

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

Vol. X.—No. 6.]

JUNE, 1890.

[Whole No. 114

## *Field Notes.*

THROUGH the Rev. J. J. Leech, of Calgary, we received the sad news of the death of Mrs. German, wife of the Rev. O. German, missionary at Whitefish Lake. Mrs. German was in an hospital in San Francisco, undergoing treatment for cancer, from which she had been suffering for several months past. Word was received of more favorable symptoms, and hopes were cherished of her recovery, only to be extinguished by the news of her death. May the God of all grace

and comfortable sail-boat." Their names proclaim their mission. On the bow of the one for Parry Island is the Indian name "Menwajemowin," the interpretation being "Good News," which is on the stern; while that for Christian Island is "Wasayaubun," or "Morning Light."

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THE Public School system of Newfoundland differs from the Canadian in that each Church has charge of its own schools. A yearly grant for the purpose being voted by the Government to each denomination. Rev. G. S. Milligan, LL.D., is the Superintendent of Meth-



REV. T. A. AND MRS. LARGE.

comfort our bereaved brother, and guide with a tender and loving hand the four motherless children.

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LAST month reference was made to the building of two boats, one for Parry Island and the other for Christian Island. Our friends will be glad to know they are finished and have reached their destination. Brother Allen Salt writes, "I have not words to express my gratitude for the furnishing of such a strong

odist schools, to whom we are indebted for a report for the year 1889, and under whose efficient management the schools are doing a grand work.

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REV. C. LADNER, Chairman of the Kamloops District, B.C. Conference, writes: "I think there will be an increase in the missionary receipts on each of our missions this year. Kamloops has increased \$30, and Clinton \$20.



REV. T. FERRIER, Chairman of Deloraine District, Manitoba Conference, reports a meeting of the Quarterly Board, at which a resolution was passed making Deloraine a self-sustaining circuit for two men. The Board and people have our hearty congratulations and best wishes for the future.

THERE is now appearing in the *Barrie Examiner* a sketch of the life of the Rev. Geo. McDougall, "Hero of the Saskatchewan," by the Rev. John McLean, M.A., Ph D., which is full of interest. Our boys are ever seeking for books and papers devoted to travels and adventures, and we know of no more healthy and inspiring reading for the young than the lives of our early Methodist ministers and missionaries, who "in labors abundant," wielding the "sword of the Spirit" with weighty power, made history which the Church has a right to glory in, and hand down to children's children. Among the many of whom we, as Methodists, have a right to be proud, there is not one more worthy of all honor than the heroic Geo. McDougall.

## Editorial and Contributed.

### EDITORIAL NOTES.

STANLEY'S wonderful march through Africa is an epoch in the history of heroic exploration. The difficulties encountered and surmounted are almost inconceivable, and the success of the undertaking admits of but one explanation—the hand of God was in it. This is devoutly acknowledged by Stanley himself, and the acknowledgment is justified even by the secular press. All that has been accomplished thus far, however, is to let in a transient flash of light upon a realm of gross darkness. It now remains to be seen if the Church of God is prepared to follow the explorer's footsteps, and, lifting high "the lamp that never fails," herald the coming of the morning to benighted Africa.

CHINA is attracting no small share of attention from missionary organizations at the present time. This is to be attributed in part to the striking results of the Canada Presbyterian Mission in Formosa, and the China Inland Mission, founded and supervised by the Rev. J. Hudson Taylor. Mr. McKay, of the Formosa Mission, is a man of apostolic zeal, and he is following the "Pauline method" of utilizing the native converts in the work of evangelization. The necessity of a self-supporting native Church is recognized, if only to silence the taunts of the heathen, who say, "You preach the foreigners' doctrine because you eat his rice." Let it not be forgotten that the Methodist Church has a work to do in China, and Providence is indicating that the time has come to begin.

SINCE the present Chinese Emperor ascended the throne, a succession of disasters have befallen the

country, creating in the superstitious minds of the people the belief that the Emperor and Empress are "unlucky." There is a good deal of uneasiness and discontent throughout the empire, and should some ambitious adventurer raise the standard of revolt, it is quite possible the result would be different than in the Taiping rebellion. Among the Chinese there is little love of the foreigner, and in case of tumults the various foreign missions would be in great danger. The *North China Herald* strongly urges that no treaty-port should be left without a man-of-war for some time to come.

BISHOP TAYLOR, of Africa, was in England during the past winter, completing arrangements for his mission steamer for the Congo. As a preliminary to the planting of extensive missions in the heart of the continent, he contemplates a chain of missions, with transport facilities, extending from the coast along the Congo, and occupying a densely populated region belonging to the Congo Free State, 100 by 250 miles in extent. These missions would be on the north side of the river, and as the older missions are on the south side, they would not interfere with each other. The steamer will be taken out to Africa in sections, and put together at Vivi, on the Congo. A steel launch is also to be built for up-river work, and another small steamer will be required for the Kassi and Saukura rivers.

THOSE acquainted with the name and work of the Pundita Ramabai will be glad to learn that she is prosecuting her work with undaunted courage at Bombay. A woman of rare ability, she is devoting her life to the elevation of her countrywomen in India, by seeking the removal of those disabilities which in the past have made them little better than slaves. In a word, she would raise the status of women in India to the level of true womanhood. It is well known that in India the birth of a daughter is regarded as a calamity; but in protest against this degrading idea the Pundita named her little daughter Manoram, or "Heart's Delight." Her chief enterprise of founding a home for Indian widows is yet in the experimental stage, but promises well.

NOT long ago the secular press was teeming with the praises of Father Damien, who died after devoting many years to the care of the lepers of Molokai, Hawaii. The impression conveyed by the newspapers was that Father Damien alone had cared for these poor lost sheep, and many were the sneers flung at the Protestant churches and missionaries for their lack of devotion and self-denial. The last report of the Hawaiian Board of Health gives the number of lepers in the district of



Molokai at 749, and shows that they are cared for by two Protestant and two Catholic churches. One of the Protestant churches has a membership of 225, and the other probably not less than 100. The idea that the lepers were not cared for before the advent of Father Damien is laughed at in Hawaii. The report above referred to makes no mention of Father Damien, but "cannot say enough of the inestimable and disinterested services to the sick rendered them by Mr. J. Dutton, who is a trained nurse, and came to the Settlement on his own account, for the purpose of living with the lepers and devoting his life and entire time to their benefit."

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DR. GRIFFIS was one of the first to furnish western readers with an exhaustive work on Japan. His "Mikado's Empire" shows careful research and, though not free from defects and inaccuracies, is one of the most valuable books on Japan yet published. If Dr. Griffis' judgment is reliable, there are stirring times ahead in Japan, owing to the attitude and plans of the "Reformed Buddhists," whose design evidently is to "Buddhaize" Christianity. These men are described as "alert, keen, and not over scrupulous. They are already patrons of Western learning; have studied at home, in India, at Oxford, and in America, the situation; have introduced physical science into their splendid new brick-built colleges at Kioto, make the New Testament a text-book, and the Bible and its learning subject of lectures. Let Christians study the past and take warning."

#### THE TOKYO TRAGEDY.

THE following account of the terrible occurrence at Tokyo, resulting in the death of the Rev. T. A. Large, B. A., we condense from the *Japan Weekly Mail*, published April 7th, two days after the murder.

Mr. and Mrs. Large resided in a portion of the building used for the girls' school. They had been away at Miyanoshita for the Easter recess, and had returned on Friday to Tokyo, a day earlier than that originally intended. Wearied by the long journey, they retired to bed at about 10 o'clock. The custom at the school is to have the circuit of the premises made once every hour by a watchman. The man went his rounds shortly after eleven, and had retired to his room when, a few minutes later, two men made their appearance. Both had their faces covered and the skirts of their Japanese robes tucked under their girdles. They seized him, bound him hand and foot, and required him to indicate the whereabouts of the money box. They asked the watchman where the keys were, and learning that they were in the lady principal's room, desired to be conducted there. The two men, led or directed by the servant, made their way to the room where Mr. and Mrs. Large were sleeping, and entered it. With what definite purpose they went there, cannot be known until they are arrested. They may have supposed it possible to obtain the keys of the safe without disturbing the sleepers; they

may have resolved to possess themselves of the keys at any cost. At all events their movements were not so guarded that they failed to rouse Mrs. Large. Sitting up in bed, but not having any distinct consciousness of what was going on about her, she found herself putting the query "nan deska" (what is it)? A reply came, "yoji-ga-aru" (we have business), in a voice which seemed familiar, but which the lady could not identify. In the narrow passage a lighted kerosene lamp hung at a height of about five feet from the ground. The burglars, having left the door of the room open as they entered, the light of this lamp rendered everything quite distinct. Mrs. Large could see that there were two strangers in the room; that they carried in their hands weapons which to her seemed like long bamboos with sharpened points, but which beyond question were swords. Scarcely had Mrs. Large's question been put and answered when Mr. Large awoke and sprang up. This apparently, was the turning point of the affair. The burglars had counted on effecting their purpose by such a show of force that all resistance would have been prevented. On the contrary, they saw themselves suddenly confronted by a vigorous young man, who, despite their weapons and their superior numbers, asked no questions, but proceeded to action at once. Unhesitatingly they struck at him with their swords and then made for the door. He, wounded as he doubtless was by these first blows, followed the burglars resolutely, and coming within arm's length of them at the door, was again struck. Still he pursued them, and grappling with one of them in the narrow corridor, had nearly succeeded in throwing him over the balustrade of the stairs, when the blows of the other burglar disabled his arm. Meanwhile, Mrs. Large had joined the struggle and endeavored to interpose her person between the burglars and her husband. Mr. Large, though in the effort to throw one of the burglars over the balustrade he had received two wounds biting to the bone, on his left arm, and a terrible gash across his back, still with dogged bravery persisted in trying to close with the burglars, who on their side, continued to cut at him while retreating. It was, of course, impossible that the strongest man could have long stood up against a shower of blows delivered by such weapons as Japanese swords skilfully wielded. A moment later Mr. Large fell and death came instantaneously. His slayers retreated unmolested by the way they had come. Meanwhile the noise had alarmed Miss Lizzie Hart who slept in the adjoining chamber. Opening the door, and finding herself almost in contact with two men who were slashing rapidly with swords, she naturally shut herself in again. But a moment afterwards a scream from Mrs. Large made the young lady forget her fears. She felt, as she stated with touching frankness at the inquest, that she "must do something," and so, helpless and unarmed, she passed from her room into the narrow passage at the very place where she had seen the flashing of naked blades. Almost simultaneously Miss Nellie Hart also came from her chamber. They found Mr. Large lying on the ground and his wife standing over him. Mrs. Large saying that her fingers were broken, begged the young ladies to raise her husband, and they carried him into his room and laid him on the bed. There Mrs. Large, using her left hand and careless of her own cruel wounds, washed her husband's face several times with cold water and resorted to other means of restoring him. But the terrible truth soon forced itself upon her also, and at the same time becoming conscious that she herself was bleeding to death, she sat down and asked the other ladies to apply a tourniquet to her arm, explaining to them how it should be done. These incidents, related in part at the inquest, make a tale of helpful bravery which compels strong admiration. We cannot fathom the secret of such fearlessness, and must be



content to note it as another example of that devoted courage which the earnest practice of the Christian faith has repeatedly been observed to inspire. As for Mrs. Large and the Misses Hart, we should like to think that there are many English women who would have behaved as they did.

#### THE FUNERAL OF THE LATE REV. T. A. LARGE.

The last act of the sad Tokyo tragedy attracted a large concourse of sympathizing friends, both Japanese and foreign, who assembled in the spacious Azabu Methodist Church. In spite of the fitful showers and the unsettled weather, the building was completely filled, among those present being H. B. M. Minister, the representatives of Germany and Austria, the First Secretaries of several Legations, the Hon. Mr. and Mrs. Napier, and nearly all the leading residents of Tokyo. The service, according to the wish of the deceased gentleman, expressed when he little thought how soon it would have practical effect, was of the simplest character. At the residence, shortly before the hour of the public service, the members of the mission thus sadly bereft stood by the coffin of their dead brother and the couch of his wounded wife, and sang one of Wesley's stirring helpful hymns, after which Dr. Macdonald, who combines in one the skilful physician, the helpful friend, and the faithful missionary, led prayer. The body was then, in the midst of falling rain, carried to the church, which was speedily filled. The pulpit and altar were draped in black, relieved by two large floral crosses and a few wreaths here and there which had been presented and could not be refused, though every effort was made to prevent unnecessary expense on the part of friends, especially among the Japanese, who in many cases can ill afford the tributes they are so willing to give in such a moment as this. A hymn was sung, after which the Rev. R. Whittington read a portion of the First Epistle to the Corinthians indicating the Christian hope in the resurrection of the dead. The Rev. Dr. Imbrie offered prayer, short, simple, but tremulous with emotion. After another hymn had been sung, the Rev. Dr. Cochran, senior colleague of the deceased, gave a brief outline of his short and promising career, cut off in its early morning. It appears that he was born in Canada in 1859, in an earnest Christian home; that from boyhood he had aimed at a high standard of life and service, and had won for himself in school and college the reputation of a pure, unsullied character, rendered still more attractive by social and musical gifts of an unusual order. The speaker was able to lay on the bier of his younger colleague the white flower of a blameless life, while he prayed for those who were specially bereft by this mysterious providence. The Rev. Y. Hiraiwa, pastor of the church, next addressed the congregation in Japanese. He first spoke of meeting and parting with the happy family of the Larges, at Miyanoshita only four days ago, then of the sad telegram the following day calling him home. He spoke of meeting Mr. Large's aged parents in Canada some months ago, when he was received as a son in honor of their own boy. He told of the reputation the deceased had among the friends of his childhood and of his student life in Canada; then described the parting of the son from his loved ones to come to work for Japan, and eventually of the terrible news that will come to them as a thunderbolt of his having been foully murdered in the land to which he came with hopes of adding a blessing. He spoke of Mrs. Large's prayer that God might forgive the sin of the murderer of her husband, and that his death might be turned to the benefit of this land; of the fact also that no one attributed the act to anything but the desperation of burglars, arising in no sense whatever from antipathy to

foreigners or to the Christian religion. During his address the tide of emotion rose with every sentence. At times the speaker could not control his feelings, the suppressed sobs of many were heard, while eyes unused to weeping shed silent tears. The Rev. F. A. Cassidy, of Shidzuoka, offered a short prayer, referring to the sad event, but also to the pleasing feature that foreigners and Japanese were there assembled mingling their tears together in a common sorrow; he prayed that it might have the effect of bringing about a more sympathetic blending of hearts, though of alien races, by diviner ties. The procession was then formed and proceeded to the Aoyama cemetery. A large number gathered round the open grave where the body was committed, earth to earth, ashes to ashes, dust to dust. The simple burial service was read by the Rev. Dr. Eby, and the soil soon covered the mortal remains of one whose life was without spot, whose death showed him to be as brave as he was gentle, and whose tragic end will long be remembered in Japan.

THE following letter from Rev. Dr. Macdonald, dated April 14th, gives some further particulars of this sad occurrence:—

There has been a terrible tragedy at Azabu. Mr. Large was killed by armed burglars on the night between the 4th and the 5th inst. Mrs. Large also was badly wounded. She has a sword cut, down to the bone, commencing about two inches above the right eye-brow, extending downward and outward over the outer third of the eye, and down the face about four inches. She also received a cut across the hand which severed the right index finger, so that it hung only by a little of the integument, the middle finger was irreparably damaged and the third finger was badly cut. The thumb also was badly injured. The index and middle fingers had to be amputated. Mrs. Large is recovering satisfactorily. I need not go into particulars, as I will enclose herewith clippings from the *Japan Daily Mail*, and will also send you a copy of the *Weekly Mail*, that will give all the information to date. We were well nigh overwhelmed by the tragedy. Mr. Large must have fought like a lion. He had three cuts in his head; one of them would have proved fatal. Without doubt he received these wounds in his own room, at the time he fell as is stated in Mrs. Large's evidence, wounded unto death he maintained the fight until he fell dead on the corridor. Mrs. Large got her wounds on the corridor in trying to preserve her husband. Mr. Large lived a blameless life. His Christianity was of a manly type. He has fought a good fight; he has finished his course; he has kept the faith. He will be remembered in Japan as amongst the bravest of the brave. The conduct of the ladies concerned was heroic. Several persons have been arrested on suspicion, but have been released, as nothing could be proven against them.

#### BISHOP TAYLOR ARRIVED IN NEW YORK.

THE following letter from the apostolic bishop, William Taylor, will be read with interest:—

I arrived in this city to-day (April 21,) by the steamship *Alaska*. Thank God, I am in good health, and am abiding in Jesus, and have not returned to America to rest, but to work for God and Africa.

Our missions in Africa, in spite of all sorts of discouragements, are developing most encouragingly. This year will exceed any in the past in preparing mission houses. We have just completed the repairs of the Monrovia Seminary building and will, by July,



complete the repairs of Cape Palmas Seminary. They are large stone buildings, erected by our Missionary Society many years ago, but for years abandoned to the wastes of decay. We will this year (D.V.) rebuild the seminary at White Plains, twenty-three miles from Monrovia, up St. Paul's River—the old battleground of Ann Wilkins; also, repair our church in Cape Palmas, and build two mission houses for new missions in North Liberia. All this belongs properly to the old Liberia mission work of our Society, and they are furnishing the funds for the improvements named, except for the Cape Palmas Seminary.

We expect, by the will of God, to find the men and the money for passage, and have all these manned in this year 1890.

About a dozen houses for chapel and for school purposes, commenced in our Cavalla River and Kru Coast Missions last year, are to be completed this year. Further, the builders of our steamer on the Congo have gone on at the time appointed, and will (D.V.) construct and launch her during the coming summer.

In the principal object of our mission, THE SALVATION OF THE HEATHEN, the growing success, in so short a time, is truly wonderful. So the workers in Africa can spare me for a few months while I serve our cause in America.

Your fellow-worker for the Redemption of Africa.

## Woman's Missionary Society

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Mrs. J. B. Willmott, - Toronto  
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52 James Street.

### EDITRESSES.

*Guardian:*  
Miss McGuffin, - Toronto  
Mission Rooms, Wesley Buildings.

*Outlook:*  
Mrs. Dr. Parker, - Toronto  
238 Huron Street.

### STANDING COMMITTEES:

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Mrs. Dr. Briggs, Mrs. Dr. Williams,  
Mrs. J. B. Willmott,  
Mrs. Tyner, Mrs. Bull.

### Publication and Literature Committee:

Central Branch, - - - Miss Wilkes  
84 Gloucester St., Toronto.

Western Br'ch, Mrs. Dr. D. G. Sutherland  
35 Elm St., Toronto.

Nova Scotia Branch, Mrs. Dr. Willmott  
50 Bond St., Toronto.

N.B. and P.E.I. Branch, Mrs. Mackay  
83 Czar St., Toronto.

Eastern Branch, - - - Mrs. Dr. Parker  
238 Huron St., Toronto.

most shocking brutality, has been thrust into the desolations of widowhood.

How marvellous, we say, in our dimness of vision, that God would permit His faithful servant to be the victim of such cold-blooded barbarism! How incomprehensible that so useful a life should be so cruelly cut short. Truly, we are shocked, we are stunned, and we say, How mysterious! Poor, weak, human reason and intellect, how helpless are ye in the presence of like problems in human experience! Only when faith in God illumines the soul, may we reach a conception of the great truths, "He doeth all things well;" "All things work together for good to them that love God;" and this faith is sublime. In the darkness of bereavement, in the deep gloom with which sorrow envelops the spirit, this faith hears the gentle chiding, "Be still, and know that I am God." Beloved sister and friend, fain would we comfort you; but vain are words. Our cry is unto God, who only hath true consolation. "He will sustain thee." From the little room in the Tokyo school to the glorious mansions of eternal bliss! From the side of wife and child to the side of the blessed Jesus! Swift and triumphant transition!

A MOST heart-rending calamity, the burning of the Longue Pointe Insane Asylum in Montreal, has, temporarily, at any rate, called public attention to a condition of things which should no longer be permitted to exist in the Canada we love to call free, viz., charitable or reformatory institutions built and maintained by the Government and handed over to the control of any sect or denomination of religionists. The idea of helpless victims of insanity, to the number of 1,700, being properly cared for in a Roman Catholic convent managed by nuns, is so preposterous as to cause the wonder that it ever was tolerated. One cannot repress a shudder at the thought of poor human beings incarcerated in one of those convents, and in the case in point, we have no doubt the fire was a most merciful deliverer. One thing should be absolutely demanded by the people of Canada, in the interest of our common humanity, *i.e.*, the regular Government inspection of all Roman Catholic institutions, whether cloistered or not. Protestant Canada should silence forever the pretension that the Roman Catholic Church is superior to the State. The Government should be supreme; and every citizen of Canada, though he or she be an inmate of a Roman Catholic cloistered convent, should be protected by the Government. Alas, for the weak and defenceless in the cloistered convents of Canada! Far better for them if they were under the sod, than prisoned in our free country, the forced victims of mediæval ignorance and superstition. The question we raise is not one of religion, as such; it is a question of Government protection for the subjects of the

"Be Thou exalted, O God, above the heavens; let Thy glory be above all the earth."—Ps. lvii. 5.

IN meeting this month with the members of the Woman's Missionary Society and the readers of the OUTLOOK, we feel that a common sorrow fills all our hearts. Our beloved sister, and most valued Principal in Tokyo, Mrs. E. Spencer Large, sits in the shadow of grief and woe, and every member sorrows with her. All our readers have heard ere this of the terrible tragedy enacted in our school at Tokyo, where the Rev. T. A. Large was slain by robbers. In the field of toil for the Master, far from home and friends, our faithful worker has been stricken, and, by the



Government. The Church of Rome assumes that in the convent persons are dead to the world. Protestant Canada should assume, that in the country they are subject to the laws of the country, convent or no convent. Shall we ever see this most desirable, most humane, most Christian consummation? Yes, when, with the blessing of God, we can raise a Government independent of the Roman Catholic priesthood or priestcraft. Shall we ever, in Canada, see that glorious day? Yes, when Protestant fathers and mothers determine to train their children to Christian patriotism, when the sons and daughters of Protestant homes are taught the meaning of Protestant liberty, and the immense value of the sacred, bloodless ballot, which alone, under God, may noiselessly free Canada from the power, the tyranny and the treachery of Rome. Missionary mothers, labor for the coming of Christ not only to the hearts of the heathen at home and abroad, but for His glorious appearing in all government, for only when God controls the hearts of voters and of rulers, shall "His kingdom come and His will be done on earth as it is in heaven."

IN the March number we published by urgent request, a letter from Rev. John Peters, a missionary at Saskatoon. Mr. Peters is a regularly appointed missionary of the General Society which pays three-fourths of his salary. On behalf of the Methodists of that village, situated over a hundred miles from any Protestant settlement, and a hundred and fifty from the nearest railway station, Mr. Peters appeals to the loyal Methodist ladies of the Woman's Missionary Society, to help their white sisters and brethren to build a church during this summer, where they and any new settlers that may arrive may maintain the ordinances of Methodism. In making this request, Mr. Peters was not aware that the limits of our Woman's Missionary Society Constitution would prevent us, as a Society, building a church, and it appears that the General Society does not assist Home Missions in this way either, though grants are given to Indian Missions for church building. There is, then, clearly a necessity in this case. Now, it is believed that outside of our regular work, by individual gifts, we might assist our brethren and sisters, and thus largely aid the cause of God in this remote district. Any subscription sent for this purpose to Rev. John Peters, Saskatoon, or to the editor of this department, will be promptly acknowledged in *Guardian* and *OUTLOOK*. The following are hereby acknowledged, and will be forwarded when other promises have been received:

Mrs. J. Baxter, Toronto.....	\$5 00
Berkeley Street, Member Eastern Auxiliary.....	1 00
Mrs. Pearson.....	1 00
Mrs. C. Ruse.....	1 00
Mrs. Caswell.....	50

## NOTES.

THE Literature Committee have prepared holiday packets of missionary leaflets, all carefully selected and suitable for distribution. Members of the Woman's Missionary Society may order from Miss Wilkes (84 Gloucester Street, Toronto), in 12c., 20c., and 30c. packets. Thus, by the outlay of a few cents we may, during vacation, scatter seeds of missionary interest and information, whose sure fruitage will redound to the good of the cause. Sow literature, and reap knowledge, interest, enthusiasm and activity.

MRS. THOMAS THOMPSON, Treasurer Central Branch, requests Auxiliary Treasurers to forward all funds to her by June 27th at latest.

ALL Auxiliaries that have not yet done so, are requested to send in their collection for the Publication Fund, to Miss Wilkes, Toronto.

WESTERN BRANCH.—Auxiliaries are requested to bring before their next monthly meetings "The revision of the Constitution," see page 14, last Annual Report, and at once communicate any suggestions to Mrs. S. E. Burns, St. Thomas, Ont.

OUR members are aware that the General Board ordered a revision of the Constitution and appointed a committee to prepare the work and report to next annual meeting. This is a most important work, and all our members are desired to take an intelligent and thoughtful interest in it. The President of the Western Branch being convener of the Revision Committee, desires all suggestions from her Branch sent to her. The other ladies on the committee are, Mrs. Dr. Willmott, Toronto, Central; Mrs. W. E. Ross, Montreal, Eastern; Mrs. McCoy, Halifax, Nova Scotia; Miss Palmer, St. John, N.B., New Brunswick and Prince Edward Island. All recommendations or suggestions of Auxiliaries should be sent to their Branch representatives.

TREASURER'S REPORT FOR QUARTER ENDING  
MARCH 15TH, 1890.

Western Branch.....	\$1,213 70
Central Branch.....	994 81
Eastern Branch.....	480 68
Nova Scotia Branch.....	673 88
New Brunswick & P. E. I. Branch.....	393 61
Winnipeg Branch.....	55 60
St. Johns' East, Newfoundland.....	21 65
St. Johns' West, Newfoundland.....	156 40
Chilliwack Auxiliary.....	6 00
Victoria, B. C.....	26 00
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	\$4,022 33
First quarter.....	3,851 13
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Increase.....	\$171 20



PROGRAMME FOR DISTRICT CONVENTION—  
WESTERN BRANCH.

## MORNING SESSION.

9.30—Devotional exercises, led by District Organizer, who shall be President of the Convention.

9.50—Election of Secretary; also appointment of a Secretary of Supplies, who shall have charge of a stock of mite-boxes, leaflets and reports obtained previously by the District Organizer.

10.00—Roll call, taking each circuit in order, as published in the Conference Minutes.

10.30—Reports from Auxiliaries, based on quarterly report cards to Corresponding Secretary of Branch.

11.00—Reports from Mission Bands.

11.30—Report from District Organizer.

## AFTERNOON SESSION.

2.00—Devotional exercises and Bible study, to consist of texts of Scripture bearing on our work, with remarks. This exercise to be general and voluntary, and to close with consecration.

2.30—Reading of minutes.

2.40—Arrange for annual meetings in connection with each Auxiliary, with a view to obtaining the services of prominent workers.

3.10—What steps shall be taken to organize Auxiliaries and Mission Bands in the following places: [Call in order all the circuits and missions on the district not organized]. Some inspiring addresses to close.

## FROM THE AUXILIARIES.

OWEN SOUND.—The Woman's Missionary Auxiliary of this place held a very successful "Feast of Days," on Friday afternoon and evening, of April 11th. It was an entertainment of a social character, and one quite new in this part of the country. Each day of the week being represented by a booth in which we had for sale useful and fancy articles appropriate for each day's work. We had Thursday arranged as a parlor for reception day, where each caller was entertained with a cup of tea and cake, for the small sum of five cents. Our proceeds were something over \$70, and considering that it was a very disagreeable day, raining nearly all afternoon and evening, we thought we had done remarkably well. This is the first item sent for insertion from this Auxiliary, but we hope that we will have something interesting to communicate again before the year expires.

S. C. KENNEDY, *Cor. Sec.*

PORT STANLEY.—An Auxiliary of the Woman's Missionary Society was organized in Port Stanley, on February 10th. Following are the officers and members: President, Mrs. (Rev.) R. Parsons; 1st Vice-President, Mrs. M. Payne; 2nd Vice-President, Mrs. Denning; Treasurer, Mrs. Wm. Gough; Recording Secretary, Miss Maggie Brethwaite; Corresponding Secretary, Mrs. Edward Pegler. Members: Mrs. Ead, Mrs. Clarkson, Mrs. Balkwell, Mrs. Shepherd, Mrs. Glover, Mrs. Jarvis, Mrs. John Payne, Mrs. Nicholas.

DORA PEGLER, *Cor. Sec.*

GODERICH.—The usual monthly meeting of the Woman's Missionary Society was held in North Street Methodist Church, May 4th. The audience was favored with a very interesting paper on "Romanism in Quebec," from Mrs. (Rev.) Harris, and it was the request of the meeting that the paper be abbreviated and published in the OUTLOOK.

BELLEVILLE (Bridge Street)—At the last monthly meeting of the Bridge Street Auxiliary, the following resolution was passed, of which I send you a copy for insertion in the OUTLOOK:

*Resolved*, "That, while we recognize the benefits arising from a large delegation to the annual Branch meetings, we must admit that, as the Branches now are, such delegation is both cumbersome and expensive; therefore, we respectfully urge the General Board to restrict the limits of the several Branches of our Woman's Missionary Society, to within those of the Annual Conferences of the Methodist Church."

L. H. LEWIS, *Pres.*

BOWMANVILLE.—We have felt discouraged lately to think that out of about three hundred and fifty ladies of our congregation only twenty-eight were members of the Woman's Missionary Society. We wondered if our meetings were too monotonous, and some thought possibly they were, so it was decided to hold a meeting open to all the ladies, and have a programme; as a result of our effort, about twenty were present, but we felt that this would not do. Just then came a most welcome letter from Mrs. Briggs, suggesting that we hold a public meeting; this we thought favorably of, and a motion was passed that we hold a public meeting on Friday, May 2nd, and we are glad to say it was largely attended (and as most always happens at a missionary meeting), principally by ladies. During the intermission, two of our sisters took up a collection amounting to \$7.37. This goes to pay off some money we borrowed last fall, when we furnished bedding for one room in the Montreal Institute. We are now clear of debt, but do not intend to stop here, but to follow up the interest awakened last night.

MINNIE HAINES, *Cor. Sec.*

HALIFAX, NORTH.—An Easter thanksgiving service was held by this Auxiliary in the parlor of Brunswick Street Church, on the afternoon of Easter Monday. After the opening responsive Scripture reading, bearing on the Resurrection, the President spoke briefly on the "Origin and Work" of the Society. Four speakers followed, telling more of the work in the different fields. A very interesting and appropriate reading was given, entitled "Her offering." A note read from the Reaper's Mission Band, mentioned as cause for great thankfulness that they had received over \$190, at their recent Bazaar. The 118th Psalm was then read responsively, and the thank-offerings collected. Each amount was placed in a sealed envelope, with a text of Scripture, or the special cause for thanksgiving written on the outside. Every heart present was touched as these were read. Many of the members have lately passed through severe trial, yet, in recognition of the Father's love and tender sympathy, could say, "Bless the Lord, O my soul, and forget not all His benefits, who crowneth thee with loving-kindness and tender mercies." A mother, whose beautiful little boy God has taken to keep for her, gives \$40 for the support of a boy in the Home at Chilliwack, with the text, "We asked life of Thee, and Thou gavest it him, even length of days forever and ever." A sorrowing daughter sends her offering with the words, "He giveth His beloved sleep." "Them also which sleep in Jesus, will God bring with Him." So many of the texts referred to the glorious truths of the Resurrection, that had the Master audibly spoken, it might have been as to one of old, "Blessed are they that have not seen and yet have believed." The whole offering amounted to \$100. With full hearts all rose and sang, "Praise God from whom all blessings flow." LILLIE ROSS, *Cor. Sec.*

BATHURST, N.B.—This Auxiliary, assisted by the Sunday-school, held an Easter missionary concert in the Methodist



church, on Tuesday evening, April 16th. The programme consisted of music, readings and recitations, followed by an address from the minister. Collection for the evening amounted to \$10.39. The Woman's Missionary Society was organized at Bathurst on September 12th, 1888, with twelve members. The membership has increased to twenty-eight. A Mission Band has been organized in connection with this Auxiliary, and held its first meeting on March 7th, 1890. We hope by means of these Societies to increase the interest in mission work throughout our community.

DINA BUTTIMER.

#### FROM THE MISSION BANDS.

PICTON.—The Wayside Workers' Mission Band gave its annual entertainment on Friday evening. After refreshments were dispensed, Rev. Dr. Griffith called the meeting to order, with a few earnest words on the efforts of our young people for the mission cause. Then followed a carefully prepared programme, consisting of readings, recitations and music, on missionary topics, after which came the event of the evening—the record of our “missionary cent.” Forty-five bright, new cents had been distributed a year ago among as many members, to be increased “thirty, sixty, or a hundredfold,” if possible. Each cent, with its earnings and history, was handed in to the President, who read a few of the accounts, telling the exact history of the venture from its first beginning. Of the forty-five cents distributed, three were returned unimproved, two were not returned at all, while the forty which had been faithfully improved, had developed into eighty-four dollars and sixty-five cents. Many and simple were the methods employed, such as popping corn, making paper dolls, owls and flowers, taffy, buns, etching, sewing and knitting. All were surprised and delighted at the satisfactory results. A fee of ten cents charged at the door increased the amount to one hundred dollars and fifty-five cents. We trust some other Band may be encouraged to do likewise. We do all in His name.

J. ROGERS, *Cor. Sec.*

DUNDAS.—The Crosby Mission Band gave an entertainment on the evening of Easter Monday, April 7th. The first part of the programme consisted of the Easter missionary service, published in the *OUTLOOK* for March, 1889, entitled “The World; the second part of the programme consisted of readings, recitations, etc., by members of the Band. After the programme, we served oranges and cake. We had the lecture-room full. The admission charged was fifteen cents; and after all expenses were deducted we realized twenty-one dollars and twenty-five cents. We feel quite proud of our success, and hope to do even better in the future.

NELLIE HAM, *President.*

AYLMER.—The Mission Band in connection with the Methodist Sunday-school was organized February 10th, 1889, by Mrs. Service, our President, with a membership of thirty-six. Each member of the Band to contribute quarterly the sum of five cents to the mission funds of the Methodist Church, to be paid on Review Sunday of each quarter, which is called “The Sunday-school Missionary Sunday.” Some of our more active members raised missionary plants, and tastefully decorated the church, which added much to the attraction of our meetings. At the close of the first quarter we were pleased to hand over the sum of \$3.81 for missions, having paid \$1 for our motto, which is, “For Jesus' Sake,” and at the close of this year we are able to present the sum of \$14.64; \$9.77 from membership fees and the balance, \$4.87, pennies saved by the boys and girls and dropped into the missionary box. Our quarterly meetings have been

made very interesting, the children singing several missionary hymns. At one meeting we were favored by a reading by Mr. Howard, entitled, “Mrs. Picket's Missionary Box,” and at another, Rev. Mr. Service, pastor, gave us an earnest and profitable address. In September, Miss Hawley, of Detroit, was with us, and all enjoyed her beautiful addresses on “Child-life in India.” In January, Rev. Mr. Deeprose, of Ottawa, preached especially to the Mission Band. We hope to go forth with increased zeal to do what we can, be it ever so small, to send the “glad tidings” to all nations.

MISS M. WRIGHT, *Cor. Sec.*

P.S.—The following are the officers for the ensuing term: Leader, L. A. Edey; President, Allen Grimes; Vice President, Miss Bertha Stewart; Corresponding Secretary, Mr. K. Niel; Recording Secretary, Miss M. J. Wright; Treasurer, Miss H. Grimes; Chorister, Miss H. Edey.

CHATHAM.—The Cadets of Park Street Methodist Church were reorganized on February 7th, 1890, with a membership of eleven. The officers were elected, namely: Mrs. Barfoot, President; Mrs. Kirk, Vice-President; Master Oliver White, Treasurer; and Master Edwin White Secretary. Since then we have held our meetings every Friday evening at seven o'clock. Since then the Lord has given us other little workers, and we have been increasing ever since, and now have a membership of seventy-five. On February 7th, our very first meeting, we set out in view of getting up an entertainment. We held the entertainment on April 29th, which consisted of singing, instrumental solos and recitations, which were given entirely by the boys of the Band. The proceeds amounted to \$20.83. This, together with what was in the Treasurer's hands, amounted to \$45.25. The rest of this money was obtained by collections each night, and by holding a pancake social last fall. We are endeavoring to pay the sum of \$50 annually for the support of an Indian boy in the Crosby Home, Port Simpson, B.C. We hope that our success in the future will be still greater than in the past.

W. FLINT, *Cor. Sec.*

CHATHAM.—As the Master has put it in our hearts to do some special work for some of the mission fields, we send a short report of what has been done. Two quarterly meetings have been held, one at Mrs. (Rev.) Treleaven's, and one at Mrs. Scane's, at each of which the ladies met early, and spent the afternoon finishing quilts for the French Institute at Montreal. Seven quilts have been made and sent, and others are being finished. In response to the call for help from Saskatoon, our members gave a thank-offering, which has so far amounted to over \$12, and we expect more will be handed in. Our membership this year is forty-four. We are looking forward to having a good and profitable time at the meeting of the annual convention to be held here next fall, and hope that the result will be a greater interest in mission work, and the organizing of new Auxiliaries in this district.

M. A. METCALFE, *Rec. Sec.*

#### ERRORS OF ROMANISM.

##### PAPAL SUPREMACY.

WHO is the true Scriptural head of the Christian Church? As Protestants we answer, our Lord Jesus Christ. Col. i. 18, “He is the head of the body, the Church, who is the beginning, the first-born from the dead, that He might have the pre-eminence.” Eph. i. 22, “And hath put all things under His feet, and gave Him to be head over all things to the Church.” Eph. v. 23, “Even as Christ is head of the Church.” These are but a few of many texts which might be given in confirmation of our answer. St.



Peter himself, the first Pope claimed by Romanists, in writing to the elders in the last chapter of his first epistle, call himself but an elder, one of themselves, and warns them against "being as lords over God's heritage." Neither he nor any other of the apostles assumed more than the office of bishop or elder (terms synonymous in the New Testament) in the churches. They were obedient to the command of their Master, who when speaking of the princely dominion exercised by the Gentiles (Matt. xx. 25, 26), added, "But it shall not be so among you. Whosoever will be chief among you, let him be your servant, even as the Son of Man came, not to be ministered unto, but to minister." Again, Mark ix. 35, "If any man desire to be first, the same shall be last of all and servant of all." The earlier disciples or fathers of the Church, as seen in ancient ecclesiastical histories, assumed no such pre-eminence as is claimed for the popes of modern times. \*Gregory the Great, in his first epistle says, "For one bishop to set himself over the rest, and to have them in subjection to him, is the pride of Lucifer and the forerunner of Anti-Christ." Here, again, is a lack of "the unanimous consent of the fathers" required in the priestly vow.

The alarming defection of the Roman Church from its primitive purity is strikingly apparent from the following extract taken from an authorized standard of Roman Catholic divinity, the Frankfort edition of "Ferrari's Bibliotheca Prompta." "The Pope is of such dignity and highness, that he is not simply man, but as it were, God, and the voice of God. On account of the excellency of his supreme dignity he is called Universal Bishop of the Church, Divine Monarch, Supreme Emperor, and King of Kings. Hence he is crowned with a triple crown, as king of heaven, of earth and hell. Nay, the Pope's excellence, and power is not only about heavenly, terrestrial and infernal things, but he is also above the angels and their superior; so that if it were possible that angels could err from the faith, they could be judged and excommunicated by the Pope. He occupies one and the same tribunal with Christ, so that whatsoever the Pope does, seems to proceed from the mouth of God," etc.

Truly our God is long-suffering and of great patience to permit such foul blasphemy to go signally unpunished. Is not this a flagrant attempt to rob Him who hath repeatedly declared in His word, "My glory will I not give to another." Nowhere in Scripture did Christ relegate to any human successor this office of head of His Church. The Romanists declare that our Saviour designated Peter as the rock or foundation for His Church in the world.

Is there anything throughout the whole of the New Testament Scriptures to show that this was the Master's idea when He spoke those remarkable words, "I say unto thee, thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." Our best accredited classical theologians tell us how this great mistake of our Roman Catholic friends has arisen. The Greek word "Petros," here used, does not mean rock, but "a stone" a little piece dug out of a rock. "Petra" is the Greek for rock. Peter had just confessed, "Thou art the Christ, the Son of the living God." Then followed the words of Christ, "Thou art Peter (Petros, a stone), and upon this rock (Petra, Christ, the Son of the living God), will I build My Church." We know how often God is spoken of in Scripture as a "rock." 2 Samuel xxii. 32, "Who is a rock save our God? 1 Samuel ii. 2, "Is there any rock like our God" and so in numerous instances. Paul speaks of Christ as the rock and foundation in the Corinthian epistles, "This rock is Christ." Other foundation can no man lay than that is laid, which is Christ." A

\* Dr. Jenkins' Appeal to the Douay Bible.

sorry foundation would poor Peter have proved, who so soon afterwards was found cursing and swearing that he knew not his blessed Master, and even after his repentance and restoration, was years after found so dissimulating, that the apostle Paul severely rebuked him before the other apostles. This kind of infallibility (?) unfortunately attaches to most of the Popes. The word "pope" is, as we know, the Latin, "papa," "father," and this it was, that was forbidden by Christ in Matt. xxiii. 8, 9, "Call no man Rabbi upon the earth," etc. "Call no man your father upon earth for one is your master, even Christ, and all ye are brethren." But in later years, the term *fathers*, has been applied by all denominations to the earlier teachers of Christianity. During the third and fourth centuries it was given to the bishops of the Western Church, and is still used in the Greek Church, whose chief ecclesiastic is termed "Patriarch." These churches were one under the successors of the apostles until the seventh century, when disputes arose between the bishops of Rome and Constantinople, which continued until the year 1054, when a final rupture took place, and since then they have been recognized as the Greek or Eastern, and the Latin or Western. These churches, seeking more intently for worldly power and aggrandizement than for the pure Scripture truths inculcated by our blessed Christ and true Head, have sadly wandered from the simple Gospel plan by establishing those pompous, magnificent hierarchies, whose sensuous glitter has led away many millions who are to-day bowing down to shrines and images made with hands, as really as the most benighted pagans in heathen countries. And yet, there are Christians amongst us, yes, even Methodists in high places who say, "Those people have the Gospel, why spend so much money and labor in giving it to them?" Have they the Gospel? Is such teaching as we have been describing from undoubted authorities, the Gospel our Saviour and His apostles gave their lives to propagate? No; they well know it is not. To this day, the Bible is taken from them and burned, and only the past week, a paragraph in the Montreal *Star* warned their members against accepting the Bibles, leaflets and tracts our colporteurs are distributing amongst them. Thank God, these poor hungry souls do not always obey these priestly injunctions; but in most instances receive gladly the offered books. The masses are longing for the bread of life, which is given to us in its fulness and purity. True, portions of Scripture are given them in their prayer-books and services, but these are very carefully selected, lest they should get anything that would lead them to doubt the special dogmas and traditions which contain the errors we have delineated.

Since Pius VII. restored the Jesuits to favor in 1814, the Roman pontiffs have been completely under their control, and although the society, as is well known, was centuries ago suppressed in England, France, and most European countries, on account of the unscrupulous intriguing and plotting of its adherents, its hydra-head is suffered to rear itself in our own beloved Canada, and to-day its sympathizers are so numerous, that right and left our legislators are surrendering to their seductive wiles and manœuvres, and ere we are aware their power will assert itself, as in the past, in the destruction of our most dearly prized liberties, both of Church and State. Their machinations are so secret, their plots and plans so well laid, that they are rapidly gaining the ascendancy of the political conscience, and enslaving the minds of even more than those who are directly in their own communion. Aspirants for public office are easily captured by promises of large majorities, and Romish votes are made sure by threats of ghostly pains and penalties, both in this life and that which is to come. A striking instance, just hot from the press, in last evening's papers, confirms the above statements. Evidently there has been a traitor in the camp, or the clever Jesuitical



pliate of Kingston, Archbishop Cleary, would never have allowed such a document to meet the eye of the Protestant public at the present time. The fulmination of his anathemas against those of his Church who dare to vote against their separate schools is just in point. "They are to be denied absolution in life, and in death no mass is to be said for their sou's, their corpse not to be admitted into the church, no bell to be tolled for them, and no priest to attend their funeral." From such popish enslavement "good Lord, deliver us."

## Missionary Readings.

### MOHAMMEDANISM IN A NUT-SHELL.

MOHAMMED became at last convinced that Abraham, at all events, must have had the right religion. But the Jews had corrupted his religion. Therefore God sent Jesus to restore the religion of Abraham. But the Christians had not understood Christ, and had become idolaters of Him. Therefore God had now selected him to restore the religion of Abraham. He himself was a prophet of God and the last. God has no mother, no wife, and no son. He is alone, a great unit. That the Divine Being, One, can yet be Triune, as already Indian philosophers, fifteen hundred years before him, had dimly conceived, this high thought could find no place in his unlearned head. So then he made his God, his *Allah*, into a wooden unity, and therefore immovable. It is true, he repeats incessantly, in place and out of place, that God is compassionate, but in fact there is no movement in the inner being of his God. Believers, *i.e.*, those who believe His prophet—more properly His apostle—Mohammed, and honor him according to the prophet's precepts, are rewarded by him with Paradise, which is full of shady trees, springing fountains, and beautiful young women named *houris*. All others go straight to hell. The women of the Mohammedans have no access to their mosques—not true of all mosques—and no specified place in Paradise; there are women there already. There is a *kismet*, a fate, and this is absolutely unalterable. With this fate, man is born into this world. And in this neither prayer nor mercy makes a change. The service of God consists in the repetition of certain forms of praise, and other sentences at certain precisely appointed times of the day, towards a certain point in the horizon, Mecca; the position at each prayer, whether standing, kneeling, crouching, or lying prostrate, being also imperative. Of a conversion of the heart to God there is no mention, no more than of a love of God to man, and therefore there can be no mention of a love of all the heart and all the mind to this cold cipher, one Allah. And therefore among the Mohammedans—so far as respects any influence from their religion—"there is lacking all love to men, all true humanity, such as extends to whatever is called 'man.' Robbery and murder are the order of the day, and among no people do children so often rise against the parents as among the adherents of this false prophet."—*Missionary Baierlein*.

ONE-HALF of the whole human race has never heard the Gospel.

### WHEN TO GIVE.

RECENTLY we have had another conspicuous illustration of the folly of postponing benefactions until after death, a topic that has been frequently commented upon in these columns. The other day a case was heard before Surrogate Ransom, of New York, which has a lesson for every one who would use his money right. It admonishes all to do the benevolent thing they mean to do *while they still live*, and not leave it for executors or trustees to attend to after their death.

It appears that twelve years ago, Samuel Wood, of New York, a man of wealth, education, and refinement, died and left a will in which provision was made for the endowment of a College of Music, the advantages of which were to be freely enjoyed by those of his poorer fellow-citizens who, coming after him, might care to avail themselves of his beneficence. It will be seen that the testator's design was broad and generous, providing for the founding of a College of Music of the most comprehensive character.

After the fashion of our times, this will of Mr. Wood's was contested. For twelve years the contest continued without important interruption, and the end was reached at the hearing before the Surrogate, when it was gravely announced that the expenses of litigation had absorbed the "whole estate." Thus the magnificent sum nobly devoted to the benefit of those seeking higher musical education had been expended for costs, fees, and the like. Those whom the generous testator wished and meant to help are to get nothing, and those whom he never dreamed of helping get everything.

The fate of Mr. Samuel J. Tilden's will was the same, though reached by different processes, and a keen New York lawyer, it seems, was not clever enough to make his own will and thereby found a grand Public Library in his native city. How much better the course of Peter Cooper and others who made their bequests while living, and lived to see their fortunes benefiting the world. The time to give is now. Dispose of your money yourself and don't leave it for the heirs and lawyers to fight over when you are dead. Our schools at home and abroad are needing funds urgently, and I hope that some who have charge of the Lord's treasure will take heed how and *when* they set it aside for His glory. Don't let your own noble purposes be defeated by delay. Make sure of your plan by giving with your own hand, and that soon, and don't let death and the devil cheat you.—*Morning Star*.

### THE OPEN VISION.

ONE summer evening, while stopping in a beautiful suburban home not far from our city, I was told this story by one who had lately been an inmate of the house:

A maiden, some sixteen years of age, had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon, and successfully made. The girl was kept within the house until her eyes gathered strength, and was permitted gradually and sparingly to go out-doors. It so happened that some time elapsed after her recovery before she went into the open air



after night-fall. One evening she rushed into the parlor with face aglow with excitement. The joy of a great discovery illuminated every feature.

"Oh, come!" she claimed, "come out quickly to the lawn, and see what beautiful things have appeared in the sky!"

"What do you mean?" they asked her.

"Look!" she said, pointing eagerly heavenward, "don't you see those bright things up there? They are there, and there, sparkling all over the sky."

"My dear child," said one who loved her, "those are the stars."

Yes, the stars, which she had not seen before. Friends could hardly take in the fact that for all the years of her life the dear child had been moving through God's world with a limited vision, seeing only what lay close around her, utterly oblivious that there were stars, hosts of stars, all over the sky, and all so very beautiful. How strange it seemed!

I think of something far more strange—ay, and pitiful. O souls of men! heaven is full of shining lights that God has hung out to charm the pathway to His eternal home, to lure you upward, to show you how far eternity exceeds time in beauty, how far heaven rises beyond earth in value and glory. Yet, O friends, your eyes are still withholden. You do not see, you do not comprehend. Oh, for the hand of Him who opened the eyes of the blind when He walked this world, to touch your soul and give you sight of these realities. —*H. C. McCook, D.D., in the "Gospel in Nature."*

#### THE BUILDING OF THE FIRST PROTESTANT CHURCH IN SPAIN.

THE impossibility of hiring a place determined the U. P. Church to build, and accordingly we bought a piece of land sixty yards long by thirty broad, in all 1,800 square yards, and built on it a church to seat about 400 people, and two large school-rooms to accommodate about 300 children in all. This was the first Protestant church that had ever been built in Spain. When we inaugurated it, in 1874, the local paper on announcing the fact said, "We hope that not long hence some true Catholic will buy its ruins." At the door of the church we have a wooden book, representing the open Bible, and on it in large letters the following texts: "For there is one God, and one Mediator between God and men, the man Christ Jesus;" "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." This Bible has been a sore in the eyes of the priests, and they have done all in their power to have it removed. Finding that the sub-governor that had been appointed to the town was unwilling to interfere in the matter, as soon as the Archbishop of Seville came to make a stay of a fortnight, they put a short article in the newspaper, calling the attention of the authorities to the texts, and adding that it was a manifest infringement of the law, prohibiting the public manifestation of a dissenting religion. This article was repeated on nine consecutive days. The governor, fearing to lose his post through the influence of the Archbishop, sent me a friend of his with the newspapers and a request that I should call on him at his office. When I went, he told me that he had no desire to molest us, but he found him-

self in an awkward difficulty, and he feared what the Archbishop would do if he did not act according to their wishes. "Could you not," he said, "remove this public manifestation, and thus shut their mouths?" I told him that the whole building was a public manifestation, and was built with the sanction of the authorities; that as for the texts, they were taken from the Scriptures which the priests professed to receive as the Word of God, and consequently were not a public manifestation of Protestantism any more than any other sect of Christians. After a long discussion, he begged us, as a special favor to himself, to remove the book, and he would promise in return to aid and protect us at any time we should need it. I promised to put a cover on it during the time he should be sub-governor of the town, but would remove it as soon as he left, which happened soon after. And on the first day of the carnival, when all go about with their faces masked, and our streets become a pandemonium let loose for three days, we uncovered our Bible, and have had it so for more than twelve years.—*Rev. J. Vilissid in Missionary Herald.*

### Our Young Folk.

#### A REMARKABLE INDIAN WOMAN.

INSHTA THEAMBRA, or Bright Eyes, is a remarkable woman. She is the daughter of Inshta Muzze—Iron Eye—the head chief of the Omahas, who was the first man of his tribe to become a Christian. From the time of his conversion this chief used all his energies to secure an education for his children. He sent Bright Eyes to the mission school, where she only acquired the merest rudiments of an education, for after a while the school was closed by the Government agent of these Indians.

Miss Read, of Elizabeth, New Jersey, the principal of a ladies' boarding school, on learning of the ardent desire of Bright Eyes for an education, wrote to her father, offering to take her and educate her. The generous offer was gladly accepted. In two years this Indian girl took first prize in English composition, in a competition where the daughters of wealthy and well educated Americans were her competitors. She also became a Christian, and desired above all things to labor for the education and Christianization of her people.

She applied to the authorities of Washington for an appointment as teacher in one of the two Government day-schools for the Omahas, and after long delay and several rebuffs she succeeded in being appointed, but was given only twenty-five dollars a month. Besides her duties as teacher of the day-school, she organized a Sunday-school, and out of her meagre salary saved enough money to buy a few singing books and a small cabinet organ. The children of the tribe flocked to the Sunday-school, many more than could crowd into the room. Bright Eyes was superintendent, teacher, chorister, janitor, and all other things combined.

While thus engaged, a great wrong was perpetrated by the Government on the Indians, and suit was brought in the High Court of Omaha for the redress of the



wrong. Bright Eyes was sent for to act as interpreter. She acquitted herself so well, and made such a favorable impression, that Mr. Joseph Cook, of Boston, and other prominent men, urgently requested her to go to the eastern cities and make known the wrongs and the needs of her people. Being naturally timid and retiring, she shrank from this, and it took weeks of constant pressure, in which many Christian ministers joined, to induce her to do this.

Upon going to Boston, Bright Eyes attracted the attention and won the praise of the leading writers and thinkers of that city. When her addresses were printed in the public journals, many said that it was impossible that an Indian girl could write such things. A committee of the leading citizens of Boston, of which the Governor of the State and Mr. Joseph Cook were members, were appointed to request Bright Eyes to write a new lecture in their presence. This she did, Mr. Cook taking up the sheets one by one as she wrote them, and he made a public statement of this fact.

This remarkable woman maintains that civil rights and civil laws, while absolutely necessary, will only end in the extermination of the Indians unless there is along with them the preaching and teaching of the Gospel of Christ. Her present desire is to build a church and a larger mission school for the Omahas, and she is now lecturing in England with this object in view.

While Bright Eyes was teaching in the Government schools, she instructed her younger brothers and sisters. Her youngest sister has very recently taken the highest honors at an eastern college, and was presented with a fifty-dollar gold medal by one of the leading members of Congress, as a token of his appreciation of her proficiency.

In these two Indian girls we have fresh demonstrations of the truth that God has made of one blood all nations, and that individuals of so-called "inferior races" may, when placed under Christian influences and given a Christian education, become the equals of those who have an inheritance of a thousand years of culture behind them.—*Spirit of Missions.*

#### KINDNESS IN THE ELEPHANT.

HAVE you ever noticed how carefully an elephant will lift his feet and put them down again when stepping over a man lying on the ground? It is because they know the danger of their own great weight and are kind in their disposition. Children in the East have their own pet elephants sometimes, and the big creatures enjoy a frolic with the little ones, as well as they do themselves. We have heard of an elephant who was trained to take care of a baby. It would rock the cradle and keep the baby in good humor for hours at a time. It got so fond of the baby that it would not eat unless the infant was close to it, and the mother always felt that her little one was quite safe under its protection, and so it was. There is something very remarkable in the wisdom and kindness of an elephant.

The *Boys' Own Paper* lately tells us the following incident, showing that an elephant was once more humane than his masters:—

"The favorite elephant of the Grand Vizier, under Rajah Dowlah, was the hero of a noble deed. This great nabob had arranged for a mighty hunt in the neighborhood of Lucknow, where the game was rather plentiful. The preparations being completed, and a train of Indian nobility assembled, the procession of hunters began to move off the field. After passing through a ravine, the gorgeous sportsmen entered a meadow, which was covered with sick people, who were lying exposed to get the benefit of the pure and fresh air, and they were so distributed as to obstruct the course of the beasts of burden. Rajah Dowlah was intent upon feeding his cruel eyes with the sight that the mangling bodies of the miserable creatures would produce by compelling the huge elephants to trample them under foot. The Grand Vizier rode upon his own beast, and the nabob ordered the driver to goad him on, and he went at a quick pace; but when he arrived at the spot of the indisposed people, though in a trot, the sagacious animal stopped short before the first invalid. The Vizier cursed him, the driver goaded him, and the nabob cried, "Stick him in the ear!" All, however, was in vain. More humane than his superior, the elephant stood firm, and refused to violate his better feeling. At length, seeing the poor creatures helpless and unable to move themselves out of the way, he took up the first with his trunk and laid him gently down again out of his path. He did the same with the second and third, and so on, until he had made a clear passage along which the retinue could pass without doing injury to any one of them."

If an elephant can be so humane, surely we ought all to learn the lesson of being kind and helpful to one another.—*Selected.*

#### NELLIE'S GIFT.

DID you ever want anything awful bad and then have it come? Then you know how I felt when that package came from my Auntie in New York, and I opened it and found a pair of real silk mitts. Jack said they were just "splen-dor-if-ic," and Jack's my brother, and he knows. I had wanted some for ever so long, but I didn't say much about it, 'cause when you live in a little cuddled-up house, and your papa has to buy bread and shoes for so many, the money all flies away before it gets around to what little girls want.

I don't know how Auntie found it out, unless Santa Claus told her, and it wasn't near Christmas time either. They were such pretty brown mitts. Tilly Jones said they were just the color of my hands, but I didn't care for that. Hands will get brown when they weed the garden beds and do so many things. I looked at them 'most a hundred times in two days, I guess, and then it came Sunday. Wasn't I glad! I put them on and walked to church, just so. Jack said I held my hands like a scared rabbit, but I didn't ever see a rabbit with mitts on.

It isn't right to think too much about what you wear when you go to Sunday-school, and by-and-by I didn't, for we had such a good Sunday-school I forgot everything else. A missionary man told all the folks about some poor little children away off; how the fire had burned down their school-house, and they hadn't



any nice houses, or clothes, or anything, but they were trying so hard to get along and to learn; and he said what was given to those little ones was just the same as giving to Jesus. Think of that! Just the same as giving to the dear Christ Child! I just supposed everybody would give! Why, some of the folks are worth as much as ten dollars or a hundred, and yet that basket stayed 'most empty.

I did wish I was rich, and all at once I remembered the poor widow in the Bible. I'd read it that very morning, how she'd given her two mits, every living mitt she had; it said so. So I slipped mine off and dropped them into the basket, and I was glad, if my throat did choke all up. But pretty soon when that basket was carried up, the gentleman picked them right out. "Has any little girl lost her gloves?" Nobody said anything, and he asked again, "Did any little girl drop her gloves into the basket by mistake?" It was awful still in that room, and I thought he was looking right at me, so I had to say something. "It wasn't a mistake," I told him; "I wanted to help, and hadn't any money, but I knew how that woman in the Bible gave her two mits, and so—" Then those folks just *shouted*, they did! and I felt as if I'd like to drop right down through the floor.

I knew I had made some dreadful blunder, but I couldn't see what, for if *m-i-t-e-s* don't spell mits, what does it spell? Course I cried, but my teacher put her arm right around me and whispered, "Never mind, little Nellie;" and she stood up and said, with her voice all trembling: "Dear friends, this little girl has given her greatest treasure; have we older ones done as much?" Some way the money just *poured* into that basket after that, and the missionary looked gladder and gladder. They brought my mits back to me, and my teacher said she would show me how to get some money to give. But oh, how full that basket was! And when that gentleman counted it his eyes grew all wet, and he said softly (though I didn't know what he meant), "A little child shall lead them."—*Selected.*

#### ONE MAN'S WORK.

MY friend, Stanley Smith, after he had been for seven months in China, thought he would give himself a vacation to go and see a friend who was distant from him three days' journey. Half-way across he came to a city of which he had never heard before, and in which no evangelistic work had been done. While the mules were eating their dinner he went out to preach the Gospel, and it was not with him any question as to missionary methods, but he said: "You all know what you ought to be; why are you not what you ought to be? You all know what you ought to do; why do you not do what you ought to do? Is it not just this, that you like to do the thing that you know to be wrong rather than do the thing you know to be right? Now I have not come to talk to you about philosophy, but to tell you about a living Saviour who is willing to forgive all your sins if you will only go to Him." A young Chinaman was passing by, a learned man, a bachelor of arts of his university. He heard these words, and said: "If there is a Saviour like that, there is not a man in this who does not want

Him." He accepted Him then and there, and after a short time he came to my friend to learn more about Christianity. A question was afterward put to him by a native Christian: "What have you done for Christ since you believed?" "Oh!" he said, "I am a learner." "Well," said his questioner, "I have another question to ask you: when you light a candle do you light it to make the candle more comfortable?" "Certainly not," he said; "in order that it may give light." "When it is half burnt down do you expect that it will first become useful?" "No; as soon as I light it." "Very well," he said, "go thou and do likewise; begin at once." Shortly after that there were fifty native Christians in the town as the result of that man's work.—*J. Hudson Taylor.*

## Along the Line.

### THE INDIAN WORK.

Letter from REV. A. E. GREEN, dated PORT SIMPSON, B.C., Feb. 19th, 1890.

AS we expected the steamer to-day or to-morrow, I will give you a little information of the work on this mission. The people having all been at home the past four months, I have been able to see and understand their spiritual condition better than before; and while there is much to rejoice over in the godly lives and upright conduct of a few, and in their earnest endeavor to build up the kingdom of Christ, there is yet much cause to lament that the majority are so careless, and some so opposed to practical religion. The people have too much faith in councils, and too little in the Word of God, always talking of their own great power, instead of seeking power from on high. The leading chiefs want absolute liberty to do as men please; and, from their view, morality and goodness should be limited to what the majority vote as expedient for the well-being of the community at large. It would be better freedom to obey the dictates of a conscience illumined by the Word God. This freedom instead of leading to confusion conduces to order; the Scriptures become its law, every evil passion is restrained, honor is rendered to every rightly constituted authority, and discord is banished by brotherly love.

For several years there has been a backward movement at work in this mission. This is especially so in three ways: First, the Sabbath is not so well observed as formerly; then much drinking is going on in the village, and a taking to the old feast again, with some of the potlatch features, which they gave up when the missionary first came among them. In December Shakes, chief of "Kit-kahtla," invited the Simpson people to his feast. Over fifty of the principal people went. I advised them not to go, but they said they pledged themselves two years before to go. It was a great feast; Chief Shakes potlatched over \$3,000 worth, even sending \$100 to "Queen Victoria." The people who listened to us and remained at home were greatly blessed in the special services we held; many were quickened and some sinners were saved. Of course when our friends returned, from the potlatch



they were not in a frame of mind to attend special services, and would not at first admit that they had done wrong.

Some have died happy in faith, and with joy went home to be forever with the Lord. Nine adults were baptized three weeks ago, and during the past week four have come out on the Lord's side. I greatly wish that the land troubles between this people and the government were settled, so that the people would give more attention to spiritual things.

There has been much sickness in the village, and I do not know how I could have got through alone; but early in November, Dr. A. E. Bolton and wife came out, constrained by the love of God, and a desire to work for the Master in rescuing the perishing and caring for the dying, ministering to the body and soul. He has been very busy and God has blessed his efforts. Many have been restored and we are thankful to Almighty God for giving our brother the impulse to leave his eastern home, give up his practice and come here to work in the vineyard.

The school has been fairly attended, and progress has been made in the branches taught.

A band of workers held services on the streets, and have had fruit from their labors. A week ago I was up Work's canal for three days. About seventy-five of our people were camped there; they were much pleased to see us, and we had a blessed Sabbath with them. I shall not soon forget the prayer of one of the old men who had not had the privilege of going to a service for some months. How he thanked God for the sound of the Gospel in his ears again!

We greatly need the prayers of the Church that Satan's power may be broken, and that this people may be united in heart worship of God.

#### QUEEN CHARLOTTE ISLANDS.

*Letter from REV. A. N. MILLER, dated SKIDEGATE, March 31st, 1890.*

SINCE last I wrote you we have been visited by a series of earthquakes. There were in all fourteen shocks. The first occurred on February 24th, about 9 a.m., and was followed by three or four others within an hour. The last we felt was on March 19th. The first shock was by far the most violent. We thought at first that it was a strong gust of wind, but in a moment the noise became like distant thunder, the floor began to shake, the windows to rattle and the whole house apparently to dance. In the mission house books and other articles were thrown down, water was spilled, the top bricks were shaken off the kitchen chimney, the chimney was broken off at the roof (but left standing) and the other chimney was cracked in several places. In the village one stove was thrown down, some dishes were broken and some of the houses left awry. This shock lasted at least thirty seconds, and none of the others longer than three or four seconds. The motion at first was undulatory and similar to that which one experiences on board a fast train when the train is being brought to a sudden stop, but was much much more violent and rapid. Towards the last it seemed to be simply vibratory. It was evidently travelling northward, for

on the west coast of the island (south-west from here) the shock was much more violent than it was here, causing two land-slides, knocking down an old house and almost levelling the totem poles; while at Nassett, on the north end of the island, it was but slight.

It was indeed a means of blessing to our people. Many of them thought the last day had come and some seemed to rejoice, while others felt they were not ready and tried to make ready, and all began to pray. When the first shock came one man rushed out of his house, exclaiming, "Bless the Lord, Jesus has come!" A woman said that she, with her husband, had been trying for several years to walk in the good way, but she felt she was not good enough yet. Another woman told us that she and her husband thought that the last day had come, and that there was no place where they could go for safety; they could not hide from God, so they went into the bedroom and prayed. A man and his wife had been quarrelling and had even come to blows, but when they felt the earthquake they very quickly became friends and began to pray. Another man and woman who had been living together for years, came desiring Christian marriage. Another man afterwards said that he cried for a whole day. He thought the last day had come, and he felt that he was not ready. Here, some of the Christian Band of Workers began to sing and pray and preach on the street. At Gold Harbor the people, young and old, flocked to the church, and while they were praying a shock came which almost knocked the Bible off the pulpit. Some of the Clue people tell us that at Clue they had services in the church every day for a week. We trust and pray that the impressions made upon them may be lasting. Never before did we feel so much our utter weakness and how entirely dependent we are from day to day, for life and all good blessings, on a Power and Goodness which are not our own.

#### THE INDIAN WORK.

*Letter from REV. W. P. MCHAFFIE, dated FISHER RIVER, March 12th, 1890.*

AS I have not, since coming to Fisher River, sent you any particular account of our work among the people here, my present letter will be an attempt to embrace the period since the commencement of my labors in July, 1888, till the present time.

On arriving at Fisher River I found, to my extreme satisfaction, a good house, church, school, and other outbuildings. Though the house furniture was rather scanty, still I found sufficient to establish me comfortably in my bachelor quarters. The services, I found, were well attended. The membership rated at 132 full members, with 30 on trial, in the Conference Minutes. This, I may add, embraced all the adults on the reserve and the young people, with one or two exceptions, down to the age of thirteen years. My work was thus altogether among church members.

I first set about trying to urge those on trial to become members in full, as they had been on trial over six months before I came among them. Failing in this, I reported them just as they stood to the District Meeting, which saw fit to strike them off. This, together with losses by death, of which we had



three, and a discrepancy in the Minutes compared with circuit list, gave me a decrease of thirty-two.

The work during the year was not without its discouragements. Being a probationer and totally unaccustomed to Indian life, I frequently found myself inclined to be disheartened; still I struggled on, and gradually became interested in and even fond of my work and people. Having to leave them to themselves in the spring, and knowing I would be absent for some time, I did so with many regrets, but having faith in God, I committed them to His tender care until my return, which did not take place before July of last year. It was no small pleasure to me to find that the two faithful brethren in whose hands I left the church, had continued the two services each Sabbath without a solitary intermission. When one of these brethren took ill (an illness from which he died a few weeks after my return), another came forward and took his place. Still another who had never attempted to preach before, when a disappointment was pending, readily took the pulpit.

Since my return the work has been of a much more encouraging character. Nine of the young people have already joined with us. I organized four classes, but had to organize another, in order to avoid crowding. These things certainly give me much encouragement; but I am learning by dear experience that such evidences must not always be taken for their face value. By them the over-sanguine missionary is too apt to be led astray. One has to get below the surface and understand the domestic life of the people, and sometimes the revelations thus brought to light are not of the best character.

The work is tedious; it takes time to uproot old superstitions and plant the knowledge and wisdom of God, to give virtue the domain where vice and debauchery have so long held their sway. Still it can be done, and we have many evidences of the power of the grace of God to save to the very uttermost; and I do think that, considering the time that has elapsed since the commencement of missionary enterprise, and the many imported evils which have militated against the efforts of the missionary—evils whose power can only be understood by those who have to oppose them—the advancement made along the most approved lines of Methodist doctrine and discipline is marvellous indeed.

Personally I have no complaints to make. I enjoy the work, notwithstanding its many peculiarities. The travelling is at times pleasant, at other times not quite so pleasant. After struggling along with your faithful dogs, through snow and over bare patches of ice on the lake, throughout the weary hours of the days, wrapping one's self up in a blanket or "rabbit robe," under a tree, with the thermometer 30° or even 40° below zero, is not quite so comfortable or cheery as the hospitality afforded by the good farmers of Ontario or Manitoba. Still as long as the good people of Methodism do not compel the Mission Board to throw us on the tender mercies of the people for support, we can with a willing heart and ready hand, do our best for the cause we represent.

THE story of Joseph has been handed down from generation to generation in Beloochistan.

## THE INDIAN WORK.

**Walpole Island.**—You will, I am sure, be glad to hear from us once more. Since the writing of my last letter the cottage revival work of our church has been kept up nightly by our class-leaders, exhorters, and local preachers, and the host of young men who are members of our Church Band workers. The result of those meetings shows the marks of permanent good in the lives of the converts; and many who have lived in a backslidden state, and some who had given way to dissipation, have both been reclaimed and become living members of the Church.

On last Quarterly Sunday, in place of the usual morning service, a love-feast was held, then the fellowship meeting followed, when our hearts were warmly stirred by the experiences of the young people and of well-trying Christians to the praise of the blessed Triune God. In connection with our evening service a sacramental service was held, and the church was completely filled, during which a divine solemnity reigned through the congregation. Many people of the other churches besides our own people, communed with us. A feeling of Christian unity prevails at present in the entire community. We thank God for this reign of the Divine Spirit.

It is with sadness I report that the number of deaths has been very great since I took charge of this mission. I have buried thirty persons, chiefly among children; among the number several members of our church, one an aged woman about 60, who gave a bright experience at our last quarterly meeting. As I pen these words, I call up a glowing memory of that familiar face,—a face that beamed with sacred bliss. While uttering these words: "I will serve my Saviour Jesus as long as my soul shall live," this thrilled every heart in the congregation, and incited us to sing as with one voice, the 15th Hymn of our Ojibway Hymn-book:

"How happy are they  
Who their Saviour obey."

Immediately after three or four at a time rose to their feet, testifying to the blessed reality of Christian experience. Before another Sunday came our aged sister was gone to be with the saints in Paradise. This same woman, in our missionary services last fall, came forward to offer the last quarter she possessed in the world. Let us thank God that our efforts in the mission work are not without success. The outlay on this mission is not a loss to our missionary enterprise when we consider the souls that are safely landed on the shores of eternal rest.

Both the day-schools under our charge and the Sunday-school are progressing very favorably. We pray that God may make us a blessing to those children, and that the influence of the Holy Spirit may be still greater in the heart religion of those Islanders.

**Alderville.**—Perhaps it will interest you to know that our school has been the recipient of another very great honor. The essays written for the *Witness* competition last winter were published in the columns of that paper, with the understanding that the readers should have the privilege of voting as to which three of the same were the best-written stories. For this



purpose there were coupons sent out to every reader, on which they were to record and return their votes. This week the result is announced as follows: Highest vote, Miss Catharine Franklin; 2nd, Arthur Lawrence (both of our Alderville Indian School); 3rd, Miss Lizzie McKay, Woodstock. Those three writers were each presented with what is called "the subscribers' prize," a copy of a beautiful gilt-bound volume, "Songs of the Great Dominion," selected and edited by William Douw Lighthall, M.A., of Montreal. Of course, we feel highly honored that in our Alderville Indian School we should obtain two out of the three prizes offered to competitors of the whole Dominion.

JOHN LAWRENCE.

**Alderville.**—Though not a reader of your paper myself, I would like to beg the privilege of saying a few words in its columns concerning our Alderville Indian Mission, or rather that part of it known as the work done in the day-school. Our present missionary and teacher, Rev. John Lawrence, is very successful in every department of the work, and our children all prize him as a teacher of marked efficiency. During the past winter he has had fifty-four names on the school-roll, many of them large young men and women of the band, from twenty to thirty years of age. On the opening of the spring and summer work, however, many of them have to leave the school for the present, which they very much regret. Before doing so, however, they felt they must in some way express their appreciation of their teacher. This they did by getting him up a genuine surprise party, on the evening of Thursday, 17th April, at which they presented him with a beautiful address, read by one of his Indian scholars, accompanied by an excellent new watch, an Appleton-Tracy movement in a silver case. The evening was spent in singing and social conversation, at the close of which all left, feeling they had done an act which afforded both them and their teacher much satisfaction and pleasure.

WM. LUKES, *Sec. of Indian Council.*

## Facts and Illustrations.

GAMBLING is almost universal in China, especially among women.

THE Greek Church has in Japan 150 organized churches, with a membership of 17,025.

OUT of 11,507 pupils enrolled in the Christian College at Lucknow, India, 2,027 are Christians.

"BLESS the missionaries, and do not let them think our hearts are too hard to change," was the touching prayer of a little African girl.

THE Cherokee maidens of Tahlequah, Indian territory, are reported as taking an active and successful interest in the temperance Demorest medal contests.

FIFTEEN HUNDRED Jews are said to leave the synagogue every year—for Christianity, or infidelity. There are now 3,000 Christian Jews in Great Britain.

THE prayer of a Japanese senator, who afterwards gave his life to evangelistic work, before conversion was, "O God, if Thou dost exist, reveal Thyself to me."

GET A SUBSTITUTE.—A young man in Union Theological Seminary, New York, said he could not go to the foreign field, but would pay \$500 a year for a substitute.

KOREA has only twenty-four missionaries, including new comers, or about one to every 500,000 people. Some of the missionaries there are praying for twenty more during 1890.

THE power to hate truly what is evil must be involved in the power to love truly what is good, and must, indeed, usually precede the growth of the highest kind of love.—*Newman.*

"ONLY three things to keep men from the mission field: first, ignorance of the need; second, selfishness, and third, exemption." Reader, if you are not excused, you had better go or send.

THE Gustavus Adolphus Society, to carry the Gospel into Catholic countries, last year received \$230,000, or \$5,600,000 since 1832. The Society has had 1,144 applications for aid from Roman Catholic countries.

PROF. LANSING, of the Reformed Theological Seminary, New Brunswick, N.J., who is a fine Arabic scholar, has offered to associate himself with three of the students of that seminary, for the purpose of doing missionary work in some Arabic-speaking country.

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