

# The Missionary Outlook

"The Field is 'The World'"

"is my Parish."

A Monthly Advocate, Record and Review.

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OCTOBER, 1893.

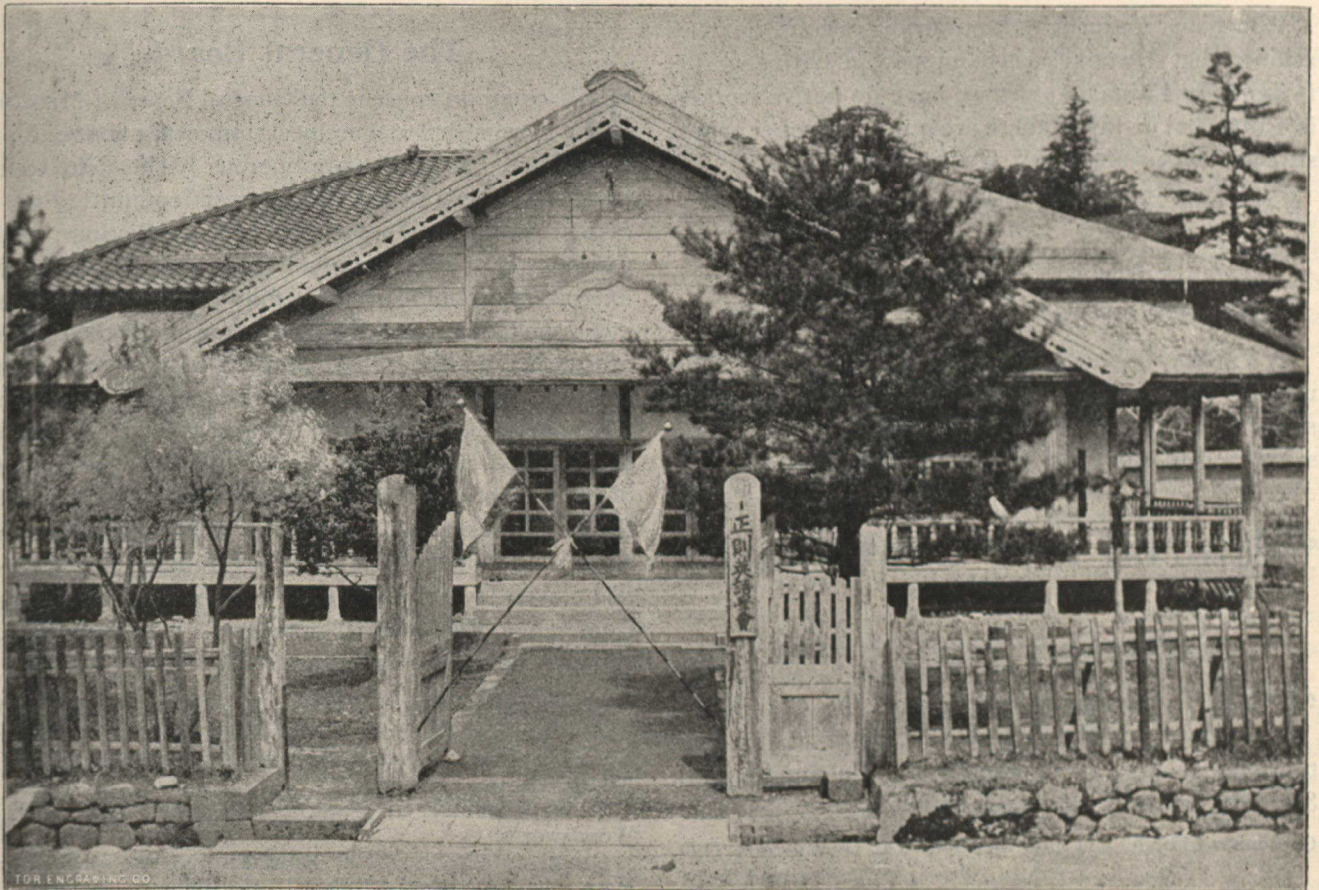
[NEW SERIES.

## Field Notes.

THE Annual Report is in a forward state, and will be issued almost immediately after the rising of the General Board. Over 17,000 copies are published, and it takes time to get all these packed and shipped

2. *How a Poor Mission may become Independent.*
3. *Giving to the Lord.*
4. *Brother Brown and His Gifts.*
5. *Campaign Series for 1893-94.* This is a reprint of the articles that appeared in the *OUTLOOK* and *Guardian*.

WE have been favored with calls recently from Revs. Leo. Gaetz, John McDougall and D. Jennings. The



THE KANAZAWA MISSION BUILDING, JAPAN.

to their destination. However, it is hoped that most of them will be in time for missionary meetings.

WE have a number of Missionary Tracts on hand suitable for distribution in advance of missionary meetings. These are supplied free in such quantities as brethren may need, and can make good use of. The following is a list of Tracts now ready :

1. *Information for the People.* Facts and figures concerning our own missions.

former is enthusiastic about our great North-West, and the latter two are equally enthusiastic about the mission work among the Indians. We wish for all of them length of days and plenty to do.

BROS. SAUNBY and CASSIDY, from Japan, and Bro. D. Jennings, from the Pacific Coast, will be available for work at missionary anniversaries during the season. Many applications have been received, and as soon as the work of the General Board is over a

programme will be prepared, meeting the wishes of brethren as far as it is possible to do so. The secretaries will also give all the time possible to the missionary campaign, but must be allowed a little latitude in regard to dates.

NOW is the time to renew for the OUTLOOK, and to push for a large increase in the circulation. The volume begins with January, but new subscribers whose names are sent in at once will get the numbers for November and December free. Now for a good response all along the line.

THE Annual Report of the French Methodist Institute, Montreal, is to hand. It gives a list of eighty-four pupils who have been in attendance during the past year. There was expended, on current expense account, \$6,285.24; and on furnishing account, \$606.71. Special donations were received in cash amounting to \$96.00, besides a number of useful articles in books, furnishings, etc.

WE have frequent letters from various quarters asking what it would cost to support a native worker in Japan or China. As yet we have no native workers in China, but in Japan there are quite a number, whose stipends vary somewhat. For example:

There are 5 who receive	72 yen per year, or	\$50 40 gold.
“ 5 “	84 “ “	58 80 “
There is 1 who receives	96 “ “	67 20 “
“ 1 “	168 “ “	117 60 “
There are 4 who receive	180 “ “	126 00 “

A Sunday School, Epworth League, or the like, undertaking to pay annually any one of the above sums, will be furnished with the name of the worker selected, and any other information available.

## Editorial and Contributed.

### Anniversary Services, 1893.

THE Anniversary Services of the Missionary Society of the Methodist Church will be held this year in the city of Hamilton. On Sunday, Oct. 8th, Sermons and Addresses as follows:—

Centenary Church,	11 a.m., Sermon,	T. G. Williams, D.D.
“ “	7 p.m., “	A. Sutherland, D.D.
Wesley Church,	11 a.m., “	W. H. Hartz, D.D.
“ “	7 p.m., “	Geo. Douglas, LL.D.
First Church,	11 a.m., “	J. W. Saunby, B.A.
“ “	7 p.m., Addresses,	A. Carman, D.D. J. Woodsworth.
Gore St. Church,	11 a.m., “	A. Carman, D.D.
“ “	7 p.m., Addresses,	F. A. Cassidy, B.A. D. Jennings.
Zion Tabernacle,	11 a.m., Sermon,	Edwin Evans.
“ “	7 p.m., Addresses,	John McDougall. Rev. Geo. P. Storey.
Simcoe St. Church,	11 a.m., Sermon,	John Shaw, D.D.
“ “	7 p.m., Addresses,	J. W. Saunby, BA. T. Nixon.

Emerald St. Church, 11 a.m., Sermon, D. Jennings.

“ “ 7 p.m., “ W. H. Hartz, D.D.

Collections at all services in aid of the Mission Fund.

### MONDAY EVENING, OCTOBER 9th.

**Reception**, in Parlors of Centenary Church. Tea at six o'clock. Short Addresses by Missionaries and others, beginning at eight o'clock. Music by the Choir.

### TUESDAY EVENING, OCTOBER 10th.

**Anniversary** of the Missionary Society, in Centenary Church, at 7.30. The HON. W. E. SANFORD in the chair. An abstract of the Annual Report will be presented by the General Secretary, and Addresses will be delivered by REV. GEO. P. STOREY, *President of Newfoundland Conference*; REV. JOHN MCDUGALL, *President of the Manitoba Conference*; J. J. MACLAREN, Q.C., LL.D., and REV. F. A. CASSIDY, B.A., returned Missionary from Japan.

The GENERAL BOARD will meet for despatch of business in the Centenary Church on TUESDAY morning, Oct. 10th, at 9.30.

A. CARMAN, *President*.

A. SUTHERLAND, *Gen'l Sec'y*.

Oct. 2, 1893.

### The General Board.

BY common consent the General Board of Missions is regarded as our most important connexional committee. Its duties are onerous. The field to be reviewed is very wide; the interests committed to its care are varied and sometimes even conflicting; while the amount of money annually received and disbursed exceeds many-fold any other fund of the Church. As at present constituted the Board consists of the officers of the society, the superintendent of missions in the North-West, and thirty-nine other persons; nineteen of whom are ministers, and twenty laymen. Of these, eight ministers and nine laymen (besides the officers of the Society, and the Superintendent of Missions in the North-West) are elected by the General Conference; eleven members by the Annual Conference, and eleven laymen by the lay members of the Annual Conference Missionary Committees. The full list for the present year is as follows:

OFFICERS OF THE SOCIETY.—Rev. A. Carman, D.D., *President*; Rev. A. Sutherland, D.D., *General Secretary*; Rev. John Shaw, D.D., *Assistant Secretary*; Hon. J. C. Aikins, LL.D., *Treasurer*.

SUPERINTENDENT OF MISSIONS IN NORTH-WEST—Rev. J. Woodsworth.

GENERAL CONFERENCE REPRESENTATIVES—*Ministers*: Revs. Geo. Douglas, LL.D., T. G. Williams, D.D., S. F. Huestis, John Potts, D.D., W. S. Griffin, D.D., Geo. Webber, J. S. Williamson, James Hannon, D.D. *Laymen*: J. J. MacLaren, Q.C., W. M. Gray, W. F. Hall, W. H. Lambly, A. J. Donly, Geo. A. Cox, R. J. C. Dawson, J. E. Irvine, Samuel Finley.

ANNUAL CONFERENCE REPRESENTATIVES—*Ministers*: Rev. W. R. Parker, D.D., I. B. Aylesworth, LL.D., J. S. Ross, M.A., A. Cunningham, J. S. Clarke, James Kines, W. H. Hartz, D.D., E. Evans, G. P. Storey, John McDougall, E. Robson. *Laymen*: F. W. Lennox, C. Sanders, W. McGibbon, W. G. Smith, J. A. Holgate, J. R. Lavell, R. J. Sweet, J. R. Inch, LL.D., Hon. J. J. Rogerson, Thos. Nixon.

The chief duty of the Board is to review the missionary work of the Church at home and abroad,

and apportion the fund to the various conferences according to the necessities of the work. But only one who has attended successive meetings of the Board can understand the amount of labor involved, or the painstaking care with which the task is performed.

### The Income Again.

WHEN the article on "The Society's Income," which appeared in the September OUTLOOK, was written, the final balances in some departments had not been reached. The closing of all the accounts shows that the gross deficiency is upwards of \$24,000, instead of \$20,000, as formerly stated. Taking the different sources of income, the decline is in the following items, which we give in round numbers, omitting all fractions of hundreds:

Legacies, decrease.....	\$14,000
Donations on annuity, decrease.....	4,000
Miscellaneous, decrease.....	4,600
Subscriptions and collections, decrease	2,000
Total, say .....	\$24,600

It will be understood, of course, that the above figures show only the gross deficiency of income *as compared with the income of 1891-92*. Comparing income with *expenditure*, the net deficit is \$7,205.05, and this will have to be taken into account in making the appropriations for the current year. In other words, the General Board will have to begin its task with a much smaller sum than in 1892-93, and this in face of the fact that the number of missions have increased, and consequently that the number of claimants is greater than ever before. What will the Board do? Manifestly one of two things: either reduce the grants, and so keep within the prospective income, or else maintain the present level of appropriations in hope that the Church will rally to their support and greatly increase the income for 1893-94. If the first course is taken, it means suffering for the missionaries, especially those on the domestic missions; if the second course is taken, it *may* mean a burden of debt that will make the distress yet greater in years to come. It will be seen, therefore, that the Board of Missions, which meets in Hamilton on the tenth of the present month, will have to deal with a problem of no ordinary difficulty. How they will attempt to solve it, it is not for us to say.

Perhaps some will think that we are attaching too much importance to this temporary and (as some would consider it) insignificant decline of income. It may be said that legacies are, from their very nature, an unreliable source of revenue; and the same is true of donations on annuity, and of those "miscellaneous" receipts, that cannot be classed under any particular head. That, in short, the shrinkage of \$2,000 in subscriptions and collections is the only item of importance in the whole deficit, and even this is but temporary, and is easily accounted for by the circumstances of the case. All this is true enough, and if there was a reserve fund to fall back upon in an emergency, we need have no fear. But so long as the missionary ship

sails so close to the wind, distributing each year every cent of prospective income, while missions at home and abroad are steadily increasing in number, a decline of income to the extent of even a few thousand dollars may mean very serious embarrassment to the work of the Society. Why not form a reserve fund, then? it may be asked. For two reasons. In the first place, there is no income wherewith to do it; every dollar and more being needed for the work already on hand. In the second place, even if the scheme were practicable it would not be wise. A permanent surplus in the missionary treasury would dry up the very springs of liberality in the Church. It is evident that the remedy must be sought in some other direction. What that remedy is will require consideration at another time, and perhaps in another place.

### Another Cry for Help.

TWO or three months ago we published extracts from a letter received from a brother in British Columbia, showing the necessity for a fund to aid in building churches in new settlements, especially where the development of population is rapid, and prompt action is required. Along the same line are the following extracts from a letter that has recently come to hand from the Rev. James Turner, now stationed at Nelson, B.C. The discovery of amazingly rich silver deposits in the Kootenay country has caused a rapid rush of immigration toward the mines. Towns have sprung up as if by magic; prices for all supplies are abnormally high; saloons, with all their demoralizing influences, do a rushing trade; the Sabbath is practically forgotten, and the whole community may become tainted with an irreligious spirit that will be a standing menace to the country's future. The only check to these demoralizing influences is in the churches, in the godly men and women—all too few—who stand for the Bible, and the Sabbath, and the religion of Jesus Christ. Such are to be found here and there, by twos and threes; but what can they do against the mighty, opposing tide? Nothing, unless they are sustained and reinforced from without. They must have a centre round which to rally; a place of worship, be it ever so humble, to which they can invite their neighbors. We send in a few preachers—well and good; but to send them in without resources is to repeat the old Israelitish history, and demand that they make bricks without straw; or, to change the figure, it is like sending a few sharpshooters into the heart of an enemy's country, and then leaving them without supports, without a commissariat, to fight and die, or run away, as chance may befall. Surely it is time that there was somebody in the Methodist Church with authority to act in such cases; to give help just when and where it is needed, and to put heart into the men who, against tremendous odds, are laying the foundations of the Church of the future, and putting their very lives into the work. But now for the extracts:

The points intended to be taken up this year must each have some kind of building to serve as a church. Take New Denver, where I have preached four times since Conference to a congregation of from fifty to seventy. Each

time I had my choice either of a saloon or store. I chose the latter, and in each instance the business of buying and selling went on until I was on hand to carry in the seats and commence the service, and was resumed again immediately after the benediction. Now let me ask, in all possible seriousness, is it creditable to our Canadian Methodism, or any other *ism*, to place an agent of the Church in circumstances where his lips are almost sealed, or, if he speak out what he feels, have the door closed against him? I felt humiliated and pained, and the more I thought over it the more convinced I became that something should be done. Now, back in Ontario I know that, under such conditions, you would say, "Arise and build." How difficult it seems to be to get you to fully understand the difference in the situation. You have no rule that I know of that you can fairly apply to our work here. At the time I speak of there were four large saloons in course of construction (two more added since), all intended for the sale of intoxicating drinks. And there was only one man ready to say that he was out and out a Methodist. Now, in the face of all that, I told them the first Sunday I preached there after Conference, "I am going to have a church here." The next day I secured a lot, on which I paid the only \$50 I had in the world, and that is only part payment. The site is one of the finest in the place, the lot is 50 x 130 feet, and will cost \$600.

Last Sunday week I opened the new church. It is built on the back part of the lot, and may subsequently serve for school-room. It is forty feet long, by about half that in width. There are about 8,000 feet of lumber in it, and every board had to be packed on men's shoulders from the water, where it was rafted from the mill, on to the lot. After raising all I could, I am in debt for the building about \$300. The rough lumber cost \$23 per thousand feet, the dressed \$32; and the lowest wage paid to mechanics was \$4 per day. New Denver is beautifully situated on the shore of Slocan Lake, and in the centre of what is considered the best mining district in the province. The future of the town is considered as safe as anything can be in an undeveloped camp; but we must wait and move just as circumstances will warrant. It is about fifty miles, nearest way, from Nelson, thirty of which we have to make on foot over a wretchedly bad trail, or pay \$6 each way for a horse, which I never will consent to do.

Nakusp is another point where I should very much like to build this summer. No Church is represented there yet. The railway is just started from there into New Denver, and is to be completed this summer. Nakusp is situated on the east shore of Upper Arrow Lake, and distant from New Denver about thirty miles. I am laying my plans to build a suitable church at Nelson, and hope to have it ready for opening early in the fall. The general depression in consequence of the unsettled state of silver makes it all but impossible to raise money.

Now, I think, because of the peculiarity of this field, a special appropriation should be made. We are spending large sums in China and Japan, and amongst the Indians and Chinese in the Dominion. Are we to overlook our own kindred? Two or three of our preachers' sons from the East are in this district now, and many young men from Methodist homes are scattered through here. They will come. Shall we not try and follow them with the means of grace? May God help us to realize the sacredness of our trust.

The reference to a "special appropriation" in the closing paragraph of the above extract, calls for a word of explanation. The General Board makes no grants in aid of building churches in the home work. By direction of the last General Conference forty-two and a-half per cent. of all monies appropriated by the General Board goes to Home Missions. If grants were made in aid of church-building, they would have to come out of this percentage, and would, therefore, come out of the pockets of the missionaries themselves. Help of the kind needed in the Kamloops District must come from some source outside the Mission Fund.

### The Kanazawa Mission Building.

THE photogravure, which graces the first page of this number of the OUTLOOK, is of a building with a very interesting history of its own. In fact it stands as the first tide-mark of western civilization on the west coast of Japan.

Fifty years ago, when the gates of that island empire were closed against the "Hairy Barbarian"; and when the swarthy dweller in Sunrise Land prided himself on having a monopoly of all the civilization, education and culture in the world, here in Kanazawa, Prince Maeda, the greatest of all the feudal lords, dwelt in all but regal splendor. Princely was his income, and so numerous his retinue as to over-awe all the other clans along the west coast of the main island. But one flaw there was in his armor; one unconquerable foe that has ever dwelt in castle and cot and hovel, went forth with the host to battle and unnerved the arm of the warrior while yet the enemy was afar off, and laid his prowess in the dust. This foe was disease, and against him the far-famed sword of the Masamune was as a broken reed; as yet no weapon formed against him could prosper.

And so when Commander Perry forced open the gates of the Empire, which had never creaked on their hinges for two hundred and fifty years, there was only one among the horde of blue-eyed and flaxen-haired barbarians that was at all welcomed in the Land of the Gods, and that was the champion who, with drug and lancet, was ready to grapple with the fell destroyer; and none among them was more eager to obtain his assistance than this great Lord of Kaga, Prince Maeda. It was not long, therefore, before a German physician was on his way from the Fatherland to pioneer the high art of ministry and relief to the suffering away out where the foot of the European had scarce trod before. And for him a suitable dwelling-place had to be prepared; so, at the command of the great lord of the land, down from the mountain quarries on the backs of myriad serfs came the hewn stone for the foundation; and from the rich forests on the hillside the strongest and best of the now almost priceless *keake* were taken for post and beam and rafter, and from far and near the most skilful artizans were brought to build a bungalow for the healer from across the seas. But little did they think that they were rearing a tabernacle for the divine healer, Jesus of Nazareth, where around Him might throng, as in days of yore, the poor and the maimed, the halt and the blind in spirit, and hear, in the silent, secret sanctuary of the soul, that best of all benedictions, "Go in peace and sin no more."

A beautiful building did they rear for their guest, of one storey, and yet with broad corridors, lofty ceilings, and chambers so spacious and airy as to make the sultry climate of that oriental land almost bearable. Great balcony windows open out of every room, and around the whole house runs a great, comfortable verandah, so broad and roomy as to lure one to live as much as possible in the open air.

But the feudal system, that great structure, the growth of centuries, vanished as quickly and almost

as silently as the mist of the morning. Prince Maeda bade a sad farewell to his weeping warriors, the palaces were forever closed, and those radiant gardens, whose footpaths were only pressed by the feet of those of high degree, were soon made the haunts of the common crowd. And back to his own land went the German doctor, and nothing remained but this bungalow to witness to the first streak of dawn of the yet coming day of New Japan. The years which followed the fall of feudalism were filled with bitter days for the warrior and the common people. The very foundation stones of society were being upturned, and everything was simply tumbling about their ears. Occupation gone, income vanished, the horizon full of dark thunder clouds, hope dead, the poor Samurai longed for death as a release from his bitter degradation. And through these years this building partook of the general desolation, and all the more so because it was wholly unfit for the habitation of the Japanese. And so when Dr. Cochran and myself, in quest of a new centre for evangelistic work, pushed our way right across the main island and then away down the coast to this old dilapidated city of Kanazawa, we found this old building, right in the centre of the city, at a point where five roads converge and meet, and all unused awaiting the herald of the blessed Gospel. And what a blessing it has been to us! How our hearts were cheered when the building became our own, to feel that while as yet we had not a single adherent that at least the Master had given us an evangelistic centre worthy of a mighty effort in such a great city. Nor did the Saviour disappoint us, for although many were the deep discouragements which fell to our lot, soon we were able, by the help of the Holy Spirit, to collect and fashion a number of goodly stones for the spiritual building. And soon the old tabernacle, refitted and altered to suit the new conditions, had a soul-living church of about fifty members to be as a light shining in a dark place to point to the Lamb of God that taketh away the sin of the world.

But not only is it valuable for the use made of it now: it is so large that no matter how rapid the growth of the congregation, partitions can be removed so as to give accommodation for a very large number of people. And when it at last becomes too small, we still have a lot right there in the most eligible position in the whole city where we can build a church large enough to accommodate two thousand people, if need be. Let us pray for a mighty baptism of Pentecostal power upon the new-born souls in this old tabernacle, so that it shall soon not be able to contain the multitude flocking as doves to the windows for the Saviour's pardon and blessing.

JOHN W. SAUNBY.

### The Bombay Decennial Conference.

MOST of our readers have heard something of the controversy which grew out of the action of the Decennial Missionary Conference, which met at Bombay last winter. On the strength of the first reports which reached England, Miss Frances Willard,

Lady Henry Somerset and Miss Bunting issued a circular letter severely condemning the action—or non-action—of the Conference in regard to the liquor traffic, the opium traffic and the State regulation of vice. There were many who felt that the issuing of the circular letter was premature, and that further information would greatly modify first reports. Dr. Buckley of the *New York Advocate*, with his customary promptness and love of accurate information, wrote at once to reliable persons in India to obtain the facts in the case. A correspondent gives the facts and sends a copy of Bishop Thoburn's letter in reply to Miss Willard. We append a digest of the information thus obtained as given by Dr. Buckley in the *Advocate* of August 17th:—

This Decennial Conference had no proper organization. The credentials of persons proposing to sit in the body as missionaries were not examined. Strangers sat there without right or title to do so, voting and participating. A business committee dictated what was to be done. While the great body consisted of conscientious and intelligent missionaries, two kinds of men, each equally to be dreaded at home and abroad—the fossil and the crank—were present. Bishop Thoburn, in his reply to Miss Willard and her co-signers, says that “the liquor traffic *was* discussed, and not a word of objection was made to it;” that the opium question was discussed “with the utmost freedom,” and “not a single missionary objected to the discussion.” The discussion of “regulated social vice” was freely admitted, “ladies, however, being excluded.” Only one missionary out of six hundred or more was even suspected of favoring the Contagious Diseases Acts. Bishop Thoburn says he could not trace the rumor to any responsible source.

The explanation of what took place, and which has been so grievously misrepresented, is as follows: The first of these Decennial Conferences, representing all India, was held in 1872. At that time a missionary presented a resolution in writing. Immediately a venerable English missionary arose, and in substance said: “Mr. Chairman, my ear detected the word *resolved* in that motion. A resolution is more than a motion. It becomes permanent action. I object and protest against the admission of any resolutions.” From that day till this the majority of each Decennial Conference has been opposed to the admission of all resolutions.

The ground of this has been the fear that controversial questions might mar the harmony of the occasion, and Bishop Thoburn affirms that “reform questions have had very little to do with the feeling” against adopting “resolutions.”

At the late session the Business Committee, consisting of nine representative men, was appointed with full powers to lay down rules and have general charge of the proceedings. This committee at first decided to admit no resolutions; but there was a general demand for them, and after five days it yielded, and announced that at the closing session “a few resolutions” would be admitted. But an avalanche came upon them. “All manner of interests clamored for a hearing, and the committee was compelled to decide that only such resolutions should be presented to the conference as would probably be adopted without debate.” Among the resolutions selected by the committee was one condemning an Act relating to the regulation of social vice. Just before this matter was brought forward a painful controversy, almost threatening the disruption of the conference, had arisen between certain Baptists and certain Presbyterians from Scotland. When this subject came up, the resolution was read, and adopted with the utmost enthusiasm. “A very few voted against it, not on its merits, but on the old ground that resolutions were out of place.” The Bishop says: “They would, I doubt not, have been quite as prompt to vote against a resolution approving the Lord's Prayer.”

Immediately after a leading missionary arose and said that he was *not* opposed to the principle involved, but *was* opposed to *resolutions*, and moved a reconsideration. The chairman, who was Bishop Thoburn, ruled him out of order because he had not voted in favor of the resolution, and

ruled out another on the same ground. Instantly some complained of unfairness. Then "an American Methodist, a radical of the radicals, with more chivalry than foresight, said, having voted for the resolution, he was qualified to make the motion, and to prevent even the appearance of unfairness, he would proceed to move that the motion to adopt the resolution be reconsidered." The chairman had to admit this motion. This opened the flood-gates. The merits of the resolution were hardly touched; objections were raised without number; the Business Committee was told of its pledge not to bring in resolutions that would cause discussion, and was in honor bound to adhere to it. "Three of the committee were radical reformers, but they all united in announcing that they had decided to withdraw the resolution." The chairman decided that the *Business Committee* could not withdraw it, as the resolution was in the possession of the *conference*. Then a motion was made to permit the committee to withdraw the paper, and the debate went on, every moment becoming more involved. The objection that had prevailed in every Decennial Conference, that all resolutions were out of place, was reiterated. Some said that testimony on such a question would not be valuable without being unanimous. More said that "the first vote would show the real feeling and opinion." "Many were half-bewildered and half-disgusted, and refused to vote. Finally the committee was permitted to withdraw the resolution by a vote of about one-fifth of the enrolled members of the Conference."

Bishop Thoburn says his duty was very plain. "A chairman must be impartial, no matter what his personal views may be," and he thus addresses Miss Willard and her colleagues, "I could not have injured the cause which the ladies of your union so faithfully advocate more seriously than by allowing my private feelings or opinions to influence my decisions while presiding on such an occasion."

In this case the allegations against the conference in Europe and America appear to have been hastily made, so far as they charge or imply moral cowardice or sympathy with liquor, opium, or that vilest of all propositions, the State regulation and licensing of vice.

The purpose of the Decennial Missionary Conference is to confer in the spirit of Christian unity concerning the work of missions, the evangelization of the world. It includes members of all Christian denominations, meets but once in ten years, sits but a short time, and to allow absolute freedom in the introduction of resolutions upon questions which are often involved in the controversies of political parties, would in a very short time defeat or render impossible the objects for which such a conference was called.

## Along the Line.

### THE INDIAN WORK.—BRITISH COLUMBIA.

*Letter from REV. T. CROSBY, dated PORT SIMPSON, B. C.,  
July 10th, 1893.*

WE are just home from a trip to Queen Charlotte Islands. We had a lot of the Hydas here for a week and had service with them every night, and many of the people made a fresh start for the Kingdom. Ten days ago we left with Brother Freeman and wife aboard; called at Inverness for Sabbath, and had a blessed day. I preached once in English, twice in Chinook and three times in Tsimpshian, and visited a lot of people. Took a supply of wood, and after calling at Refuge Bay, where R. Cunningham has an oil factory, we reached Skidegate at 11 a.m.—a good trip. Tuesday we went round to the Skidegate village, got Mr. Freeman's stuff ashore, and back to the oil works. Had a good service in Chinook and English in Mr. Tenmat's store, as most of the people are here at work. Wednesday, left for Clue; called at Gray Harbor and preached to a lot of fishermen and baptised a child; got to the wharf at Clue Oil Works early in the afternoon, where we met Mr. Oliver and Brother G. Reid; had service in the company's store. Thursday, spent the day in visiting the village; very few at home; they are out fishing. A nice, clean little village; but

here our little church is not finished, as we have tried for four years to get material over to do it, but could not. We should make a trip before long and try and get it done. Had a blessed service at night, as many of the people had come in with their fish. Married a couple and baptised a child. The men got on board a good supply of wood to-day, and we hoped to leave in the morning, but they urged us to stay another day as most of the people would be home. So we stayed and had service at night, and left at 10 p.m., so that we could cross by daylight, as I wished to spend the Sabbath at the mouth of the Skeena again. It was blessed when the poor people gathered on the wharf and sang, "God be with you till we meet again." Their teacher, Brother Reid, was leaving with us. A lovely night as we started; got well out, came on a little rain, but a calm sea. The packing of one of the pipes gave out, and it was thought best to go back; so, under low steam, we got into Skidegate early next morning. Here we fixed up and spent the Sabbath. Brother F. and I preached at the Oil Works in the morning; back to Skidegate; had a blessed day, as most of the people came over, and in the evening we had a real shower of blessing, and many poor wanderers started afresh for the Kingdom. So we gathered that God had something for us to do in bringing us back here. Monday we had a fine trip over. On Tuesday we called at Stanstead and I saw Brother Edgar about finishing the church. At Claxton, I met Dr. Bolton visiting the sick. He has a great field amongst the eight salmon canneries during the fishing season. We took the Dr. and Mrs. Bolton aboard, and went on up to Essington. Here we spent an hour or more, and then off down with the tide, hoping to go on home; but when we got to Inverness we found one of our people in sorrow over the death of a daughter about 13 years of age. The child had passed away very happily after a long sickness. It was thought best to stay for the night, as they wished to go with us. Brother Pierce is here, working away at the little church, finishing the inside. We were home early next day, having travelled about 350 miles.

I shall have to be off to the Naas, for those people are acting very strangely again. They asked for Mr. Green to be sent back, and some think he ought to go there. I am sorry Spencer is away from the Upper Skeena this year. We should push our plans up there for a year or two, *re* the boarding school. To make a bold dash is grand success, but to slack up is fatal. I hope it will not be so now up there.

I am pleased to tell you that there is no cooling down of the fervor of our people. Everywhere they go, I am told, they are full of fire, and the services here are very blessed.

*Letter from REV. C. M. TATE, dated CHILLIWHACK, B. C.,  
Aug. 28, 1893.*

WE often hear the remark, "The Indians are dying out;" but to visit the lower Fraser, during the month of August, it is hard for one to believe it. There are more Indians at the fisheries this year than ever before, and very few of these are from the northern part of the province. The number of people employed about the salmon canneries, amount to about 9,000 men, women and children. Five thousand of these are Indians, three thousand Chinese, six hundred whites and four hundred Japanese.

The salmon this year are very plentiful, and I suppose that five or six millions of these fine fish have been taken out of the water. There are over a thousand nets, and it seems to me an utter impossibility that any of the salmon could escape capture. Unless the hatcheries are a success, this means the extinction of this valuable article of food. True, the nets are taken up at six on Saturday mornings, and are kept out till six on Sunday evenings, thus allowing a fresh supply of fish to enter the river; but I venture to say that, very few of them reach the spawning grounds. Why B.C. should have a special act permitting the boats to go out fishing at six o'clock Sunday evening instead of one o'clock Monday morning, I do not know, for I am persuaded that were the boats to go out at one o'clock, they would bring in plenty of fish for the canneries to go to work at six o'clock. Instead of this, however, every fishing camp is full of excitement on Sunday from four till six p.m., getting nets aboard, and preparing to get them in the water by six

o'clock or a few minutes before if possible. It is a painful thing to see the Sabbath day thus desecrated; in fact, many of the Indians have come to the conclusion that Sunday is over at six o'clock.

One Sabbath evening about seven o'clock I spoke to some Indians who were buying garden stuff from a Chinaman, and they were much surprised when I told them it was Sunday still. They protested and said: "Oh, no! it is not Sunday now, for the boats are all out fishing." We do our best to reach the Indians with the Gospel, and manage to hold from three to seven services every Sunday; but the first part of the day is the only profitable time we can have on account of the bustle and excitement of the after part of the day. When will this matter be remedied?

We have had a little more help this year than on previous years, Bros. Galloway and Walker having spent part of the time with me; but what are these among so many? If we could have half a dozen men with their wives at different points of the river, to stay during the whole season, I am persuaded a grand missionary work could be accomplished.

In another week or so we shall be at our regular work again, as the fishing is nearly ended. We are praying that this year may be one of great spiritual prosperity.

*Letter from F. BUKER, Lay Agent, dated HAGWILGET, B.C., August 29th, 1893.*

PERHAPS a few words from this distant part of Indian mission work may not be without interest to the readers of the OUTLOOK. A few words of personal introduction: I received my initiation into the work nearly two years ago, at Port Simpson, as teacher of the mission school and Boys' Home. I was there for over nine months, after which I was sent up here to assist Bro. Spencer, who was stationed at Kishpiax, a village nine miles farther up the river. Bro. Spencer was ordained this Conference, and he is now attending medical college in San Francisco for the purpose of fitting himself for a more useful life among these poor benighted people.

This mission is situated about 180 miles from the mouth of the Skeena, at the confluence of the Skeena and Hagwilget rivers. Although the distance is not great, it takes from four to ten days to come up by steamboat, and generally two weeks by canoe. You can judge of the swiftness of the water by the fact that canoes can go down in one and a-half days, while it takes them ten to fifteen days to return. There is a fall of over 800 feet in 180 miles. Our freight costs us at the rate of \$70.00 per ton, so you may know living is rather expensive.

The mission property consists of 320 acres of good farming land, secured by the Rev. T. Crosby for mission purposes. At present there are only three families permanently settled here. Several others have expressed their desire to leave heathenism and settle with us. About three miles up the Hagwilget River from here is the old village of Hagwilget, consisting of about 200 souls. They live altogether by hunting and fishing, and are therefore always on the move. I visit them nearly every week. They have been under the influence of Catholic missionaries for twenty years, but the only fruit I see from their teaching is, that the Indians are noted for their untruthfulness. For several years past the priest has not visited them. They did something which displeased him and he said he would not return until they asked his pardon. However, he became alarmed lest they should join us, and he returned to them this spring.

About a mile up the Skeena from here is Hazelton, a village of about 250. Rev. Mr. Field, C.M.S. missionary, is laboring there. Eight miles farther up is Kishpiax. Bro. Spencer has been laboring here for the last four years, and Bro. Osterhout, lately from the east, is down at the coast waiting for the boat to come up. He will occupy Kishpiax this winter. Seven miles below us is Kitzguela, so that we occupy at this place a central position. This is favorable for the work which we are anxiously awaiting aid to develop, viz.: the establishing of an industrial school and farm. I think it a truth which all admit that Indian mission work, to be successful, must give instruction in secular as well as religious subjects. This place offers natural advantages for a farm and industrial school, which our Church should not

be lax in improving. The soil is productive, and all kinds of vegetables and rough grains grow to perfection. It is also well adapted for stock raising. Past our door flows the Skeena, from which can be secured all the fish needed for consumption. With these advantages properly worked, I see no reason why a well-equipped mission could not be, to a considerable extent, self-supporting.

Now are we, as a Church, going to let these God-given means of lifting these poor degraded people into a higher and better life pass by unused simply for the need of a few dollars? Shame be upon us if we do. The land, with the exception of four or five acres, is in its primitive state, but easily cleared. Before we can do anything at farming, a clearing must be made, buildings erected, implements, stock, etc., must be obtained. To do all this requires money. Who will be the first to help us? Looking at the matter from a financial point of view, the investment would be a good one, as property is sure to increase in value as the country is improved. Looking at it from an educational and moral standpoint, the investment is still better. Will you not give heed to the Macedonian cry, "Come over and help us?"

For further information apply to Rev. T. Crosby, Port Simpson, or to myself.

*Letter from REV. W. H. PIERCE, dated INVERNESS, B. C., August 5th, 1893.*

THE salmon fishing is closing again, with all its anxiety and discouragements. The run of fish has been a failure this summer. The good work of God's grace in the hearts of many of our people, has not died out. Every Sabbath day we have had a large congregation, and the Spirit of God has been present to convince those who are out of Christ. Sometimes we find the church too small to accommodate the people. The young people and the children have attended the Sunday-school very well. Our week-night services have been a means of blessing to all. The Band of Workers have all been alive this season, and trust they may be kept in the narrow way that leads to Heaven. Early in the spring the bell came from San Francisco for this church; it is a splendid one and has a fine tone. The church has been ceiled this season, and it now looks nice inside as well as out. Our superintendent was here last week with the *Glad Tidings*, on his way south to visit the missions and plant more missionaries in that direction. While he was here the arrangement was made that I should supply at Port Essington for Brother Jennings. I trust and pray that God is in the plan. Our new missionaries have just arrived, and our hearts have been cheered and warmed while conversing with them. Our earnest prayer is that God may use them in bringing the benighted ones to the foot of the Cross. Mrs. Pierce, who has not been strong for some time, will leave for her home in Ontario by the next trip of the *Boscovits*.

#### PARRY ISLAND AND NORTH SHORE.

WE have lately returned from visiting the three Indian Reserves on the North Shore. At Henvey Inlet Reserve I saw that the Methodist Indians had put up the body of their church of hewed pine timber, 26 x 20 feet. After preaching six times in the school-house, settling a difference between two families which had existed for eight months, and administering the ordinances, we sailed for French River, accompanied by two sail boats to fetch lumber for the church. The \$12 which the kind ladies of Teeswater sent me for the Henvey Inlet church gave me confidence that it would enable me to buy rafters and boards for the roof of the church. As soon as T. A. Waub, Esq., merchant at French River, learned our object, he handed me a \$5 bill, and A. Patterson \$1. So, with the \$18 we bought the rafters, boards for the roof and gable ends, boards for the under part of the floor, and all the nails required. We parted with our Indian leaders, loading their two sail boats, looking happy. They intend to make the shingles themselves. They will now need flooring, door, four windows (arched), seats, chimney and some painting, and probably lumber for weather-boarding. They will not be able to finish till they get some more outside help.

We had pleasant times at the two other Indian Reserves

we visited, except one case we saw in a family at Shawanaga. A Methodist father came and told me that he and his wife, a Romanist, agreed to have their child baptized on the coming Sabbath; but, during the absence of the father at our meeting, we were informed that two Romanist Indians went and forbade the woman, so this caused an unpleasantness in the family. It came to pass that the wife ran away with the child into the bush. The husband told us that he had sent two persons to find them, but up to the time we left Shawanaga, the mother and child had not been seen; nevertheless we had good meetings with our people. The case alluded to is a specimen, especially on this Reserve. Our members here are also about raising a church of hewed pine, larger than that at Henvey Inlet. May the Lord help them.

ALLEN SALT.

### An Indian Death=Bed.

ISAAC CHIPPEWAY, of St. Clair Indian Mission, was a remarkable instance of the complete triumph of faith in Christ over sickness and death. He was a class-leader for several years. In early life he was taught to be true to his conscience by his aged mother, whose shouts every Sabbath in the congregation reminds us that she is nearing home. Isaac began to decline in the spring of 1892. He said to the Lord, "I am not satisfied; I want to feel that I am clean from all sin, and fit to go home to Ishpeming (heaven)." And God gave him a glorious sense of purity. He would say, "I feel it, I am clean; not one spot of sin remains on my soul." He would describe its blessings with great force and eloquence, and in a very distinctly Scriptural way. He then said to the Lord, "I have a little sorrow. The doctor says if I get good medicine I may get well, but I want to go home." But the Lord said to his inmost soul, "Never mind; you have trouble here for a little while, and it will be heaven for ever and ever." After the above revelation to his mind of the eternal joys, he would say to me when I would go to see him, "I am never tired; I can wait as long as our Lord wishes." He was filled with perfect rest of soul. We held prayer-meetings in his room. He would take his part in the prayer and testimony meeting, and exhort all present to live with that pure heart which he then enjoyed, till the people would weep, and some conversions took place under his influence. When death came on he said, "Sing for me." So he passed away while those present sang:

"Jesus ishpeming kae yhod."  
(Jesus, my all, to heaven is gone.)

NANCY WILLIAMS died in August, 1892. She said, "Oh, I am so glad I did not die last winter, when I was so sick; I was not ready then, but I am ready now. I am anxious to go home and rest."

ALICE PETAUTIC, when dying, stretched her hands and said, "Jesus! Jesus!"  
Thus "our people die well."

A. S. EDWARDS.

### THE HOME WORK.

THE following letter from the missionary at Estevan was sent in as his Annual Report. For report purposes the matter had to be condensed into a few sentences, but as the letter gives a good account of what may be termed a typical North-West Mission, we publish it here entire:

COALFIELDS, ASSA.

Coalfields, better known as Estevan, is situated 310 miles south-west of Winnipeg, and is now the terminus of the Souris branch of the C.P.R. and Junction of the "Soo" Railroad to St. Paul. It is also the seat of the Dominion Coal Company's coal mines. The missionary reached this field the fifth day of July, 1892, and was glad to receive a hearty welcome from some fourteen people who were then living in tents awaiting the location of the present town site. On the following Sabbath he conducted divine service in the open air, to a congregation of fourteen anxious listeners to the

Word, and he never will forget the volume of sound that ascended the skies during that service. Then for ten successive Sabbaths the glad news was proclaimed to precious souls under the canopy of Heaven. But the end of August saw a change in the state of things in general. The town of Estevan was located, a place to hold divine worship secured, a regular railway train service established, and a wonderful inflow of people to the town and country was the result. The missionary from this time received boundless encouragement, especially in the new town, at Sabbath service and week-night prayer-meeting.

The entire Mission is some fifty miles in radius, and is divided into seven appointments. The next nearest missionary lives some 45 miles to the east of Estevan; to the north the nearest missionary is 60 miles distant; to the west there is no missionary for some hundreds of miles; to the south is the United States. The recent railway extensions have opened up promising sections of country to the south and west, and new settlers are locating daily. The country congregations number from fifteen to forty persons, principally new settlers from Ontario and Eastern Manitoba. Some of them are blessed with but little means, others are fairly well to do. They appear to be energetic settlers, and show by their regular attendance at our church services that they have a deep love for the Gospel. Many of them are Christians and members of the Methodist Church.

In the town of Estevan the charge has grown to be an important one. We hold service and other church meetings in a large hall, which is well adapted for divine worship. It is furnished with a new organ, belonging to us, and some twenty-five dollars' worth of Methodist hymn-books for the use of the congregation. The Sabbath congregations are composed of an agreeable mixture of merchants, miners and railway men. The attendance is always large and the people attentive to the Word preached. Unmistakable evidence of the presence and power of God have been frequently witnessed. The town congregations are chiefly adherents, still they exhibit a growing interest in the various departments of our church work, especially in the Sunday-school and weekly prayer-meetings, and a grand spirit of hope pervades the minds of our church members. During the winter months, service was held with the coal miners every Sunday afternoon in the Dominion Coal Company's boarding house. At this service our congregations ranged from forty to fifty persons. We used to spend much of our time in singing, and often saw deep convictions and blessed conversions. The year has not been marked with as many conversions of souls as we would desire, yet we rejoice to know that God's Word shall not return unto Him void, but prosper in the thing whereto He sent it. We have had a prosperous year in every other way, especially in financial matters, and the future in every respect looks bright and hopeful.

JOSEPH ROBINSON.

THE Jews used to write the Scripture passages they loved best on the posts of their gates, that they might read them at their leisure. At other times they wrote them on parchment and bound them on their foreheads in little cases, or on their coatsleeves, that as they journeyed they might read and be refreshed by them.

Do not think of your faults; still less of other's faults; in every person who comes near you look for what is good and strong; honor that; rejoice in it, and, as you can, try to imitate it, and your faults will drop off, like dead leaves when their time comes. Modesty is so pleased with other people's doings that she has no leisure to lament her own.  
—John Ruskin.

It is a significant fact showing the blindness of the native Hindus that they are greatly excited and their papers are complaining bitterly because the British Government has closed a religious fair at Hurdwar on account of an epidemic of cholera. There were 70,000 persons on the ground and 200,000 on their way, and it was very clear that the coming together of this vast crowd at a place where the germs of cholera were found would soon lead to a disastrous spreading of the disease. The Government acted promptly, but the Hindus, careless as to human life, would have gone on with their festival had not the Government interfered.—*Missionary Herald*.



1881



1893

# Woman's Missionary Society

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## OUR MISSIONARY ROLL.

*JAPAN.*

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

*CHINA.*  
*Chentu.*

Miss Brackbill.  
Dr. Ketta Gifford.  
*Port Simpson, B.C.*

Miss Sarah L. Hart.  
" Ellen Beavis.  
" Leda S. Caldwell.  
*Chilliwack, B.C.*

Miss Laura Elderkin.  
" Lavinia Clarke.  
*Chinese Home, B.C.*

Mrs. Mary E. Morrow.  
Miss Wickett.

" 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 those accepted as missionaries; all others offering themselves, and our agents employed in the field.

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

"And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us by the spirit which He hath given us."—1. John iii. 22 and 24.

WHEN the subjects of prayer are presented to the waiting members in the Auxiliary meeting, the thought centres upon them with degrees of interest varying according to the knowledge possessed or the appreciation of their importance.

But in considering the subject this month, there is still more than that. There is an additional interest in the fact that the accepted missionaries are going

out to do for us the work our Lord has committed to us. And thus each truly consecrated member realizes her individual interest in the agents she is helping to put in the field. To bear them up before God in prayer is not only our duty but becomes a part of our personal delight and satisfaction. It is not the formal routine of duty we desire to impress, but the happy privilege of God's children who are bidden to ask His blessing upon all their work, and to commit every care to Him.

Can we not remember them in the severance of the ties of home and social life, the privileges and comforts some of them are leaving for the Master's sake, the great changes they are to meet, the influences they are to combat, the needs they must feel in times of perplexity, the sacrifices they must often make in new and uncongenial surroundings? Can we not, considering their case, enlarge our sympathy with the work to which God has called them; give it a more believing and fervent support by our prayers and gifts, and to our faithful representatives extend a loving, sisterly interest in all they do. Can we not bind ourselves and our agents in closer covenant before God for the prosecution of the work He has set before us? They are our sisters in Christ, animated by a common love, united in a common work; their success is ours, and our success is theirs. It is not a matter of dollars and cents, so much work for so much outlay. It is a matter of earnest, devoted, consecrated co-operation in the work for which the Son of God freely offered Himself for the salvation of souls and establishment of His kingdom in the earth.

"For those offering themselves," that they may be guided to the work best adapted to the powers God has given them, that above all they may be endowed with heavenly wisdom and possess, undoubted evidence that God by His spirit is calling them to the work.

## Chat with the Editor.

CHRIST! the name above every name! The name to-day the most potent in all the earth! Born and reared amid the lowly of earth, yet richer than the richest! The embodiment of all wisdom, yet despised and rejected by the wise of earth! A perfect man, a perfect God; yet reviled, stricken, scourged and crucified! Guileless, holy, meek and patient; yet betrayed, mocked and forsaken. A life of sacrifice, suffering and labor; a death of ignominy! What a commentary on the blind perverseness of humanity!

But to-day, nineteen centuries after His death, His name, His work, His teaching, His example, are the themes of scholars, the wonder of sages, the inspiration of His followers, the support of the down-trodden, the hope of the oppressed, the cheer of the disconsolate. In all lands where His name is heard, darkness dissipates, and the light of the world is acknowledged; "crooked places are made straight, rough places smooth."

Many who have no spiritual conception of Christ's power to save from sin, apprehend the mighty influence of His perfect life and the true import of

His teaching to all humanity. More and more men are recognizing that just as the standards of living deviate from the principles inculcated by our Lord, just so do they produce evil results. The thought of the day which takes cognizance of the struggles of humanity for a betterment of social conditions, turns instinctively to the Saviour's ideals. Hence we often find them quoted from in quarters where we least expect it.

All these are tokens of the final triumph which is to "crown Him Lord of all," when all shall acknowledge Him, from the least unto the greatest. To women pushing forward the work of God in the churches, in the foreign field, or under any or all of the various phases, which the great missionary enterprises of the day present, there is no lack of encouragement. This year the World's Congresses have demonstrated the mighty force of womanhood.

He who is the Way, the Truth, the Life, is leading the women of all nations, and let us thank God the women are responding. Following Him—spreading His truth—we have Life, and Light, and Liberty. What is our responsibility?

UNDER the department "Missionary Intelligence," the *Missionary Review* quotes Prof. Swing, of Chicago, on "Institutions"; such as "the school," "the home," "the flag," and "the ballot box." "And now, let us add one more symbol, the long despised, but really noble in the midst of a noble host. *It is the contribution box.*

"Into the ballot box goes the intelligence of the community (is that quite true?); but into that worthy rival, the contribution box, goes the love of the benevolent. Indeed this glorified institution has for the most part preceded the ballot, for the ship of the missionary sails first to make man fit to enjoy the blessings of freedom. Charity precedes liberty. Beautiful indeed is the picture, when a humble man goes with a mind full of intelligence and desposits his vote; but a picture so striking finds its equal in that scene where the poor widow advances, all aglow with the light of benevolence, and puts into the contribution box her two mites."

It is a very promising sign of our progress that the Industrial Mission, is coming into recognition as a valuable factor in the spread of the Gospel. Indolence is the curse of savage nations, as it is of the civilized. True missionary work must aim to teach how God is to be glorified in the care and use of the body, as well as in the salvation of the soul. The powers God has given must be utilized, if a convert is to glorify God in his life. Education in such a degree, and of such a character as will enable them to honorably support themselves, and thus dignify and ennoble their Christian character, is surely a true missionary aim.

THE Union Missionary Institute, of Brooklyn, opens its doors to young men and women of any evangelical denomination for training for missionary work. The instruction is biblical, ethical, theological, linguistic, musical and medical. Experience is won by work in

city missions. Each of the pupils pays twenty-one dollars a year for tuition, and gives five weeks' work on the farm in summer. Thirty-two have gone from this Institution, under six different Missionary organizations. There is no endowment. It is maintained by the Lord honoring such promissory notes as "Seek first the Kingdom of God," "Blessed is he that considereth the poor," etc., etc. Should any read this who feel the prompting of God's Spirit to missionary work, they may communicate with Mrs. L. D. Osborn.

A REPORT emphasizing the value of the magic lantern in missionary work is published, detailing the methods employed by Rev. Robert Stewart, in Gateshead, England. That tendency in people to be attracted to sight-seeing for amusement, was utilized by providing them with a lantern series of "Pilgrim's Progress" and "Gospel Scenes," and proved an unqualified success in reaching the masses with spiritual teaching, sometimes as many as a thousand being turned away for want of room, and scores and hundreds of regular attendants testifying to the personal blessing and comfort obtained. We have long been convinced that such a method employed in our French Mission work would, coupled with the usual evangelistic addresses and the Gospel song, be attended with great success. Music and the painter's art combined could be consecrated to no nobler purpose than in attracting the illiterate to hear the Gospel message.

IT is delightful to record the heroic and self-denying labours of women in missionary work, witnesses of which are so frequent now-a-days. The latest we have met is recorded of Lizzie Hansel, of Vancouver, who has offered to devote herself to the work of caring for the Chinese lepers, of British Columbia. This young woman was led to God through the efforts of the Salvation Army, and her resolution means the sacrifice of the rest of her life. For two years she has, as a trained nurse, cared for small-pox patients.

"ARE you interested in zenana work?" said one lady to another. "I don't know much about it," replied the other. "Is it anything like the Kensington stitch?" Let us hope the days of such unpardonable ignorance on the part of women have passed away forever. Miss R. A. Webb, Secretary of the Society for Promoting the Education of Women in the East, gives the history of zenana work, from which we learn that it dates as far back as 1835, when Miss Wakefield won her way into two or three zenanas in Calcutta, and in 1843 a woman was sent out to that special work. After the terrible mutiny of 1857, the work developed rapidly until to-day witnesses twenty-two societies in Europe and America engaged in it.

THE women of the United Presbyterian Church last year presented a thank-offering of \$37,028 for missions, home and foreign.

HERE another issue of our paper reaches our readers, the Annual Meetings of Auxiliary, Branch and Board,

will have passed. The thought comes to us with force, that every year is an epoch in our history as a society. We count our membership and our funds, and we tell the record over, with a psalm and a prayer. And it passes into the history of missionary work. The story represents the aggregate of efforts of our women and children for our W. M. S., but do we all realize as we are prosecuting this work what it fully means? Do we realize that we are really making missionary history, and not only so, but that we are developing character, stimulating the latent powers of our women in the churches, directly advancing the cause of woman, giving to her her God-given right to an equal part in the world's great work. Every woman that treads along an unbeaten path makes it easier for the next to follow. And so every woman that equips herself for patient work alongside her brother as a medical missionary, as a speaker, or as a teacher, is engraving upon the tablets of progress her right to the place she can fill.

It is sometimes said that women are crowding out men, and that thus is to be accounted for the difficulties that beset us in domestic help. Let us not be hasty; not with the workers, the industrious and the ambitious, but rather with the idlers is the trouble. Let us rejoice in our privileges and help to increase them, to extend them, and above all let each W. M. S. member seek to be imbued with a deep, true love for humanity, and to apprehend the true measure of her accountability before God.

### Current Coin.

I AM to be permitted, if only for a little, to identify my person, my words, my prayers, my personal testimony, and my whole heart and life, with the profound verities of this world-saving heathen-dethroning movement of the ages.

GOD gives peace, but we must make room for it. How can it abide when we give place to the uncomfortable thoughts that crowd it out? We find chiefly what we look for in life. The doubting heart finds doubts. Faith walking the same road finds only the goodness of God.

MABIE.—Faith is not asking the Lord for bushels, and setting out a pint measure to catch them.

If thou art blest,  
Then let the sunshine of thy gladness rest  
On the dark edges of each cloud that lies  
Black in thy brothers' skies.  
If thou art sad,  
Still be thou in thy brothers' gladness glad.

### Annual Meeting.

THE twelfth annual meeting of the Board of Managers will be held in Dominion Church, Ottawa, commencing on Tuesday, Oct. 17th, at half-past two, and continuing in session the three following days. Delegates are requested to purchase return tickets instead of procuring railway certificates as formerly. When the programme is completed a fuller notice will be sent to the *Guardian*.

M. B. WILLMOTT, *Rec. Sec.*

### Central Branch.

THE Annual meeting of the Central Branch will be held October 10th, 11th and 12th, commencing at ten o'clock on Tuesday morning. An interesting programme has been prepared, and is as follows:

TUESDAY MORNING—A service "In Memoriam," led by Mrs. (Rev.) G. Browne, of Maple, will immediately follow the roll-call.

TUESDAY AFTERNOON—Paper on "Auxiliary Work," by Mrs. R. J. Fleming, to be followed by a discussion led by Mrs. Carman. "Topical Conversation," led by Mrs. Dr. Willmott.

TUESDAY EVENING—An address will be delivered by Rev. E. Robson, of British Columbia, one of the earliest missionaries to that country.

WEDNESDAY MORNING—Reports from District Organizers.

WEDNESDAY AFTERNOON—Discussion on departments of work: "Model President," led by Mrs. G. N. Fraser, Napanee. "Model Corresponding Secretary," led by Mrs. (Rev.) J. C. Wilson, Warkworth. "Model Recording Secretary," led by Mrs. Carlyle, Peterboro'. "Model Treasurer," led by Mrs. G. Kerr, Toronto. "Literature," led by Miss Ogden, Toronto.

WEDNESDAY EVENING—Miss Munro, one of ladies on furlough from Japan, will speak of the work in that land.

THURSDAY MORNING—Election of officers, and delegates to General Board.

THURSDAY AFTERNOON—Appointment of organizers. Unfinished business.

R. M. BRIGGS, *Cor. Sec.*

### Donations.

OUR General Treasurer, Mrs. Thompson, has received the following donations, which are hereby gratefully acknowledged:—George Rountree, Esq., London, Ont., for purchase of magic lantern for missionary work in Tokio, \$80; Mrs. James Gooderham, toward the maintenance of an assistant for Dr. Retta Gifford, \$50; X, Y, Z (N.), \$5; Mrs. H. S. Hewson, Oxford, Nova Scotia, \$10; Bequest from late Mrs. C. W. Hamilton, Bayfield, New Brunswick, per Rev. C. W. Hamilton, \$400.

### Convention of the British Columbia Branch.

THE Second Annual Convention of the British Columbia Branch of the Woman's Missionary Society was held in New Westminster, on the 26th, 27th and 28th of August, and was ably presided over by Mrs. (Rev.) Coverdale Watson, who, in her most interesting address, gave the high tone which was maintained throughout the meetings. Japan was well represented by three missionaries who have had long experience in that field of labor, and who are all returning to their work. Miss Cunningham charmed her hearers with accounts of her own work, unconsciously shewing the amount of sacrifice needed in the daily life of a missionary. Miss Wintemute's talk on Japan brought the subject before us in a very clear light, as she showed by statistics how the work is progressing, and spoke of the leadings of the Holy Spirit. And when Mr. Cassidy followed, giving in his interesting way a view of the work and its many branches which made the whole complete; we felt we had indeed been privileged to get such an insight into the beautiful country of Japan, and its great need.

The Chinese Home in Victoria was represented by Mrs. Morrow, who related a most touching little incident in connection with one of the girls there, showing the power of prayer, a detailed account of which we hope to give at some future time.

It was very encouraging, also, to hear from Miss Clarke, who is working faithfully in the Indian School at Chilliwack, that the children are showing signs of improvement; and the Rev. Mr. Tate, who, with his wife, is such an unwearied missionary to the Indians in that place, spoke of the Indian

Mission as being of permanent importance in this country. Mr. Tate gave us a good object-lesson by walking twelve miles on Sunday, in the heat, to preach to the Indians.

We were glad to meet the three missionaries who are going out to strengthen the difficult work in Western China, the Rev. Mr. and Mrs. Endicott and Dr. Hare. The latter spoke of his plans and hopes for his future work, and we feel sure that the prayers of all earnest Christians who heard him, will follow these brave workers in their perilous journey to Chen-tu.

It was resolved that every effort should be made by the Auxiliaries to render the monthly missionary prayer-meetings more attractive, and that missionary "At Homes" should be held at intervals throughout the winter, in order to increase the interest among the young people. It was also decided that, as the Auxiliaries of this Branch are so scattered, the next annual convention should be held during the sittings of the General Conference in Vancouver, in May, 1894.

The new officers for the year are as follows:—President, Mrs. Sexsmith; 1st Vice-President, Mrs. (Rev.) Watson; 2nd Vice-President, Mrs. (Rev.) Tate; 3rd Vice-President, Mrs. (Rev.) Betts; Recording Secretary, Mrs. Newcome; Treasurer, Mrs. Wilson; Corresponding Secretary, Mrs. Nicolls.

Further details will be given in the Annual Report. We must not omit to mention the great kindness and hospitality shown to the delegates and missionaries by the friends in New Westminster. It was beyond all praise, and thoroughly appreciated.

Those who had the privilege of attending the meetings felt their interest deepened, and went away with a stronger determination than ever to do, by God's grace, better work in the future; and to seek to kindle more enthusiasm in such a noble cause, along with an absolute consecration to the Master's work. We hope for a rich blessing on the Auxiliaries in the coming year.

MRS. A. NICOLLS, *Cor. Sec.*

### British Columbia.

THE following letter from Mrs. Nicholas, wife of the Lay Missionary at Bella Coolla, was not intended for publication. It was written as a private communication to a lady in Brantford, Mrs. N.'s former home; but it gives such a striking inside view of some aspects of mission work among the Indian tribes, and reveals in such an artless and unconscious way the heroic devotion of some of our missionary workers, that we want our readers to feel the glow of its fervent devotion, and so give it space in the OUTLOOK.

BELLA COOLLA, *October 4, 1892.*

DEAR MRS. SHARP,—We were delighted to get a letter from you, and glad to hear from Brantford friends. We are thankful to you all for the great interest you take in our welfare. We had quite a time getting home from Bella Bella, and were nearly drowned. We were very poorly for some time after, but are better now. The good loving Lord has been with us, and we feel more like ourselves again. I have had quite a busy summer. What with going to Conference, visiting from house to house trying to lead the poor people to the Saviour, attending to my garden and doing my house work, you may be sure I had not much idle time—Praise the Lord, He gives strength according to our day. Our garden has not done as well as in other years; the crop of vegetables is not very good on account of the cold rains, but our Heavenly Father blessed us with a good supply of small fruit and a grand display of beautiful flowers, so we enjoyed the delicious and the beautiful.

God has made everything good and beautiful for his children, and 'tis His will that we should enjoy the work of His hand. In our far-away home and work we realize there is much to enjoy in life. When we take God's way and do His will, then we have the companionship of Jesus to carry our burdens and brighten our way. Bless His dear name!

When we were at Conference, Brother White and others, wanted us to go to Nanaimo, but Brother Crosby did not want us to leave the north coast, and proposed we should go to Kimsquit, about ninety miles from here. They speak the same language as the people here. Mr. Nicholas has visited them once a year, and the people would like us to go and stay with them. Mr. Crosby had no man to place here, so we suppose an all-wise Providence has left us here. Our poor people are delighted to have us stay with them. We are going to enlarge our house to take a number of more children; the people are anxious that we should train them in the right way. It will give us more work and care, yet if it bring them to the Saviour we are sure of our reward. The dear little ones are improving in every way; it would do you good to hear them sing.

I left my dear one and took a trip to Talione, about forty miles from here. Left about 8 a.m., with two of our men, hoping to get there that day, but as the wind fell towards night, we were obliged to go ashore. We made a fire, had tea and prayers, then spread our blankets under a tree. He had a good sleep, happy with the sweet assurance that He that said "I will never leave thee," was here to protect us from harm. Up early the next morning and away without breakfast. We arrived at the village about 9.30, where I had a warm reception. The poor things said, "We are so glad you are come; we have lots of salmon and berries, and if you want anything, you can have it." I visited and prayed in every house, then went and stayed in a comfortable little house, built by a white man that used to trade there, refreshed myself and commenced school with the children and adults that came. We had three sessions a day, and an open-air meeting every evening on a large platform erected before the village. The poor people nearly all came out the first evening. I spoke of God's great love to us, and all seemed deeply impressed. One poor man, that has been sick for over four years, was carried and laid on the platform. While I told the "Old, Old Story," the tears glistened in the poor fellow's eyes, and when I got through—he grasped my hand, placed his other hand over his heart, and looking me in the face he said, "My heart is very warm with what you told us to-night, I want your Jesus for my friend. I often think of what you Mr. Nicholas told us before. I would like to die and go where Jesus is." Another chief got up and said, "I will speak for all the people; we are warm-hearted because you come to tell us such good news; we want your Jesus now. Now, if you will only come and stay with us, we will all be one with you." God bless the people! Sabbath was a good day; four services well attended. As I looked at them in their wretchedness and dirt, my heart rejoiced to know they were not so far sunken in iniquity but that Jesus could save them. As they sat around, hungering for the bread of life, my soul was stirred within me, I would gladly have stayed with them if I could; but on Monday morning my men came and said they were ready to go back. I called at every house and commended my little flock to my Heavenly Father. As I went down the path, I heard them calling after me, "Don't be long till you come back." Praise the Lord for His presence with us! We had a rough passage home. We called at several villages and spoke of Jesus to them. I was thankful to be at home again, and my dear one was well and had a good dinner prepared and everything in good order. Our dear people are growing in grace, and many others are manifesting their desire to be the Lord's.

Dear friends, aid us by your prayers for a great ingathering of souls this winter. My dear husband is waiting an opportunity to go to Kimsquit, so you see we have plenty of sailing on the ocean; yet it is glorious to be employed for such a good Master. We would dearly love to see you all, but Father knows best. We rejoice with you all in the blessed assurance that our prospect for the blissful re-union above grows brighter, yes, "Heaven is nearer, and Christ is dearer, than yesterday to us. Praise the Lord! Our united love and best wishes for all the dear friends far away.

Yours in Christ,

MRS. K. NICHOLAS.

Do not offer to God a spirit dreaming of the great things you could do, or may do at some other time, but offer to Him your wakeful, rejoicing, present energies.

### In Memoriam.

NEWMARKET.—Death has entered our Auxiliary for the second time since organization. Mrs. Griffis was called home last month after a long and painful illness, borne with great cheerfulness.

SARAH A. BELFRY, *Cor. Sec.*

SELBY.—The members of this Auxiliary desire to express their sorrow at the sudden removal from their midst of their late esteemed President, Mrs. J. W. Hall; their appreciation of her noble Christian character, and their sympathy with the bereaved husband and family. The news of her sudden decease fell like a blow upon the community. Truly "In the midst of life we are in death;" but "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Prominent in our memory of Sister Hall will always stand out her strong and fervent piety. She impressed those with whom she associated with the feeling that religion had added immeasurably to the depth and richness of her life. To her the theme of the love of Christ seemed ever fresh and new and wonderful. With this living and life-giving experience was associated naturally the kindred one of a deep interest in the spiritual welfare of others. That which had made her own life such a joy and triumph, she longed intensely to see enjoyed by everyone else. Hers was a truly missionary spirit,—Christ, and Him crucified to all the world, that before His gracious presence and influence, sin and suffering might flee away. We shall miss in our meetings the inspiration of her prayers and influence. To her bereaved husband we offer our sincere sympathy. As sisters and mothers our hearts are full of sympathy for the sisters, and for the three little boys, the children of our friend, bereft thus early in life of a mother's watchful love and care. May the memory of that mother's prayers go with them through life, effectually strengthening the influences which would keep them unspotted from the world.

REBECCA VALLEAU, *Sec.*

SMITHVILLE.—With sadness we chronicle the death of one of our most zealous and devoted members, Mrs. Marcia Bridgman, who has passed on to her reward. It was her happy privilege to witness the planting of Methodism in our beloved Canada. She yielded her young heart to the wooing of the Spirit, and joined the infant church. Two years later the Conference was held at the Fifty-mile Creek (now known as Winona), her home. At the close of the Conference the first Missionary Society was organized for Canada, of which she became a member. She was a young girl of seventeen when she thus identified herself with the infant church and the cause of Christian missions; and for seventy years, with untiring zeal and energy, she labored and contributed of her means to advance the missionary cause. She hailed with delight the organization of the Woman's Missionary Society, and when an Auxiliary was organized at Smithville, her home, though enfeebled with age and infirmity, she became one of its first members, and sought to promote its interests, not only by contributing to its support, but by being present at every meeting, if possible. One of her last efforts was to make herself a life member of our Auxiliary, which she did at a meeting held at her own home about three months before her departure. Those of us who were privileged to attend that meeting will not soon forget the heavenly smile that lighted up her brow as she feebly tottered forward and presented a cheque to the President for \$25, remarking, that no doubt it would be the last she would have the privilege of doing; and so is proved. But in this last crowning act of her life, she has erected a monument to her memory more enduring than the costly sculptured marble or granite which adorn our cemeteries, because enthroned in imperishable souls, destined to live on through the cycles of eternity. And, as day by day her strength declined, it was a source of great comfort to her; she felt that her work was done. She had finished her course and kept the faith, and looked forward to the reward. And as her children were watching around her bedside one bright beautiful morning, just as the golden orb of day in all his majesty appeared in the orient, gilding the hill tops and the mountain peaks, and kissing away the dew drops, beautifying and adorning and causing all nature to rejoice in his beams; just at that moment the white-winged messenger bore away the spirit of our dear Mother in Israel to her celestial abode, where, in rapturous

delight, the untold glories of heaven burst upon her astonished vision, and she was not, for God had taken her. May her mantle of Christian zeal and love and fidelity to the cause of God rest upon us all.

MRS. H. F. BRIDGMAN, *Cor. Sec.*

BURFORD AND FAIRFIELD Auxiliary has suffered loss in the removal of Mrs. Nelson Dutcher, who went from earth to heaven on Saturday, June 10th, 1893. Although seventy-nine years of age, she was an active worker in the Auxiliary, and for many years had taken an intense interest in the cause of missions. Her's will not be a starless crown. We miss her, but the influence of her beautiful life, which was truly "hid with Christ in God," will long remain, and we shall cherish her in our hearts. True and faithful are His promises, and we are sure that to this faithful disciple of Jesus was given the encomium, "Well done."

EMMA JOHNSTON, *Cor. Sec.*

SHANNONVILLE.—It is with feelings of sorrow that we record the death (the first since our organization four years ago), of one of our members, Mrs. Dr. Whiteman. Though her illness was short, she was ready to go, for she had lived for the Saviour; therefore death had for her no terrors. May we all so live that we shall be as ready when the summons comes for us.

M. GERMAN, *Cor. Sec.*

### Words From Workers.

GOODWOOD.—Since organization in April our Auxiliary continues to grow in interest and usefulness. We have a membership of twenty-eight, and eight take the *OUTLOOK*. At our quarterly meeting we were favored with the presence of Miss Cunningham, of Halifax, on her way back to Japan. She gave us a very interesting description of the work among the girls and women in Japan. Our pastor, Rev. C. T. Cocking, gives us much help and encouragement, and our prayer is that the remainder of the year may be a success in this grand and noble work.

MISS HULDAH TODD, *Cor. Sec.*

NEWMARKET.—Our annual report shows an increase in members and finances. We also sent a bale of goods to Port Simpson Hospital last fall. About \$18 were realized from a Thank-offering service held last spring. The Mission Band paid our Treasurer \$32.00. A Mission Circle has been formed for work next year.

SARAH A. BELFRY, *Cor. Sec.*

STAFFORDSVILLE.—A Woman's Missionary Society was organized in the Methodist Church, Eden, on August 21st, with a membership of ten. The officers are as follows: President, Mrs. (Rev.) Wickett; 1st Vice-President, Mrs. Chamberlain; 2nd Vice-President, Mrs. Todd; Rec. Sec., Miss I. Allemand; Cor. Sec., Miss N. Chamberlain; Treasurer, Mrs. Spencer. This Auxiliary to meet the first Thursday in every month at the different appointments of the circuit.

C. S. HOCKEY.

MANILLA.—An Auxiliary of the W. M. S. was organized here in April, 1893. We have now a membership of eighteen including four honorary members. We have eight subscribers for the *OUTLOOK*. Our meetings have been held regularly once a month and have been well attended. They have been profitable to all as well as interesting. We are growing both in numbers and interest, though in the former not as fast as we could wish. We feel that our efforts have been blessed by God, and we pray that many others may join us in our work for the Master.

VINA COONE, *Cor. Sec.*

HOLLOWAY STREET Auxiliary, Belleville, held its annual meeting September 6th, 1893. The meeting opened with singing and prayer; our worthy president in the chair. After the general business was transacted, a paper, subject, "Obligation to improve our talents," by Mrs. J. B. Ashley, reflected much credit on the writer. Mrs. Burns, a respected member, gave a donation of \$2.25 saved in a mite-box from pure self-denial. Our review of the past calls forth feelings of gratitude. The election of officers for the ensuing year resulted as follows: Miss Maria Wilson, President; Mrs. Thos. Lingham, Mrs. Swayzie, Mrs. Dunbar, and Mrs.

McCamus, Vice-Presidents; Miss Aull, Rec. Sec.; Mrs. Ashley, Treas.; Mrs. C. G. Row, Cor. Sec.; Mrs. L. Grills, Mrs. McCarty, Mrs. Brenton, Mrs. Scholes, standing committee; with Mrs. J. D. Vandusson as OUTLOOK collector, and Mrs. Cobb as collector for Auxiliary.

Laura Row.

MARKHAM SELF-DENIAL MISSION BAND.—This band, under the leadership of Mrs. (Rev.) Jos. Young, gave a very interesting programme in the Markham Methodist Church on the evening of August 25. The programme was rendered in the following order: Scripture lessons, by two little girls; calling the roll, by Miss Emma Young, each one answering to his name by repeating a text of Scripture. Then followed singing and recitations by members of the band, which were much appreciated. The collection amounted to nearly six dollars. Rev. Mr. Pickett gave a very interesting address on the "Harvest." He is a pleasant speaker and one that can interest little folks. The refreshments, provided by Mrs. Young, were supplemented by a treat of candies from Mrs. Waller. Altogether the evening proved to be very pleasant as well as profitable.

Loretta Crosby, Sec.

REDNERSVILLE CENTRE CHURCH.—In reading of missionary work done in other places our hearts are filled with gratitude to our Heavenly Father, that He has given us a desire to do something for Him. Although the attendance at our monthly meetings is not what we would like, still we know that God is with us and is blessing our work. Since we were organized we have never lost a sister by death, for which we feel very thankful. We take the LEAFLETS and OUTLOOK, and we find them very interesting. We had an open meeting on June 19. Mrs. Platt, of Picton, Mrs. (Rev.) Robinson and others taking part. Our collection at the close was \$4.41. On Aug. 19, we had an ice cream social at Mrs. W. E. Delong's, which was in every way a grand success. The Rev. Mr. Duprau, our pastor, occupied the chair. Proceeds, \$27.10. Two years ago we sent a box of bedding to Dr. Bolton's Hospital. Last year we sent a valuable box to Powassan. We have not decided where we will send our box this year. We hold our monthly meetings the first Wednesday of every month; and we meet at the home of one of our members, to sew, once a month. We take up a collection for missionary work. While doing for others we feel that God does bless us. We have some new members this year, and intend to go on growing. We shall reap if we faint not.

Mrs. Stanton Fox, Cor. Sec.

SMITHVILLE.—In looking over the past year's labors, surely we have reason to thank God that His blessing has in so large a measure attended our efforts. Though few in number, we have striven to keep up the interest, with the hope always before us of reinforcements. A number of our members live a distance from the church, and we have adopted the plan of meeting at the members' homes, and we find the plan works admirably. Apart from the impetus given to our missionary zeal, and the gain to ourselves spiritually, our meetings together benefits us by cultivating a higher standard of social intercourse, and the literary programme given is always replete with interesting facts concerning missionaries now in the field, which is not only calculated to reach and touch the heart, but is full of important matter with which to store the mind, and has a reflex influence in cultivating and developing the latent talent of the church. Thus we try to keep the two-fold object in few, that while storing our minds with missionary information, our sympathies are awakened and drawn out in tender and loving regard for our degraded sisters.

Mrs. H. F. Bridgman, Cor. Sec.

STONEY CREEK.—In looking back over the past year we are thankful for the progress we have made, having had the presence and blessing of the Master with us in our work for Him. Our society has increased in interest and membership. We have now two life members and forty-four annual members, including five honorary. The success of our Auxiliary is largely due to our ex-president, Mrs. (Rev.) J. E. Hockey, to whom was presented a life-member's certificate as a token of appreciation. August 24th, Rev. J. W. Saunby treated us to that inspiring lecture of his, "Sunrise in Sunrise Land." Mite-boxes were a success.

S. O. C., Cor. Sec.

ZION CHURCH, WINNIPEG.—Since last report our work still continues to prosper. A garden-party was arranged for, but, the weather being unfavorable, a social was held in the church instead. In May the members of our church were visited and asked to help in our mission work. Several promised to join us the coming year, and we got twelve new subscribers to the OUTLOOK. Miss Swayzie, of Norway House, gave us a very interesting account of her work among the Indians, and also sang to us in the Cree language. We feel that God has richly blessed us in our work, and we are looking for greater success in the future.

Mary A. Douglas, Cor. Sec.

CHARING CROSS.—The making out of our annual report reminds me that it is nearly two years since we wrote to the OUTLOOK. Last year we sent \$110.75 to the Branch treasurer; this year, \$137.00. Our OUTLOOK committee have succeeded in getting thirty-five subscribers to your valuable paper. Twenty of our members take the *Monthly Letter*. We have just completed an autograph quilt which brought us in \$71.00 clear of expenses, and we have the quilt to sell or give away yet. We have been encouraged by the Master's presence in our meetings, and are hopeful that missionary zeal will increase among us, and that our work may be crowned with success.

Lydia Shepley, Cor. Sec.

ST. MARY'S.—We are very glad to be able to report that the interest in the work of our Society seems to deepen, and we pray that the presence of our heavenly Father may be felt in the hearts and homes of each one of us. Our monthly meetings are held at the homes of the members, and are very well attended. The first hour is devoted to readings, recitations and work; the second hour to business. We have eighty-four subscribers to the OUTLOOK. Self-denial week was observed, and as a result \$20 was raised and forwarded by our treasurer to assist in the building of the hospital at Chen-tu, China. We have also a Mission Band; their meetings are held every second Saturday at the homes of their members. They have pieced two quilts which were quilted by members of the Auxiliary, and are to be sent to some mission field.

Addie E. Roberts, Cor. Sec.

SALEM.—Our Auxiliary is slowly but surely working its way. The members are steadily increasing. We held a very successful social in June—proceeds, \$14.75—and have made \$28 with an autograph quilt. We have also started our fall box of clothing.

Daisy Cochrane, Cor. Sec.

## My Thanksgiving Box.

I HAD often heard of mite-boxes, and even read touching stories about them, but I couldn't seem to believe in them very much. Of course, when the regular offerings for missions were called for, I wanted to contribute my share as other folks did—as much as I could spare at a time. Then, too, I didn't see that I had anything especial to be thankful for. Dinner, supper and breakfast, of course, and my husband and children; but most of the latter had left me either for homes of their own or for the better country, and my heart was often heavy sorrowing for them.

So when Mrs. Heath, the president of our Missionary Society, begged us to take one and try it, I demurred. It would be no use, I urged. But our pastor's wife arose and proposed that as many others had found it a good way, we should try it for a year. At the end of that time we would open the boxes and have a full and free conference as to what they had done for us and the cause. And so, quite reluctantly, on my part at least, we took the boxes home.

As I went into my cosy sitting-room I am afraid I slammed my little box down rather hard upon the mantle, saying: "You may stay there if you want to. You are rather ornamental in your blue and gold; and when the year is up I'll lump my mercies and put something in for the whole year. Who wants to be paying for the mercies at a penny a time?"

"What is that, mother?" said my daughter May, the only one left at home, a graceful, dark-eyed girl of twenty—the very joy and richness of her mother's heart. "Oh," she said, "I see. It is one of those thanksgiving boxes," and, lifting it up, she read up on one side: "Giving thanks always for all things;" on the other side: "What shall I render unto the

Lord for all His benefits towards me?" and on the top: "Thanks be unto God for His unspeakable gift."

"Yes;" I said, "I hardly know what I brought it home for—only to please Mrs. Heath and Mrs. Browning."

"Why, yes, mother," said May, "it is just the thing for you. You are always saying: 'Well, I'm thankful for something or other.'"

"Am I, child," I answered a little thoughtfully. "Well, I'm afraid I don't really mean it; but if you hear me saying it again, just remind me. I am thankful for one thing, anyway, and that is I've got you."

"Your first contribution," demanded May merrily, and taking the nickle I handed her, she dropped it in for me.

It must have been very lonely there for some time, for in the press of fall house cleaning and getting ready for the great meeting of the Woman's Board, I forgot all about it. The Board had never been to our little city before, and our hospitality was to be taxed to the utmost.

It was the morning of the day on which our guests were to arrive, and as I gazed around in satisfaction at snowy window draperies and everything spick-and-span, as a house-keeper likes to see them, exclaimed: "Well, I'm thankful for one thing, and that is that they didn't any of them come yesterday."

May picked up the mite-box and rattled the lone nickel warmly.

"O May," I said, "I had forgotten all about it."

"You had better put in a dime this time," said May, "for I've heard you say you were thankful for something at least a dozen times last week; and when they go away," she added, "you must put in another, if we have had pleasant people here. You don't know how I do dread delegates; but there is one good thing, we are to have a missionary and his wife for one room, and they won't come just to shop and criticise, I'm sure."

Our delegates came, six of them, and if any one ever had delightful guests and a time of rare enjoyment we had. May, with some of her young friends, had acted as ushers at the church, and although she objected a little at first, I was surprised to see how eager she grew to be at every meeting, and to stay them through. At last the closing service was to be held. Even I, who had doubted if foreign missions paid, and wondered how near home charity could keep and still be charity, even I was filled with wonder at what God had wrought; an enthusiasm that surprised myself.

I was superintending the finishing touches to the supper-table, and my darling May was flitting about arranging some dainty vases of chrysanthemums, and putting a few in her belt. I thought she never looked so bright and beautiful, never seemed so dear.

"Blessed child!" I thought, "she little knows that I put a \$5 bill into that box this morning—one I had been saving up for a new bonnet—just because I was so thankful for her, that I had her all to myself;" and what made me think of it especially was seeing those young missionaries the night before, standing up before us all, so bright and cultivated, so graceful and attractive. How could their mothers let them go? So I said: "If I never was thankful before, I am this time, to think that May isn't one of them, and here goes that \$5 into my thanksgiving box." As this ran through my mind, I saw May come towards me slowly, a great light in her dark eyes, and a look of intense longing in her upturned face.

"Mother," she said, with a little catch in her breath, "mother, can you put me in your thanksgiving box?"

I felt myself turning to stone, but making a desperate effort said: "Child, what do you mean?"

"Mother dear," she said, "I mean it. I believe that I have heard the call to go; that I'm needed. I am young and strong. I have my music and my voice—and there are so many to help at home. I believe I am truly called in His name, for I have prayed and prayed and asked for light—and, dearest mother, can you put me in your thanksgiving box?"

In my anguish of soul I called upon God, and a form of love seemed to stand beside me, saying: "Fear not, the child is given to me." A hush of peace came over me, and I kissed her softly. Our dear friends came in to supper, and in a strange inner stillness I got ready and walked beside my darling to the meeting, where in a simple way

she offered herself and all her bright young life to foreign work.

As the days went by I proved many a promise. My strength was as my day. May was to go soon to Persia with some returning missionaries. She was much needed there in one of the schools. Meantime we shopped and sewed and planned. Letters were put in here and there among her things, to be opened on certain dates for a year or more to come. Mysterious packages, too, for all the holidays. May said she believed it would be the first time in her life she would have a Fourth of July present. As we passed out of the store one day, talking cheerfully, I was accosted by Mrs. Brown.

"You do seem mighty chipper," she said, for a person who is going to send her baby off to the cannibals, or just as bad. Any one would think she was just going off to get married, by the way you take it."

"O Mrs. Brown," I managed to say, "If I was marrying her off to some rich or titled foreigner, you would think it all right that I should be proud and glad. How true it is that

'To God we give with tears;  
But when a man like grace would find,  
Our souls put by their fears.'

Mrs. Brown shook her head and said, "some folks have queer notions," and passed on.

The pleasure and the pain of that preparation were over all too soon, and it was only the strength made perfect in weakness that sustained me daily until the last glimpse of that sweet face faded in the distance. As I entered again the home sitting-room, now so bereft of its chief beauty and joy, I walked reverently to the thanksgiving box, and with a silent prayer for help put into it my largest offering.

"That," I said, "is because I am so thankful that God let me have a missionary all my own."

Dear mothers, if you have sons and daughters that God does not call to go from you to serve Him, put in your thanksgiving offering for that; but if you have those that hear the Spirit call, "Come from home and friends," and who answer, "Here am I, Lord," still put in an added offering—for "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."—*The Advance*.

## Facts and Illustrations.

A SLEEPY Christian and a dusty Bible are generally found close together.—*Ram's Horn*.

OVER the door of the post office in Hong Kong is carved in granite this quotation from the Bible: "As cool water to a thirsty soul, so is good news from a far country."

THIRTY-TWO languages are spoken on the streets of Singapore, and in that city may be found spacious rooms occupied by the British and Foreign Bible Society. In these rooms are to be found an abundant supply of Bibles printed in each of these thirty-two languages.

HAVE you a heavenly experience day by day? An old Scotchman was once asked if he ever expected to get to heaven? "Why, mon, I live there," was his emphatic reply. If we have no experience of the heavenly places before we die, we never shall have afterward.

A GERMAN boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself, "Now, this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" and he flung the book into the river. He was Fichte, the great German philosopher.

THE highest court in India has decided that minors may be baptized and even received into the houses of missionaries, provided they are intelligent and are acting of their own free will. This is a victory for Christianity, in India. Before this decision a minor was obliged to remain under the control of his legal guardian whether he desired to remain or not.

It is said that a snail in the British Museum that had been glued to a card for four years came to life when dipped in warm water. What a possibility of hope this opens up with reference to a large class of church members who have not manifested signs of vitality for several years! Let us hope for the warming influences of grace.

THERE are 1,000,000,000 people who are yet without the Gospel. The number of trained missionaries laboring amongst them is 10,000, with 25,000 native assistants. There is, therefore, only one minister to every 100,000 of the heathen. \$10,000,000 per year are spent on foreign missions—equal to one cent per year on each of the heathen. Don't you think one cent a year a rather small amount to spend yearly on each heathen to effect his conversion.—*Crisis of Missions.*

No man amounts to much until he learns that he must stand alone and do his own work. Beware of leaning on others or complaining that others neglect or hinder you. The truth is that others are too busy with their own tasks to stop long, either to help or hinder you. Your success must be wrought out by your own strong arm. You must make your own way; if you lag behind, no one will be found to carry you. Of course you should seek Divine assistance, but it is vain to expect that even God will help you if you fail to do your best to help yourself.

SOME one wrote Chaplain McCabe, asking him to take stock in a silver mine which was to be worked in the interest of missions and church extension. His reply is a gem which the *Christian Advocate* has preserved. It is as follows: "We have two mines already which we are working with great success. One of them is 'self-denial,' situated in the Valley of Humiliation; the other is 'consecration,' which is entered on the heavenly side of the brook Peniel. These are glorious mines! Their riches are inexhaustible. There is enough in them to bring the world to Christ."

THE largest hanging bell in the world is in a Buddhist monastery near Canton, China. It is eighteen feet high and forty-five feet in circumference, and is of solid bronze. It is one of eight great bells which were cast by command of the Emperor Yung-lo, about A.D. 1400, and is said to have cost the lives of eight men, who were killed during the process of its casting. The bell, both inside and out, and even on the handle, is covered with an inscription of embossed Chinese characters, numbering eighty-four thousand. The characters tell a single story—one of the Chinese classics.

DURING an illness, the illustrious scholar Bengel sent for a student in the Theological Institution, and requested him to impart a word of consolation. The youth replied, "Sir, I am but a pupil, a mere learner; I don't know what to say to a teacher like you." "What!" said Bengel, "a divinity student, and not able to communicate a word of Scriptural comfort!" The student, abashed, contrived to utter the text, "The blood of Jesus Christ, His Son, cleanseth us from all sin." "That is the very word I want," said Bengel; "it is quite enough," and, taking him affectionately by the hand, dismissed him.

WHEN Lady Dufferin began her scheme for the improvement of the physical condition of women in India, seven years ago, it was hardly expected that in so short a time such striking results would be achieved. Last year 466,000 women received medical treatment. The staff now consists of 9 women doctors and 31 assistants, and the number of native and Eurasian women under instruction steadily increases. . . . Of the women of India, 40,000,000 are shut up in zenanas, 23,000,000 are widows, and 79,000 were widows before they were nine years of age. Only one woman in 800 is under instruction, and but one Protestant missionary if found to 500,000 of the population.—*Missionary Review.*

CHINESE CONVERTS.—The sincerity and devotion of the Christian converts in China are sometimes questioned, but let all doubters consider a fact reported in the *North China Daily News* of August last, that, during a riot in the province of Sz'chuen, when one of the missionaries, Mr. Turner, was seized with his wife and children, and was taken to the yamen, the order being to beat them, two native Christians volunteered to be beaten in their places. This substitution

was accepted, and the converts bore the beating, while the missionaries were sent from the place. It is easy to make a slur about "rice Christians," but there are numberless instances of self-sacrificing devotion like this we have named which make the sarcasm redound upon those who uttered it.

MOHAMMEDANISM always becomes weaker and weaker without political power, and that political power is always and everywhere necessary to its extension and growth. It never has been, never can be, never will be formidable without that power. Just now it is making strenuous efforts to recoup its heavy and continued losses in nearly all Mohammedan countries by recruits from among the negroes of Africa; but that ground will soon be found unproductive. The word of the Lord hath spoken all this—and more. The English Church Missionary Society reports one thousand recent converts from Islam; the Rhenish Society, two thousand; in Java there are at least twelve thousand Christian converts from Mohammedanism, while in India the numbers are increasing wonderfully.—*North-Western Christian Advocate.*

ONE of the missionaries from the Presbyterian Church in the United States to Japan gives the following illustration of the devotion of a certain Japanese pastor whom she calls "one of the noblest men I ever met." "Not long ago, the head man of a large government school here asked him to give up his church where he receives 20 odd yen a month, and accept a position in the school at 100 yen a month. He replied without a moment's hesitation, 'I am here to teach Christianity.' The man went off and wrote him a letter, to say that if he would teach for them two hours a day they would pay him 60 yen a month and he could still retain his church. The single-hearted pastor replied, 'I have given my whole time to the work of teaching Christianity,' and that was the end of it. He has a wife, four children and his sister to support."

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