

them into circulation among the people. The cost involved in the printing and shipping of these reports is very considerable; but if they are faithfully circulated and carefully read, the investment will prove to be a paying one. Many of the religious reports are full of interest, and, if read, will be sure to stimulate the missionary zeal of the reader.

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It is to be regretted that more of our missionaries do not furnish letters and items of information for the OUTLOOK. Some parts of the Indian field are well represented, and there is an occasional letter from Japan; but the brethren on domestic missions very seldom favor us with a line to show how the work is advancing. It is a long time since we had a letter from Bermuda, or Newfoundland, or from the other Maritime Conferences, or, indeed, from any part of our English-speaking mission fields. Come, brethren! Sharpen your pencils and send us some items to let the Church at large know how goes the battle.

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WE bespeak a careful and prayerful reading of the letter from the Rev. Edward Eves, the second part of which appears in this number of the OUTLOOK. Surely the recital of such facts as the letter contains should stir the sympathies of every Christian heart, and lead to such a practical response as will enable the Society to send reinforcements to that needy field. Brother Eves has it in his heart to train some native workers, and this is the best plan if the right men can be found.

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THE brethren are requested to send all applications for Missionary Reports, collectors' books, cards, etc., to the Mission Rooms, and not to the Book Room.

THE statistics of Protestant missions in Brazil are as follows:—

*Presbyterian Synod.*—63 churches, 32 ministers (of whom 12 are natives), 3 licentiates, 7 candidates, 2,696 members, and 13 schools.

*Methodist Episcopal Church.*—346 members, 7 ordained ministers, 6 candidates for ordination, 3 local preachers, 20 preaching places, 2 schools, and 4 foreign missionary lady teachers.

*Baptist Church.*—5 churches, 241 members, 12 male and female foreign missionaries, and 3 native preachers.

"BUILD a little fence of trust around to-day,  
Fill the space with loving work and therein stay,  
Look not through the sheltering bars of to-morrow,  
God will help thee bear what comes of joy or sorrow."

## Editorial and Contributed.

### IN MEMORIAM.

ANOTHER leader in the Church has fallen, but he fell at his post. Full of years and full of honors John A. Williams has passed from toil to rest. The whole Church mourns its loss, but "not as those who have no hope." The work men are buried but the work goes on. More appropriate and touching than anything we could write is the following graceful tribute from the pen of the Rev. Hugh Johnston, D.D., which was read at the funeral service:—

I have been requested to give a brief biographical sketch of this prince in our Israel who has fallen, and whose familiar form we shall see no more, whose well-known voice we shall not hear again till the eternal morning dawn. I speak from the heart, and pay my tearful tribute of respect, for enshrined in that casket is all that is mortal of one who was to me a father in the Gospel, whom I met when a lad, and whose bearing and sacred eloquence kindled my youthful enthusiasm; who was my superintendent in this city twenty-four years ago, and who has ever since honored me with his friendship, inspired me by his manly career, and ennobled me by his beautiful, consistent Christian example.

John A. Williams was born in Caermarthen, Wales, on December 19th, 1817, so that this day of burial would have been, had he lived, the anniversary of his seventy-second year. His childhood memories were shaded with sadness, and he was early brought into contact with the great mystery of death. He writes: "My father died when I was about eight years of age. My mother I recollect as a God-fearing woman. Of her I was deprived when I was twelve years old, and was the only remaining member of my father's family."

He then went to London, and was cared for by a cousin of his mother. There he was employed in a newspaper office, and even then the orphan lad gave indication of more than ordinary powers of intellect.

The last two years of his London residence were spent at school in Hoxton. In 1834 circumstances favored his coming to Canada, and, arriving in Quebec, he pushed on to Prescott. "At that time," he says, "I knew nothing of religion, but it pleased God that I should attend a service in the Wesleyan Methodist Church on February 21st, 1836. I do not know that I was much impressed with the sermon, but I felt disposed to remain at the prayer-meeting, and soon became the subject of powerful conviction, and after many struggles and much prayer, the Lord revealed Himself to my heart as reconciled, and I was enabled to joy in God through Jesus Christ."

His thoughts turned towards the ministry, and his impressions were deepened by a singular dream, in which there was put into his hand a piece of paper, on which he read, "Take heed to the ministry which thou hast received in the Lord that thou fulfil it." He was not disobedient to the heavenly vision, and, at the call of the Church, entered the work in 1846, and was sent to Picton Circuit under the superintendence of Rev. Asahel Hurlburt. "Those were days of power," he tells us, "days of the Son of Man." He fasted Wednesdays and Fridays regularly, and was much in prayer. He had not the advantages of college training, and could never be called an accurate scholar. Scholarship