

The Missionary Outlook.

A Monthly Advocate, Record and Review.

Vol. XI.—No. 2.]

FEBRUARY, 1891.

[Whole No. 122

Field Notes.

TO friends desirous of helping to deepen the interest taken in mission work, by the increased circulation of the OUTLOOK, the Mission Rooms will be pleased to send sample copies of the January number on receipt of their address.

* * *

REV. SILAS HUNTINGTON, Chairman of the Sudbury District, is passing through the deep waters of sore bereavement. Mrs. Huntington, after six weeks of intense suffering, was called to her heavenly reward on the 8th ultimo. During these weeks of agony she was wonderfully sustained by the God of all grace and love, who never forsakes His children in their hour of distress. While we sympathize with our brother, we feel that human sympathy avails little in the presence of such sorrow, and earnestly pray that the consolations of Him who has said, "I will not leave thee comfortless," may be his.

* * *

It is with deep regret we learn from the Rev. I. B. Aylesworth, LL.D., Chairman of the Strathroy District, that the parsonage on the Marthaville Mission, with nearly all its contents, has been destroyed by fire. The missionary, Rev. R. Thomas, in writing to Dr. Aylesworth, says: "All my library, and nearly all our clothing and valuables lost. We are out of doors, that is to say, no home only as we make it among the people."

* * *

WE have received the following from the Rev. Wm. Savage, missionary at Saugeen Indian Reserve, which we take pleasure in publishing, fully concurring in our brother's sentiments:

"Allow me, through the OUTLOOK, to thank the ladies of Seaforth, Nile and Dungannon Auxiliaries of the Woman's Missionary Society, for the great kindness shown towards the Indians on this reservation, by forwarding to me clothing which will be of great service to them this winter, as the fishing season last fall was all but a complete failure. May the great Head of the Church abundantly reward them for their labor of love. No one can estimate the great benefit that the Woman's Missionary Society is to the hallowed work in which we are engaged."

* * *

In a letter from the Rev. T. Hiraiwa, Japan, dated December 2nd, he gives some interesting facts which

our readers will be pleased to know: "The National Parliament of Japan, or the Imperial Diet, as it is called, was opened on the 29th of November, when the weather was very fine, and the people were at the height of their great rejoicing and satisfaction. There are fourteen Protestant Christians in the House of Commons among three hundred members, and no Catholic or Greek. Now, this is a large proportion of Christians, as there are only about thirty thousand Protestant Christians, all told, in Japan, and the legal number of three hundred representatives were elected out of the whole population of thirty-eight millions. And to crown this, the President of the House, who was appointed by the Emperor, is a Christian. Are these facts not very significant?"

* * *

THE Chairman of the Victoria District, B.C., Rev. Jos. Hall, writes under date of January 7th that "the work of building the new Chinese church is proceeding satisfactorily, and we hope it will be ready for occupancy in from four to six weeks. Mr. Hooper, the architect, thinks by February 1st, but we have no expectation that it will be ready so soon. Everybody interested is pleased with the new buildings. The school is progressing famously, the attendance running from forty to forty-five."

* * *

A BROTHER, in sending for missionary collectors' books and cards, adds the following paragraph: "I am so delighted we are to start a mission in China—where my brother and his wife are now laboring. I have promised in my heart to give \$50 when I can see my way clear (financially) for that work. This year I have heavy expenses and only a small salary."

* * *

The Missionary Review of the World for February is marked by its usual variety and interest, opening with a fascinating editorial entitled "The Regions Beyond," also the following able articles: "The Mission Outlook," by Rev. J. Murray Mitchell, LL.D.; "Mission of the American Board in North China," by Rev. Henry Blodgett, D.D.; "Buddhism and Christianity," by F. F. Ellinwood, D.D.; "The Historical Geography of the Christian Church" and "The Pentecostal Church," by Prof. H. W. Hulbert; "Are we Disciples of Christ?" by W. C. Published by Funk and Wagnalls, 18 and 20 Astor Place, New York; Toronto, Canada, 86 Bay Street. Subscription, \$2 per year.

Editorial and Contributed.

SOME Christians are impatient because of what they call the "slow progress of the Gospel." Christianity, they say, is near the end of its nineteenth century, and yet two-thirds of the human race are unevangelized. Such people are like tyros in science, who jump to sudden conclusions from very imperfect data. In the universal spread of the kingdom of Christ, time is an essential element. Evidently it is no part of the divine plan to *force* things in grace any more than in nature. The seed must have time to grow; the leaven must have time to spread. The Church has been slow in scattering the seed—that must be admitted; but, in so far as the seed has been sown, it has been developing in accordance with its own nature, and to-day the fields are "white unto harvest." Now is the time to send forth reapers to gather in the sheaves. Meanwhile, results are in God's hands, and, although His providence seems slow, it is very sure.

* * *

THE nineteenth century has been the century of missions, as it has also been the century of invention and discovery. Especially has it been marked by those discoveries which almost annihilate time and space, and bring the ends of the earth together. Steam and electricity—twin giants of modern civilization—have revolutionized society; and nations that were separated by a hemisphere are now next door neighbors. Is all this accidental? Nay, verily God makes no mistakes and He wastes no resources. The simultaneous development of means of national intercourse, on the one hand, and the missionary spirit in the Church, on the other, is only a significant indication of how God is working out His great purpose, which is the universal establishment of the kingdom of Jesus Christ among men.

* * *

ONE of the latest movements in the direction of international comity and freedom of intercourse is the project of a railway through Alaska, across Behring's Straits, and then south-westerly through Siberia to the nations beyond. One feature of interest to Canadians in this movement is the fact that the Canadian Pacific Railway would be the natural link of connection across the American Continent, as it would be by far the shortest route, not only to England and the continent of Europe, but also to points in the Eastern States. A branch line from the C. P. R., through the Peace River region, would find few engineering difficulties in crossing the Rockies and making connection with the proposed new road

at any point on the Alaskan boundary. Of course, the American roads, notably the Northern Pacific, will want to make connection also; but to do so they must get right of way across British Columbia from south to north, and this would not be granted without securing connection for the C. P. R. also.

* * *

BUT the chief interest to Christian minds, of the proposed enterprise, is to be found in the facilities it will afford for the more rapid spread of the Gospel of Jesus Christ. The corrupt Christianity of the Greek Church has been the most powerful hindrance to the spread of evangelical truth in Russia; in fact, it has been, hitherto, an almost insuperable barrier, but with new lines of communication with other nations opening up on every side, Russia will not be able much longer to maintain an attitude of religious exclusiveness and intolerance. Depend upon it, the great developments this century has witnessed in the appliances of civilized life do not find their ultimate purpose in the channels of trade and commerce. They are designed for higher ends, and when utilized by a spirit of Christian aggression, will become potent factors in building up the kingdom that shall never end.

* * *

THERE are several encouraging features in the missionary revival of the present day. 1. There is a growing sense of individual obligation. The command to "Go and preach the Gospel to every creature" is no longer regarded as an ancient command to the first disciples only, nor as a command binding solely upon ministers of the Gospel to-day, but as one which is binding upon all Christians. The conviction grows apace, "I must either go or send," and the tendency is to accentuate the "go." 2. A presumption that the need of any people constitutes a call, and that the urgency of the call may be inferred from the greatness of the need. 3. A willingness on the part of volunteers to go anywhere, but especially to the darkest and most destitute places. 4. A conviction that the time is *now*, and that the work, so far as this generation is concerned, admits of no delay. 5. A further conviction that while the command is "go," only a clear and special call can justify us in staying at home.

* * *

THE interest manifested within a few years by the Y. M. C. A. in mission work has aroused some comment, and possibly, in some quarters, just a shade of antagonism. In other words, it has been feared by some that the Y. M. C. A. missionary movement might develop into something antagonistic to the work of the regular societies, or, at least, into a missionary agency entirely distinct from them. It appears, how-

ever, that there is not much room for this apprehension. Mr. L. D. Wishard, who has had much to do with associations, especially in connection with colleges, urges the necessity of carrying on this work "in perfect harmony with the missionary societies;" and it is said the secretaries already located in Japan and elsewhere are there in direct response to the call of the missionaries, and are working in the closest relations with them. Some good people have feared that the Y. M. C. A. was in danger of becoming a sort of religious club, lacking the evangelistic and missionary spirit. May not this missionary movement prove to be the very safeguard that was needed?

* * *

WHILE much interest is felt, and properly so, in the proposed new mission to China, the Church must not forget work that lies nearer home, and which, if lacking some of the elements of romance which belong to the "regions beyond," is quite as important as any other part of the field. For the moment we are thinking more particularly of the Indian work in the North-West and in British Columbia. There is room and need for extension in both of these Conferences. As regards Industrial Institutes, the North-West will, in the near future, be well supplied; but very little is yet done for British Columbia compared with the needs of the tribes. In regard to evangelistic work, the Port Simpson District is greatly in need of more missionaries and teachers, while Vancouver Island lies almost entirely neglected. The Church is waiting for volunteers for this department—men and women of fervent piety and quenchless zeal, who will not be deterred by difficulties and dangers, and who will count hardship and self-denial a joy for Christ's sake.

* * *

PERHAPS it might not be out of place to indicate a little more clearly the kind of laborers wanted, and the kind of work they will have to do. As a rule, they must be laborers who can adapt themselves to all kinds of circumstances, and turn their hands to any kind of work. Teachers are wanted who have had experience in teaching, and who, at the same time, will be missionaries to the people among whom they live. In a few places female teachers can be employed, but, generally speaking, men are needed for rough pioneering work. Many of the tribes are still in their original pagan and savage state, and have to be taught the first rudiments alike of divine truth and of Christian civilization. Other things being equal, a man and his wife who have no children to be contaminated by the prevailing immoralities of heathenism, could work to the best advantage. A husband who could preach, visit the sick, administer medicine,

help build his own house, and teach the Indians some of the simpler arts of civilized life; and a wife who could teach school, lead the singing, instruct the women in household duties, and, in her husband's absence, take charge of the services, would find a grand field in British Columbia.

* * *

WE hope our friends are not forgetting the ONE CENT A DAY principle. It has in it unlimited latent possibilities, and is well worth consideration and adoption. When Mr. Wesley was considering the best method of raising money for a particular object, it was proposed that each member of the Society give one penny weekly. "But some are too poor to give a penny a week," said Mr. Wesley. "Put twelve of the poorest with me," said the man who made the proposal; "I will see them weekly and receive what they are willing to give, and will make up any deficiency." Out of that experiment sprang the class-meeting. Is not a similar method practicable with respect to missionary givings? In every congregation where the limit has not been reached, let the aim be an average of one cent a day for each member of the Church. If some cannot do so much—though such are very few—let some one whose circumstances are better, say, "Put twelve of the poorest with me. I will see them weekly or monthly, receive what they are willing to give, and make up whatever is lacking."

* * *

THIS plan of a cent a day was up at the last meeting of the American Board, where it was claimed that a certain Mr. Wilkins was the author of the plan. The first man to propose it in this country, so far as we know, was Dr. Burns, of Hamilton. But it matters little who first proposed it; the value and feasibility of the plan are the points of most interest. Apart from all other considerations, the proposal of one cent a day for missions has these advantages: it is simple, practical, methodical, and within reach of the poorest. Moreover, it would, if universally adopted, vastly augment the income of the Society. To prove this, let any minister or member take the membership of his own church, multiply by 365 and divide by 100, and he will have the amount in dollars from the cent a day plan, which he can compare with the amount raised last year, and we venture the assertion that, in ninety-nine cases out of a hundred, he will be more than surprised.

DR. CROSS, of the Free Church of Scotland Missions, on Lake Nyassa, Africa, has upon the roll of his school the names of 300 children rescued from slavery. They are naked and helpless, but certainly are much better in the mission compound than they would have been in the slave pens of the hunters.

ANNUAL GATHERING OF THE METHODIST
SUNDAY-SCHOOLS OF MONTREAL.

THE sixty-second annual gathering of the children of our Sabbath-schools was held in St. James' Church, on New Year's morning, our much-beloved Dr. Douglas in the chair. Mr. C. W. Coates, of the Book-Room, conducted the singing, assisted by a splendid orchestra of thirty-seven pieces, under the leadership of Mr. Herbert Paton. Appropriate addresses were given by Rev. Wm. Hall, M.A., of the French Institute; Rev. Dr. Wells, of the American Presbyterian Church; and Geo. Vipond, Esq., Superintendent of St. James' School; and Dr. Kelly, Principal of the High School, and Rev. C. Heine, representatives of the Presbyterian schools. The gathering was in every way a success.

On Friday evening, the annual social gathering and tea-meeting of the officers and teachers, Sunday-school workers and pastors, was held in the lecture hall of St. James' Church. At eight o'clock, Dr. Williams, Clerical President of the Sunday-school Association, called the meeting to order, and for two hours, the Sunday-school workers enjoyed the excellent addresses of Rev. C. R. Flanders, B.A., W. T. Ware, Esq., and valuable and interesting papers by Misses La Rossignal and Hersey on practical Sunday-school topics. The Secretary presented his statistical report for the year, showing twenty Sunday-schools connected with the Association. The total enrolment for the year was about the same as previous year (about five thousand officers and teachers); average attendance of the officers and teachers, 83 per cent.—an average, we think, unequalled anywhere; and the average attendance of the scholars, 75 per cent., showing an improvement over the previous year of 5 per cent. and 15 per cent. respectively in the average attendance of the teachers and scholars; missionary offerings, over \$3,400, equal to 83 cents for each scholar on the rolls, or \$1.13 for each scholar, based on the average attendance of the members of the contributing schools. This speaks for itself, and shows that the missionary spirit has got possession of our scholars, some of the schools giving their entire collections to the missionary cause. Owing to enlargement of some of the schools, they used part of their collections for such purpose. We hope this year will show an advance in our missionary contributions.

J. W. B.

DEADHEADS.

IN reading the Woman's Missionary Department of the OUTLOOK for January, I was much surprised and measurably annoyed at remarks therein contained. The writer seeks to make much of the words "work and pray," I would suggest that she reverse the order,

and have it "pray and work." For had she prayed before giving herself to the work of writing said article, I cannot help thinking the good Spirit would have prompted her to a more noble effort than aspersing the character of the Methodist ministry. She suggests that "Editor" shall designate the person who supervises the ladies' department of the OUTLOOK, and not "Editress." This, I think, a wise suggestion so long as the present occupant fills the position. Editor usually suggests a masculine occupant of the official chair, and I am sure no one would ever expect from an Editress such a slashing castigation as came to the Methodist ministry in last month's OUTLOOK. From Christian womanhood we have been accustomed to look for and get refinement, tenderness and kind and truthful treatment; ribald jest, crude witticisms, truth-limping statements, and such euphonious designations of Christian ministers as "Deadheads," etc., we thought might come from the bar-rooms or gatherings of men of the baser sort, but from Christian womanhood never. The grievance seems to be three-fold, viz., ministers neither pay for the OUTLOOK nor canvass for it, but do subscribe for American missionary publications. "Out of our seven thousand subscribers we have about two thousand deadheads. These non-paying subscribers are our ministers, while many, if not most of them, are paying their money to support and build up all the American missionary periodicals they can lay their hands on." Such are the allegations of this masculine specimen of the fair sex. Now, supposing it true that every Methodist minister in the Dominion and out of it belonging to the Canadian Methodist Church receives a free copy of the OUTLOOK, it then falls hundreds short of the "about two thousand." But, then if you want to make a point against ministers and come within hundreds of the truth, I suppose it must pass. If the paper be sent to the ministers free, who is to blame? Speaking for myself (and I suppose I speak for others at the same time), I never asked the favor of a free copy. Why not send the *Methodist Magazine* and *Christian Guardian* to all our adherents, and our Sunday-school publications to all our schools, whether ordered or not, and then brand them as "Deadheads" if they do not pay up! As to whether many or most of our ministers subscribe for American publications or not I do not know. But, if with better means of knowing the truth, our fair censor gets hundreds beside the mark in speaking of the number of "Deadheads," we may take her statement with much caution when she essays to speak of those who subscribe for American publications. But supposing it true what she suggests, is it one of the newly-discovered "women's rights" to dictate to ministers how and where they shall

spend their money and what kind of mental and moral pabulum they shall order for their feeding?

As to favoring the ladies' department of missionary work (and I have no reason to think that in this I am better than the average of my brethren), I have gone from door to door and canvassed for clubs of subscribers to the *OUTLOOK*, ordered them, paid for them, and never looked for nor expected one cent even to pay the postage. With all due deference to noble Mrs. Charlton, who organized an Auxiliary on my charge (and where we have one of the finest bands of Christian women, planning, working and giving to sustain the missionary exchequer), I have reason to question if yet the Auxiliary would have been formed but for the kindly encouragement of the pastor. I have subscribed regularly to its funds, driven scores of miles annually to help sustain its meetings. I, therefore, protest against the wanton and vicious castigation meted out to the Methodist ministers in your January number.

Your *Editress* reminds me in the use of her editorial pen, of a boy with a whip which he used too severely on a horse, and who, when reproved for his cruelty, replied: "What's the use having a whip if you don't use it?"

She indulges in the presumption that "every minister who reads this woman's view of the matter, if he is a manly man, will forward to the Secretary the full subscription price." If he is a henpecked fellow, who dare not call his soul his own, for fear of woman's tongue or pen, he probably will; but if he answer to my idea of the manly he will refuse to yield to the insult of the masculine *Editress*, and request, as I do, that no specimen of the *OUTLOOK* be sent to his address till ordered, or an apology offered for the wanton insult given.

J. KENNER.

THE GOSPEL INVADING THE PALACE.—A missionary writes from China that the wife of Prince Chung, the son of one emperor and brother of another, has become a Christian. One of her lady attendants visited the Presbyterian missionaries and procured a New Testament and some other Christian books. These were seen by the wife of the prince; she read them, and became very much interested. The Gospel was talked about and discussed, until now there is reason to believe that no less than thirty-one inmates of the palace have renounced their idolatry and professed their faith in Jesus as their Saviour. They meet together for worship on the Sabbath.—*Tower and Missionary Monthly*.

THE habit of taking intoxicating drink is largely on the increase in Egypt. A black nurse, who had formerly been a cannibal, on drinking rather freely, became so maddened that she gave way to her old habit, and killed, for the purpose of eating, one of the little children in her charge.

Woman's Missionary Society

OFFICERS:

President:
Mrs. James Gooderham, - Toronto

Vice-President:
Mrs. Dr. Carman, - Belleville, Ont.

Cor.-Secretary:
Mrs. E. S. Strachan, - Hamilton
113 Hughson Street N.

Rec.-Secretary:
Mrs. J. B. Willmott, - Toronto
50 Bond Street.

Treasurer:
Mrs. Dr. Rosebrugh, - Hamilton
52 James Street.

EDITRESSES.

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

Outlook:
Mrs. Dr. Parker, - Barrie, Ont.

STANDING COMMITTEES:

Supply Committee:

Mrs. Dr. Briggs, Mrs. Dr. Williams,

Mrs. J. B. Willmott,

Mrs. Tyner, Mrs. Bull

Publication and Literature Committee:

Central Branch, - - - Miss Ogden
18 Carlton St., Toronto.

Western Branch, - - - Miss Wilkes
81 Gloucester St., Toronto

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

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

Eastern Branch, - - - Miss Cuty,
221 Jarvis St., Toronto

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt."—*MATT. xv., 28.*

MY PRAYER.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed,
Thy hungering ones with manna sweet!
O strengthen me, that while I stand
Firm on the Rock, and strong in thee,
I may stretch out a loving hand
To wrestle with a troubled sea.

—Selected.

AFTER a study, prolonged through several hours, of the missionary periodicals of our own and other countries, we feel a thrill of genuine delight and gratitude to God, which we here record for the glorious outlook of this, our day.

Truly, the "stone cut out of the mountain without hands," is filling the whole earth. Of all the countries in the world, Thibet, a province of Asia, is said to present the only "closed door." The Church of our Lord Jesus Christ, the great body of believers, by whatsoever name known to men, has a clear course before her?

No intelligent reader of missionary history can fail to see how the missionary thought is broadening, how the subject of missions touches every question of human advancement, and every side of Christian civilization.

Once the subject of missions was presented, chiefly as the conversion of heathen men and women, Commerce generally followed the track of the missionary, and the sins and vices of nominal Christians were too often eagerly followed and imitated by natives; then arose the idea of early teaching the youth, and mission schools for natives began. Thus education joined its forces to preaching. Training schools for teachers and workers followed, and then the woman question opened up to meet the want of female missionaries as teachers,

evangelists, and medical women; thus the higher education of women became a necessity. With this higher education a corresponding broadening of "women's sphere," producing in all countries to-day the natural result of liberal culture. In the great Shanghai Conference, whose doings we reported in this department some time ago, Chinese ladies took their seats, and spoke and worked nobly; and in the Conference at Bangalore, India, of which we have just received information, women as well as men took part in the deliberations. It is remarkable, and truly a fulfilment of the prophecy, "your daughters shall prophesy," that while this occurs, we should have had resuscitated, from the grave of a faulty translation, the statement of Psalm lxxviii., "the women that publish the tidings are a great host."

HINDRANCES, as well as helps, are a legitimate and important part of missionary discussion, and we must know the hindrances, and how to meet them; and thus missionaries from every Oriental country, as well as from our own, are calling attention to the ravages of rum. Natives of India are calling on the British Government to deliver them from the drunkenness of liquor and opium. Organized effort in response to the cry of missionaries, is now in progress, demanding *Prohibition* from the governments of the world.

THUS, in this hasty review, it will be recognized that missionary work is a grand and glorious theme. Many-sided, but one; a chain of many links, every one of which binds the welfare of the human race to the heart of the Blessed Jesus! Let us all work for missions! Let us avoid the narrow view, and take in the whole scene of humanity, revealed as it is to us, in the brilliant sunshine of God's everlasting love!

THE sad, suggestive words, "In memoriam," again appear in our columns. Seven of our beloved sisters have gone to the more glorious service of the Church triumphant. Let us cherish their memory, emulate their example, and humbly, gratefully, joyfully, press on to fill every day and every hour with loving service for our loving Lord. Oh, for a deeper, fuller, broader comprehension of our individual mission here "while it is day," that every holy impulse may be strengthened, every inspiration to duty obeyed, every good deed done ere "the night cometh."

THIS thought of individuality is an impressive one. Have we ever pondered it? Oh, what meaning it has! Our individual self in all labor, our individual self in

responsibility for that labor, and each one of us before God *responsible* for *our own* work, according as He gives talent, opportunity, thought or inspiration, day by day, or hour by hour. As the stamp of individuality is seen in every human countenance, so is it in every mind. When we are consecrated to God and His service, then does He "work in us to will and to do of His good pleasure," on the line of our *own* individuality, *not on some one else's*.

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

Western Branch	\$1,350 00
Central "	1,484 16
Eastern "	652 15
Nova Scotia "	358 25
New Brunswick and P. E. Island Branch ..	452 87
Grace Church Auxiliary, Winnipeg	26 60
Zion Church Auxiliary, Winnipeg	10 65
St. John's East, Newfoundland	30 50
Vancouver Auxiliary, B.C.	13 60
Chilliwack Auxiliary, B.C.	5 00
North Arm Auxiliary, B.C.	8 00
	\$4,391 78

MISSIONARY PRAYER-MEETING.

EVERY Friday morning at eleven o'clock, a *Missionary* prayer-meeting is held at 293 Jarvis Street, Toronto.

A very cordial and earnest invitation is extended to all the members of our Society to come and unite in believing prayer for our work and its workers—for our Missionaries and their work.

If you cannot stay the hour come for a part of it.
By order of the Committee, R. W.

CORRECTIONS.

IN the report of Central Branch, the name of Mrs. Maybee, Organizer for Cobourg and Madoc, was inadvertently omitted.

IN the Missionary Report, just published, the Newmarket Auxiliary is credited with \$8.50 members' fees, instead of \$23, as sent in and reported.

ITEMS.

ATTENTION is called to the resolution on page 15, Annual Report: "That the General Board make appropriations for all their work, and that no special appeals be made to Auxiliaries, but that all our funds pass through the hands of the Branch and Board Treasurers."

WHAT are the Bands doing? We want to hear from you. Correspondents please take note.

Correspondence.

Dear Mrs. Parker,—Thinking it would be interesting to the readers of the OUTLOOK to hear from Victoria, I will pen a few lines on our Mission Work, and how the holidays have been enjoyed by the girls in the Chinese Home. The membership of our Auxiliary now numbers thirty-seven—an increase of eight or ten on last year. Since Mrs. Watson and Miss Cartmell have been amongst us we have been inspired to greater zeal, having more knowledge of the work in general. On Christmas-eve a reception was held in the Chinese Home, from 3 p.m. until 9 p.m. A great number of visitors were made welcome by Miss Leake (that most estimable lady), Miss Cartmell, and several others of the Auxiliary; coffee and cake being served to every one, the girls doing their best to assist. The time passed very pleasantly. About eight o'clock a large "Christmas-pie" was brought into the school-room, and

When the pie was opened
The girls they gathered close,
To see the nice things it contained
For each one in the house.

Mrs. Watson contributing to the enjoyment of the evening.

On the 29th December we had a Thankoffering meeting in our church; a most pleasing feature of the evening being a "presentation of life-membership" to Mrs. Elford, an aged and honored Christian, for over forty years a class-leader in the Methodist Church, and a member of our Auxiliary. A very thoughtful programme was prepared by Mrs. Watson, the opening hymn being "All hail the power of Jesus' name;" Mrs. Dr. Liddall occupying the chair. A stirring speech on "Woman's Work," by Mrs. Grant, the President. The Chinese girls sang in English "From Greenland's icy mountains," which was received with great applause. Two ladies opened the envelopes and counted the contents, after which they read the texts alternately. Mrs. Liddall announced the amount, which was \$100.70, including \$25 for L. M., which caused us to sing "Praise God, from whom all blessings flow." We are hoping for greater things, and praying that God's blessing may rest upon us as an Auxiliary, and upon all others engaged in mission work. Yours respectfully,

MRS. A. J. PENDRAY, *Cor. Sec.*

Victoria, B.C., Jan. 8th, 1891.

Dear Mrs. Parker.—In a recent report of the Organizer for the London District she writes of warlike proceedings—of a gauntlet having been thrown down to the Western Branch Organizers. In the shadow of this war-cloud will you allow me space to rectify what I fear was a false impression made by me at the late Board Meeting, during the debate on Mrs. Carman's motion for the division of the Branches. Some offence was given by the remark, "I am told there are forty Organizers." There must have been something wrong in the manner of its delivery, so I would like to add what was in the mind and heart of the speaker. It was this: If with this influential band of workers your Branch has not been raised to its proper place, do you not think your plan is wrong? You will readily see, for the argument's sake, no other interpretation should be put upon the words. The higher you rate the Organizers the stronger your plea for division, and any one trying to show the advantages of division would certainly rate them at their highest possible value, which I intended to do.

In conclusion, may I add, that I would not yield to any my admiration for our Organizers everywhere. If there are any miracle-workers amongst us these are they. It often takes a magician to find an opportunity to organize,

and then—to think of bringing the dead to life! The days of nervous tension that preceded the effort, and the utter collapse of the days that follow. Any one familiar with the suffering and bravery of our Organizers would be guilty of heartlessness to speak slightly of their efforts. Even in a limited sphere one can realize what an injustice this would be.

Trusting this explanation may be accepted by those for whom it was made, I am, yours sincerely.

St. John, N.B., Dec. 10th.

F. E. P.

FROM THE AUXILIARIES.

TALBOTVILLE (Town Line).—Our Auxiliary is beginning its second year. We have lost two of our members by removal, which leaves us with a membership of ten. We cannot do great things, speaking financially, but we pray we may be enabled to hasten that time when the "Gospel shall be preached to every creature." Many of our members take the OUTLOOK. We find the leaflets a great help to keep up the interest in the meetings. The amount sent to Branch Treasurer for the year was \$35.09.

MRS. C. SAXWELL, *Cor. Sec.*

NEWMARKET.—Since the annual meeting in September, this Auxiliary has had its funds augmented to the extent of \$20 through two parlor socials. Three ladies united in furnishing refreshments, and a committee was responsible for the entertainment. Both evenings were a pronounced success. In September we sent to the Supply Committee a quilt, which had been pieced by little girls last winter and quilted by members of the Auxiliary. The President purposes organizing these girls into a Mission Band after the holidays; they are now at work on another quilt. An error has by some means crept in to the Missionary Report just published, and we are only credited with \$8.50 for Members' Fees, while we sent in and reported \$23.

S. A. BELFRY, *Cor. Sec.*

NORHAM (January 14th).—We closed last year's work feeling that our Auxiliary had accomplished very little for our much less favored sisters, considering the amount there is to do. We have the same officers this year, and sent our President, Mrs. Wilson, to represent us at the Board. Receiving her report, new ideas, etc., at the beginning of the year, and the reading of such leaflets as "Mrs. Pickett's Missionary-box," have given us an impetus previously unfelt. In December, we sent a box of clothing, cheerfully contributed, to a white mission at North Bay. Before our last meeting, we sent a letter and leaflets to most of our ladies in the Church (the rest we intend to visit), asking them to join our Auxiliary and help us. The result was a grand meeting, with larger attendance than usual; three new members, and one since. Others have mentioned their disappointment in not being able to attend. We intend securing a missionary lecturer to help us advance the interests of the Woman's Missionary Society in this place. May the Holy Spirit's influence be mightily felt by all those visited, and all those receiving letters and leaflets; and may each and all be led to a full consecration of themselves and theirs at the beginning of 1891. We send for OUTLOOKS this week.

LILLIE BOYCE, *Cor. Sec.*

AURORA.—The Woman's Missionary Society held their first public meeting for this year on December 3rd, at which the report of the Central Branch was read by Mrs. Graham, and of the Annual Board by Mrs. (Rev.) Addison. Miss G. Dimsdale gave an address. A pleasant and profitable time was spent.

DUNDAS (January 12th).—In November last, at the regular monthly missionary prayer-meeting, under the auspices of the Woman's Missionary Society, a very interesting address was given by Mrs. Tate, wife of Rev. C. M. Tate, of Chilliwack, British Columbia. All present listened with pleasure and profit, and were glad to learn that the work was prospering in that part of God's vineyard. May husband and wife be long spared to labor for the Master, is the prayer of our Auxiliary.

MARIA KING, *Sec. pro tem.*

MAPLE BAY (December 31st).—An Auxiliary of the Woman's Missionary Society was started at this place, on December 28th, by Miss Cartmell. Twelve members were enrolled. Officers:—President, Mrs. C. H. M. Sutherland; Vice-President, Mrs. J. Watson; 2nd Vice-President, Mrs. Whidden; 3rd Vice-President, Mrs. Lee; Corresponding Secretary, Mrs. Wm. Herd; Recording Secretary, Mrs. R. D. Simons; Treasurer, Mrs. J. S. Shopland.

MRS. WM. HERD, *Cor. Sec.*

THORNDALE.—The ladies of the Thorndale Circuit invited Mrs. McMechan and Mrs. Wright, of London, to assist in organizing an Auxiliary. On Thursday afternoon the ladies came out and gave addresses, clearly showing the needs and opportunities of the work. The Society was then organized with the following officers:—President, Mrs. Wm. Caruthers; Vice-President, (Rev.) Mrs. Coyins; Recording Secretary, Mrs. (Dr.) Weekes; Treasurer, Mrs. R. Walker; Corresponding Secretary, Mrs. (Dr.) Murray; Lookout Committee, Mrs. Vanderburg, Mrs. Thomas Logan, Mrs. Matheson, Mrs. H. Scott. The following were elected Vice-Presidents of each appointment:—Bailey's, Mrs. T. Harris; Evans, Miss Clara Evans; Wyton, Mrs. Joseph Wheaton; Lairds, Mrs. John Johnston; Bethesda, Miss M. Switzer; Thorndale, Second Vice-President, Mrs. L. P. Griffith.

MRS. DR. MURRAY, *Cor. Sec.*

St. JOHN'S.—On November 19th, 1890, our District and Conference Organizers, Mesdames McMechan and Wright, of London, visited us, and gave us stirring addresses on the good work being done by the Woman's Missionary Society. The attendance was very good, and an Auxiliary of the Woman's Missionary Society was organized and twelve members enrolled. The officers were then elected, as follows:—President, Mrs. C. W. Sifton; 1st Vice-President, Mrs. Wm. Guest; 2nd Vice-President, Mrs. S. W. Muxworthy; Treasurer, Miss Fish; Recording Secretary, Miss Mina Jackson; Corresponding Secretary, Miss Minnie Hawkins. Our meetings are to be held the first Wednesday of each month. We have introduced the talent system. Much interest is being taken, and we trust the Lord will add His blessing. We have had two regular meetings, and two new members have joined. We trust a good work will be done in this part.

MINNIE HAWKINS, *Cor. Sec.*

FROM THE MISSION BANDS.

MONTREAL.—The Douglas Mission Band was reorganized in October last, and began the year's work with a membership of sixteen. Monthly meetings are held and the Band has taken for its special effort the work of the French Institute, Cote St. Antoine, and besides doing all they can to help on the work of the Institute in various ways, such as teaching sewing and drawing to the pupils, the members of the Band decided to support, for one year at least, a little Indian girl, a pupil at the Institute. On the evening of November 6th, Thanksgiving Day, the Band, assisted by several gentlemen, provided an entertainment for the pupils

at the Institute. A programme of recitations, readings and music had been arranged, besides which many games were played, and the evening passed very quickly and pleasantly. After all had enjoyed refreshments, provided by the members of the Band and some of their friends all joined in singing "I want to be a worker for the Lord," led by Miss Gibson, of Ottawa, who played the guitar. Prayer was offered, after which the Lord's Prayer, repeated in French, closed the entertainment. On Tuesday evening, December 30th, the Douglas Mission Band arranged a Christmas-tree for the pupils at the Institute. The pupils themselves provided the entertainment for the evening, over which Rev. Dr. Williams presided, and had an excellent programme consisting of readings, recitations and singing, in both French and English. On the tree were a bag of candies, an orange and a present for each one of the pupils and teachers, which were distributed to them by the time-honored Santa Claus. The chapel, where the entertainment was held, was tastefully decorated with evergreens and flags, and all spent a pleasant evening.

L. E. SHAW, *Cor. Sec.*

In Memoriam.

THREE life members of the Dundas Auxiliary,

MRS. G. F. BURROWS,
MRS. STEWART GRAFTON
MRS. HUGH MOORE.

Never since the time of our organization in 1884 have we been called upon to chronicle such a loss as we have sustained during the past few weeks. Our sisters were called to the "better land" within a very short time of each other, and we are so glad to know that the summons did not find them unprepared. Many, many years ago their names were entered in the Lamb's Book of Life, and they have exchanged an earthly "life membership" for an eternal habitation in the mansions of glory. Although well advanced in years, they still took a deep interest in the work of the Woman's Missionary Society, both at home and abroad. They were all of very liberal disposition—blessed with abundant means, and not hesitating to use the same in the Master's cause. Our hearts go out in sympathy to those thus bereaved of loved ones, and our prayer is that they will be the recipients of all needed grace in these dark hours. We trust that the example of our late members' lives may be blessed to all, and that after the labors of this world, we may join the triumphant throng of those who have been redeemed and are standing on the banks beyond the river in the summer land of song.

MARIA KING, *Sec. pro tem.*

A LIFE-MEMBER CALLED HOME.

DIED October 13th., at Cherry Valley, Picton District, Annie M., beloved daughter of Rev. N. R. Adams.

While with most of us a very few lines would contain all that is worth remembering of our life or good deeds, we feel that it would be a wrong to our Woman's Missionary Society to withhold from them a more extended notice of this remarkable young Christian's life. At seven years of age her Christian life began, hence, although she died at twenty-six, she was *nineteen years a Christian*. We are not not sure that she ever wore a *silver cross* or any other external badge to mark her rank, but surely nineteen years of loving service "In His name" proclaim her a daughter of the King.

Was there anything peculiar in the circumstances or surroundings to account for such a remarkable experience?

In answer to such a question her mother replied: "When Annie was seven years of age she was taken very ill away from home, where we were visiting. It proved to be typhoid fever, and there seemed to be no prospect of her recovery. I felt that I could not endure the thought of carrying home her lifeless remains, so I knelt beside her bed and promised God that if He would restore her to health, she should belong to Him. Henceforth I would never claim her again."

The prayer was heard, and the mother's vow was sacredly fulfilled. From that time she was regarded as a child of God, and from that time the bud of promise blossomed and brought forth fruit, which it pleased the Master to own and bless.

At eighteen years of age, a time when most girls are studying how to get most pleasure out of life, Miss Adams made an entire consecration of her all to God. From childhood she had been interested in missions, and had an impression that consecration, with her, meant devoting herself to the foreign missionary work. It is described as a long and terrible struggle, but it ended in a complete and intelligent surrender of her will and all her plans to God. Consecration meant a great deal to her. It meant the literal stripping-off of everything that did not pertain to Christ-likeness, but it did not mean foreign missionary work. She was tested on every point, but it did not seem that her will ever crossed the divine will from the hour of her consecration. Her time, her strength, her money, her intellect, all were Christ's. During the six years that she received a salary as teacher, one-tenth was regarded as the Lord's money, and given to His work.

Early in 1886, she organized an Auxiliary of the Woman's Missionary Society at Smithfield. The following September, she was sent as delegate to the Branch meeting in Toronto, and then elected to the meeting of the General Board, which was held in Belleville. She returned to her work filled with missionary zeal, and made herself a life-member of the Society. In addition to her work as teacher, she studied and planned for the success of the Auxiliary over which she presided. She told a friend that "no one knew the thought and care that were necessary those first months in trying, not only to make the meetings interesting, but profitable spiritually, so they should not be simply a means for raising money."

Two years ago, her health failing, she was compelled to return home. We looked forward hopefully to her recovery, believing that her presence would add a needed impetus to the work on this district; but her work was done, and, after prolonged and intense suffering, she entered into rest. Just before her death, she sent a loving message to the Smithfield Auxiliary, asking them not to be discouraged in their work, and enclosing ten dollars as her last donation to their treasury.

To us it seems mysterious, this early removal of one so richly endowed in spirit and intellect, in all the gifts that make the successful Christian worker, but "lengthened days is not the choicest gift God gives His friend;" and life is not measured by years but by the completeness of its mission.

Oh! that this spirit of obedience and submission to the divine will, of eagerness to be *filled* and to be *used* by the divine Spirit, might characterize us all, as mothers and daughters of our Church.

H. L. PLATT.

MRS. (REV.) G. DANIELS.

IT is with the deepest sorrow we record the death of our dear pastor's beloved wife—Mrs. (Rev.) G. Daniels—after a lingering and painful illness, borne with uncomplaining patience and Christian resignation.

Her loss is deeply felt in all departments of Church work in which she ever took a lively interest; even when her failing health prevented her taking any active part.

Especially in the Woman's Missionary Society is her loss felt, and we wish to express our hearty, loving and sorrowful tribute to her memory; and also our sympathy with her sorrowing husband, who is left to labor alone.

She was taken at the age of twenty-three, in the bloom of early womanhood, and many years of promise and usefulness seemed opening up before her.

COM.

MRS. A. GILLESPIE.

AT the January meeting of the Picton Auxiliary of the Woman's Missionary Society the following, resolution was sympathetically passed:—

"The members of the Picton Auxiliary of the Woman's Missionary Society, recognizing with sincere sorrow the loss they have sustained in the death of our beloved sister, Mrs. A. Gillespie, wish to give some expression of loving appreciation of her beautiful, unselfish life, and to acknowledge gratefully the example in all Christian virtues she has ever presented to them. From its first organization she has been an actively sympathetic member of this Society, and her words of advice and generous contributions were given freely, that ways and means might be found to send the 'light' to the 'regions beyond,' where brothers and sisters sit in the 'shadow of a great darkness.' She will long be missed, and her place here may not be filled; but, while grieving for her, we rejoice that she has entered into a rest well earned, and gained the reward promised to those who are faithful to the end. May the remembrance of her earnest, unobtrusive piety inspire us each one to more loving consecration in His service, so will her influence for good continue through future years, until among the ransomed throng we greet her again 'Some sweet day.'"

MRS. W. A. CARSON.

THE severance, by death, of all ties binding the young mother-heart to home and family, brings the most difficult lesson in humble submission to a lovingly overruling Providence that we mortals are called on to learn. Our dear sister, Mrs. W. A. Carson, was possessed of everything to make length of days desirable and to be coveted, for the sake of a devoted husband and little daughters; but we rejoice that she was enabled to say, "My times are in Thy hands," trustingly committing the future of her dear ones to a loving Father's sure, safe keeping. In common with a large circle of friends, to whom her many estimable qualities had particularly endeared her, "We, the members of the Picton Auxiliary of the Woman's Missionary Society, would express our sorrow that a life so rich in possibilities for the future, and so necessary for the happiness of family and friends, should be ended even before the morning hours had passed. Our Society has lost a sister prized and beloved, but the upper sanctuary is the richer for her presence. May it prove one more attraction to draw us thitherwards."

C. V. TOBEY, Pres.

LETTER FROM MISS WINTEMUTE, KOFU, JAPAN.

THE people in this Province are not yet alive to the importance of educating their daughters. Just before Christmas, when we were hunting for a teacher, the Principal of the Normal School called to inquire about the situation, and to speak of a person then teaching in the Normal, whom he thought we might secure. He told a story during

our conversation—I cannot vouch for the truth of it, however—that is quite to the point. In a certain school section the attendance was very small, and the authorities felt certain there were more children who *ought* to be in school, so they decided to make an investigation. They called at one house where they noticed several good sized girls playing outside the door, and inquired why they did not send their children to school? “We have no children to send,” they said. “Well, then, whose children are these?” asked one of the inspectors, pointing to those playing in the yard. “Oh,” was the reply, “they are *girls*.”

The graduate of our Tokyo school, who came here as a teacher when the school first opened, went home to Tokyo at Christmas, and could not return on account of her father's illness. But we have been very fortunate in securing a graduate of the Tokyo Normal School, who has had considerable experience in teaching, and who can not only fill the place of the former, but do work that she could not do. So we feel that the Lord provides for the needs of the work just as they become imperative.

With one exception, the daily students have regularly attended the Sunday services. There is Sunday-school in the morning, and after that all go to the preaching service in the church, about twenty minutes' walk from here. In the afternoon there is also a class for the study of the Bible, and a half-hour's talk with the little ones. The former was started at the request of the boarders, and Mr. Suzuki teaches it. Any attend who wish. In the evening we have a short informal service in the school—singing, reading the Scriptures, a short talk, and prayer at the close.

The results of the Christmas examinations were quite satisfactory, and some of the answers to Bible questions very interesting. I might copy one or two short ones. I asked this question: “From your study of the Bible so far what do you think of Christ?” The first two of the answers given below are from the large girls, and the last one is from a little girl:—

“Before I came to this school I knew nothing about Christianity or any other religion; but I entered this school in June, 1889, and heard about Christianity from the teachers, and every Sunday I listened to the sermon in the church. Whenever I listened I felt very much interested, and also that Christ is very merciful and we are very sinful. The teachers of this school always treat the students with gentleness, therefore I think they are different from non-Christian teachers. Besides, I think that Christianity is a religion upon which one can depend through life, because the peace in the Christian's heart always appears in the countenance. When I listen to the teaching I think I will become a Christian heartily as soon as possible; but, because of my foolishness, when I think carefully, the cloud of doubt covers me again and things become dim.”

“Christ being the son of God, humbled Himself and bore alone the sin of sinful man. Because Christ is full of mercy and blessing and very patient, I think that I must bear whatever troubles come to me. I believe I will be certainly saved if I rely on Christ, even if I am very sinful. Other religions say that one who has sinned can never be saved; but Christianity teaches that if we only repent and rely on Christ, we shall enter into everlasting life; therefore I believe that Christianity is good. I know that no man can serve two masters, even in this world; and Christianity is the only religion which teaches us we must serve only *one* God, that is Jehovah; therefore I believe it is good.”

“Christ is very merciful, and His teachings are true, and wonder at His miracles.”

Some of these answers are not exactly to the point, but they show thought.

LETTER FROM MISS CARTMELL.

THE following racy and deeply interesting letter from Miss Cartmell will be much enjoyed by all our readers:—

My visit to the McDougall Orphanage was anticipated with pleasure. This did in no sense lead to disappointment. All the information that we, as a Society, had gathered respecting the work, during the years we have sought to help it, I think I can safely say, I made largely my own. Many things tended to fasten facts in my memory, so I went to the scene of action, with a heart in fullest sympathy, and prepared for what I saw and heard. I did not feel surprised, but I did thoroughly enjoy what I saw.

The train waited at Calgary long enough for the passengers to go to hotels for breakfast, it being about six hours behind time. As I stepped along the platform, I was glad to see the Rev. Mr. Wilkie, and learn that, for the fourth time, we were to travel a little way together. I was more surprised to be called by name and addressed by Rev. John McDougall, who assured me that though he had business for the day in Calgary, I was expected, and would be met at Morley. He accompanied me to breakfast, and we chatted as freely as the public place and my uneasiness about the train would allow. He was not long in telling me that the day before the Indian Commissioner, Mr. Hayter Reed, had been at the Orphanage, and submitted plans of several Indian schools built by the Government, one of which they modified for the long prayed for building for the McDougall Orphanage. The work is to be proceeded with at once, in hope of it being ready for occupation by October. Mr. McDougall was in Calgary to secure men to bore for a well, which would determine the site of the kitchen, and so of the whole. The proposed building is to be the central one of others to follow, when required, and to give accommodation for forty pupils. As soon as the new building was talked of, Indian parents began promising their children.

Reaching Morley, I was greeted by Mr. Youmans. Of course, there was but one object of interest between us, and we entered upon it at once. Mr. Youmans broke off to say, “I do not wish to bore you, but I like to talk of our boys and girls. You must tell me when you are tired.” I assured him he need not fear, and I do not think he found me show any signs after. As we sat on the bank, waiting for the ferry to cross the Bow River, an Indian just coming over was pointed out as the husband of one of our girls, and the attending story given. Too long to repeat.

We diverged a little to an Indian camping-ground, where one of the boys had come in to see his dying sister, Mary. We entered the teepee, or conical-shaped tent. Opposite the entrance the sick girl was lying in a most uncomfortable position on a heap of goods; to my right sat the mother with a baby in her arms, and another little one to her left. The poor sick one complained of the glare of light through the canvas and the pain in her head. When asked what she would like, she quickly answered, “Bread!” This was sent her the next day. My heart ached for the dear little thing as I looked around and could see no trace of order or comfort anywhere, and thought it was rather a cruel love on the parents' part when they would insist upon taking her from the loving care in the Orphanage, and could only sit by watching, with little to give. An older son died of the same fell disease, consumption, a few months ago.

Mrs. Geo. McDougall, her granddaughter Ruth, and great grandson, Harry Young, had reached the Orphanage a short time before me. The afternoon sped quickly in listening to tales of the old days, when the surrounding hills were black with buffalo.

In the evening Mr. Youmans showed me the work of his

hands, and that of the Indian boys; the original size of the Orphanage, the extensions, the new buildings put up this year for housing the cattle and their feed during the severest part of the winter. Except during especially rough weather the cattle roam the hills, and the horses all the time; but shelter must be provided for delicate cattle, and in case of blizzards. The new log enclosures, especially the shingled roofs, gave evidence of the knowledge gained by the boys. I was shown the little corner divided off where the butter was churned, the rolls of the "golden hue" kept, the creamers standing in tubs of water, the washing machine, and the closets of stores entered. No room lost here. I was told who presented the Orphanage with the churn and the washing-machine; if I mistake not, one came from friends in Winnipeg and the other from Montreal. I was shown the cows purchased by donations received in Ontario a year and a half ago; I remember one was called Ottawa. These, with the yield from the work on shares, gives a stock of thirty-three head of cattle. Of these there are seven little calves, and I think ten cows that give milk. The Government has given them one yoke of oxen and lent them another.

Monday morning Mr. Youmans took me out on horseback over the hills, that I might get a view of the domain of 1,100 acres, and some idea of the \$1,000 fence needed to secure it. Not much of the land can be farmed on account of the short, late season and the early frosts. The frost of the night before had laid the potato tops low of a neighbor in the valley, but the Orphanage garden was on higher ground and had escaped. The one field of oats looked fine. The boys and man were busy getting in the winter's hay. The four oxen were needed to bring the waggon up the hills, while one yoke could take the load down. Away below us we could see the oxen wending their way, after the orthodox fashion. The morning was perfect, the atmosphere clear, and I got my first good view of the Rockies; and though unused to the saddle, the hour and a half on the hills was a rare treat. Returning, we went over the commanding site just chosen for the new building. I thought, with pleasure, of future travellers pointing out to their companions "the Government schools for Indian children," as I heard one gentleman do the new buildings for the Presbyterian Mission, the morning we left Calgary.

I took dinner with Mrs. George McDougall, her son and daughter, daughter-in-law and grandchildren, representing four generations, and a happy company it was, the rustic comforts of the present heightened by memories of the past. After dinner Mr. McDougall drove me up higher hills still, from which I had a most extensive view of the beautiful valley of the Bow River, which wound its way through its length. Then we passed the new school lately opened for white children, and saw the pupils at "tug of war." The boys laid the girls flat. We next called on Miss Adams, but the moments were far too few to note the memories the names suggested, as we looked into each other's faces. We continued our talk when she called in for a few minutes in the evening.

Leaving there, we were joined by the other members of the company gathered at dinner, some on horseback, others in the carriage, or buck-boards; we set off over hills farther on, that I might see with my own eyes evidence of newly awakened ambition among the Indians.

Some of the Indians are beginning to grasp the reason why the white settlers do not congregate in towns. Individuals among them are fencing off large portions of the reservation, and putting on the improvements required by Government to secure a personal claim.

To help such the Government employs farm instructors, gives one yoke of oxen, and seed for the first crop, and, I believe, loans implements for working of the ground and

gathering of the crop. That there are numbers clear-headed and industrious enough to appreciate the help offered, gives a good foundation for the hope that the efforts of the Government and missionary societies among the Indians will be rewarded a hundredfold, and ere long the reproach cast upon them by the enemies of their tribes, will be wiped away. Now, let me give you what was to me the most profoundly interesting of the whole visit. Knowing I was thoroughly tired by the weeks work of travelling, and visiting other Indian industrial schools, Mr. and Mrs. Youmans told me of the Indian and English services held every Sunday, and asked which I would attend. Oh, I said, I must go to the Indian service, if to nothing else. Driving up to the church, we saw a hundred or more Indian ponies in the adjacent field, some tethered to the fence, and some quietly feeding, all more or less gaily caparisoned. Still the people were coming over the hills from radii of three to five miles. One woman, with a baby in her arms, was running with long strides into the house of prayer. The scene reminded me of the Bible words, "Flocking into the courts of the Lord's House." The church is a neat one, comfortably seating, on benches or the floor, from 250 to 300 worshippers, but 500 have been crowded in on occasions. Across the end opposite the door stretches a carpeted platform, upon which stands the pulpit, organ and chairs, for workers and singers. A small end gallery completed the tasty little edifice. I was glad to see it bright and attractive, though inexpensive, evidence that the cultured part of the community regularly resorted thither.

The church was half full when we entered, and the usual fifteen minutes' practice of the hymns beguiled the time of waiting. Mrs. Steinhauer presided at the organ, and Mr. Steinhauer, who has a fine cultured voice, led the singing. Mr. Steinhauer preached; then I was asked to say a few words. Afterwards, Mr. John McDougall gave an address, in one part of which he told the people of the positive steps taken and the certainty of having, at last, a new Industrial School, and that they must be prepared to fill it. The gentlemen spoke in Cree, and an interpreter rendered their addresses in Stoney. I talked right on in English, of course, but afterwards, Mr. McDougall in Cree, and the interpreter in Stoney, made the divided congregation understand what I said. It gave a good illustration of what sin has accomplished by the confusion of tongues. But throughout the service I realized, as I always did in our little Japanese churches, that God was there. He drew very near as I worshipped Him among this people of a new language. As very many of them came forward, or lingered to shake hands with me, my heart was stirred as it has not been since I left Japan and its people. As I took their hard hands and looked into their deeply lined faces, I felt the Gospel had done much for them, and understood something of how Christ makes His people one in heart. Of this the world knows nothing.

Several of the girls who formerly belonged to the Orphanage were introduced. Some were married, but that they were found in the house of prayer convinced me that the full ripe fruit of our labor, as a society, for their souls is yet to be gathered, when their life-work has told upon their generation.

The English service in the afternoon was a season of refreshing. Mr. McDougall preached from "And before he (Enoch) was translated he had his testimony that he pleased God," and clearly presented the privilege of every child of God. Consciously realizing what a sanctuary this little house is to the people, and what a beacon light to the whole region, thoughts that have often oppressed me, came back in full force. Since I have been a missionary and have felt the pressure of the work, my eyes have been opened to

the value of money, as they could not otherwise have been. That our wealthy congregations should vie with each other in building costly churches, must be a very serious mistake.

It was not right, in David's time, for the people of the Lord to live in "ceiled houses," and the ark remain in a tent. So in our day, the House of the Lord must be in keeping with the homes of the members. But could it be possible for a Church Board to sit down and count the cost of the new church they need, and intend to build, and having made the estimate of what they can afford; could they, I say, deliberately separate from this sum a few hundreds or thousands, as the case may be, for a church among the heathen, and not be rewarded by the promised outpouring of the Spirit and of power? The Lord would open the heavens, and pour us out a blessing that would cause the leanness and barrenness, the friction "that works as doth a canker," to disappear, and our Church would become a yet greater praise in the earth. Our people, as a whole, do not stop to consider what lights these little churches are in the dark corners of the earth, or they would rejoice to do it.

Now, what shall I say about the present Orphanage building? It has served its purpose well, but I am glad it is soon to become a workshop. Like the homes of all the pioneers in these new territories, there is no beauty, few conveniences, and a great lack of the many little comforts, thought bare necessities in our more highly-favored homes. As Mrs. Geo. McDougall said, people would ask, "How did you get along without such and such?" "Why," she said, "we simply *had* to do without, and say nothing about it, and the less we thought about it the better." The rooms are divided by light curtains, that conceal little if a lamp is behind them. The floors are bare, and the furniture rude. I looked into the dormitories and saw beds, good full straw beds upon the floor, but everything neat and clean. I did not have my compassion deeply stirred for the "poor little Indian children," as if they had been cruelly treated, for I had seen a far worse condition of things in each one of the teepees I had entered. They lacked fewer comforts to which they had been accustomed than the kind friends who were spending their lives in caring for them. But there was not enough of that which would civilize, refine and uplift, as we missionary workers and government agents should seek to supply. The work of the past has been as well done as circumstances allowed, and the field is, I believe, well prepared for the new order of things.

Where other missionaries labor under great difficulty in securing and retaining pupils, Mr. McDougall feels assured our new school can be filled from the first by those anxious to enter. The tribes among which he has labored for years are ready to appreciate the opportunity presented. When asked, "What will the Woman's Missionary Society do to help us?" I replied, "I do not know; trust them to do all they can. Send an inventory of everything now in the Home, that can be used in the new, and the furnishings needed to make the building ready for occupation. They may not be able to supply all these and also grant as large an appropriation. But you must rest assured of their interest in and desire to help the Orphanage."

MR. AHOK, a wealthy merchant of China, has saved the life of many a girl-baby in his country. To every mother proposing to destroy her unwelcome female infant he promises to give an allowance of rice for a certain time, if she will abstain from doing so. During the recent bad years of famine he has actually allowed rice to 500 mothers, to induce them to spare the lives of their innocents.

Missionary Readings.

A CALL FROM HEATHEN LANDS.

A voice comes o'er the waters,
A voice both loud and clear:
Come over now and help us,
We're bound in slavish fear.
Our chains do now confine us
In darkness and in doubt;
No light to shine upon us,
No hand to bring us out.

Our idols do not help us,
We only deeper fall,
And dimmer grows our vision,
When on their names we call.
We look, and wait, and wonder
If some one o'er the sea
Will hasten to relieve us,
Will come and set us free.

We hear that o'er the waters
A glorious light doth shine,
A light sent down from heaven,
That light, oh, may we find.
We hear that one called Jesus
Can save us from our sin;
We want to hear His footsteps,
We want to let Him in.

Oh, hasten to relieve us;
Brothers, on you we call;
Sisters, come to our rescue,
And help us—help us all.
Oh, come and bring the Bible,
That we may hear God's word,
For all who sit in darkness
His voice have never heard.

MRS. J. P. MORDEN.

THE KITCHEN OF THE CHURCH.

THE mission chapel has become a kitchen where the Church does its sloppy work. Hundreds and thousands of churches in this country—gorgeously built and supported—that even on bright and sunshiny days are half full of worshippers, and yet they are building mission chapels, because by some expressed or implied regulation the great masses of the people are kept out of the main audience room. Now, I say that any place of worship which is appropriate for one class is appropriate for all classes. Let the rich and the poor meet together before the Lord, the Maker of them all. Mind you, I say that mission chapels are a necessity, the way churches are now conducted; but may God speed the time when they shall cease to be a necessity. God will rise up and break down the gates of the churches that have kept back the masses. And woe be to those who stand in the way! They will be trampled under foot by the vast populations making a stampede for heaven.—*T. De Witt Talmage, D.D., in The Ladies' Home Journal.*

DONALD'S SUCCESS.

A CERTAIN Scottish nobleman lived quite a retired life, and left his affairs very much in the hands of others. Donald, one of his tenantry, rented a farm upon which his forefathers had lived for above two hundred years. The lease which he held was on the point of expiring, and the steward refused him a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain; and, at length, he bent his steps to the castle, determined to make his case known to his lordship. Here, however he was again repulsed; the porter had received orders from the steward, and refused him admittance.

Donald turned away almost in despair, and resolved upon a bold measure as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. At length he approached the private apartment of the nobleman.

He heard a voice, and drawing near, found it was his lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited till the prayer was concluded, and could not but hear his lordship pleading with the Virgin Mary and St. Francis, for intercession on his behalf.

At length his lordship ceased. Donald, who had stood trembling with anxiety for the result, now gently knocked at the door. "Come in," was his lordship's reply, and Donald entered. "Who are you, man? and what do you want?" was the inquiry. Donald stated his case. The peer listened, was touched with the tale, and, having heard something of Donald, assured him of his protection, and that his lease should be renewed.

Many artless but earnest thanks followed, and he was departing when a thought of anxiety for his noble master occurring to his mind, Donald returned and spoke thus: "My lord, I was a bold man, and you forgave me, and saved me and my poor family from ruin. Many blessings attend you! I would again be a bold man, if I might, and say something further to your lordship."

"Well, man, speak out."

"Why, my lord, I was well nigh a ruined man; so I was bold, and came to your lordship's door, and as I stood there, I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now, my lord, forgive me, but I cannot help thinking the Virgin Mary and St. Francis will do you no good, any more than your lordship's steward and porter did for me. I had been a ruined man if I had trusted to them, but I came direct to your lordship and you heard me. Now, if your lordship would but leave the Virgin Mary and St. Francis, and just go direct to the Lord Jesus Christ Himself, and pray to Him for what you need, He will hear you, for He has said, 'Come unto Me, all ye that labor and are heavy laden,' and again, 'Him that cometh to Me I will in no wise cast out.' Will your lordship forgive me, and just try for yourself?"

It is said that his lordship was struck with this simple argument, and that he afterwards found what

a poor penitent sinner trusting in Jesus will always find—pardon, peace and salvation.

Reader, do you apply to the Lord Jesus Christ Himself for pardon and grace to help in every time of need? He is the Almighty helper, the only Saviour, and He is willing to help and save you.

Our Young Folk.

THE BATTLE OF LIFE.

GO forth to the battle of life, my boy,
Go while it is called to-day,
For the years go out and the years come in
Regardless of those who may lose or win,
Of those who may work or play.

There is a place for you in the ranks, my boy,
And duty, too, assigned;
Step into the front with a cheerful face;
Be quick, or another may take your place;
And you may be left behind.

There is work to be done by the way, my boy,
That you can never tread again;
Work for the loftiest, lowliest men—
Work for the plough, plane, spindle, and pen—
Work for the hands and the brain.

Temptations will walk by the way, my boy,
Temptations without and within;
And spirits of evil, with robes as fair
As those which the angels in heaven might wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet and breast-plate and shield,
And the sword that the fullest arm may wield
In the cause of right and truth.

WHAT MAKES A BOY POPULAR?

WHAT makes a boy popular? Manliness. During the war, our schools and colleges followed popular boys! These young leaders were the many boys whose hearts could be trusted. The boy who respects his mother has *leadership* in him. The boy who is careful of his sister, is a knight. The boy who will never violate his word, and who will pledge his honor to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. The boy who will never hurt the feelings of any one will one day find himself in the atmosphere of universal sympathy. "I know not," once said the great Governor Andrew, "what record of sin may await me in another world; but this I do know: I never yet despised a man because he was poor, because he was ignorant, or because he was black."

Shall I tell you how to become a popular boy? I will. Be too manly and generous and unselfish to seek to be popular; be the soul of honor, and love

others better than yourself, and people will give you their hearts and delight to make you happy. That is what makes a boy popular.—*Hezekiah Butterworth in The Ladies' Home Journal.*

A CHINESE SUNDAY-SCHOOL IN BOSTON

BY MISS LUCY GUINNESS.

HOW strange it was to see the number of Chinese faces, so curiously contrasted with the European type of their teachers! There they sat, two by two, teacher and scholar, in rows all down the long school-room benches. All the Chinamen were dressed exactly alike, in loose, awkward, dark-blue garments, thick-soled Chinese shoes, and the whitest of white stockings. Their pigtailed were twisted around their heads, their faces calm, phlegmatic and intent on the lesson before them. They appeared quite at home, sang out lustily, and got to work very quickly at their reading and Bible talk.

I began to talk to two who had no teacher, and in a few minutes found myself appropriated as the sole instructor of one of them, the lady to whom the other belonged (or who belonged to the other) having arrived. So I talked to my Chinaman with the most profound interest for about an hour. He was quite a new-comer, and like myself, was at the school for the first time to-day. He knew nothing of English beyond a very limited commercial vocabulary, and was quite a heathen. I realized as never before, while I tried to talk to him, a little of the difficulty of a missionary's work. How to make him understand? Here is the primer they gave us to read in, as he is not advanced enough to understand the Scriptures: "There is only one true God," it begins, "who reigns over heaven and earth."

"Do you know what heaven is?" I ask my attentive pupil. He looks vaguely about, and replies unintelligibly. So I look out heaven in the little dictionary, and he makes out the meaning with some difficulty, as he can hardly read even Chinese. But his face brightens. Oh, yes, he knows heaven.

"And earth?"

No, not earth! We resort to the dictionary again. He looks about and waves his hand, remarking, "Land, house, people," and I conclude he understands what earth is. So we progress in our reading with difficulty, but I find that he cannot get the drift of the meaning. So we put the mysterious primer away after a while, substituting conversation.

This progresses much better. He writes his name for me on the slate, "Chin Lee;" and I learn that he comes from Canton, and has only just arrived in Boston. He does not know who Jesus Christ is, though he has heard His name. I try to explain the Gospel. How impossible it seems. He understands most of what I say, but evidently not all, and what he does understand he does not agree with. "But God loves us, Chin Lee."

"No," very decidedly.

"Yes, He does really, and wants to be our friend. Have you many friends?"

"No. But many friends here," and he glances round the school with its busy faces. Evidently this is

what has brought him, and on the subject of friendship he warms up. But that God could be his friend—ah! It is doubtful.

Heaven comes up again, and I talk about the way there. Would he not like to go there? "Oh, no!"

"Why not?" I exclaim, astonished.

"So cold," replies my friend in a censorious tone. "So cold and small!" It is useless for me to assert the contrary, he persists that heaven is a very objectionable dwelling.

"Too cold, and much too small. No room! No room for any one."

To this extraordinary statement (it flashes on me that it is not a bad description of the heaven of some people!) I make a decided rejoinder, which draws out from him the convincing argument that *heaven must be cold, horribly cold, because the snow comes down from there!*

Why heaven is "small," I cannot get him to tell me. How *did* he get that idea? Chin now begins busily turning over the leaves of the Bible, glancing critically at the titles of the books, till of his own accord he finds John's Gospel and begins to read to me: "In the beginning was the word." . . . The syllables fall solemnly and clearly from his Chinese lips as he slowly makes out the glorious statements, word by word, and with wonderful correctness. I sit by and pray, while he gravely deciphers the words of God. So we come to the ever memorable twelfth verse, and here we go no further, for I get him to learn it by heart, "As many as received Him, to them gave He power to become the sons of God." Every word is made clear, translated and retranslated. Would he like to become that?

"Never could."

"Yes, surely! It is for Chin Lee just as much as for us; because God loves him."

"No! It could not be for me! I know it is not for me, I am so wicked!" . . . And so I tell it again, the sweet old story, just fit for those who feel "so wicked," and the Gospel message seems more precious than ever to me as I try to make it clear to him.

Does he grasp it, and understand? I cannot tell! In the midst of our talk the bell rings, and the lesson is over for to-day.

With a group of his countrymen my friend goes out through the wide doors of Clarendon Church, looking back with a pleasant smile to me, after a warm handshake and a "Good-bye, Madam!" And so the seed is sown, Sunday by Sunday, in Chinese hearts, in many an American Sunday-school. Not only do American missionaries go out into all the world, but representatives of all the world come to America.—*Regions Beyond.*

THE severest test to which a book can be subjected is that of translating it into other languages than the one in which it was written. The Koran is not much of a book in any language but the Arabic. Even Shakespeare is no longer Shakespeare in French. The Bible is largely Semitic and provincial, and yet in every language its voice is clear, ringing and majestic. It is the only book that has ever made the circuit of the globe, holding its own in every important language or dialect of men.

Along the Line.

JAPAN.

*Letter from REV. C. S. EBY, D.D., TOKYO, dated
Nov. 13th, 1890.*

I WRITE from Hamamatsu, the last appointment of a little trip along the Tokaido, for if I wait till I return to Tokyo, pressure of waiting work will make it impossible, as usual. A few weeks ago I made a trip across country to Kanazawa. Rains, freshets, broken lines of railway, made the journey somewhat tedious, but the visit there more than repaid all the time and trouble. The furore awakened by anti-treaty agitators in Yokohama was at its height, and at one time I seemed to be threatened with a rather warm welcome from the young bloods of the western coast, it having gone through the newspapers of the empire that I was among the "anti-revisionists." Of course, at my first meeting I was able to explain matters and show that the report was the very reverse of facts, for I have always advocated revision of the treaties in a manner just to Japan. Thenceforward, I had the best of audiences, and the kindest hearing. Lectures in a public hall, in two Presbyterian churches, and services in our own meeting-house, together with a picnic got up to do me honor, by Presbyterians and Methodists combined, filled out four or five days with pleasure to myself, and I trust, with profit to the cause.

Kanazawa is one of the most beautiful cities in the empire, blessed with a healthy, bracing climate, and altogether forms a most admirable centre for our work on the western coast. With Fukui, Toyama, supplied in the spring, and Nagano, manned by Bro. Dunlop, there will be a fine chain of stations from which to advance over the table-land between the two coasts, with millions of people untouched of the Gospel. Bro. Saunby is carrying on the work in Kanazawa, with judgment and enthusiasm. The school property could not be in a better position, his new residence is in a charming spot, his preaching places tap centres of large population, and his relations with the Presbyterian workers are of the most cordial character. With a city of 200,000, surrounded by millions in darkness, there is room for ever so many more if they should come. Our Church never did a wiser thing than when it started this forward movement. But we must have more men to carry out the work begun.

This present trip brings me to Shizuoka for a lecture meeting here and in three other places. It is really remarkable the hold that our work has taken of Shizuoka. Under the wise and kindly management of Bro. Cassidy we have gained an enviable position in the city and province. They have lately secured one of the choicest lots in the whole city for a new church; got it just in the nick of time, for it could not be got to-day for less than thirty per cent. more than they gave. This has given them a new influence, the officials even looking now with pleasure to the time when a worthy building will grace so fine a site. The usual crowd came out to the lecture meeting, probably well on to a thousand people, and

the plaudits which followed strong Christian sentiment showed the force of the Christian element there. But the baser element is being stirred up, and foretastes of persecution are not wanting. One good brother, who has suffered much for conscience' sake, is being boycotted in an extraordinary manner. In some of the country towns a young Buddhist preacher is making quite a stir. He calls himself a Buddhist Luther! But his work consists mostly in absurd caricaturing of Christianity and a praise of Buddhism. In some places a disturbance was attempted but resulted in defeat for the disturbers. Our Tokaido work, on the whole, is holding its own in the midst of a general reaction. There never was a more critical time for the Church in Japan, when native workers should especially be upheld by wise aggressive measures on the part of all the Churches represented here.

The getting of the tabernacle finished absorbs nearly all my time and strength, but it is going to be a charming spot. May it be full of the "glory that excelleth."

THE INDIAN WORK.

WHITE FISH INDIAN SCHOOL, SUDBURY
DISTRICT.

FROM this corner of the vineyard, a few words concerning our band of Indians may form an item of interest for some of your readers. The Protestant part of this Band consists of about thirty souls. These have, during the past two years, removed from White Fish Village to Naughton, seeking Protestant education and Protestant teaching. The opening of our school was delayed, by sickness among the Band, until July of last year. Since that time, eight or nine children have come regularly, and we have eleven on the register. Two French children and six English-speaking also attend. About a month ago, assisted by Bro. Wilson Esquimau, a Methodist Indian from Little Current, and by Bro. Robert Ross, we held two weeks' revival meetings. As a result, nearly all the Band (some were absent) confessed Christ as their Saviour from sin, and the One whom they intended henceforth to serve and follow. "Hitherto hath the Lord helped us." May we all be found faithful to the end.

JABEZ AGAR, *Teacher.*

*Letter from REV. C. M. TATE, dated CHILLIWHACK, B.C.,
Jan. 7th, 1891.*

A SLIGHT accident has laid us aside for a few days, which gives us the opportunity of trying to catch up with our correspondence.

We have been unusually busy this winter. What with keeping the work going at home, visiting the tribes on Vancouver Island, church extension and school work, our hands have been more than full. Our central church, at Skowkale, which we have been enlarging, is now almost completed. We highly appreciate the extra room, for before enlargement the place was very much crowded, and the atmosphere was very unwholesome. Our services are well attended, and some have been converted since the winter came.

On Christmas-eve, we enjoyed a pleasant time around the Christmas-tree. The Indian children seem to take as much delight in this kind of thing as do the white children. In fact, the old people seem to enjoy it as much as the children. Several kind friends sent us toys, books, and other little presents wherewith to make glad the hearts of our Indian children in this distant corner of the earth.

Then, on New Year's-eve, we had a magic lantern entertainment, which greatly delighted both young and old. This was followed by watch-meeting, when a large number stood up for Jesus, and promised to live for Him through the next year. It was a profitable occasion to all. Quite a number of the Roman Catholic Indians joined us in our festivities and services, for which they have been called to account by the priest. They are generally fined from \$1 to \$5 for mingling with the heretics. We have had two Catholic children in our school for some time, but they were removed at Christmas. The parents were told that they had sent their children to the devil's school, and unless they removed them at once, they would become black like devils; and so the children have been taken away, not to attend a Catholic school, but to grow up in ignorance at home. When will this cruel reign of darkness be over?

We have now twenty-nine children in the school, some of whom ought to be removed to an institute where they might be taught trades, and thus be fitted to compete with white people in gaining an honest livelihood. But we have no industrial school, and our fear is, we will have to let those growing boys go back to their homes with just enough education to make them think they know everything, while, in reality, the foundation has just been laid. There are industrial schools in this province, ostensibly Government schools, but really Roman Catholic. Can we not, with all our influence and resources, have a Methodist Industrial School in British Columbia?

Last year we organized ourselves into a Quarterly Official Board, the first among the Indians in this province, and have been trying to run our churches on the same lines as the white people. We held our second quarterly meeting on the last day of the old year. We have promised to raise \$100 towards the missionary's salary, and both quarters' receipts are a little over the mark. Besides this, we have raised over \$200 for church extension, and expect to make a considerable raise on missionary subscriptions, pay up our superannuated fund assessment, and make collections for other connexional funds.

The Indians have not much money; very often, in giving a subscription, they give all the money they possess.

We are earnestly praying for showers of revival blessing, and would take this opportunity of asking our friends throughout the Dominion to pray for us in their missionary prayer-meetings and at other times, specially making mention of the Indian work on the Fraser River.

TWENTY-SIX lepers were recently baptized at Purulia (Chota Nagpore), India, making in all 118 adult lepers received into the Church since the commencement of the Asylum at this place two years ago.

Facts and Illustrations.

REV. J. ZELLER, missionary at Jerusalem, says that the Roman Catholics make no secret of their intention to conquer Palestine for their Church. Caravans of more than five hundred arrive each year, composed mostly of priests and nuns. They enter the city preceded by a banner having the motto of the old Crusaders: "*Dieu le veut.*"

THE Rev. Hiram Bingham, of the American Board, has just completed the translation of the Old Testament into the language of the Gilbert Islanders, seventeen years after translating the New Testament. He began this work over thirty-one years ago, but did the last half of it within the past two years, giving his whole time to it.

Two young ladies of New York, the Misses Perry, are going to Japan at their own charges to labor in connection with the Protestant Episcopal Mission. There are hundreds of Christians in America who have means enough for support, and could go to heathen lands to preach the Gospel if the love of Christ constrained them.

CONTENTS.

	PAGE
FIELD NOTES—By the EDITOR	17
EDITORIAL AND CONTRIBUTED:—	
Editorial Notes	18
Annual Gathering of the Methodist Sunday-schools of Montreal	20
Deadheads	20
WOMAN'S MISSIONARY SOCIETY:—	
Notes by the Editor—Missionary Prayer-meeting—Corrections—Items—Correspondence—From the Auxiliaries—From the Mission Bands—In Memoriam—Letter from Miss Wintemute—Letter from Miss Cartmell..	21-28
MISSIONARY READINGS:—	
A Call from Heathen Lands	28
The Kitchen of the Church	28
Donald's Success	29
OUR YOUNG FOLK:—	
The Battle of Life	29
What Makes a Boy Popular?	29
A Chinese Sunday-school in Boston	30
ALONG THE LINE:—	
Japan. Letter from REV. C. S. EBY	31
The Indian Work	31
British Columbia. Letter from REV. C. M. TATE	31
FACTS AND ILLUSTRATIONS	32

The Missionary Outlook

Is published monthly at the Methodist Mission Rooms, Toronto. Single copy, 40 cents per annum. Clubs of eight or more copies (separately if desired), 25 cents per copy. The Club Rate does not apply to the City of Toronto where, owing to local postage, the ordinary rate of 40 cents has to be charged.

Address orders to REV. A. SUTHERLAND,
Methodist Mission Rooms, Toronto.