

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

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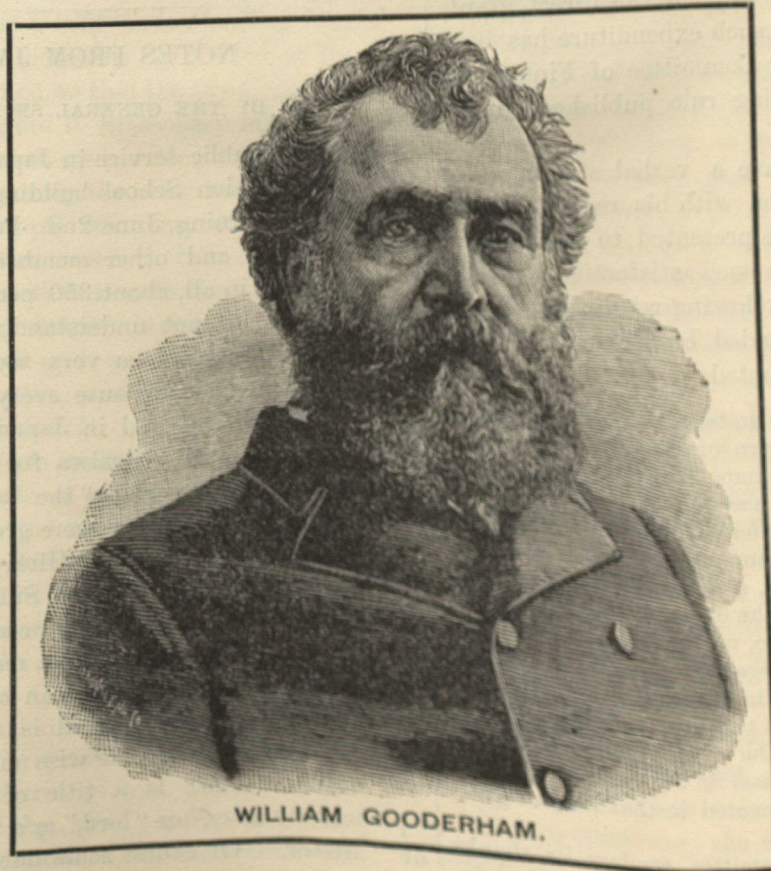
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IN MEMORIAM.

A GOOD man has gone to his rest. Since the last OUTLOOK was issued William Gooderham has passed suddenly from labor to reward. While engaged in conducting a service at the "Haven"—one of those numerous charities which he had so often aided, alike by money and personal service—the summons came, and in a moment "he was not, because God had translated him." It was a fitting close to such a career, and may well beget in every pious heart the wish, "Let

to alleviate human suffering, to spread the Gospel of Jesus Christ, or to bring wandering souls to God, found in William Gooderham a ready and sympathizing helper. Right faithfully he "served his generation by the will of God," and his example will be an inspiration to thousands for years to come.

During the latter part of his life, Mr. Gooderham was possessed of an ample fortune, the bulk of which he has bequeathed to various religious and charitable objects. To Victoria University he bequeathed the



WILLIAM GOODERHAM.

me die the death of the righteous, and let my last end be like his."

Concerning Mr. Gooderham's early life we have no data at hand. Suffice it to say, that for many years he has been known as an earnest and indefatigable Christian worker, "instant in season, out of season," ever swayed by one supreme desire, "to seek and to save that which was lost." His charities flowed in a perennial stream, and were limited by no arbitrary lines of sect or nationality. Whatever tended

noble sum of \$200,000, and as this is not limited in its application by any reference to federation, expressed or implied, the way is now clear, so far as finances are concerned, to maintain Victoria as an independent University. We also record with gratitude Mr. Gooderham's munificent bequest of \$30,000 to the Missionary Society of the Methodist Church. Other funds of the Church also share largely in his benefactions. He was a good man, and to be good is better than to be great, for to be good is to be like God.

Editorial and Contributed.

COMMITTEE OF FINANCE.

AT a recent meeting of this important committee, a large amount of routine business was transacted, and several matters of interest passed under review. Among these was a report of the sub-committee appointed to inquire into the condition and prospects of the Blood Indian Mission, and also to consider certain claims of the missionary for expenditure on mission buildings, and other improvements. In regard to the first point, the sub-committee recommended the withdrawal of the missionary, and that the school be continued under the supervision of the present teacher. Touching expenditure on mission buildings, the sub-committee took strong ground against allowing any claim for any expenditure beyond the direct grants made by the Board, unless such expenditure has been sanctioned by the Board or Committee of Finance, in accordance with the standing rule published in the Annual Report.

The General Secretary gave a verbal statement of certain matters in connection with his recent visit to Japan, a fuller report to be presented to the General Board. The committee expressed satisfaction with the statements made, and the following resolution, moved by Rev. Dr. Sanderson, seconded by Rev. H. S. Matthews, was unanimously adopted:—

"This Committee records its grateful acknowledgment to Almighty God for the safe return of Rev. Dr. Sutherland, our General Secretary, from his important mission to Japan, and for the satisfactory work accomplished by him in the organization of the Japan Conference, as well as for the care taken by him in the examination of the condition and needs of the mission schools, and for the steps taken to encourage and strengthen both the one and the other.

"The Committee rejoices, also, in the verbal report presented by Dr. Sutherland in regard to the union of the several branches of Methodism in Japan, and expresses the hope that God will so guide all the future deliberations of this incipient movement, that the largest amount of good may be secured to our Methodism in Japan, and that the glory of God may be largely promoted in that land of great promise.

"To Dr. Sutherland this Committee tenders its thanks for the work accomplished by him, and prays that his valuable life may long be continued to advance the interests of the missionary cause, as well as the interests of the entire Church."

Certain documents from the Mission Council in Japan, respecting the General Secretary's visit, and the proposal to abolish grants to children of missionaries in that country, were presented, and referred for consideration to the General Board.

A letter was read from Rev. Geo. Sargeant, Barbadoes, President of the Wesleyan Conference in those islands, respecting the opening of a Mission by our

Church in the West Indies. The letter was referred to a sub-committee, which had been previously appointed to consider this question.

The General Superintendent called attention to the resolution of the General Conference instructing the Missionary Board to consider and prepare a scheme for a general Sustentation Fund; also the action of the last General Board referring this question to the Committee of Finance, together with certain other persons named. On motion, the following was adopted: "Whereas the General Board of Missions referred to this Committee, in association with certain other brethren, the consideration of a scheme for a general Sustentation Fund; and whereas it has been found impracticable to discuss the question hitherto; therefore *Resolved*, That we report progress to the General Board, and ask leave to sit again."

NOTES FROM JAPAN.

BY THE GENERAL SECRETARY.

MY first public service in Japan was conducted in the Mission School building at Azabu, Tokyo, on Sunday morning, June 2nd. Pupils of both schools were present, and other members of Mr. Hiraiwa's congregation, in all, about 350 persons. As many of the people could not understand English, the service had to be translated—a very trying process to the preacher, who had to pause every few minutes while his words were repeated in Japanese; but I was fortunate in having Mr. Hiraiwa for an interpreter, and admirably did he perform the task. Our brethren and sisters of the Mission were greatly amused at the way I was introduced. Mr. Hiraiwa presented me to the congregation as "Hakase Sutherland Kun," the latter word being pronounced "coon." The first word is equivalent to "Doctor," (not medical), and signifies broad—a broad man: *i.e.*, a man of broad knowledge or culture. The same word is used in translating Matt. ii. 1 to designate the wise men who came from the east. "Kun" is a title of honor, signifying "prince," "master," or "lord," or a very honorable form of "Mister." Of course some one suggested that by the time I returned home the phrase would be shortened to "wise coon," and that, in turn, would be transformed to "old coon." Such is fame!

In the afternoon I went with Dr. Cochran, through a pouring rain, to Aoyama, where he preached an excellent sermon to the foreigners connected with the schools of the Methodist Episcopal Church. Our M. E. brethren have a splendid property here of about 25 acres, within the city limits, where the munificence of friends at home have enabled them to erect substantial buildings. In the evening I preached again at

Azabu, and on this occasion went through without stopping, Mr. Hiraiwa took notes, and afterwards gave the substance of the sermon in Japanese.

On Monday and Tuesday, meetings of the Mission Council were held, and a number of important matters received careful consideration. Perhaps the most important was the subject of Methodist Union. Dr. Cochran gave a verbal report of the action which had been taken by a joint committee representing our own Mission and the Missions of the Methodist Episcopal Church and the Methodist Episcopal Church South, and also of the causes which led to a suspension of the negotiations. There had been no strife in the Committee, but it appeared that the representatives of the two Methodist Episcopal Missions pressed the point of episcopacy farther than our representatives were willing to go, and at last a tacit understanding was reached that negotiations should be suspended, so far as our Mission was concerned, so that the two Churches who had no dispute in regard to Episcopacy might be free to unite. When this result was made known, there was great dissatisfaction among the other members of the two Methodist Episcopal Missions, and subsequently strong letters were received from some of them, expressing the hope that negotiations had not finally closed, and asking definite information as to what we regarded a *sine qua non*. These letters re-opened the whole question, and the Council carefully considered the points involved, to determine how far they were willing to go in meeting the views of the Methodist Episcopal brethren. The difficult points were the life-Episcopate, the appointing power, and the Presiding Eldership. After mature consideration, the Council were unanimous in rejecting a life-episcopate, also, a separate ordination, as that involved the principle of a separate order. On the other hand, they were willing to accept a General Superintendency, with an eight years' term, and that the officer elect might be inducted by appropriate religious services, such as reading the Scriptures, prayer, and a charge or exhortation delivered by some senior minister. In regard to official designations it was the opinion of the brethren that titles distinctive of the existing Churches should be dropped, and Japanese terms substituted, and the following were proposed:—

For General Superintendent—*Sōtōku*.

“ Presiding Elder or Chairman—*Chōrōshi*.

Touching the appointing power, the brethren were willing to concede that it be in the hands of the *Sōtōku* in consultation with the *Chōrōshi*, with the proviso that the latter, by a two-thirds vote, may change an appointment. The *Chōrōshi* are to be elected

annually at Conference, by ballot, and may be stationed on circuits. The permissive form is to provide for the case of a foreigner who may be elected *Chōrōshi*, but who cannot be a pastor.

On Wednesday there was no business engagement, so a small party was organized, and we paid a visit to Asakusa, a part of the city where there is a famous Buddhist temple. On the way to the entrance, we passed along a well-paved street, with a succession of shops, recently built, on either side. In the temple are the usual shrines, etc. In the open space where worshippers and visitors gather, is a wooden image of the god of health. Here the people come in large numbers to rub against the image, to be cured of various diseases. By constant rubbing, the features of the image have been completely worn away, and it is now but a shapeless block of wood, and very dirty at that. Sick people will come, and rub their hands over the eyes, ears, throat or breast of the image, and then apply the hand to the corresponding part of their own bodies—an excellent way of spreading disease, one would think, but a very poor way of curing it. A constant stream of people passed through the temple, but most of them seemed to be sight-seers rather than worshippers. A considerable number followed our party, watching our movements, but showing no impoliteness. We next went through the grounds. Here mammon is invading the domain of religion, and there are numerous small shops for the sale of refreshments, curios, etc. Here is also a small zoological garden, with a limited number of animals and birds. On leaving the grounds, we passed through another street of shops, and came to a recent structure somewhat resembling pictures one has seen of the Tower of Babel. By an easy ascent, which circles round and round, we reached the top, from which we had an extensive view of the city in all directions. Descending, we made our way to Ueno Park, a most delightful sylvan retreat, and got lunch at a restaurant where foreign food was served in good style. We then visited in succession the zoological gardens,—not very extensive, but with some fine animals,—the educational museum, and the general museum. In one part of the educational museum I was pleased to see photographs of many of our educational buildings in Toronto and other points in Ontario. This museum, as a whole, would do credit to any country. The general museum was also a surprise. In addition to curios, etc., it contains industrial sections showing the manufactures of Japan and of several other countries, and is a most interesting place. Our trip to-day must have aggregated some nine or ten miles, and was made almost wholly by street cars

—a striking evidence of the extent to which western works are intruding into this land of the Orient.

On Friday I went with Dr. McDonald and Bros. Saunby and Cassidy, to see the site of the proposed Central Mission Hall. This reference opens up a somewhat wide question. For years Dr. Eby has entertained the large project of "reaching the brain of Japan" by means of lectures, apologetic, philosophic, scientific, delivered in the neighborhood of the university, where he hoped to capture many of the student class. His lectures delivered in the Meji Kwaido, near Tsukiji, several years ago, attracted large audiences, and this was regarded, not unnaturally perhaps, as an indication of what could be done permanently, elsewhere, on a larger scale. Dr. Eby's first project was that of a vast Institute involving, in its various departments, an expenditure reaching up into six figures. The scope was comprehensive, embracing everything from scientific lectures on the one hand to Salvation Army tactics on the other; but the central idea appears to have been lectures on the Apologetics of Christianity which, it was expected, would carry the intellect of Japan with a rush. There was a splendid audacity about the proposal that was, in itself, somewhat fascinating; but it is not surprising that sober minded men, in the mission and out of it, regarded the scheme with a measure of distrust. The members of the Mission Council, with the exception of Dr. Eby, were of opinion that the building of a hall to be used for all purposes—lectures, sermons, concerts, entertainments, and what not—was an undertaking to which we were not providentially called; that whatever was done should be strictly on evangelistic lines, and in such a shape that, in case of Dr. Eby's death or removal to another field of labor, it could be carried on just as well by someone else; and that from the very first, the aim should be to gather a self-supporting native church. In carrying out such a design the original plans should be entirely changed. What is needed, in my judgment (and with this opinion the Mission Council is in perfect accord), is a church building of attractive appearance, capable of seating say 600 persons, and so planned as to admit of enlargement when necessary. Such a building will hold all who are likely to attend special lectures, and the ordinary work of gathering and building up a permanent church can go on without interruption under a native pastor. Before I left Japan the whole question was discussed with Dr. Eby, and although there was a not unnatural feeling of regret at the limitations placed upon a project in which his sympathies were so deeply enlisted, he cheerfully and loyally acquiesced in the wishes of his brethren, and promised to throw all his energies into the line of

work recommended by the Mission Council. Before dismissing the subject I may say that at a subsequent stage it was decided to dispose of the site already purchased, so that another might be procured in a much better locality. This, while of great advantage to the mission, will involve some additional expense, and hence special contributions from friends of the cause will be quite in order.

FIELD NOTES.

ONE of the encouraging features about the Chinese work on the Pacific Coast is the disposition shown by the people to help themselves. Not only do they contribute toward the current income of the various Missions, but in some instances give substantial donations to special objects. In connection with the opening of the new Chinese Mission buildings in Vancouver, B.C., a subscription was given by the native Christians and their friends amounting to \$427. This, considering the circumstances of the people, is a noble offering, and speaks well for the future of the Mission.

IN the Dialogue for Mission Bands on Manitoba and the North-West, published in the Woman's Department of the September OUTLOOK, the names of two or three of our most faithful missionaries were accidentally omitted. We refer to the Rev. Thos. Woolsey, who was in labors abundant for many years in the region of Whitefish Lake and surrounding territory, after which he returned to old Canada, still continuing in the work until about five years ago, when he retired from the active ministry, and is now residing in Toronto. The Revs. Chas. Stringfellow and P. Campbell also deserve honorable mention.

THE ladder which in Jacob's vision was let down from heaven to earth seems to teach us, among other things, that the way to heaven is a *climb*, up. But the encouragement is, that, though it be a tiresome climb, it is a climb toward heaven. So we can afford it. Rest is at the top, and a long rest it is. Weary one be cheered. Thank God that you are not going down the ladder, instead of up; it is a *climb*, not a *fall*.—*Intelligencer*.

THERE are two thousand Icelanders in the city of Winnipeg, and a Presbyterian Mission has been formed under the care of a converted Icelander. An Icelandic hymn book has been printed, and there are two Icelandic newspapers. No church organization has yet been begun among these children of the north, but there are evidences that this will soon be needed.

THE Thames Church Mission, London, England, last year put into the hands of the 40,000 emigrants passing through London, 14,500 packets of magazines and tracts, and 10,000 Bibles and Testaments.

Woman's Missionary Society

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166 Carlton Street.

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21 Grenville Street

Outlook :
Mrs. Dr. Parker, - Toronto
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"And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. xxx. 20, 21.

THIS has been designated the "woman's century" and certainly in so far as it may mean the general awakening of women to a sense of their importance in the Divine plan of uplifting and blessing mankind, the designation may be termed a fitting one. Woman today, standing on the arena of life's great possibilities is in a questioning attitude. Wherefore the triumph of wrong over right? Wherefore the rise and swell of evil influence? Wherefore the oppressions, the strifes? Wherefore the constant increasing battle to establish righteousness? Wherefore the compromises, the indifference, the apathy of Christians on points of vital importance to the welfare of men? Wherefore tolerated sins in the high places of the earth? Wherefor licensed vices by nominally Christian Governments? Wherefore great government school systems to educate youth, and yet greater government liquor license systems to destroy both youth and age? Wherefore great Missionary Societies to send the Gospel to the heathen, and great Christian (?) governments sending millions of gallons of rum to embrate and enslave them? Wherefore the Sabbath recognized by governments as the Lord's day of rest for toiling man and beast, and yet the *air* filled with shrieks and whistles of locomotives and trains rushing from one end of the country to the other? Wherefore vice in gilded coach and gaudy mansions going unpunished, and vice in poverty and ignorance going to gaol every day? Wherefore lewdness in broadcloth welcomed to "society" and manly industry in fustian ignored and despised? Wherefore ignorant, besotted manhood, with a voice in

the State and educated Christian womanhood compelled to be dumb? Wherefore a betrayed woman relegated to oblivion, and her betrayer admitted to honor? Wherefore these and much more, customs, usages, sentiment, laws, all created, colored by, and framed in an age of dense, intellectual, and spiritual darkness, the slow development from the reign of barbarism and savagery, the age of physical force? Must these things be? we ask; must they go on forever?

In looking over the varied phases which life presents, we can but think of the Great Author of life, the Great God in whom we have faith, whose teachings we try to spread, whose word is the source of life, light and power to every son of man, the triumph of whose Gospel means the salvation of the individual, the welfare of nations, and the progress of the world toward that consummation when "the earth shall be filled with the knowlege of the glory of the Lord as the waters covers the sea."

To this result every good deed done, every faithful word spoken, every truth declared, every prayer offered, contributes, and blessed indeed are they whose hearts beat in sympathy with all the great forward movements of this wondrous age.

ITEMS.

Auxiliaries are kindly urged to send in condensed reports on *one side of the paper only*, but not later than the 18th of the month.

We sometimes receive manuscripts in closed envelopes upon which extra postage has to be paid. If you are in doubt how best to send, inquire of the post-master.

Parties subscribing for the OUTLOOK are requested to send lists and money to Rev. Dr. Sutherland, Methodist Mission Rooms, Toronto.

NOTICE.

The Annual meeting of the General Board will be held in the St. James' Church, St. Catherine Street, Montreal, beginning Tuesday, October 22nd at 10 a.m., closing on 25th. Let all W. M. S. members prayerfully remember this important gathering, that the presence and power of God's Holy Spirit may be felt in all the deliberations and decisions.

LIFE MEMBERSHIP PRESENTATION.—At a very pleasant social gathering at the residence of Mrs. (Rev.) John Pickering, of Gore Street Church, Hamilton, the W. M. S. Auxiliary presented Mrs. (Rev.) Hilts, of Hamilton, with a certificate of Life Membership in the Society.

SPECIAL RESOLUTION.

At the regular quarterly meeting of the Jarvis Auxiliary of the Women's Missionary Society, held in Cheapside, August 5th, 1889, the following resolution was unanimously carried:—

Resolved,—That we the members of this society record our appreciation of the services of Mrs. T. W. Jackson in the capacity of President, acknowledge gratefully her untiring zeal and the unremitting care with which she attended all its interest. And above all, purity of motive and devoted interest in the Christianizing of the heathen, which she constantly manifested, thus inspiring in our hearts a greater interest in mission work, also winning the affections of all those with whom she was surrounded; and we pray that wherever she may be called to labor in future that the blessing of God may attend her. We also request that the address read at the Conference at Ingersoll be published in the *Guardian* and the *OUTLOOK*.

FANNIE FALLIS, *Sec.*

FROM THE MISSION BANDS.

WE know our dear, young Band workers will enjoy the following letter. It contains valuable suggestions:

GRAVENHURST (September 16th, 1889).—I have been intending for some time to write you an account of the doings of the Juvenile Mission Band of Parry Sound. On the first Sunday in February last, a cent was given to each member of the Band, and to one or two others, to use for the Master's cause of missions. Thirty-eight cents were given. On the 6th of June we had a public meeting in the church. The evening proved to be very wet, and only a small number, outside our Band, were present. We used part of the programme on our Indian work. Our exercises were as follows:—Hymn 91, Dominion Hymnal; responsive reading, Is. xlii. 1-12; prayer; chairman's speech; singing by Band; secretary's report; solo, by one of Band; recitation, "The Missionary Doll"; singing by Band; reading, "He died that I might live"; solo, by one of Band; solo and chorus, by members of church choir; dialogue, "Sowing the light"; opening of envelopes containing increase of one cent given in February; collection; singing and benediction.

The whole evening was most interesting, more especially the opening of envelopes. Each one wrote an account of how they made their money. We appointed three young men for this part of the proceedings; one to open the envelope, another to read account, and the third to count the money. When the result was announced, there was great cheering, when it was found that our thirty-eight cents, given out in February, had, in four months, increased to over thirty dollars. Our collection was between four and five dollars; so we had the very respectable sum of thirty-five dollars to send to the treasurer. It may be interesting to other children to hear how the money was earned. The following are a few of the ways in which it was done. One little girl, about nine years old, wrote:

HOW I SPENT MY CENT.

"With the one cent I bought print and made a clothes-pin bag and sold it for five cents. I bought print and made two bags, and sold them for five cents each. Then I took the ten cents and bought more print and made four bags,

and sold them for five cents each. With the twenty cents I bought print, and made three larger bags, and sold them for ten cents each, and then I had thirty cents. I took five cents out of the thirty cents and bought print, and made two more bags, and sold them for five cents each. Then I took five cents out of thirty-five and made two more bags, sold them for five cents each and had forty cents left." Dear little girl! What patient perseverance! Fourteen bags! Hours of weary work for the little fingers; and what a discipline for the child. Another little girl about the same age, sent this report:

BOUGHT WITH MISSIONARY CENT

5 ears pop-corn for 1 cent Sold them for.....	5 cents
2 bunches onions.....		4 "
1 card darning cotton, 2 cents.....	Mended ten pair hose,	50 "
1 paper lettuce seed, 5 " Sold five bunches at 5c.,	25 "
1 paper cross " 5 " " " " 5c.,	25 "

17 cents.

\$1 15

The others, in ways equally interesting to know, gained sums from ten cents, the lowest, to eleven dollars the highest. Many of them made taffy, paper flowers, darned hose. One little boy bought and sold apples; another made what he called, "missionary dish mops." Who can tell the benefit to the workers themselves? Surely they learned lessons of thrift, industry and the value of little things, while they were working for others for love of the Master.

E. D. BROWN.

CHATHAM (September 17th, 1889).—The Girl's Mission Band, "The Gleaners," of the Park Street Methodist Church was organized November 16th, 1888. It was decided to raise funds to support one girl in the Crosby Home, and during the year we have raised the required amount for our undertaking, by membership fees, entertainments etc. Our membership is ninety-five, the fee being five cents. Apart from our mission work we held an entertainment, raising twenty-four dollars and fifty cents, as a donation to assist in the refitting of our church. It was appropriated for a motto over the chancel and the gas fixtures. We hope during the coming year to have greater success.

ADELLA MARTIN, *Sec.*

KINGSTON (September 18th 1889.) The girls in Norwood tried a splendid plan to vary the programme. Every member of the Mission Band handed in a fact about a certain country to one of the girls, who compiled a story from the facts given. After which, one of the girls taught a lesson on the Geography of that country. I am sure it must have been an entertaining meeting.

ALICE CHOWN.

HALIFAX SOUTH.—This Band in threefold division, has thereby done thrice blessed work. The Coraline, with its juvenile branch, the little "Sunbeams" and the Robie St. division, known as the "Olive Branch" report ninety-eight members in all and contribute in proportion. Through the "Olive Branch" came our first bequest, from two sweet babes, whose "angels do always behold the face of my Father." Total amount contributed by Band \$245.55.

VICTORIA.—The Victoria Mission Band, of Dominion Square Church, Montreal, held its closing meeting for the season in the early part of June. There were nearly one hundred present, including quite a number of the St. James' Missionary Circle, and other friends of the Band. A very enjoyable hour was spent with music and conversation, besides encouraging words from the Rev. Dr. Antliff, pastor; Mrs. Ross, President of the Branch; Miss Green, President of the Band, and some other friends of the Society, after

which a five o'clock tea was served. Our first year has been successful, but we hope, with God's blessing, to do more in the second.

R. C. SHAW, *Cor. Sec.*

TO MISSION BANDS.

Will the Presidents or officers of any Mission Band in the Central Branch, who are in favor of forming a Central Branch of Mission Bands, just the same as the Central Branch of the Woman's Missionary Society, write to me about it, and I will help, with any others, the forming of it. My opinion of having one is, that more Mission Bands would be organized and the work would be enlivened.

WILLIE BUCHANAN,
Ely Mission Band, Brighton, Ont.

ELY MISSION BAND.—We reorganized our Mission Band, as it has not been progressing favorably. The new officers are: President, Willie Buchanan; Vice-President, Jessie Weller; Secretary, Bessie Ketchum; Treasurer, Jennie Sherwood; Organist, Frankie Sherwood. We have commenced with fifteen members.

W. B.

FROM THE AUXILIARIES.

IN MEMORIAM.

SCHOMBERG (September 6th, 1889).—We, the members of the Schomberg Auxiliary, have, for the first time, been called upon to part with a dear sister (Mrs. J. Manning). It is with a keen sense of our great loss we now record her death. She was one of the first to unite with us in this work, and although advanced in years, and having very poor health, she was always ready and willing to assist as far as she could, in anything pertaining to missionary work. She became a life member of our Auxiliary just a few months before her death. Her presence and prayers in our meetings seemed to inspire us with a greater zeal for our Master's work. She was a blessing to all who knew her, and it may be truly said of her, "She hath done what she could." We will miss her very much in our monthly meetings, and feel the best tribute we can pay her sainted memory, is to press on more earnestly in working for Jesus, whom she loved so well. We tender to all the members of her family our most heartfelt sympathy in their bereavement.

A. BRERETON, *Cor. Sec.*

HALIFAX SOUTH.—We find, on our annual review, abundant cause for thanksgiving. Removals, etc., have left blanks in our list of members, yet neither has the attendance nor enrolled membership lessened. On the contrary, increase is reported both in annual and life membership, also in funds. We have now eighty-two members, including thirty life members. Amount contributed, including Mission Band, \$632.26. Our meetings throughout the year have been well attended and replete with interest.

L. SILVER, *Cor. Sec.*

TOWN LINE (September 13th, 1889).—An Auxiliary was organized at the Town Line appointment of the Talbotville Circuit by Mrs. Risdon assisted by Mesdames Burns and Wood of St. Thomas. The officers for the year are:—President, Mrs. J. Baines; Vice-President, Mrs. J. Blewett; Recording Secretary, Miss L. Whitwam; Corresponding Secretary, Mrs. C. Saywell; Treasurer, Miss C. McIntyre. Our first meeting was held September 10th, with a membership of eleven. Much interest was manifested by the members in this work and we trust that many will be added to our number during the year.

M. A. S., *Cor. Sec.*

POINT ST. CHARLES (Montreal).—Our meetings for the past nine months, since reorganization, have been fairly successful; although our membership is few in numbers, the Lord has been with us and blessed us. Not having had any entertainments, simply contributions by members, our funds realized twenty dollars. We trust for better success, however, the coming year.

MRS. S. C. MATTHEWS, *Cor. Sec.*

LONSDALE (September 19th, 1889).—Our Auxiliary was organized in April. The interest in the work is increasing, and there is prospect of much good being done.

EMMA SANDERSON, *Cor. Sec.*

NORWICH (Sept. 20, 1889).—This is our first report to the OUTLOOK, and while it is not all we could wish it to be, we are feeling encouraged, and hopeful for the coming year. We were organized in May of last year by Mrs. Messmore, and began with a membership of fifteen, and although we have only sixteen to report now, should have had more, we numbered twenty-two at one time. Some of our members moved away, and some have not yet given us their names for this year that we know intend doing so. We have raised during the year by members' fees, mite boxes, donations, and three socials, in all \$48.14. The attendance at our monthly meetings averages about eight. We have had no public meetings, but are making arrangements for holding one during this quarter, and hope it will be the means of increasing the missionary spirit among the women of our Church. We feel rather inefficient for entertainments, but we are praying that our efforts may be owned and blessed of God, and at the same time benefit us as a society.

SARAH BATTY, *Cor. Sec.*

CASTLETON.—We are truly thankful at the close of this our third year, thankful but not satisfied. Our membership has not increased, owing to various causes; but we have done well financially. Our society has been cheered and strengthened by visits from Miss Cartmell and Mrs. Massey. We held a public meeting at the close of this quarter which was well attended and very interesting, the collection was liberal. We trust the blessing of our Heavenly Father will rest upon us this coming year.

MARY RICHARDS, *Cor. Sec.*

WORLD'S MISSIONARY COMMITTEE OF CHRISTIAN WOMEN.

[The attention of our readers is invited to the following important circular.]

AT a woman's meeting held in connection with the General Missionary Conference in London, June 9-19, 1888, it was proposed that a World's Missionary Committee of Christian Women should be established, which should form a means of communication between the different denominational, union and other great (not local or parish) societies. The object of such Committee would be to secure concerted action on the part of all women's general, foreign and home missionary societies:—(1) For special prayer; (2) For united effort for other objects—as for example, the legal relief of the twenty million of widows in India; (3) For the arrangement of any general conference that may be deemed advisable.

It is suggested that each member such World's Committee should be requested to send annually some communication from her society, either by letter or printed document, to its chairman, and to each society represented thereon. At the close of this meeting, also, a committee to carry out these suggestions was elected, consisting of the following

ladies:—Miss Abbie B. Child, Chairman, Sec'y Womans' Board of Missions, Congregational House, Boston, U.S.A.; Mrs. A. S. Quinton, President of the Woman's National Indian Association, Philadelphia, Pennsylvania, U.S.A.; Miss Bennett, London Missionary Society; Miss Mulvany, Secretary of Church of England Zenana Missionary Society, 9 Salisbury Square, Fleet st., London E.C.; Miss Reid, Secretary of the Scotland Ladies' Association for Foreign Missions, 22 Queen st., Edinburgh; Mrs. John Lowe, 56 George Sq., Edinburgh.

ADDITIONAL COMMITTEE.

Miss Amelia Angus, Secretary Ladies' Association Baptist Missionary Society, the College, Regent Park, London, N.W.C.; Miss M. A. Lloyd, Church of England, Woman's Missionary Association, 143 Clapham Road, London S.W.; Miss Christina Rainy, 25 George Sq., Edinburgh, Ladies' Society for Female Education in India and South Africa; Mrs. Weatherly, 51 Gordon Sq., London W.C., Indian Female Normal School and Instruction Society; Miss Rosamond A. Webb, 267 Vauxhall Bridge Road, London S.W., Society for the Promotion of Female Education in the East; Miss Toolis, 58 St. George Road, N.W., Zenana Medical College; Mrs. J. B. Davis, Rochester, N.H., U.S.A., Free Baptist Missionary Society; Miss S. C. Durfee, 34 Waterman St., Providence, R.I.; Woman's Baptist Foreign Missionary Society, Tremont Temple, Boston, Mass., U.S.A.; Mrs. A. M. Bacm, 3112 Forest Ave., Chicago, Ill., Woman's Baptist Society of the West; Mrs. A. M. Castlen, Chestnut St., Evansville, Indiana, U.S.A.; Womans' Board of Foreign Missions of Cumberland Presbyterian Church; Miss Mary F. Bailey, Milton, Wis., U.S.A., Womans' Board of Seventh Day Baptist; Mrs. C. N. Thorpe, Philadelphia, Pa., Woman's Board of Missions of the Presbyterian Church; Mrs. L. R. Keister, Cor. Main and 4th Sts., Dayton, Ohio, U.S.A., Womans' Missionary Association of Brethren in Christ; Mrs. W. H. Nammi, Oakdale, cor. Steinway Ave., Cleveland, O., U.S.A., Woman's Missionary Society Evangelical Association; Miss Nathalie Lord, Secretary Woman's Home Missionary Association, 32 Congregational House, Boston, Mass., U.S.A.; Mrs. Darwin B. James, 53 5th Avenue, New York, N.Y., Woman's Executive Committee of Home Missions Presbyterian Church; Miss S. E. Haight, Morvyn House, 248 Jarvis St., Toronto, Can., Woman's Foreign Missionary Society, West Section; Mrs. E. T. Strachan, 163 Hughson St. Hamilton, Ont., Woman's Missionary Society of the Methodist Church, Canada; Mrs. Moses Smith, Womans' Board of the Interior (Congregational); Miss L. M. Fay, Womans' Board of the Pacific (Congregational).

A request has been made that special prayer be offered in all societies for the conference to be held at the call of the King of Belgium with reference to the liquor traffic on the Congo River.

We are quite sure the earnest co-operation of our W. M. S. will be cheerfully given in every possible way to the "Womans' Missionary Committee of Christian Women."

ERRORS OF ROMANISM.

THE readers of the OUTLOOK are earnestly requested to read this second paper by Mrs. J. Ross on the errors of Romanism. Attention to this question as presented in these short articles will enable us to judge intelligently of the nature of Romish teaching.

and as to whether Romanism can be honestly stated to be a *Christian* faith.

In further consideration of the vital errors of the Roman Catholic Church, we offer a few more thoughts upon the sinfulness of Mariolatry, or the idolatrous practice of worship of the Virgin Mary. As Christians, we should always hold her in adoration, and call her, "Blessed among women," as did the angel who came to her with the announcement that she was to become the mother of the Saviour of the world. And of His humanity she was the mother. But of His Godhead she could not be mother, or entitled to the appellation "Mother of God," as Romanists address her. Nowhere in Scripture is she so regarded. Her Blessed Son anticipated this error, and in Luke ii. 28 guards us against it, saying to a woman who invoked blessings upon His mother, "Yea, rather *blessed* are they who, hear the word of God and keep it." Yet the Romish priests keep from their people this precious word which God would have them know and keep.

Again Jesus says in Matt. xii. 49 and 50, to those who called His attention to His mother and His brethren, "Behold my brother and my brethren. Whosoever shall do the will of my Father who is in heaven, the same is my mother, my sister and brother."

In the prayer books before referred to, she is addressed as the great advocate of sinners, the mediator between God and men, the Ark of the Covenant, the refuge and salvation of sinners, etc., etc. How opposed is this to God's word of 1 John ii. 1. If any man sin we have an Advocate with the Father, Jesus Christ the righteous." 1 Tim. ii. 15. There is one God and one Mediator between God and men, the man Christ Jesus." Acts iv. 12. "Neither is there salvation by any other; for there is none other name under heaven, given among men whereby we must be saved," and none other is spoken of in Scripture as our Refuge and strength, but God Himself. Jesus Himself declares in John xiv. 6, "I am the way the truth and the life, no man cometh unto the Father but by Me. His pathetic loving call to the sad and weary ones, "Come unto me all ye that labor and are heavy laden, and I will give you rest," is kept from toil-worn, burdened hearts that long for Him, and they are directed instead to the Virgin, and saints, angels, martyrs, monks, confessors, priests etc., etc., *ad infinitum*, as is seen in their litanies of the saints. All these they next invest with the Divine attributes of Omniscience and Omnipresence, or they could not hear the prayers addressed to them simultaneously from all quarters of the world. When asked the reason of these idolatrous practices, their answer is the same as given by the heathen in pagan lands. Our modern Roman Catholic Churches are not far behind the pagan temples in the multiplicity of images, pictures, shrines and relics. In bowing down to them, their devotees say to our missionaries, when questioned, "we do not worship them, but pray to the holy beings they represent." Sad, sad, unspeakably sad, that in this enlightened age, and in our very midst, we have so many such prayers. And why is it? Why? Because the word of God is suppressed; and in its place is given, the commandments and traditions of men. Dear readers, God's precious Word, if searched and studied by the aid of His Holy Spirit, will attest itself to our understanding as His own truth. Before His crucifixion, Jesus promised when He went away, He would send the Comforter which is the Holy Ghost, to teach us all things, and guide us into all truth, and He will do it, if we sincerely desire and ask it. In Luke xi. 13, Jesus says again, "If ye, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them

that ask it." Let us therefore earnestly ask and we shall receive.

In our next we will show the false superstitions of the Ten Commandments, by Romish teachers, in their catechisms.

THE WORK OF THE WOMAN'S MISSIONARY SOCIETY.

BY special request of the Jarvis Auxiliary we make room for the following address, read to the Conference at Ingersoll, by Mrs. (Rev.) T. G. Jackson.

Mr. President, Brethren and Friends.—At the annual meeting of the Western Branch of the Woman's Missionary Society, held in Guelph last October, lady delegates were appointed to represent our society before three Western Conferences. In choosing a representative to this Conference, the appointment fell upon myself, and not being present to object, I had no other alternative than to accept the position, do the best I can under the circumstances, and throw myself on your forbearance and sympathy.

The facts of such delegates being appointed implies the necessity; such a necessity growing out of the lack of information on the part of many of our ministers and friends, or of sympathy with us in our endeavors. Our aim therefore is to enkindle a kindly co-operation with us in our work, and in so doing endeavor to inform this Conference what is being done.

We have just passed the seventh milestone of the Woman's Missionary Society, which society was first organized in the Wesleyan Ladies' College, Hamilton, November 8th, 1881, under the name of The Woman's Missionary Society of the Methodist Church of Canada, to which was afterwards united the Ladies' Association for the evangelization of the French, and also the Woman's Missionary Society of the late Methodist Episcopal Church.

The first general meeting was held in the parlor of the Centenary Church, Hamilton, September 1882, with reports received from twenty auxiliaries organized during the year, showing a membership of nearly 800 with 34 life-members and an income of \$2,968.78. This year we report 206 auxiliaries, being an increase of 68 for the year. Total membership 5,482, with 85 Mission Band and a membership of 2,622. Their income last year was \$19,070.44, an increase above the previous year of \$4,523.34. We now have auxiliaries scattered all through Ontario and Quebec, Nova Scotia and New Brunswick, even to Newfoundland, and as far west as British Columbia.

The object of the Society, as stated in our last constitution, is "to engage the efforts of Christian women in the evangelization of the heathen women and children, to aid in sustaining female missionaries and teachers, or other special labors in connection with mission work in foreign and home fields."

Our work comprises the mission in Japan, where Miss Cartmell, our missionary, began work in 1882. A work through which many have been converted. In 1884 Miss Cartmell opened a Girls' School in Tokio, which has been largely patronized by ladies of the higher classes. In this school we have the following missionaries and teachers: Mrs. E. Spencer Large, Misses Wintemute, Lund, Cochran, Preston and Munro, some of these names familiar to this Conference, through the labors of honored parents.

There is also the school at Shidzuoka where Miss Cunningham and Miss Morgan are at work. In our own Dominion are the Crosby Girls' Home, Port Simpson, British Columbia, with Misses Knight and Hart; the school for Indian children at Chilliwack under the direction of

Mrs. Tate, the missionary's wife. The Chinese Girls' Home, Victoria, British Columbia, with Miss Leake as matron. The French work at Actonvale, Quebec, under the care of Mrs. Roy.

The McDougall Orphanage in the North West Territory receives a grant annually from our society. In all fourteen lady missionaries and teachers giving instruction as follows:

In Tokio school over 250 pupils with 120 Christians in the school. In Shidzuoka school 51 pupils, a large number Christians; Actonvale, 24 scholars, and we have just received the pleasing news, all are converted; Crosby Home, 21; McDougall Orphanage, 22; Chilliwack, 16 children; Chinese girls, 6. In all about 400.

The command of Christ was, "Go ye into all the world and preach the Gospel to every creature." On the day of Pentecost, the first day of the Christian Church, women were engaged in preaching the Gospel as well as men; witness Peter's defence when he quotes from the prophet: "I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophecy, and on my servants and handmaidens. I will pour out in those days of my spirit and they shall prophecy."

He had not learned to say with a certain Doctor of Divinity of the nineteenth century, "Every woman you let in will keep some man out." While some quote Paul as saying, "Let the women keep silence in the Churches," they forget that he gave instruction in other places as to how women should be attired when they prophesy; such instructions embracing the details of dress and head-gear; and that he in another place said, "Help those women who labored with me in the Gospel."

Christ Himself has put great honor upon womanhood as such when, after His resurrection, He appeared first of all unto a woman, and gave her commission to carry glad tidings to His disciples. And when innocently accused and tried amid Scribes and Pharisees, Jew and Gentile, friend and foe, in all that excited multitude only one voice was lifted in behalf of that "Just Man," and that voice a woman's.

"Not she with traitorous kiss her Saviour stung,
Not she denied Him with unholy tongue,
She while apostles shrank, could danger brave,
Last at His cross and earliest at His grave."

In the language of another, I might say, It is high time that somewhere in her creed the Christian Church should teach her children to say, "I believe in godly, intellectual, consecrated, Holy Ghost baptized, womanhood." How can such women keep still. Looking abroad they see their sisters enslaved, ignorant, hopeless, and helpless, mere things. It may be said of her,

"The life of woman is full of woe
Toiling on, and on, and on,
With breaking heart and tearful eyes,
The secret longings that arise,
Which this world never satisfies,
Some more, some less, but of the whole
Not one quite happy, no not one."

They know that for just such women Christ died, for just such women the Gospel is fitted. How can they be silent!

It is admitted that the best test of civilization or barbarism, in this age of the world, is found in the condition of the female sex, and in heathen lands women are the simple burden bearers of the men. Men are too selfish to be decent, and quite too brutal to be gallant. So women are hiding agony as well as shame behind veils.

In turning from this sad picture we see woman, no longer ignorant, no longer a slave, no longer helpless, no longer hopeless, but man's companion and man's equal, filling the

position God intended she should occupy when created. If women are fully devoted to missionary work, their children will catch their enthusiasm, and we may naturally look to the homes of such women for our future missionaries and missionary contributors. Dr. Durbin tells us of a Moravian mother who understood Christ's call for workers in the worlds' harvest. A friend in much sadness said to her, "Your son is gone. Is Thomas gone to heaven through the missionary life? Would to God he could call my son John." John went and died. The Committee were sad; but the old lady anticipated them and exclaimed, "Would that He would call my last son William." William went and fell. Then she exclaimed, "Would that I had a thousand sons to give to God. We have no gift too precious for Christ's service."

We have over 1000 Circuits and Missions in the seven Western Conferences, and in these Conferences we have only 150 Auxiliaries, being but 15 per cent.

In the Western Branch of our Society, consisting of London, Guelph and Niagara Conferences, London reports 126 Circuits, 15 Auxiliaries, being 12 per cent; Guelph, 135 Circuits, 20 Auxiliaries, 14 per cent; Niagara, 113 Circuits, 32 Auxiliaries, 29 per cent. We are therefore pleased to say that our Conference stands at the head of the list. Still with less than one-third of the Circuits organized, our work is far from being completed.

Again when we consider how few ladies on those Circuits where we have Societies, are in full accord with the work, there remains yet much to be done. Our Mission will not be fulfilled till every lady on each Circuit is in active co-operation with the work continued till the final triumph of the Redeemer's Kingdom over all the enslaved of woman-kind.

How shall we reach the circuits yet unorganized, and get our Christian ladies interested in this blessed work? This is the question that asks no answer. There is no better way of subduing selfishness than working for others, and the great hindrances to this work may be classified under some form of selfishness; a fear that the Woman's Missionary Society will interfere with the Ladies' Aid, or lessen the interest in home work, and detract from the General Mission Fund. Has it done so?

Have those ladies no interest in home work who meet together once a month to read missionary intelligence, letters from the toilers in foreign fields, to plead with God for his blessing upon the work at home and abroad, and to give and do what they can to send the glad news of salvation to those hungry, pleading, perishing souls in darkness?

Was our General Mission Fund ever in so prosperous a condition? And may not this prosperity be due in a large measure to the influence of the Woman's Missionary Society. For it will be observed that those fields which have auxiliaries are the most liberal in supporting the General Fund.

It has been said by one, "A good wife is often the little tug behind the ship that makes it go." May not the Woman's Missionary Society be the little tug behind the General Fund, pushing it forward? We have the sanction and co-operation of the conferences as a whole, but we would ask each minister to assist the organizer of your district. When she asks permission to visit your circuit and organize an auxiliary, do not delay answering her letter for a month or two, and then tell her you are in full sympathy with the work, but really there are so many other interests of importance in your circuit, you have no room at present for such society, but wish her every success in the good work. Kindly give her the privilege of meeting the ladies, and she is sure to succeed.

We trust the day is not far distant, when all the Christian women on every circuit and mission will be working

for the uplifting, elevation and ennobling of their heathen sisters.

When we consider that 250 millions of women depend for the Gospel upon the women of the Protestant churches of America, there is no time for idling in the Master's service. Thousands perish every day without the light of the Gospel, and those remaining will never know the light, unless we hasten to them with it.

"The harvest is white, and the laborers are few,
But women have risen, this work to pursue;
For a pitiful wail has come over the sea—
If you have a Saviour! Oh, send Him to me.

It was thus unto woman this mission was given,
"Go tell my disciples that the Lord He hath risen."
There's encouragement here in the work we pursue,
There is work here for women that men cannot do.

There's no time to linger, let us rise in our might,
With oil in our vessels, displaying our light.
There's a mission at home as well as abroad,
Let us labor to bring in these wanderers to God."

PROGRAMME FOR MISSION BAND ENTERTAINMENT.

SUBJECT, { ONE SISTERHOOD—
 { LOYAL WOMANHOOD.

Singing in Chorus, Hymn 9th—"From all that dwell below the skies"—Methodist Hymn-book.

Prayer.—Lord's Prayer, repeated in concert by the Band, the President leading.

Scripture Reading, led by the President of the Band, the members responding audibly.

President.—And the king loved Esther above all women, and she obtained grace and favor in his sight more than all the virgins, so that he set the royal crown upon her head, and made her queen instead of Vashti.

Band.—Esther had not yet showed her kindred nor her people, as Mordecai had charged her, for Esther did the commandment of Mordecai like as when she was brought up with him.

Prest.—And Haman said unto King Ahasuerus. There is a certain people scattered abroad and dispersed among the people of the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasures.

Band.—And the king took his ring from his hand and gave it unto Haman; and the king said unto Haman, The silver is given unto thee, the people also, to do with them as it seemeth good to thee.

Prest.—Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, according to the writing thereof, and to every people after their languages; in the name of King Ahasuerus was it written, and sealed with the king's ring.

Band.—And the letters were sent by posts into all the king's provinces to destroy, to kill and to cause to perish, all Jews, young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

Prest.—The posts went out, being hastened by the king's

commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink, but the city Shushan was perplexed.

Hymn 467—"Arm of the Lord awake, awake,"—Methodist Hymn-book.

President or member specially appointed reads aloud the questions, members responding in turn.

Question.—What did Mordecai do when he became aware of what had been determined?

Answer.—He rent his clothes and put on sack-cloth and ashes, and went into the midst of the city, and even before the king's gate, and cried with a loud and bitter cry.

Q.—What effect had the decree upon the Jews who dwelt in the different provinces?

A.—There was great mourning among the Jews, and fasting and weeping and wailing, and many lay in sack-cloth and ashes.

Q.—Did Esther, the queen, know of the decree which had gone forth?

A.—No. When her maidens and chamber-maidens told her that Mordecai was in great distress, she was grieved, and sent raiment to clothe him, and to take away his sack-cloth from him; but he received it not.

Q. What did she do then?

A. She sent Hatach, one of the king's chamberlain's, whom he had appointed to attend upon her, to ask what it was, and why it was.

Q. Did Mordecai explain the cause of his grief?

A. Yes; he told Hatach the whole matter, and he gave him a copy of the decree to show to Esther and told him to charge that she should go into the king and make supplication for the people.

Pres. To understand the full meaning of Mordecai's proposal, it is necessary for us to consider the character of the Royal Despot. Historians are not fully agreed as to the identity of this Ahasuerus. Some believe him to have been Astyages, others Artaxerxes Longimanus, while later writers hold with equal force that he was the great Xerxes himself, of whom it is written that he scourged the sea in a fit of childish, ungovernable rage, and put to death the engineers of a bridge he was constructing, because a storm had injured their work. Agreement of dates and similarity of disposition fortify this conclusion, and we can easily imagine what history tells us that during this reign the slightest offences were punishable by torture and death in its most horrible forms. No wonder such a tyrant should feel the necessity of making a law that no one should come into his presence unsummoned; he doubtless stood in constant fear of assassination, and to venture into his presence, *uncalled*, was like going into the den of a wild beast.

Q.—Did Esther shrink from the frightful ordeal?

A.—Yes. She said, "All the king's servants, and the the people of the king's provinces do know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his, to put him to death, except such to whom this king shall hold out the golden sceptre that he may live; but I have not been called to come unto the king these thirty days."

Q.—What did Mordecai command to answer Esther?

A.—"Think not with thyself thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the kingdom for such a time as this?"

Q.—What was the noble answer that Esther returned to Mordecai?

A.—"Go gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink

three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to law; and if I perish, I perish."

Hymn 501.—"Thy way not mine, O Lord."—Methodist Hymn Book.

Pres.—We see from the dark story of human passion and cruelty, brightened by this heroic deed of self-sacrifice, that in the past history of the world, God, in His providence, has sometimes given to the hand of a woman, tender and defenceless, a work which calls for the sublimest courage, a work which no other could accomplish—a work grand in its purpose, far-reaching in its results. Let us look for a moment at the sources of Esther's influence. Personal beauty and attractiveness were doubtless potent factors in pleasing the jaded fancy of the debased monarch, but the strength of character and womanly tact subsequently displayed, and which had doubtless been developed and strengthened by Mordecai's teaching, enabled her to retain and use that influence for good. What do we, as members of this Band, learn from this?

Band.—That no personal grace or mental gift is to be undervalued, for God may be able to use it in the accomplishment of His purposes.

Pres.—For whom was this supreme effort required on the part of Esther?

Band.—For her own people, the Jews.

Pres.—For whom is effort and self-sacrifice demanded of us, women of this highly-favored land.

Band.—For our own people—our sisters—the women of heathendom. They need our prayers and our efforts, for they are helpless. They are in captivity, immured in eastern harems and zenanas. We can open the prison doors and let the oppressed go free. They are sunk in darkness and superstition. We can give them the light of life. They are in danger of perishing eternally. We can send them the Gospel, which is "the power of God unto salvation."

Pres.—What spirit should animate us in the prosecution of this work?

Band.—Loyalty to Christ and loyalty to womanhood. We should feel ourselves to be *one sisterhood*—one in the bonds of a common lot—and we should strive, by every means in our power, to hasten the day when we shall be one in privilege and one in destiny.

Pres.—Of what did Mordecai remind Esther as an argument for her pleading?

Band.—Of the fact that power brings responsibility. "Who knoweth," he said, "whether thou art come to the kingdom for such a time as this?"

Pres.—The women of this land are queens. In the past they have been wielding a mighty though silent influence. Queens of the home, queens of the heart, queens of society, but never has their kingdom been so extensive as now. The women of our land in this nineteenth century find all the avenues of learning, all the doors of influence, opening at their touch, and the Church is beginning to realize their power as it never did before. "Who knoweth whether" we are come to the kingdom for such a time as this?

Band.—Does God's word authorize or predict the doing of missionary work by women?

Pres.—In the 68th Psa., 11th verse, occurs this statement: The Lord gave the word; great was the company of those that published it. For a long time the Church has overlooked the fact that the pronoun here used is feminine, and the new version renders it, "The Lord giveth the word; the women that publish the tidings are a great host." Do not our hearts thrill with the inspiration of this idea? What dignity, what honour is conferred upon us, that we should be entrusted with the tidings; that we should be permitted to publish them! The word host, company, army (as it may be rendered), seems to imply organization,

equipment, and in this have we not a warrant for our Woman's Missionary Societies, and our mission bands, formed for the purpose of carrying on the work with method and efficiency?

Band.—Is there any further inference to be drawn from this in regard to workers at home?

Pres.—From this prediction of the psalmist, uttered long ago, we infer that while some women are called to go forth and teach in the name of the Lord Jesus, each individual member of the Church may become an active missionary. If we cannot go ourselves and carry the Gospel into the heathen zenanas, we can by prayer and consecrated effort strengthen the hands of those who go, we can stimulate the consciences, and enlist the sympathies, and quicken the understandings of those around us upon the great subject of "Woman's Work for Women," and the 12th verse reads: "Kings of armies flee—they flee. And she that tarrieth at home divideth the spoil." So in the great final day of account, when the warriors from many a hard fought field bring in the spoils of victory, shall not the faithful workers at home, the watchful sentinels at the post of duty, have a share in the great rejoicing? "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." And now, in conclusion, let us repeat together and solemnly ponder the final words of words of warning from Mordecai to Esther. Looked at in the light of other passages, and in the light of duty so clearly set before us, they have for each of us a new and deeper meaning.

Band (in chorus)—President leading.—"Think not with thyself that thou shalt escape. . . . For if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise. . . . from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

Doxology.

Benediction.

MISS M. B. SMITH,
N.B. and P.E.I. Branch.

Missionary Readings.

TIME IS SHORT.

A CITIZEN in a prosperous commercial community was asked to maintain and extend Christian work there. He feared that he was not able to do so, as the claims upon him were very many, but he promised that he would take the matter into consideration, and give some definite reply in the morning. When the visitor called again he received the following answer: "After you left, I took up a London paper, and there read that of one hundred people fifty-five years of age, only fifteen live to the age of seventy. I am fifty-five years of age, and according to that list I have scarcely fifteen years of life left—the probabilities are I shall be among the eighty-five who die before that age. All that I do, I must do quickly. I thought after you left I would give you twenty dollars. Here is my offering, with my best wishes and prayers." The offering was contained in a closed envelope, which the visitor received with hearty thanks for a contribution which he thought would be at least twenty dollars. When he arrived at his home he opened the envelope and found there a cheque for one

thousand dollars and a piece of paper pinned to it, on which was written, "Time is short."—*Rev. Ben-Oliel, in the Jewish Herald.*

"SING THE HAPPY LAND SONG!"

THAT is what our children used to say when they wanted to sing that old hymn, "There is a happy land, far, far away." Hundreds of children's voices who sang that melody on earth, and the sweet words accompanying it, have gone to that "happy land," and are singing to-day before the throne. An incident connected with the singing of this hymn is told in the life of Thackeray. One day, when he was walking through a "slum" district in London, he suddenly came upon a band of gutter children sitting on the pavement. They were singing. Drawing nearer, he heard the words, "There is a happy land, far, far away;" and as he looked at the ragged choristers, and their squalid surroundings, and saw that their pale faces were lit up with a thought which brought forth forgetfulness and hope, the tender-hearted cynic burst into tears.

That hymn was composed by Andrew Young, and he is now eighty years of age, still mentally and physically vigorous, and retaining in all its early freshness his sympathy with children. The hymn was composed in 1838. The tune to which it is married is an old Indian air, which blended with the music of the woods in the primeval forest long before Sunday-schools were thought of. The hymn was composed for the melody. Its bright and strongly-marked phrases struck Mr. Young's musical ear the first time he heard it casually played in the drawing-room. He asked for it again and again. It haunted him. Being accustomed to relieve the clamour of his thoughts and feelings in rhyme, words naturally followed, and so the hymn was created. Mr. Young happened to have his hymn performed in the presence of his friend, Mr. Gall, of the publishing firm of Gall & Inglis. It got into print, and has been translated into nineteen different languages. And yet the author has never received, and indeed has never been offered, a penny of remuneration.—*N. Y. Evangelist.*

A WONDERFUL ANSWER TO PRAYER.

SHOSHONG is the capital of the Bamangwato, whose country lies north-west of the Transvaal Republic. It was here that a German Missionary Society began work some sixty years ago. They left the field, however, to the London Missionary Society. . . . During the time of Mr. Mackenzie's stay at Shoshong, Sekhome, the father of the present chief, was in power. The Christian church at that place was greatly enlarged, and Kama, the chief's son, was converted. He suffered much persecution at the hands of his father, and after an attempt had been made upon his life, he fled to the Botletle River, with many young men from Shoshong, and other converts from the Bamangwato tribe joined him. Owing, however, to the unhealthy nature of the country, many of the men died, and Kama was compelled to return again to the neighborhood of Shoshong, where he sought to be reconciled to his father, and asked permission for him-

self and those with him to return to their wives, and to take possession of their cattle. Sekhome unwisely resented these friendly overtures, and sent Kamane, his second son, to attack Kama, the rightful heir to the country. They met, and had a sharp conflict; but when Sekhome saw Kamane flee, he fled also, leaving the town and chieftainship to Kama. Kamane has made friends with his brother, but the old chief Sekhome preferred to take up his abode in a village on the border of his former territory.

A bright testimony to the power of prayer was witnessed here. Some time after Kama became chief, there was a terrible year of drought, threatening the loss of all the crops. The enemies of Christ sneered at the helplessness of the Christians, and wondered what they would do without rain-doctors—important persons in Africa. As the knowledge of the true God had increased, they had been discarded. Kama now appointed a day of prayer to God, and all his people were invited to be present. The Christians at Shoshong sent messengers to the village of the Makalala close by, calling them to come to this all-day prayer-meeting. The Makalala heathen, however, sneeringly retorted that they were not going to turn away their own rain-doctors, and refused to come. The Christians spent the day in humiliation and prayer, and toward evening, heavy clouds arose, and a prolonged, drenching shower of rain passed over the town. The gardens of the Shoshong Christians lay alongside of those of the Makalala in a plain in front of the town, and in the morning it was found that all the fields belonging to the people of Shoshong were well soaked with water, but those of the Makalala were as dry and parched as on the day before. The news of this wonderful answer to the prayers of Kama and his people spread widely, and traders and others came to see for themselves.—FRED. S. ARNOT, in *Garenganze*.

HOW MONGOLIANS PRAY.

REV James Gilmour, an English missionary who has labored much in Mongolia, gives the following account of how the people pray:

"Almost nine out of every ten Mongols you meet will have rosaries in their hands, and be rapidly repeating prayers, keeping count of them by passing the beads through their fingers."

"*They Don't Know the Meaning of their Prayers.*—One of the Prayers most commonly used consists of six syllables. Ask one man what these six syllables mean, and he will tell you one thing; ask another, and he will have another version of the meaning; ask a third, and he will most likely give an answer which all will agree in—namely, that it does not matter what they mean; the efficacy depends, not on the meaning, but on the repetition of the prayer. Acting on this behalf, the Mongols rattle away at their prayers, hoping thereby to make merit which will, among other things, cancel their sins.

"*The Family Praying Wheel.*—In some tents there is a stand on which is placed a large wheel, bearing about the same relation to the hand-wheel as a family Bible bears to a pocket Bible. A thong is fixed to a crank; the inmates take their turn in pulling it; but the aged grandmother, as having most leisure, usually

spends most time over it; and the grandchildren keep a sharp look-out, and raise an outcry when, from inadvertence, a wrongly timed pull sends the cylinder turning backward, and, according to the Mongol idea, makes sin in place of merit,

"*The Hand Praying Wheel.*—But mouth repetition is a slow process, and to expedite matters, a praying wheel has been invented, into which are put a large number of printed prayers; the wheel is turned round, and by this simple act, all the prayers contained in the machine are supposed to be repeated.

"*The Roasting-jack Praying Wheel.*—In one house I saw a wheel placed over the fire, and driven by the upward current of hot air, after the manner of a roast-jack!

"*The Water Praying Wheel.*—In Western Mongolia, a wheel containing prayers is put up in a little stream, and the water made to turn it, and the person desiring to pray can look at it as it prays for him.

"*The Clock-work Praying Wheel.*—Sitting in a tent once, I heard behind me a curious clicking noise, and looking round, found a praying wheel going by machinery. The master of the house, being a mechanical genius, had bought an old clock in a Chinese town, taken out and re-arranged the spring and wheels, and made them drive a cylinder filled with prayers. When he got up in the morning he simply took the key, wound up the clock-work, and then the thing made prayers for the whole establishment.

"*The Praying Flag.*—He that is too poor to buy a hand-wheel gets a prayer flag—a piece of common Chinese cotton printed over with Thibetan characters—fastens it to a pole and sets it up near his tent, believing that every time it flutters in the wind all the prayers on it are repeated.

"The whole thing would be laughable were it not too serious a matter by far for laughter. The deluded worshippers really believe that this charm-repeating and wheel-turning and flag-fluttering makes merit which cancels sin."

CHRIST CAME TO SAVE SINNERS.

A MISSIONARY just arrived in India could not speak to the people, for he had not learned their language. "What am I to do?" he sadly thought "It will take me months to learn Hindi; and, meanwhile, the poor people are living and dying in heathen darkness."

Then God put a beautiful plan into his head. "I cannot *speak* to the natives," he said to himself, "but I can *write*."

So he got down his Bible, and carefully copied out a number of texts, such as "God is love," "Jesus Christ came into the world to save sinners," etc., each on a separate bit of paper, and then went out into the high road, and gave one to each person he met. And he went on giving away the wonderful words of life, though he saw no result.

At last, one day, when he was in a different town, a Hindu came to him to ask him to come and see a dying man, in a village some way off. The missionary went at once, and found the man very ill, but when he saw the missionary, a look of joy came over his face. "Tell me more words of Jesus," he exclaimed, "for I

am going to be with Him in heaven; and I want to know more about Him first."

"Are you a Christian?" asked the missionary, in surprise.

"Yes," said the dying man. "Thank God, I am not afraid to die, for 'Jesus Christ came into the world to save sinners.'"

"What missionary taught you this?" asked his visitor.

"No missionary ever taught me," was the reply; "I never saw a missionary till I saw you just now."

"How, then, did you learn our faith?" asked the missionary.

"I learned it thus," answered the dying Christian: "There was an English missionary in a place a long way off; and he used every day to write verses from the Bible, and give them to the passers-by. Some of the people of our village used to pass the missionary's house, and from time to time got these texts—a different one each time—and gave them to me, because I had learned to read, and most of our people could not do so." Here the poor man drew from under his pillow a number of worn and faded pieces of paper with texts written on them. "I read them again and again," he said, "and saw how much better Christ's religion is than ours, and at last I became a Christian."

This was *one* result of that missionary's work. Do you think after that he ever felt he had labored in vain?—*Sunrise for India.*

"I KNEW NOT WHAT I DID."

THE subjoined story may be taken to aptly illustrate many who ignorantly entertain bitter hostility to the Word of God. It is extracted from the *Bible Society Monthly Reporter*.

A faithful colporteur in Russian Poland not long ago celebrated his golden wedding. He and his wife are both in good health, and the old man daily goes about with his stock of Bibles for sale from morn till eve, as though he never felt tired.

One day he offered his books to a Roman Catholic Pole. "What books have you?" said the man. "The Holy Scriptures, sir." "Ah!" said the other, "some time ago I bought a book from a swindler. I will show it you."

He soon returned, bringing the empty cover of one of our Bibles. "What did you do with the inner pages?" asked the colporteur. "I burnt them: the priest said I must do so." "Look here," replied the colporteur; "read the words printed on the back of the cover." "*Holy Scriptures*," read the man. "Did you look into the book?" "No." "Well then, let us read those words attentively again. *Holy Scriptures*—mind, *Holy Scriptures*," remarked the colporteur. "That is just the abominable thing," exclaimed the man in anger; "to put such a holy name on a book containing such pernicious words." "I should quite agree with you," said the colporteur, "if such were the case. But tell me what you do," he continued, "if you pass a crucifix by the roadside?" "Of course, I take off my hat, and make the sign of the cross." "Well, what did the Saviour say on the cross before He died?" the colporteur asked. "I do not know." "Ah! if you had read that book you burned, you

would know. Look here, read the words—'Then said Jesus, Father, forgive them; for they know not what they do.' Such words you committed to the flames, but Jesus thought of you when he uttered that prayer in His dying hour."

The man started, clasped the Bible to his heart, and exclaimed, "Father, forgive me; for I knew not what I did."

Our Young Folk.

MISSIONARY HYMN.

GOD of heaven, hear our singing,
Only little ones are we;
Yet a great petition bringing,
Father, now we come to Thee.

Let Thy kingdom come, we pray Thee,
Let the world in Thee find rest;
Let all know Thee and obey Thee,
Loving, praising, blessing, blessed.

Let the sweet and joyful story,
Of the Saviour's wondrous love,
Wake on earth a song of glory,
Like the angels' song above.

Father, send the glorious hour,
Every heart be Thine alone;
For the kingdom, and the power,
And the glory are Thine own.

—*The Gospel in All Lands.*

A MISSIONARY PARABLE.

IN the Pacific Ocean there were long ago many empty spaces without any land. The ocean was blue and beautiful, but there was no eye to see it. The sun shone brightly, but no flowers or trees could grow beneath its rays. The seeds from other countries that fell into the water floated by, but there was no soil where they could stop to rest. The Master saw that if there were only some islands, there might be lovely homes for men and animals.

"My little builders can do this," said He.

So He called for the coral insects, and told them to build three islands in one place, five in another, seven in another, and so on. The little workers were so taken by surprise that they popped their heads out of their windows and looked at each other in astonishment.

"We!" they exclaimed. "We are not bigger than pinheads. We never could build one island, to say nothing of a whole oceanful."

"If the whales would only try it! A whale's work would amount to something," said the Astra.

"But the whales have their own work to do," said the Master Builder; "and if they came down here to make islands, who will keep the North Pacific free from sea-weeds. I do not ask one of you alone to build an island. Think how many of you there are."

"But we do not know how to shape the islands; they will be all wrong!" cried the Madrepora.

"I will take care of that," said the Master, "only see that each one builds *one little cell*."

So the corals divided the work among themselves. Some began to build the middle and some the outer edge. Very busily and patiently they wrought. The islands grew higher and higher, until they came up to the top of the water. Then the waves and winds did their part by bringing sand and weeds and leaves to make soil. The nuts and seeds that had fallen into the water, and were so tired by bobbing up and down all the way from India and South America, found a nice bed to sleep in for a few days. When they felt rested they got up and grew into thorn trees, and bushes, and cocoa-nut trees. Long vines began to creep across the sand, and sweet flowers blossomed; men and animals came to live there, and little children ran about and played beside the ocean. The islands were called the Friendly Islands, the Caroline Islands, and so on.

"Who would have believed we could have done it?" said the little corals, as they saw the result of their efforts. "The whales could have done no better! And to think it was all done by our making one cell apiece!"

They felt so proud of their islands that they put a lovely fringe of red and white and pink coral around the edge. Shall we not learn a lesson from the smallest of God's creatures, and each one work in his place, carrying forward the Master Builder's great missionary work?—*Leaflet by Miss Pollock.*

A LITTLE SERMON BY A LITTLE MISSIONARY.

WHO could have believed that such a mite of a boy as Fritz could understand about missions? To be sure Kathie and Bettie talked a great deal about their "Whatsoever Band." The little pink mite-box that stood on the mantle-shelf beside the old clock was always preaching a missionary sermon. Fritz often saw the pennies and dimes dropped into the box, and was sometimes held up to add his mite to the family gifts. But he was only a baby, so mamma was surprised one day after the girls went to their mission band-meeting, to hear her little boy giving a missionary sermon to old Whiskers, the family cat.

"Whisters, 'tain't bein' a miss'nary boy dsust to put money in 'e pink botst. It's thinkin' 'bout 'e peoples at doesn't know 'ere is a happy land. It's bein' sorry' for 'em and lovin' 'e mans and ladies 'at tells 'em bout it. It's puttin' 'em yight netst to papa and mamma when you say your payers. My Bettie says some fotst sink it's on'y puttin' pennies in 'e botst. When I'se a mission band boy I'll know better."

Whiskers looked as if he thought Fritz was just right. Don't you think so too?—*Children's Work for Children.*

THE WOUNDED LIP.

"I DO not see what I have to do with missions at all!" cried curly-headed Robin, in answer to his sister Annie's gentle request that that he would put one penny into her missionary box. "I can see the good of building our church here—I gave my new sixpence for that; or feeding hungry little children—we gave up buying sweetmeats last Christmas that

they might have soup. But what do I care for work at the other end of the world, among black children whom I never shall see in my life?"

Poor Annie left the room with a sigh. Mrs. Mason had heard the conversation between her children.

"Do you know, my son, that God's people form one body, though some are in India, some in China, some farther off still? No part of the Lord's Church can say to another, 'I have nothing to do with thee; I care not what happens to thee.'"

"I don't understand," said the child.

Not many minutes afterward, Robin came back to his mother, a handkerchief pressed to his bleeding lip, and tears in his eyes.

"Mamma, my foot slipped—I fell on the gravel—I have hurt my lip!" he exclaimed.

Mrs. Mason examined the hurt and was glad to find that it was not severe; but there was gravel on the wounded lip. "I must wash and bind it," she said. "Run to the kitchen, my darling, ask for a little basin of warm water; bring it to me, and we will, I hope, soon put matters to rights."

Robin soon came back, carefully carrying the basin, which was full and rather heavy. Carefully and tenderly the mother bathed her boy's lip.

"Now," said she, while binding it up, "does not my Robin see how various parts of his body united in helping the one part that needed help!"

"I don't just see," said the child.

"The feet never thought, How far we are from the lip, almost as far as can possibly be. Right foot and left, off they trotted to get the warm water. The ears had heard what I wished you to do, and as quick as lightning had given their message to the brain. The tongue, like a kind, near neighbor, did its part. The eyes—"

"Oh, the eyes did nothing at all!" cried Robin, laughing at his mother's amusing simile: he had quite forgotten his pain.

"What did they not guide you to and from the kitchen? If they had ill-naturedly kept shut, you might have had a worse fall than on the gravel. The fingers—yes, even the little ones—helped to carry the basin of water."

"It is a good-natured body," said Robin, "every part so ready to help the poor lip."

"Now, my boy, do you see my meaning?" said the mother with a smile. "The missionaries, who speak to the heathen, are like the lip in the body, and they are sometimes in great trouble, and need our help and our prayers. The ears are those who listen to the story of the wants of the heathen; and great societies are like the brain, to arrange how to send to them the Bible, and men and women to explain it. We who try to give and to collect may be compared to parts of the feet and hands."

"I must tell you something more about the body," said Mrs. Mason, "to show you how like it is the Church. There is always a life-giving stream of blood flowing through it from the heart to the head, from the head to the feet, as it were, joining more distant parts together."

"I feel it beating at my wrist," said Robin. "What is like the life-given blood? Is it not love to the Saviour?"

"Yes," replied Mrs. Mason. "And where that holy love joins the members of the Church together, how is it possible for a Christian to say, 'I have nothing to do with missions?'"—*Juvenile Instructor*.

Facts and Illustrations.

ANNAM'S 20,000,000 are yet without a ray of Gospel light.

FOR every missionary in Siam there are 1,500,000 people.

THERE is only one Church Missionary for every 16,876 Jews.

THE Scriptures have been translated into 66 of the dialects of Africa.

240 JEWS were converted to Christianity in the old Prussian Provinces last year.

A HANDSOME Bible is to be presented to the Empress of Japan, by 500 women in Tokio and Yokohama.

THE first recorded donation (£100) for missionary purposes, by an English Protestant, was made by Sir Walter Raleigh, in 1588.

THERE are still over 10,000,000 square miles of unoccupied districts in various heathen lands, where missionaries thus far have never entered.

THE "Pilgrim's Progress" has been translated into Amharic, the language of Abyssinia. Bunyan's great book has now been translated into 84 languages.

IF the present population of the heathen world could be equally apportioned to our present force of workers, lay and ordained, each would have over 165,000 souls.

FORMOSA.—Mrs. MacKay, formerly of Windsor, Ont., now of Detroit, has given \$500 for the erection of a chapel, in North Formosa, in memory of the late W. C. Burns.

THERE are two reasons why some people don't face the advice of "mind your own business." First, they haven't any business; and second, no mind to bring to it.

"MY will, not thine, be done," turned paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise, and made Gethsemane the gate of heaven.—*Pressense*.

THE Gospel is cosmopolitan and universal in all its aspects; it knows nothing of a favored land, a peculiar people, or limits to Christian love, and service, and duty.—*Dr. Judson Smith*.

DEPEND upon it, in the midst of all science about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," is in possession of the truest science.

THE Secularists in Melbourne, Australia, in their pride, built a great hall, and called it "The Hall of Science." They failed to impress the public, and their hall has been sold to the Young Men's Christian Association.

A PETITION, signed by 800 persons, including Archbishops, Bishops, and Patriarchs of Spain, has been sent to the Pope, asking him to honor the name of Christopher Columbus with the title "Venerable."

IT is stated that the number of Missionary Volunteers in America, Canada, and Great Britain, is now fully four thousand. "But how shall they preach except they be sent?" And how can they be sent if the means to send them is not given?

THE Vatican collections of art and literature are among the most valuable in the world. It is significant that the Pope has been notified by the Prime Minister of Italy that if he removes from Rome he will not be allowed to carry away with him these great treasures.

MR. GOHAL JASHEE, the educated Brahman, who, with his wife, gave many addresses in the United States in which they announced their hostility to Christianity, and allegiance to Brahmanism, has been recently converted to Christianity. He chose to baptize him the Rev. James Taylor, whom he had been in the habit of vilifying in his lectures.

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