

Our Bible class on the Life of Christ, is held twice a week, with six regular attendants. Visits made, 130. Two new Sunday schools have been opened up.

KANAZAWA BRANCH.

Meetings held since September 20th, 48; average attendance, 7; total number of visits paid, 114.

Our work has much to encourage us; many are earnestly seeking after the Truth. Still, when one looks over a "report" and then out on a city where thousands of souls are yet untouched, we cannot but be grateful to know that the report does not give an exact estimate of what has been accomplished. Ours to work faithfully, day by day, leaving the results with the Master.

We meet with a good deal of opposition; again and again do we hear from one and another who occasionally attend the meetings, that they are very anxious to hear of Christianity; but some relation forbids them to attend any religious meetings. Still they do come when they can get away secretly.

The old people seem very bitter against Christianity.

The other day, when Shimada san was returning from visiting a sick woman, she had an experience with a student of the Higher Middle School. I have given both the Japanese workers foreign boots and overshoes to wear to protect their feet from the cold and snow. Shimada san had hers

on. The student pushed her over in the snow three times, called her Yasu (Jesus), and said because she was a "Yasu," she had to wear foreign shoes. The poor girl came home all wet, but she has too brave a heart for her Master's work to allow that to even frighten her into leaving off her foreign shoes when they add so much to her comfort.

The new building for the poor school was formally opened in November; the attendance is good, and there is promise of good work being done. Two men received baptism on the last baptismal occasion as the first-fruits of our work in the poor district.

A night-school is being held, the work is most delightful. The girls are coming in, too; there were eight present the last evening I was there. Returning home, Yamamoto san and I lost our way in the snow, but did not go far.

The foregoing sheets contain the reports about as received from the different districts where we have work. I have refrained from taking out all but dry statistics, thinking that in the form they are they will give more information to those who read them. I have marked that in all of these the *present discouragements* are spoken of, each year marks them as greater.

I look back to seven years ago when, without any effort on our part, from thirty to forty women would gather around us to hear the word of God. Now it is only by constant, untiring work that we can get a half dozen to hear us. Why the change? I hear someone ask. Seven years ago everything foreign was sought after, and, in order to study us and be like us, they endured our teaching of a God whom they knew not of. Now foreign ways are not things to be desired, and the gods of their fathers are good enough for them. Hence the change. Even now, when new work is taken up, *curiosity* will lead the women to come for a time, but when the foreigner has been well looked over, her clothes criticized, and her poor Japanese laughed at, she becomes no longer an object of interest, and the hosts dwindle down until, perhaps, not a half-dozen are left, and then begins the *real* trial of what a person can accomplish. Never before had you so many agents on the field equipped as now, with the experiences of their predecessors to gain wisdom from; and yet, though the seed has been scattered broadly, with tears and prayers, the harvest of souls does not appear.

For a greater baptism of the Spirit we pray, for daily guidance and strength we ask. We *have* been led in the past, God *will lead* in the days to come. The work is His, and He will protect it against even our mistakes.

I remain, yours sincerely,

ELIZA S. LARGE,
Cor. Sec. of the Japan Council of the W. M. S.

District Doings.

THE Hamilton District Convention of the Woman's Missionary Society was held in the Methodist church, Caledonia, Tuesday, January 24th. The day was all that could be desired, attendance good, and a deep interest was manifested through the entire Convention. Delegates were present from Hamilton: Centenary—Mrs. J. L. Stoney, Mrs. Chas. Hardy, Miss Morton. Wesley—Mrs. Crawford, Mrs. Martin, Mrs. G. Jackson. Hannah Street—Mrs. Dickson, Miss Kelk, Miss Hudson, Miss Robinson. Dundas—Miss King, Miss Mountain. Stoney Creek—Mrs. J. E. Hockey, Miss Hill. Visitors were present from Cayuga, Port Dover, and Simcoe. The morning session opened at 10.30 with devotional exercises, led by Mrs. Hockey, District Organizer, assisted by several ladies. A deep spiritual influence pervaded all the sessions. Then followed the elections. Secretary—Mrs. Dr. Burns, Caledonia; Mrs. C. Webber of the same place being elected Secretary of Supplies. Reports were then given from the Auxiliaries, Mission Circles, and Bands in the district: Hamilton—Centenary, Wesley, First Church, Gore Street, Zion Tabernacle; Dundas, Stoney Creek, Bartonville, Caledonia. Mission Circles—Centenary, Wesley, Hannah Street, Dundas, all showing prosperity and increasing interest in missions. The afternoon session, which was largely attended, opened with a consecration meeting, conducted by Mrs. Stoney, who gave many helpful and beautiful thoughts on consecration.

A paper was then read by Miss Kennedy, Glanford—"How to make Auxiliary Meetings Interesting." Personal interest was a necessary qualification; come to the meetings promptly, thoughtfully, prayerfully; come with a word for missions and bring a friend with you. "The Reflex Influence of the W. M. S." was introduced by Mrs. Crawford. More prayer has been offered since the organization of this society than before, and the tendency is to make our women more Christ-like. Its work has been a bond to draw us closer together; it has led to more liberality and greater sympathy. The reflex influence is felt in our homes. The Bands give our young people work to do which leaves less time for questionable amusements. Mrs. Hardy, of Hamilton, gave a paper, "Heathen Women," contrasting our condition with that of heathen women, and reminding us of our exalted privileges and our responsibility.

Miss Lund, of Japan, was then introduced to the Convention. Mrs. Dr. Forbes, Caledonia, representative of the W. F. M. S. Presbyterian Church, was also introduced, and gave an interesting report of their society. Mrs. G. Jackson read "Unemployed Talent in the Church," in her own interesting style, and held the riveted attention of all present. The meeting then decided to hold an annual District Convention, time and place left to the District Organizer. Mrs. Kitchen, District Organizer, brought greetings from Simcoe District, wishing us success in our work. An invitation was given to the delegates, visitors, and friends to the lecture-room, where tea had been prepared by the ladies of the congregation. At 7.30 the chair was taken by the pastor, Rev. T. W. Jackson, who conducted the devotional exercises, assisted by Rev. Mr. Canning, Presbyterian minister. Mrs. G. Jackson again delighted the audience with a selection, "How the Church was Built at Keyhoe's Bar." Mrs. Jackson ranks high as an elocutionist and entertainer, and will compare most favorably with those who rank as professionals. After singing that grand old hymn, "From Greenland's Icy Mountains," Miss Lund was introduced and gave a most interesting and instructive address, and for three-quarters of an hour held the closest attention of the audience while reciting personal experiences of her life in Japan. Thus closed a most successful and profitable Convention.

MRS. DR. BURNS, Sec.

Social Programmes.

Paper read by MRS. BANNELL SAWYER, at Eastern Branch meeting, Winchester. Published by request of Branch.

IN the second article of our Constitution the first paragraph reads: "The object of this Society shall be to engage the efforts of Christian women in the evangelization of heathen women and children"; so that the primary object of our Society is to develop a missionary spirit. In order to do this we should enter every open door, we should grasp every opportunity to disseminate missionary intelligence. Someone has said, "If the interest truly Christian people take in missions is equal to their correct knowledge of them, then information is what is particularly needed to awaken missionary zeal."

Before we can engage the efforts of men and women in any kind of philanthropic work, it is first necessary to engage their interest. So then the programme at our socials should be of such a character as to arouse this interest. There lies within all our meetings, and especially our social gatherings, a shut casket filled with possibilities, and it is our privilege and should be our pleasure to open this casket, and bring its possibilities into living realities.

Instances have come to our knowledge where socials have been given by Auxiliaries which were prayerless, and which in no way, either by word or precept, gave intimation that they were under the auspices of the Woman's Missionary Society. Frivolous games were indulged in to the exclusion of all missionary prayer or missionary effort. And so the golden casket, inlaid with precious possibilities of awakening the interest and winning the heart-love of those who had not yet become enthused with the glorious thought of "the world for Christ," was not opened.

Someone has generously, and we believe truly, said that

"Evil is wrought by want of thought,
More than by want of heart."

Surely the Presidents of these Auxiliaries did not think of that high ideal, for which King David prayed, when he asked that "our daughters may be as corner-stones polished after the similitude of a palace." Now we know that the corner-stone is the foundation stone, so that the strength of the building depends upon the corner-stone; and if we as the mothers and daughters in Zion are to be as corner-stones, how necessary it is that we should be "an example of the believers, in word, in conversation, in love, in spirit, in faith, in purity."

With regard to amusements and games at our socials, if we do have them, let us not allow them to exclude all thought of the grand object for which we, as a Society, exist; but if we could utilize these as a means by which to induce the yet "uninterested" to come to our meetings, and then intermingle these amusements with thrilling, awakening bits of missionary intelligence, we certainly would look upon these games as a useful factor in view of the thought of "becoming all things to all men that we may by all means gain some." And as childhood must be passed through in order to attain manhood and strength, so we may use these childlike inducements as a step to bring us up to higher and better things. This loss, or rather putting away of childish things, must not be regretted, for we know that it is only through the loss and death of the lower that we can ever hope to reach the highest. And when we develop to full womanhood, and realize something of the glorious privilege and honor which has been conferred upon us, that we have been counted worthy to be co-workers in establishing the kingdom of God in the hearts of the mothers of the nations, we shall not then need outside inducements to interest us in mission work, but a strong moving power *within* will impel and constrain us to a life of loving service, in heralding to our heathen sisters, the good news that "unto *them* has been born a Saviour."

In times past the hermit or religious devotee shut himself away from all society and regarded everything secular, except particularized acts of devotion. But we as Christians of to-day should reverse this order and make *all* we do devotional acts. Everything we do should be an expression of our loyalty to our King, Christ Jesus. Our social Christianity is devotional, if characterized by an abiding sense of our Father's presence. And if, when preparing our programmes, we ever bear in mind that Jesus is to be one of the guests, we may rest assured that our audience will be lifted into a nobler and more Christ-like experience.

Truly, every meeting in connection with our Society should open and close with prayer. It is but a consistent act that, at a "woman's meeting," the voice of thanksgiving and supplication should be heard. For when we consider what a joyful song of emancipation it is our blessed privilege to sing, and which should rise from our hearts like incense, filling the land, we should never fail to thank that Saviour who, with "pierced hands," has lifted woman from depths of degradation and sorrow, and has placed her upon a "rock of hope."

"In the cross of Christ we glory,
Towering o'er the wrecks of time,
All that's bright in woman's story
Radiates from its form sublime."

So in our social programmes let devotional exercises lead the way for the after-thoughts. Then let us try to impress our hearers—those who are not yet members with us—that they are needed in this great work.

First, the Auxiliary of their Church needs their help, their encouragement, their influence.

Secondly, impress the thought that it is only woman's lips and woman's hands that can do the work of evangelization for heathen women. To-day there are two hundred millions of women and girls who, on account of caste seclusion, have never seen the sun rise or set, and who, unless Christian women bear to them the glad tidings of the Sun of Righteousness, must die in darkness and despair.

Thirdly, they are needed for the reflex influence for good which living for others has upon their own lives; for the heart that gives grows rich.

Fourth, the Lord Jesus hath need of them.

After trying to implant a deep-rooted thought in their hearts that they are needed, let our programmes be crowded with missionary information. It is impossible to have

enthusiasm without knowledge, for "to know the facts of modern missions is the necessary condition of intelligent interest."

A good plan is to make a special study of some one country for each social evening. Study its literature, manners and customs, its religions, superstitions, its home-life; and picture vividly the misery and degradation of woman in that land. When interest is awakened in the mysterious dark sorrow of our heathen sisters, let a paper be read showing that all this is slowly, perhaps, but surely to yield to the sway of the lowly Nazarene, our blessed Saviour, and that the privilege belongs to each one of us of being co-workers with the great Creator in hastening the time when the hearts of our now down-trodden sisters shall be altars for the living King. Someone has asked us "to think of a heathen in all his blindness, sin, and filth, and prejudice, converted, cleansed, redeemed, saved, entering into the golden gates, and the gates closed behind him as God shuts him in to go out no more forever. Let us imagine a mighty Archangel flying through heaven, with a loud trump proclaiming, 'Room, make room, a new name in heaven.'" Oh, when we think of it, there enters into our hearts a pure joy, like that which comes when the sweetness of a little new life has entered the sanctity of our homes. So let us draw visions before our audience, they will help them and us.

Another thought we would suggest for a missionary programme is, that truths and arguments be prepared with which to meet objections. Some people think that too much money is sent out of our country to foreign missions already. Let us tell them that the estimated wealth of the church members in America is thirteen billions of dollars. And the actual increase in their wealth last year, after all living expenses were paid, was five hundred million dollars. This amount alone would support one million missionaries for one year, and thus the world would know the gospel immediately, without taking one single dollar from the capital of these Christian people. As it is, the twelve millions of American Christians just average fifty cents a year towards redeeming a lost world. So let us present facts, for we know that they are stubborn things. Some of these thoughts and suggestions have lately come to us in some of our leaflets, but it is by repetition that we hope to make an impression on the mind and heart.

To conclude, let our local programmes be programmes of prayer, programmes of thought, programmes of study, interspersed with sacred, inspiring music, with the foundation thought:

"Take my voice, and let me sing,
Always, only for my King."

If it be true that not a sound has ever ceased to vibrate through space, that not a ripple has ever been lost upon the ocean—much more is it true that not a persuasive word has ever been spoken in vain. He who watches the sparrows fall, will watch and record each word as it falls from our lips. Nothing is lost; the smallest seed carried by a wild bird will find a home and will grow—so it is with our words and actions, they are like seed-grains that cannot die. So then at our local gatherings let us scatter words of information, words of truth, words of love, concerning our great work, for we are assured that none of these words go forth in vain:

"Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered,
Echoes in God's skies."

Let our words be true and high-purposed, so that they will echo in the hearts of our hearers, and re-echo on the shores of the great eternity, when they shall be to us as ringing bells of duty done.

Reviews.

The Grace of Liberality.—This leaflet, by MRS. U. OGDEN, is a well-written discussion of the principle of systematic giving, being convincing and instructive and well suited for distribution. It might, with great benefit, be reproduced in our Church paper and read at our public Quarterly Meetings. 1c. each, or 10c. a dozen. Literature Department, Room 20, Wesley Buildings, Toronto.

"*Experiences of Some Mite-Boxes,*" by LOUIE HUNTER, Montreal, is written in an easy, attractive style, and well calculated to win the interest of Mission Bands. It contains, in a pleasing form, much information, and conveys not only suggestions but useful lessons as well. From this leaflet the youthful mind might absorb influences that would tell beneficially on the future in reference to that much slighted and too often omitted principle and grace of Christian life—systematic liberality. 1c. each, or 10c. a dozen. Literature Department, Room 20, Wesley Buildings, Toronto.

Facts and Illustrations.

BISHOP TUCKER, who sailed again for Africa, December 4th, testifies that truly that land "stretcheth out her hands to God." He says that in Uganda many of the natives will work hard three months for a New Testament. Christian brother, have you one you do not use very much? Here is another illustration: "A sister of King Mtesa came several times to see me, but sat in silence. Finally she summoned courage to ask for a New Testament. When one was sold to her she smiled, she laughed, she clapped her hands, and told us that her spirit was singing within her for joy."

BISHOP TAYLOR says that "when a Kafir dies the body is placed in a sitting posture near the grave and left there for two or three days, that all who wish may come and give to him messages for their friends who have departed to the happy land; thus showing that even the Kafirs, whose very name, given to them by the Mohammedans, signifies infidels, believe in the immortality of the soul. But of a Saviour they know nothing." Does not the duty of the Christian Church to disciple all nations become more important each day?

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