

The Missionary Outlook

is my Parish.
"The Field is The World"

A Monthly Advocate, Record and Review.

VOL. XII.—No. 6.]

JUNE, 1892.

[WHOLE No. 138

Field Notes.

A BRIEF letter from Rev. Dr. Hart, dated on the Chen Too River, March 26th, contains the gratifying intelligence that the mission party, in the very best of health, had entered the Province of Tz-Chuen, and hoped to reach the city of Chen Too about the 10th of May. The slow progress is due to the fact that they have to travel by native sail boats against the current, and that even with a "spanking breeze," thirty miles is considered a big day's run. Dr. Hart reports the people as very pleasant all along the route.

DURING the session of the General Board last year, a number of the members preached in various places. Among others, a good brother preached in Chatham, N.B. Recently he received a letter from Mobile, Ala., containing \$10. The donation was from a ship master, who had been present at the service at Chatham, and was so impressed by what he heard that he took this method of contributing. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou can'st not tell which shall prosper, this or that, or whether both shall be alike good."

CHAIRMEN will greatly oblige by seeing that religious reports of the various missions are forwarded at once to the Mission Rooms. Delays in this matter make it very difficult to get out the Annual Report in good season. Sometimes reports do not reach us till the autumn—some not at all.

A CORRESPONDENT sends a clipping from a local paper respecting Georgina Island Indian Mission:—"A meeting of the Ladies' Aid was held in the Council Hall, on Wednesday evening, 4th inst., which was well attended. Proceeds \$2 Inspector

Davidson paid an official visit to the Indian school, on Friday last, and expressed his satisfaction with the progress of the scholars. Number present twenty-one. . . . Rev. J. W. Wilkinson conducted service and administered the sacrament here on Sunday morning."

TWO or three good local preachers, holding third-class certificates as teachers, and one second or first-class man, could find employment, and plenty of opportunity to exercise their gifts as preachers, in the northern part of Ontario just now. Also a good blacksmith (horseshoer), and a shoemaker, could find remunerative employment in the same region. Write to the Mission Rooms and we will give you particulars.

MISS ANNIE WHITFIELD, after spending four and a half years in missionary work in Liberia, Africa, has come home on furlough. She received a warm welcome from her old friends in Dundas, who filled the Methodist church in that town, on the evening of the 16th ult. W. A. Davidson, Esq., occupied the chair, and a cordial address of welcome was read by Miss Burroughs on behalf of the Women's Missionary Society. Miss Whitfield, in reply, gave much interesting information about the work in Africa. Stirring addresses were given by the Revs. Dr. Lang and J. H. Hilts. Miss Whitfield, we understand, will speak at missionary meetings when requested, during her stay in Canada.

MISS ROSA KNOTT, Secretary of the Aylmer, Ont., Mission Band, sends \$7.75, and writes:—"It was intended to be sent to China missions, as the children are greatly interested in the Chinese; but after reading your letter it was decided that we would follow your advice and send it in to the General Fund." This is right, and the contribution will go to the Chinese work all the same.

Editorial and Contributed.

METHODIST MISSIONS AND THE GOVERNMENT.

RECENTLY the papers announced that a deputation had waited on the premier at Ottawa to press the claims of Methodist Indian missions for Government aid. Without waiting to ascertain the facts a number of papers assumed that the report was true, and joined in denouncing the Methodists. Not only so, but our Baptist friends have taken up the cudgels, and have memorialized the Government against using public funds for sectarian purposes. To relieve the minds of all concerned, we beg to say that the Methodist Church has never received a dollar from the Government for its *missions*, has never applied for any, and does not intend to do so. Now for some additional facts. The Government is under treaty with the Indians to maintain schools on the reserves, and has developed this policy by providing Industrial Institutes at certain places. They have found by experience that in many instances this work can be better carried out through the Churches than in any other way, and where schools of the requisite grade are maintained by any denomination, the Indian department provides for a part of the cost, instead of providing the whole, as they would have to do if the Churches did not co-operate. So far as Indian schools in connection with Methodist missions are concerned, the situation is this: We feel the vast importance of having teachers whose moral influence will be good, and so for the privilege of appointing the teacher we agree to pay half his salary; but the school, in every instance, is a public school, open to Government inspection, and under the same regulations as those carried on entirely by the Indian department.

But how odd it seems that those people and papers who were as dumb as oysters when \$400,000 were taken from the public funds of Quebec, and handed over to the Church of Rome to be used in any way it thought proper, should be the people to raise all this dust because it was reported that some persons had interviewed the Government in the interests of Methodist Indian missions.

Touching the deputation in question, we may further say that their sole errand in waiting on the Government was to press the early completion of two Industrial Institutes in the North-West, now being built, the management of which is to be under persons nominated by the Methodist Missionary Society, just as is done in other cases by the Roman Catholics, the Presbyterians, and the Church of England.

THE CREDULITY OF SKEPTICISM.

NOTHING is more common among infidels than the taunt that Christians are exceedingly credulous—always ready to believe absurdities, and even impossibilities, on the *ipse dixit* of Scripture. In other words, the reproach is that Christians believe on very insufficient evidence, or on no evidence at all, while it is claimed that infidels accept only what is based upon evidence of the most satisfactory kind. Careful observation, extending over a lengthened period, has convinced us that the very reverse is true, and that while there are credulous Christians who have accepted traditional beliefs without examination, the most credulous creature under the sun is the average skeptic. There is this marked difference, however, between the two: Christian credulity, where it exists, is the result of ignorance; skeptical credulity is, for the most part, the result of ignorance *plus* malignity. It is always characteristic of skepticism that it strives to blacken what it does not like, and does not hesitate to employ falsehood of the grossest type to effect its ends.

An illustration of all this has recently come to hand. An infidel periodical, issued in Toronto, reproduces from *Modern Thought*, published at Bombay, the utterances of an anonymous writer, in which the old stereotyped slanders against missions and missionaries are repeated *ad nauseam*. As the writer lives in India—probably in Bombay—where his falsehoods could be quickly brought home to him, he prudently conceals his identity under the pseudonym of "Anti-Humbug"—a most appropriate name were the "anti" omitted. According to this anonymous slanderer, the "missionaries live in some of the largest houses, keep a large establishment of servants, have splendid carriages and horses, and are more often to be seen in the band-stand or the tennis-court than at chapel. They ape the worst of the government chaplains in never visiting their flocks, and in altogether behaving as if they were of too high a class to associate with such common people, who they consider were only created to be fleeced for the support of missionaries."

When one considers that the stipend of the average missionary in India rarely exceeds £300 per annum, and that very many stipends are much below that sum, one is puzzled to understand how they manage to occupy "the largest houses, keep a large establishment of servants, and have splendid carriages and horses." There must be a bit of legerdemain about the thing, which we don't understand. Some time ago similar charges were made by a globe-trotter or two who had visited India. This led to a searching investigation, by which the slanders were thoroughly disproved, and it was shown that the writers knew

not whereof they affirmed. But "Anti-Humbag" has something more to say. He declares that the "mission reports are cram full of lies," and affirms that "if the conversions in Indian mission reports were to be believed, then India ought to have been fully converted a *hundred years ago*." Of course it is useless to suggest to a writer like this that Protestant missions had scarcely begun in India a hundred years ago; equally useless to remind him that the voluminous testimonies of governors, civil officers, educated natives (some of them not Christians), and travellers who have taken the trouble to investigate the facts, have been unanimous and emphatic as to the self-denying fidelity of the missionaries and the astonishing results of their work. The man who sets out to slander others, and who is so conscious of his falsehood that he dare not reveal his name, is not to be convinced by any amount of testimony. But the queer thing about the whole matter is that our skeptical friends, who are so free from credulity that they never believe anything not supported by ample evidence, will swallow whole, without winking, the statements of an anonymous scribbler, while refusing to accept the concurrent testimony of scores of men whose very names are a guarantee of their veracity. We have known some Christians whom we thought rather credulous, but for credulity of the gaping-mouthed, wholesale kind, commend us to the average skeptic.

GOD'S WAY CONCERNING MISSIONS AS
REVEALED BY THE HOLY SPIRIT IN
THE NEW TESTAMENT.

A paper read at the Stratford Missionary Convention, Feb. 22nd and 23rd, 1892, by REV. B. SHERLOCK.

FIVE centuries before the incarnation of Christ the word of the Lord came to Zerrubabel, the master builder of the second temple at Jerusalem, saying, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." This announcement made in connection with the building of the material temple, reveals the mode of God's procedure in the building of the spiritual temple around the person of Jesus Christ, He being the chief corner stone.

Accordingly we find that the forerunning herald of the prince of missionaries was one of whom it is told us that He was "filled with the Holy Ghost from His mother's womb." And we see that the spotless boyhood, and the beautifully pure young manhood of Jesus, although the outcome of a nature which was produced by the Holy Ghost, did not sufficiently qualify Him for His mission of mercy to the bodies and souls of man. For as He receives the lustration of water baptism in the Jordan, the Holy Ghost appears in the form of a dove and abides upon Him. And as we listen to His first discourse in the synagogue of Nazareth, we hear Him acknowledging the great gift with which He had been endowed by saying, "The *Spirit of the Lord* is upon me, because He anointed me to preach good tidings to the poor, He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that

are bruised, to proclaim the acceptable year of the Lord." Thus Jesus, the Son of God and maker of the gospel, becomes a missionary because of the anointing of the Spirit of the Lord.

If now we turn from the Master to the servants, we find in the tenth chapter of Matthew's gospel an account of the sending of the twelve by Jesus to preach the good tidings in Judea. One great peculiarity of their testifying was this: that when they appeared before civil authorities HE told them not to premeditate what to say, for, says He, "It is not ye that speak, but the Spirit of your Father which is in you." Surely that same Spirit was not less potent and helpful when they addressed the multitude with a directly missionary aim and intention.

When after His resurrection Jesus formally appointed His apostles to the great work that was before them, having said to them, "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained," He breathed on them and said, "Receive ye the Holy Ghost." Whether, as Protestant interpreters explain, the words then uttered mean the authoritative declaration of the terms of forgiveness, or as Rome declares, that it conveyed the right to absolve persons, in either case the gift of the Holy Ghost was indispensable.

And when He was just about to rise from the hill of Bethany to the hill of the heavenly Zion, in giving His chosen ones their final commission to evangelize the world, He tells them to go, and to tarry, almost in the same breath. "Go! preach the gospel to the world, but not until ye be endued with power from on high." Tarry until then, for not many days hence and ye shall receive "power," when the Holy Ghost is come upon you, and what then? Ye shall be my witnesses in Jerusalem and Judea and Samaria, and to the uttermost part of the earth. The testimony to Judea and Samaria has been borne, but the uttermost part of the earth still waits for a full evangelization. And even that commission itself is stated by Luke in Acts i. 2, to have been given by Jesus through the Holy Ghost. What is the significance of the phenomena of Pentecost in relation to the missionary question?

First. The indispensableness of the power that was promised and bestowed to those who would bear the genuine witness, is unmistakably manifest. There is a virtual prohibition against all witnessing when this power is absent! And if those who were well prepared by intimate knowledge of the person, and remembrance of the teaching of Jesus dare not witness without being filled with the Holy Ghost, how much less should others attempt such witnessing in His absence? Has there not been a vast amount of this forbidden and ineffective witnessing by the professing church everywhere? Should not such unauthorized and uninspired utterances be considered sinful?

Second. As the result of the baptism of the Holy Ghost on the hundred and twenty, as many as fifteen different languages or dialects were used as vehicles by which the gospel reached the minds of men that day. It looked as if the uttermost part of the earth then known, might have been reached by those who heard the gospel on that occasion. A reversal of the Babel confusion of tongues then blessed the world as the Holy Ghost made the truth known in such a variety of tongues. Even if the people did not understand each other, they all understood HIM.

Third. The inspired explanation of the phenomena by Peter, and announcement of the new era then beginning, contains these significant statements, "It shall come to pass that whosoever shall call on the name of the Lord shall be saved." National and all other circumstantial distinctions are levelled now in the sight of God; *humanity* is from this day onward the only limit to qualification for the bestow-

ment of gospel blessing. "For the promise is unto you, and to your children, and to all that are afar off, and to all whom the Lord our God shall call unto Him." "Afar off"; as far as China and Canada in miles of distance, as far as 1892 in the years of time.

Fourth. As Pentecost solved the question of the variety and character of the preachers, so it also solved the question of finance. All the unnecessary wealth of the Church was laid at the apostle's feet! How much would be at the disposal of missionary agencies if one-third of all the income which the professing Church of to-day wastes in luxuries and sensuality could be applied in aggressive Christian work? Give us a universal Pentecost, and there will be no retrenchment for want of funds, no hundreds of student preachers eager to go to the high places of the mission field, but compelled to wait for the supplies that are represented by worldly wealth. I am convinced that if the Church of to-day would assume the same attitude to the Holy Ghost that the Church of Pentecostal days occupied, there would not only be abundance of money for all its needs, but the money would, as in those days, "be laid at the feet" of those who lead its movements, needing not the spell of oratorical art, nor the smiling persistency of individual solicitation to extract unwilling shekels from unspiritual pockets for the secular support of the cause of God.

(To be continued.)

"THE LANGUAGE."

BY J. G. DUNLOP, M.A., NAGANO, JAPAN.

"HOW are you getting on at the language?" is a common salutation, especially among missionaries who have not been long in the land; and "the language" rivals the weather as a popular staple of conversation and a never-failing stand-by.

"How long before you can make yourself understood?" That depends. You will in a very few weeks know enough to manage your household; though, to be sure, you may make some little mistakes. You may some day, for instance as I have known a lady friend of mine do, tell the cook to boil the dish-cloth for dinner; or order the boy to say his prayers when you only meant him to mix up some starch; or send out to buy a crocodile to catch rats, when you had in mind nothing more formidable than a wire trap. A very few weeks will give you enough for the minor businesses of life, for travelling and bargain-making, and running a house. But that's not learning the language.

In the first place, how much do you want to learn? Do you mean to attack it on the European plan and take only soup and fish, or fish and steak, or roast and dessert, or do you propose to sit down to a complete bill of fare, and go through it? In other words, do you wish to learn not only to speak the language, but also to read and write the Chinese characters, the hopeless mask in which the whole literature of the country is dressed? In this case, you may count on being a school boy or school girl under tuition to the end of your days. Or will you be satisfied without writing the characters, if you can only read a couple of thousand of them? Or does your ambition carry you no further than the Romanized Japanese?

You tell me you do not care about the characters, that three-fourths of the missionaries don't, anyway; and you want only enough to tell the old, old story, "simply, as to a little child?" "How long will it take to learn enough for that?"

Well, you will buy a dictionary and a couple of grammars, and you will hire a teacher for a couple of hours a day, and you will spend about as much time studying alone—say, four hours in all; and probably after twelve or fifteen

months, you will venture to give your first address in Japanese.

Now, wait; wait till I tell you how that address is made, before you run off with the idea that you have "got the language." You first write it out in English and give it to your teacher to translate; then at his dictation you write it in Romanized Japanese; then read your essay over and over; and finally, with much fear and trembling, you face your audience. Before you are half through you have probably made up your mind you will not try again for three or four months.

"But can't I translate it myself?"

Can't you fly? No, you can't. It will be a good many months yet before you can attempt translation on your own account.

By-the-way, I said twelve or fifteen months, but it is as likely to be twice that number; for you will be quite an exception if you have four hours per day for the language from the beginning. Like as not you will find yourself living in a house with other Europeans, and you will have to teach English, or in English, several hours per day; so that, on the whole, you hear and use nine or ten times as much English as Japanese. Is it any wonder you do not learn Japanese fast? Imagine a man trying to give up tobacco by coming down to nine cigars a day instead of ten, and staying there! You will be an accomplished Japanese speaker by the time he has become an abstainer.

Yes, it will probably be nearly two years before you read your first address, and nearly four years before you begin to speak in public without manuscript. I have an amusing recollection of a green young missionary—very young and very green—who read his first sermon three months after he landed in Yokohama. Needless to say he did not try again for a twelvemonth.

It is slow work. Half the battle is won before you leave Canada if you have a tongue that readily takes to strange sounds, and if you are at all a mimic.

"How young ought I to be?"

The younger the better; though, strange to say, the two men in our mission to day who have the freest use of Japanese, were both over thirty when they came to the country. None of the younger missionaries during their early years in Japan have got on faster than these two men; and few as fast.

You may be twenty and miss it, or forty and get it. Age has little to do with it. *Labor omnia vincit* here, as elsewhere, and a determination to make the study of Japanese of first importance during your first three years, and let all other study and reading, if need be, go to the wall.

The fact is that not more than one in a dozen missionaries has "got the language;" that is, has such a command of it that he can use it in public or private nearly or quite as well as his mother tongue. Of the remaining eleven, perhaps two can worry through an extempore address, of a kind; and three or four more have got up into garibaldies and knickerbockers—are in the manuscript stage; while the rest are still in baby's long clothes.

Don't let this frighten you. Remember, the majority of missionaries at any time are new comers; that is, are in their first term; and it is therefore of the nature of things that those proficient in the language should be but a small percentage of the whole.

Come to Japan, or go to China, Korea, or India with this firmly fixed in your mind before you ever board the ship: "Whatever else I do or leave undone, *I am bound to get the language.*" Depend on it, other things being equal, the man or woman who has acquired a working knowledge of the vernacular is far more useful, has much more surely taken root in the land, and is a great deal more likely to stay, than the one who has not.

Along the Line.

LABRADOR.

Letter from REV. JOHN C. SIDEY, dated RED BAY, LABRADOR,
January 20, 1892.

[This letter did not reach the Mission Rooms till April 27th.—ED. OUTLOOK.]

I HAVE been advised by my chairman to write you a few notes of this Mission for the benefit of the readers of the OUTLOOK, with a view of personal benefit to the Mission also. I cheerfully comply.

First, then, I speak of the place. A straight shore, with innumerable coves and bays, faced and washed by the rapid currents of the Straits of Belle Isle, and bounded by immense cliffs that rise straight up from the beach, towering several hundred feet toward the sky, their faces marked and scored by the elements into a multitude of grotesque and fantastic patterns, have received by the inhabitants appropriate names; hence we have the well-known "Battery," "Crow Head," "Soldier Cliff," etc. Their tops are covered with a low undergrowth of fir, spruce and juniper, which stretches inland for miles, forming a troublesome path to all travellers who seek a new way, instead of following the old beaten tracks. The bottoms of the bays are, on the whole, well wooded; most of them are very picturesque, and would furnish pleasant scenes for those artists who love nature in her original garb; they also offer special advantages to those whose sporting proclivities lead them to such sylvan retreats. Around these bays are to be seen the wooden houses of the settlers, some grouped together, others nestling away back by the brooks which pour their waters into the bays, murmuring or roaring as the warm sun plays upon the water, or the heavy falls of rain fill them to their utmost capacity. Many miniature Niagaras are a special characteristic of these brooks, varying in height; these, of course, impede navigation, but the wood-paths along the banks make them in most cases accessible. Thus it is in summer, but as I write, from my study window, the transformation is complete; ice and snow as far as the eye can reach; a bright, slippery floor, over which one may tramp as safely as upon dry land; no ocean visible, just a faint blue streak on the horizon, indicating the extent of the power of King Frost over the watery element. Yet even this will disappear a little later on, when the big northern jam of ice comes down. We are cut off, isolated from the outside world; no earthly power could reach us for the next five or six months, except by travelling overland from Quebec, an impossible distance for single pedestrians. Our mail arrives monthly, brought here by relays of couriers. Letters are usually dated three months before received. This is doubtless owing to the difficulties of travel, for where the frozen sea does not offer a path, the hills and valleys, with their downy covering, are more inviting, although in some cases more perilous. Sometimes the wind changes without any warning, and immediately one would be enveloped in a blinding mist of snow drift, and often only the sagacity of the dogs—which most travellers take with them in these regions—brings them safely out to the nearest settlement, where shelter is sure to be found. During the past fortnight the frost has reached twenty-four degrees below zero; last winter at this time it was thirty-two. Amidst difficulties such as this in the winter, and the pleasures of the summer, our missionaries here travel from settlement to settlement, carrying the word of life and joy.

Of the people one might say a great deal, yet after all it would be but a repetition of what is familiar to all who labour in isolated regions. They are for the most part poor, yet

hospitality is a creed born with them; no stranger ever leaves their doors unaided or unfed, if needed. Void of much that educates or refines, they still preserve much of the simple ways and manners, not unmingled with many of the superstitions, of their forefathers who, a generation or two ago, settled on these shores from England, Jersey, and Newfoundland. A general principle of honesty and good faith obtains among themselves, although traders who visit these shores from the provinces and elsewhere might think otherwise. It is very probable that delinquencies which may have come under their notice in the way of business, may be but the reflex action of examples and principles taught by the traders themselves, now as formerly. They are also, on the whole, a religious people; such was the verdict of some American travellers who visited here last summer, and I think it may be said truly of the two great Protestant denominations, that in their simplicity there is more real piety and Godly desire than is manifested in many a place where every influence combines to make men Christians of the right stamp. Of course there are many in every community to whom this will not apply. I speak of my impression of the general tendency of the people as a whole. Had they received the advantages of education, which tends to make them good while it makes men of them, our verdict would be that they are a people that would very favourably compare with those of other countries of the same class. Handy, and for the most part industrious, they find plenty to do; with the fewest tools they build their houses, boats, make nets, etc.; clean and tidy with but few exceptions, they manage to eke out a poor but cheerful existence. If I were to speak of one detriment in particular, I should observe that they are universally terrible slaves to the pipe of tobacco; but there are not wanting instances in which even this pernicious habit has given way before the power of the gospel of salvation, the panacea for all evil.

Of my work you will doubtless be most anxious to hear. The full extent of my mission is from Blanc la Blon eastwards about one hundred miles to Battle Harbour, including Flowers Cove on the Newfoundland side of the Straits, visited only in the summer. Red Bay, our stronghold, lies about midway between. There are sixteen Protestant settlements, varying in number of families from two to thirty. These are visited from time to time. The preaching services are held in the houses at present, and all the people attend if possible. The Methodist hymn-book is bought and used by both classes and creeds. Quiet, orderly, and very attentive, the preaching of the gospel is not simply entertaining, but forms the chief source of their instruction, and it is not seldom that on the next visit of the minister to the different communities that he will be asked questions relative to his former discourses. This is encouragement in the highest degree; it shows that the word has fallen into retentive soil, and bids us look for fruit in the not distant future. Our preaching services are usually followed by prayer-meetings, after the Methodist fashion. These are very enjoyable, and on this shore have been the means of great good. My predecessors have thus reaped harvests of souls for the heavenly garner, many of whom are already gathered home. We live and labour in the same hope, and we pray with like faith for the accomplishment of the great end of our mission.

Red Bay is the centre of our labours. Here we have regular services on the Sabbath and in the week. Our community numbers about twenty-seven families, and with one or two exceptions are members of our congregation. Here especially the revivals of the past have left their stamp upon the religious life of the people, and we number many godly men and women who are co-workers together with us in our toil. Nearly all over the age of sixteen have been at some time or other under conviction. Some who were converted have gone back from their well-doing, if not from their faith

in the gospel; it is to reclaim these that our hearts and hands are employed. Our Sabbath School increases in interest; the select classes of young men and women are in the hands of able teachers. Our prayer-meetings and class-meetings are also characteristic of our work. In addition to these, but subordinate, we have a weekly singing class, in which we are trying to teach the elements of music, and to form a violin band to help in our services. This winter also sees the progress of our "Mutual Improvement Society," which is now seeking a charter from the Sons of Temperance Society, in which it cannot lose its original religious cast. Nor are we yet satisfied. Last fall the trustees met, and after the approval of a public meeting it was resolved that we should commence the building of a new church in our winter quarters, the school house now used being thoroughly inadequate and dilapidated. The need of this has been felt for a long time; circumstances have brought our need to the front, and the church is now in course of erection. It will be 44x25, neat and commodious, with a seat for each family, and room to spare. A good-sized vestry will also be very serviceable for class-meetings, etc. Ere this reaches you the body of the building will be up. We have secured the greater part of the material needed, through the subscriptions of the people themselves, also the kindness of some of our St. John's folk, and now every man in the harbour is at work upon it, and we hope to finish it in two winters. We need a good deal of help by way of cash, and if any of your readers would like to help us in our endeavour, subscriptions may be sent to Rev. G. P. Storys, of the Methodist College Home, St. John's, Newfoundland, or to myself, any time after the first of June, as our winter mails are not reliable. We will gladly acknowledge all that may be sent. In addition to our church work our two parsonages (summer and winter) are also undergoing repair, the severe winds and frost making this absolutely necessary.

I must now draw my letter to a close, as the mailman has arrived. We pray for grace, and seek the prayers and gifts of all lovers of the Lord Jesus and His work. We know that those who pray and give will be rewarded according to the merits of either, and therefore do not press our plea, but look up in faith to Him who knows the hearts of His children, and who directs them in all things pertaining to His own glory.

THE INDIAN WORK.

MANITOBA CONFERENCE.

*Letter from REV. EDWARD EVES, dated Norway House,
March 30th, 1892.*

AT a point 250 miles directly north from this place, the York Factory Indians are forming a settlement. According to the last census already 134 have found a home there, and more annually are moving in, being starved out at their old home. While on my way home from a New Year's visit to one of my outposts, word came that the people at that distant post greatly wished to see the missionary. Young men had taken wives without being married, children were growing up without baptism, and the Lord's people had not had the sacrament for nearly a year. It was the Macedonian call and could not be refused.

A few days after this two dog trains drove to the door, and fish, blankets, kettles, flour, bacon, snowshoes, and many other needful things that a white man would have forgotten, were strapped on the otabanask. We got into the cariole about noonday, with mercury thirty below zero, and with a crack of the whip and a shout at the dogs we were off on the bound to answer the earnest call of the red man. Across lakes and over portages, and through swamps, where

the Indian's hardest work was to keep us from upsetting, we went—run, run, run. Never a halt for the whole half day, and the dogs, though on the bound, never seeming to go swift enough for the light-footed runner behind. Just as the sun was nearing the tree tops (I had almost said in the south, for it was nearer south than west), we turned from the road into a thicket of spruce. The men kicked a hole in the snow, put down green brush, and built a fire. Then I crawled from the cariole, where I had been trembling with cold for hours, and stood before the blazing fire for a while with great comfort—on one side, but could not say so much for the other side until it was turned to the fire. After the dogs were fed, and supper over, we read a portion of Scripture, returned thanks for past mercies, commended ourselves to Him "that keepeth Israel," and rolled up in robes for the night. The next morning we were up long before the earliest streaks of daylight could be seen, and on the way. That night we reached Cross Lake and found comfortable lodgings in the traveller's home, the Hudson Bay Co.'s post. Here we saw the dear little boy, son of the Hudson Bay Co.'s postmaster, that last summer was completely scalped by dogs, not a hair or particle of skin left upon his head excepting a slight rim left at the base of the skull. Leaving a neighboring post for home, a distance of a quarter of a mile, he was followed by dogs, and before any one noticed anything unusual he was quite insensible, and would soon have been finished.

A fierce storm was blowing from the north, and the weather was so intensely cold that no one dare venture on a journey. Five men were anxious to begin a journey the same road we were to travel, but not one ventured, and it was thought wise to follow their example for two days. We attempted service, but no one came, and we had to content ourselves with visiting a few homes near by. In one lay a woman upon whom consumption was doing its deadly work. The flushed face, extreme emaciation, burning palm of the thin and wasted hands, and the languid eyes showed that the call of the Master was near. All her strength was spent in laboring with that terrible cough, and she could not speak to any one. But though her tongue could not speak, there was no fear in her heart that looked unmistakably through all the distortions of disease and, in words that could not be misinterpreted, spoke of the hope that beamed in her soul. She was one of the blood-washed suffering ones. We sang one of Brother McDougall's sweet songs, read a portion of Scripture, and knelt in prayer, then bid her "What cheer! what cheer!" for the last time.

The next morning, in company with five other trains, we were off quite early; the wind had moderated, but was still blowing fresh from the north, and mercury fell to thirty-five below zero. We reached a twelve mile portage between two large lakes. Thick bush and high creek banks that had to be climbed about every twenty minutes made it so difficult to travel that there was danger of smashing my rig if I continued to ride, so I got out for a twelve mile run, and it had to be run, and not walked, most of the way. The wind cut our faces so that we could scarcely bear it, and blocks of ice formed upon beard and moustache till I felt heavy. But as the sun touched the tree-tops we hauled up for the night, no less than seven *tapanaskwask* and thirty dogs. Again, the same experience as on the first night, only the locality was bleaker, and the night much colder, for it must have been forty degrees below. The fire was much longer, and there was much more hilarity among the men. Oh, it is a wonderful sight to see the immense volume of smoke and steam from the burning wood and melting snow, that upon these cold nights is shot up with a force resembling somewhat the belching smoke from a cannon! That evening we were in company with Stanley Simpson, the young man who, with Chief Factor McLean and family, was taken prisoner by Big

Bear. I shall not soon forget the intense interest with which we hung upon his words as he told the story of that terrible time—of the capture, the starvation, the joy of liberation, his success in hunting when every one of the party depended upon his gun, and the unspeakable gladness when he met the white men that were in search of them. Said he, "I reached my hand but could not speak." After our evening service, and an interesting chat before the blazing camp-fire, we lay down to sleep, but found it a failure. My clothes were damp with sweat from running, and the cold was so intense that I scarcely got even a doze. Next morning, while still the stars looked down upon us with steel-grey coldness, we were already on the tramp. That night we reached two Indian camps, in which four families were huddled; went in and received a warm welcome. One man had killed a deer, and we were given all the venison we wanted to eat. But with the exception of this deer they had nothing. One poor fellow and his wife had set five nets and visited them, finding only two small fish, and he was nearly starving. We gathered the people together in the largest camp, and preached to them; sang and prayed, baptized their children, gave them the sacraments, and commended them to God. Left next morning after sunrise, yet no moderation in the intense cold. For two days we pushed on through thick swamp and muskeg, across lakes and over portages, and down rivers. At last we reached three Indian camps, built of logs after old shanty fashion, about six feet high, perfectly flat roof, and about 12 x 16 feet. Here six families were living, some of them of the Norway House Band. They were pleased to see us, and though I assure you we were pretty well crowded, yet we knew we were as welcome as if we had been in our own home. A deer killed that day, and brought to the door while we were in the camp, was dressed with surprising dispatch, and two large kettles of meat set on the fire. When done—not over-done be assured—we ate supper. Then we called in the neighboring families and sang "Kutta yakwamemin" (A Charge to Keep I Have), and began our service, which was greatly enjoyed. I preached and administered the sacrament, which was received by some in tears of gladness. I also baptized two children. After service the people of the camp "lay to" and ate again, and before we rolled up for the night they ate once more, and long before day, again they "lay to," and before we started, once more they ate. In this camp we met with one Indian from Cross Lake, of untarnished reputation. For years he has been battling with consumption, while slowly and surely he is being worsted in the struggle, but he lives daily in the conscious presence of the Saviour. He told me that he holds almost constant communion with the Master, and is only waiting to hear His call to go.

We were now within two days of Split Lake. The two young men again struck the jump. Here let me say that I never before saw such endurance as these two young men showed. They were not more than sixteen years of age, and they ran two hundred miles in four short days, a great part of the way with snow shoes calculated only to make a track for the dogs, and not to keep them above the snow, into which they sank nearly knee-deep at every step. They slept during those intensely cold nights with one single blanket around them, and yet when we left the last fire, twenty miles from Hudson Bay Company's Post across a lake, they began to leave us, and when we had travelled ten miles they were not in sight. Let some of the athletes try that race; they may "go as they please," but I venture to say they would be pleased to go by cariole before the journey was completed. At dark, we reached the Post, there were not many Indians in. We sent a man early to tell the nearest camps, and soon we had a congregation. Services were held in a small house intended for servants. We conducted preaching services and prayer-meetings,

administered the sacrament, baptized the children, and married one couple. The services were highly appreciated. The York Indians are earnest Christians, well versed in the Scriptures. They have not united with us, holding on to the hope that a missionary of the Episcopal Church will be sent. The Indians were living well when we were there. Deer were plentiful; every river and lake and marsh, in fact the whole country, was literally tracked up, and we could see them standing on the lakes in hundreds. Sometimes they looked like islands, and when they fled off, it looked as if the forest was moving away.

Think not this is an over-drawn story; the deer travel that country by thousands. "Coming home was," as you expressed it yourself, Doctor, "very much like going out, only a little more so." We held services in the same places. Appointed one leader of services at the three camps. Held a very impressive fellowship-meeting with them, and reached home after nineteen days' absence. Never until the last half day did the intense cold let up.

THE BRITISH COLUMBIA CONFERENCE.

Letter from REV. G. F. HOPKINS, dated BELLA BELLA, B.C., March 3rd, 1892.

A FEW lines from this mission may not be out of place at this time of the year. Two or three years ago a subscription was started amongst the Indians here to build a new church. However, nothing further was done till this last fall. We then procured a suitable plan from Architect T. Hooper, of Victoria, B.C. Mr. Hooper kindly presented the plan, and aided the work in other ways. The lumber did not arrive as we expected, so that the rainy weather had set in before we hardly got under way. But the work went on slowly, but surely, till just before Christmas, when we had the outside carpenter work completed. The Indians of this place, with the superintendence of your missionary, had done all the work.

The main part of the building is 30 x 45 feet. There is also a pulpit recess 6 x 16 feet, thus making the building, in reality, 51 feet long. Then there is a porch 8 x 12 feet, above which rises a tower 8 x 8 feet, crowned with a four-square spire. The spire tip is about 80 feet from the ground. The whole makes a very neat and beautiful exterior. We hope, as soon as the weather permits, to finish the painting. Those who have seen the building, as far as completed, say that it will be the best looking church on the northern coast. We hope soon to send a photo of it for the OUTLOOK.

The interior will be in keeping with the outside. There will be a wainscot as high as the windows of 1 x 4 tongued and grooved cedar, stained in dark and light varnish. Then lining of 1 x 4, matched, will be put in, arched ceiling for pulpit recess, and a circle joining together the studs and collars in the ceiling in main building. This is all to be painted white. But, from all appearances, the inside will have to remain unfinished for the present, as the lumber is not dry enough, and then we have used about all of our available money. Our people promise to subscribe again after the fishing season next summer. We need about \$250; this not including lamps or stoves.

The two native trading companies here gave me money enough to purchase a 400-pound Buckeye bell. It has a very clear, sweet tone, and nicely finishes off our new church belfry.

There has been a great amount of sickness in the village this winter. The whooping cough attacked nearly every child, and fifteen or sixteen have died from its effects. We are thankful to say there are no new cases, and those who have had it are mostly improving. This sickness has necessarily interfered with our church attendance, yet we

have had some very good services. Our own three children had it, but are over it now.

Walpole Island.—Our work is progressing very harmoniously. Drive and wood-sheds have been completed and paid for, all but \$5, which will soon be wiped out. The whole cost was somewhat over \$100. Our people made a great effort to raise the money, for there were no funds on hand when we began to build. We are now planning to make some improvements in our church, new seats, painting the floor, and enlarging the place for the choir, for we have many new converts, good singers, who desire to join the choir. The spiritual condition of our work is at present a great power. The church is crowded to its utmost capacity every Sunday, and children and young people are converted at every service. It is very pleasant to work together in unity. In our after meetings we throw them open for testimonies, and they are times of Pentecostal power. Many who were nominal members, and those who were mere adherents of our church, are soundly converted, and some are manifestly sanctified with the mighty power of the Holy Ghost. Some young men confessed that they had been card-players and Sabbath breakers; they now look upon such things as sinful, and are profoundly regretting that they have lived such a life, and are now with great earnestness, warning others not to err therein. During the last three months a person has seldom been seen to be under the influence of liquor. The revival work found its way into the Anglican church, and our Anglican neighbours are now conducting their services after the fashion of the Methodist church. We are labouring among the pagans, endeavouring to bring those who are without into the Saviour's fold. The power of God is so great that neighbours and families, whose friendship and love have been marred with differences and enmities, have all been joyously reconciled to one another, through the influences of the blessed religion of Jesus; they now promise never to be selfish again, willing rather to submit themselves into the hands of their new-found Master, that they may be swayed by His will. Our Sunday School is in a most prosperous condition; never was it so flourishing as it is at present. The Ladies' Missionary Society, of Park street Methodist church, Chatham, have assisted us in this department of our missionary work by donating a lot of papers, magazines and books for our young people, who are now attending our Sunday School in large numbers. Permit me to thank these good ladies for their noble work; we owe a great deal to their kindness. They have also donated a lot of valuable clothing for our poor. We cannot express the pleasure we had on their distribution among the most needy. I have been all along thinking how much sacred pleasure must be felt by the kind donors, or those who live the practical religion. We are greatly encouraged to exert ourselves more earnestly to elevate the young as well as the matured mind. Permit me to give herein a twelve-year-old boy's experience. On rising in the congregation of three hundred people, swaying his little body sideways, he said, "I rise to let my brothers and sisters know that Jesus has pardoned all my sins, and I have therefore decided to serve Him while I have my being; willing to run beside my father and mother (his parents enjoying the sanctified life). If I should be left behind, because of my faintheartedness, I will give my hand to Jesus whose grip is sure. He will lead me in the right way. I cannot trust myself to grasp the hand of Jesus, for when Satan sorely tempts me I may lose my hold on Him. Trusting God and His Holy Spirit will help me be faithful unto the end for Jesus' sake." And then he sat down, his face beaming with sacred love. The entire congregation was mightily moved. At once a hymn was sung: "O, how happy are they who the Saviour obey." Truly, "tongue could not express the sweet comfort and peace"

which filled the entire place. I thank God that such is the spirit existing among our people this present day. I trust such will be the ruling spirit among them for years to come, and that it is only the beginning of a good work.

W. W. ELIAS, *Native Missionary.*

Cape Croker.—May 19th was a gala day at Cape Croker. Rev. G. R. Turk, Chairman of Owen Sound District, and W. Simpson, Esq., Indian land agent of Wiarton, were out to lay the corner-stone of the new Methodist church. Together with other improvements in barn, fences, garden, etc., Bro. Carson, the devoted missionary, had just got the parsonage neatly painted inside and out, utilizing the grounds and giving the whole a very neat, home-like appearance. Oh, how would hundreds of our home missionaries rejoice could such a home be theirs! This all, however, could not be done without expense. A debt of \$40 or so has been incurred, and to Bro. Carson comes the happy thought of eating and drinking it up at the laying of the corner-stone. The day broke upon us with a lowering sky, and a strong gale from the east, hinting of failure and sore disappointment. About noon, however, the white visitors from Wiarton and Albemarle township began to arrive, and on and on they came till three o'clock and after. The Indians, too, in large numbers had arrived, Catholics and Methodists, all apparently equally interested in the work. Then the ceremony commenced, in the midst of a pelting storm of wind and rain. Nevertheless the stone is well and truly laid, when we all hastily repair to the hall. Soon tea is announced, and Indians and whites do justice to the dainty fare. Great thanks are due to Mrs. German and Miss Carson, who, assisted by a few ladies from the adjoining township, made this department such a decided success. Tea over, we go upstairs to the splendid audience room. W. Simpson, Esq., is called to the chair, and after singing and prayer, led by Bro. Turk, the chairman made a neat and appropriate address, and then called on the several speakers in the following order: Rev. G. Smith, of Colpoys' Bay; Rev. S. H. Edwards, of Wiarton; J. W. German, Esq., Indian agent at the Cape; Chiefs McGregor and Tomah; ex-Chiefs Jones and Angus. These four spoke in Indian to the Indians. The pastor, Bro. Carson, is then called on, but instead of a speech, he requested the two interpreters to give us, in English, an epitome of the Indian addresses. This done, showing on the part of the speakers wit and thought, Bro. Turk wound up the whole in his own inimitable style. The addresses were short, lively and practical, perhaps (though that is not saying a great deal), above the average of tea-meeting orations. The receipts from the tea are, considering the storm, ahead of expectation, yet some ten or twelve dollars more are needed. Bro. Turk, setting a good example, asked for contributions, and such was the interest taken that in a few minutes the whole amount was handed in, and then the command was given to stop the offerings, as no more is needed. It is only right to say here that the church is to be paid for out of the funds of the tribe, held by the Government in trust, and that Catholics and Protestants alike voted for the outlay, showing the good feeling that prevails, and the high esteem in which the pastor is held. The church is to be a handsome stone building, with tower, steeple and bell, well proportioned, very substantial, and evidently large enough for the wants of the whole settlement for all time to come. It is to be opened about the first of August, when a still larger gathering is expected, and funds raised for fencing, furnishing, etc. May the blessing of high heaven rest on the enterprise, and may hundreds of souls be born there. We should have said before this that the whole proceedings were enlivened by very choice music from the brass band and excellent choir, all Indians.

GEORGE SMITH.

Women's Missionary Society.

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N.B.—Communications for this Department post-marked after the 18th of the month will appear in following month.

N.B.—All subscriptions for the OUTLOOK must be sent to the Methodist Mission Rooms, Toronto.

N.B.—By request of Board of Managers, Auxiliary reports limited to fifteen lines.

"But Martha was cumbered about much serving, and came to Him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

"But one thing is needful and Mary hath chosen that good part which shall not be taken away from her."

IT has been remarked that Our Blessed Lord, so far as recorded, only reproved one woman, and that one was the woman who allowed her household cares and duties to interfere with her duty to Him. There may be a suggestion here for those women who are always too busy at home to "join the Women's Missionary Society."

It is gratifying to notice that some of our Auxiliaries adopted our suggestion, and observed the Easter-tide in the interests of our Women's Missionary Society. We would that this might become a regular usage among us.

There is an appropriateness in the special observance by women of the Easter-day. The great truth of our Lord's resurrection has always been the theme of the Church's celebration, but we women are also joyfully to commemorate the fact that His first act was to commission the women to "go and tell" of His resurrection. It is not ours to speculate as to why the risen Saviour had not chosen to be met first by men, who might receive and deliver His message, but that

He so honored woman evidences His recognition of her place in the great work of proclaiming the Gospel message. Therefore we think it would be specially appropriate to make the Easter-tide the annual festival of our Woman's Missionary Society, endeavoring to secure at least one sermon of the Sunday in our interest, one Sunday School address, and a public meeting on the Monday, all of which, under God, might be made contributory to our spiritual and financial well-being as well as to the diffusion of missionary intelligence.

WE are pleased to note that at the Annual Meeting of the Women's Auxiliary to Missions, Church of England, the matter of taking action in approaching the Government *re* the traffic in Chinese girls, was introduced. The following resolution, moved by Mrs. DuMoulin, and seconded by Mrs. Daniel, was carried unanimously by the meeting:—"Resolved, That we, the women of the Women's Auxiliary of the Diocese of Toronto, are roused to a feeling of the deepest indignation at the account received from the Women's Methodist Missionary Society of the traffic in Chinese girls for immoral purposes in British Columbia, and hereby determine to petition Government to look into the laws regarding the importation of Chinese children for such purpose, and so amend them that there will be no possibility of evading them; and be it also resolved that a petition be drawn up and printed as soon as possible, and circulated throughout the branches of the diocese, to be signed by every member of the Auxiliary and all other Church women, and that the other diocesan auxiliaries be asked to co-operate with us."

THE Annual Meeting of the Women's Foreign Missionary Society, Presbyterian Church, assembled in Toronto, also, we understand, took similar action, though we have not seen any resolution. We trust the enormity of the evil complained of will appeal to all women, especially to those working "for woman," and in such a way as to produce a strong united effort that our Dominion Government may not feel justified in ignoring. A deputation to present the matter to the Premier would be advisable.

MRS. FANNY DICKSON, London, Ont., has issued in leaflet form a solemn and urgent "Appeal to the women of the Methodist Church." It contains facts with which all our workers should be familiar, and would be a valuable addition to a programme for public meetings, missionary prayer-meetings, or distribution. Auxiliaries may obtain it by sending to our Literature Depot, Miss Annie Ogden, Room 20, Wesley Buildings, Toronto.

OUR HOME WORK DEPARTMENT.

"And let us consider one another, to provoke unto love and to good works."

THIS department should commend itself to the attention of those who appreciate the growth and development of our work. A good deal has been said deprecatory of auxiliary reporting in this department. Whether this be owing to the traditional indifference to reports in general, whether it be to a lack of enthusiasm for a part of the work that lacks the romance of a foreign element, or because "other societies" not having a paper, have not developed this feature, we do not know, but we confess to no sympathy with an effort to eliminate them or to so abbreviate as to make them devoid of interest. The fifteen lines suggested by the Executive may be made to tell of a good deal of interest if all superfluities are omitted, but we certainly want all our Auxiliaries to do their best work and to send us the best reports they can.

The whole success of our Women's Missionary Society depends on the Home Work; therefore, to build it up, to develop its various phases, to encourage its feeble workers, and to establish all, is absolutely necessary. The aim of our Society is to win every Methodist woman to membership, and to educate the young amongst us to a love for missions. Spasmodic efforts will not do this. The work must be constant, steady, educative, by each congregation having its nucleus of influence and activity, *i.e.*, an Auxiliary. This is our method. Among the agencies we employ to stimulate our Auxiliaries is this paper, and we do not attach slight importance to the convincing testimony in these pages from month to month of the labors of our devoted women. We read through these reports that in the interests of our work hundreds, perhaps thousands, of women in our churches are learning how to conduct meetings, give addresses, write essays, devise plans of work, study and teach missionary history, biography, the status of woman in various countries, how to train our youth in the principles of Christian stewardship, and, by these means, intensify their own religious life, promote missionary, which is Gospel interest, and gather the gifts and offerings with which the Society carries on its work. This is the purpose of reports, and while occasionally there may appear a sameness, and, to the casual reader, "the same old things," to those who watch for growth there must come a feeling of gratitude that so many work so well. We know of no truly live society that does not keep its members in touch with the work and with each other by these means, and we frequently notice in the papers of other organizations requests from officers for tidings from those who are doing the "yeoman service."

"WHAT can we do to further our work?" "What can we 'get up' to interest the congregation in our work?" "How can we enlist the children and youth in missionary work?" These are constantly recurring questions, on which many new workers have but few ideas. We reply, Read the reports of our workers in the OUTLOOK, and you will find suggestions of practical value, then "go and *do* likewise."

To the corresponding secretaries of Auxiliaries we look for concise, bright readable reports of anything interesting, new or suggestive, that all workers may get the benefit. Space, however, will not admit programmes in detail. Short papers on any phase of our work, missionary sketches, experiences, etc., prepared for Auxiliaries, may, by publication, have extended usefulness. Send us your best thoughts, your brightest experiences, that the great monthly meeting in these pages may become profitable to all readers and helpful to all workers.

Do not forget, dear sisters, that "a consecrated pen is of equal value with a consecrated tongue," and involves equal obligation in the service of the Master.

"ONE Hundred Questions and Answers for Juvenile Mission Bands," prepared by a committee, may also be obtained at the same address. Leaders of Bands will find these exercises just the thing for imparting information, training the children to take part in the service, and infusing more life and interest into their meetings.

WE have before called attention to the little booklet, "Why are we Protestants?" Too much ignorance of real Romanism prevails among us. Our members should give this matter attention in view of our French work. Mrs. Ross has prepared this little work with great precision, and ministers as well as Women's Missionary Society workers will find it useful in their work.

MRS. DR. BASCOM, Mission Band Corresponding Secretary, Central Branch, has removed to Toronto, 72 Brunswick Ave., and will be pleased to receive any Mission Band workers who will call upon her.

THOUGHT GEMS.

"LET us have faith that right makes might, and in that faith let us dare to do our duty as we understand it."—*Lincoln*.

"AND God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work."—2 COR. ix. 8.

BRANT DISTRICT CONVENTION.

THE Brantford District Convention of the Women's Missionary Society of the Methodist Church was held at Paris, May 12th, presided over by Mrs. Phelps, the District Organizer.

The cloudy morning brightened into a balmy sunny May day. There being a goodly number of delegates from Brantford, St. George, West Flamboro', Jerseyville, as well as from Paris, the meeting was one of unusual interest, and we feel we have every reason to thank God for past blessings and pray that we may all enter the present year with renewed vigor and earnestness.

The morning session opened with devotional exercises. After the nomination of Recording Secretary, and Secretary of Supplies, the different Auxiliaries and Mission Bands were reported upon, and found to be making steady progress. Mrs. President expressed herself as pleased at success of the past, urging upon all present the necessity of enlarged plans, and corresponding liberality, that Christ's kingdom might be established in the heathen world. The afternoon was occupied by the reading of valuable and interesting papers from Miss Nixon, of St. George, on the "Cultivation of Christian Beneficences," from Mrs. Bristol, on "Africa," and Mrs. Graham on "India," a vocal solo by Mrs. Schofield, short discussions on the best method of conducting Auxiliaries and Mission Bands. Greetings from the Women's Foreign Mission Society of the Presbyterian Church, given by Mrs. Brown, and ably responded to by Miss Cooly. The Consecration Service, led by Mrs. T. White, of Brantford, was a delightful season of blessing and great grace. In the evening, addresses were delivered by Rev. Russ, of Brantford, Rev. Boyd, of Deering Centre, and Rev. Calvert, of Paris. The delegates, we feel assured, left Paris with pleasant memories of the kindness which all experienced at the hands of our hospitable entertainers. Thus closed one of the most enjoyable and refreshing District Meetings, all who had participated feeling it was good to be there.

E. S. AGNEW, Sec.

FRENCH METHODIST INSTITUTE.

THE CLOSING SERVICES.

LAST Thursday evening the brilliant illumination of the whole of the north wing facing on Stayner street, Cote St. Antoine, and occupied by the class-room and chapel of the stately building of the *French Methodist Institute*, indicated that some unusual service was being held. On entering the crowded audience room, on the platform and in its neighborhood were seen the Rev. Principal Douglas, LL.D. (in the chair), the Rev. Drs. Antliff, Williams, Shaw, Hunter and Rose, the Revs. Ed. DeGruchy, J. A. Dorian, M. Sadler, and the lay directors of the institute, Messrs. George Bishop, John Palmer, Thomas Jordan, Charles Morton, the worthy treasurer, Mr. Edwin Hanson, of the firm of Hanson Bros., and Dr. Alexander. The opening hymn, Scripture lesson and prayer were in French, after which the Principal, the Rev. Wm. Hall, M.A., presented an eminently satisfactory report. Seventy-two students have been in residence, thirty-six of each sex. Among these are several Indians from Oka, Caughnawaga, the St. Regis tribe and the Nipissing district. The health of the pupils has been excellent, and the manifest advantage which they derive from their social life in the Institute has been evident to all. The staff of the Institute has been marked by much efficiency and thoroughness in their work, as evinced by the result of the examinations.

The head master, the Rev. Leopold Massicott, S.T.L., has proved a valuable addition to the staff during the past year. He has already won distinction for his mastery of French

literature, and is an enthusiastic instructor. The Institute has been specially favored by the continued and most valuable service of Miss Masten, whose teaching power is rendered additionally valuable by reason of her religious and elevating influence over the students. Conscientious service has also been rendered by Miss Tweedie, M.L.A., of Sackville, Nova Scotia; Miss McKee, in vocal music; and the Misses Hall, in instrumental music. To the members of the Douglas Mission Band the students have been indebted in many ways, for instruction in drawing and sewing, a very pleasant Thanksgiving social, and the annual Christmas celebration. The kindness of the trustees of Douglas Church is to be noted in providing accommodation for the students every Sunday morning, while devotional services in French have been held in the chapel of the Institute every Sunday evening, with most blessed results, not a few having been converted during the season.

The closing exercises were full of interest. Various recitations, with musical items, were well rendered. Undoubtedly the most interesting event of the evening was the Bible examination conducted by the head master. The astonishing proficiency which the pupils indicated in their Scripture and dogmatic knowledge was a surprise to all. After the distribution of the well-earned prizes, short and pithy speeches were made by most of the gentlemen named above, and also by Mrs. Dr. Williams, who admirably represented the Women's Missionary Society, which unites with the parent Missionary Society in the support of the Institute. All the speakers of the evening expressed their high appreciation of the work of the year, their confidence in the Institute under its present management, and in the future of French Evangelization. It is universally felt that at length the Methodist Church of Canada has made a noble step forward in its educational work among the French of this Province. The Institute commends itself to the sympathy and loyal support of the Methodism of the Dominion.—*Montreal Witness*.

EASTER CELEBRATIONS.

A LARGE company of ladies, representing the various Auxiliaries of the Women's Missionary Society, gathered in the beautiful flower-bedecked parlours of St. James' Methodist church, Montreal, on the afternoon of Tuesday, April 19th, the occasion being the annual Easter thankoffering meeting, which, from its inception, some years ago, has been regarded as a time of spiritual refreshing and blessing. Mrs. W. J. Hunter presided, and after devotional exercises, called for the offerings, which were presented in sealed envelopes, each inscribed with the name of the Auxiliary from which it came, and also a Scripture verse, expressive of thanksgiving, or with reference to the glad Easter time. The verses were read in turn by two members of St. James' Mission Circle, and seemed in their beautiful appropriateness to give the key to all that followed.

A concise report of the work of the Eastern Branch was given by Mrs. T. G. Williams, the able secretary, with some touching instances of self denial shown by members of our society in the outlying and country districts.

Mrs. Wm. Hall touched upon the spiritual aspect of the work of the French Institute, showing how already during this session a harvest of precious souls has resulted from the patient, prayerful sowing of the good seed.

One instance she gave us, which moved all hearts; that of a pupil who but recently brought into light from the dark superstition of the Romish Church, had been the means of leading to the Saviour one who had received Protestant training; others of the pupils manifesting a deep interest in all the religious meetings of the Institute, some of which are conducted by themselves.

A very entertaining paper, entitled "A day with a Missionary," contributed by Mrs. A. G. Upham, of Olivet Baptist church, gave an insight into the work in far-off India, with some of the difficulties which meet the missionary in domestic life, while Miss Hunter delighted us all with her clever original "Story of Mite Boxes," interwoven in which were many touching incidents from real life. Two beautiful and appropriate solos were rendered by Miss Wilkinson, of St. James', and Miss Hollingshead, of Douglas church, and lastly, Mrs. Stevenson, of Emanuel Congregational church, talked to us for a while on "Consecration," in her own sweet, simple way, awakening in each heart a desire to be this year more faithful.

Truly it was good to be there, and when the result of the offerings was made known, about \$175, it was from full and thankful hearts that we sang, "Praise God from whom all blessings flow."

Refreshments were served by the ladies of St. James' Auxiliary, and a pleasant time of social conversation followed, all being agreed that it had been the best of our Easter meetings.

Just before the close of the meeting, Mrs. Charles Morton moved, and Mrs. B. Sawyer seconded, the following resolution, which was passed by a standing vote:

"That the Montreal Auxiliaries of the Women's Missionary Society, assembled at their annual Easter thank-offering meeting, desire to record their sense of the profound loss sustained by our society in the sudden removal by death of our esteemed and gifted sister, the late Mrs. Walter Grose, whose heart was ever open to the cry of her sisters in distress both at home and abroad, and whose talents were always placed at the disposal of the church in all its departments. We desire to offer to her bereaved husband, her mother and family, our sincere sympathy and condolence in their great trial."

Our sister has been suddenly called from labour to reward; may we be "also ready." C. E. B.

FROM THE AUXILIARIES.

BRANTFORD.—Acting upon the suggestion in March OUTLOOK, Brant Avenue Auxiliary held an Easter Thank-offering meeting, April the 4th, which was largely attended. It was a season of rejoicing, prayer, and praise to God our loving heavenly Father, for all the mercies bestowed upon us individually, and as an Auxiliary during the past year. The Secretary wrote letters of invitation to all the members of the congregation, inviting them to be present, also enclosing *blank envelopes* for their *thank-offering*, requesting a text to accompany each gift, or mention some of God's mercies to them during the past year. Mr. Awde kindly prepared the way, giving a special sermon to the woman workers in the Church, which was full of force and ability. The programme consisted of music, readings, and carefully prepared papers. Our President read "Text and Promises," and gave a short address, full of wisdom and encouragement. The thank-offering, amounting to \$32.30, was handed to the Treasurer. E. S. A., *Cor. Sec.*

PEMBROKE.—On Good Friday evening, 15th April, the ladies of the Pembroke Auxiliary held their Thanksgiving Meeting in the Methodist Church, the Pastor, Rev. J. Scanlon, in the chair. The programme consisted of singing by the choir, reading the reports of the Auxiliary, and of the Mission Band, reading of leaflets relating to Mission work, interspersed with solos and duets, the collection of thank-offerings, and last, but not least, the presentation by the Auxiliary of a certificate of Life Membership in the Women's Missionary Society to Mrs. Scanlon, the esteemed wife of our beloved pastor. The reports read by the Secretaries showed

that both the Auxiliary and Mission Band were in a prosperous condition. The Auxiliary has eighty members, and raised \$236.15 for Mission purposes. During the year, four of our sisters, Mrs. Mitchell, Mrs. Church, Mrs. Saddler, and Miss Tittimore were called to their reward. The thank-offerings amounted to \$42.50, which, with the \$25.00 for Life Membership, amounted to \$67.50.

M. E. PERRETT, *Cor. Sec.*

KINGSTON (Queen Street).—Our review of this year's work thus far calls forth feelings of thankfulness to our heavenly Father for the privilege of doing something in His vineyard. We feel that our hearts are becoming more interested in the great and grand work of sending the Bread of Life to our sisters who sit in heathen darkness. One of our members is in regular correspondence with Dr. Kilborn, one of the band of missionaries who left us last fall for China. Our hearts were cheered, and I think our zeal was quickened by hearing an interesting letter read from him, at our last meeting. We held our Easter Thank-offering service; had music and readings suitable to the occasion, by the young ladies. The offering to the Lord's cause was very good. Our President, Mrs. Dr. Sparks, has increased our finances this year by becoming a life member. At our January meeting a five o'clock tea was given by the officers of the Society at her residence, there being over forty members present. That gathering has been productive of good; the meetings since that time have been much better attended and more interest in the work has been taken by the members.

MRS. JOHN NICOLLE, *Cor. Sec.*

EGLINTON.—You will be pleased to learn that we have not become weary in well-doing. Our members are becoming more interested in the work each month. We have been organized since December, 1888, and have a membership of twenty-three, all taking the leaflets, and nearly all the OUTLOOK. Our success this year has been greatly attributed to the question, What have you done for the good of the cause? being put by the President to each member of the monthly meeting. We believe this to be one of the best methods of increasing the interest in the work. We have another rule, that of exacting a contribution from those who are late in their attendance; the Treasurer placing a mite-box in a conspicuous place for the reception of such sums, thereby causing a more prompt attendance at the appointed time. During the last year we have been visited by Mrs. Stevens, from China, and Mrs. Dr. Williams, each of whom delivered a suitable address, giving us a better knowledge of the people we are trying to help. It is our custom to give an entertainment once a year. This year we gave a phonographic concert, by which we made twelve dollars above expenses, and then, besides working for foreign missions, we have been helping to alleviate the wants of the poor in our own vicinity. G. MOORE, *Cor. Sec.*

TORONTO (Broadway Tabernacle).—In reviewing our work this year we are pleased to be able to report very satisfactory progress. Our monthly meetings have been interesting and profitable, especially our thank-offering service in February, when each lady placed an envelope on the plate containing her gift and a text of Scripture. At last meeting interesting letters were read from Mrs. Large, Japan, and Tom Chue, a consecrated worker among the Chinese in British Columbia. A very enjoyable "At Home" was held in March, at the residence of Mrs. G. C. Campbell, Markham Street, the attendance including visitors from other Auxiliaries. We have an increase of thirty members this year, and have forty subscribers to OUTLOOK.

LOUISE WILSON, *Cor. Sec.*

WINCHESTER.—Since our annual meeting last September this Auxiliary has been steadily increasing both in interest and membership, under our active and efficient President, Mrs. (Rev.) Brown. We have had four social meetings. Three of these were held at the homes of different members, and one, a missionary social given by one of our ladies, was held in the Sabbath School rooms, at which an interesting programme, bearing on missionary work, was rendered. We find these social meetings a help in keeping up the attendance, as well as increasing our funds. On the evening of Easter Sunday we were favoured with a missionary address from our pastor, and a service of song; a thank-offering was taken which amounted to \$40. We have two life members, and forty-eight subscribers to the OUTLOOK. God is blessing our feeble efforts in this great work, and we trust Him for greater things in the future. MRS. F. MANNING, *Cor. Sec.*

CHARLOTTETOWN, P. E. I. (Upper Prince Street).—This Auxiliary was organized with a membership of eleven. We have not made the progress that we would like to have made, yet we feel deeply grateful to Divine Providence that it has been our privilege to contribute of our time, our means, and our prayers. On the evening of April 13th, we held a public meeting. The programme consisted of singing led by the choir, and a choice anthem, several readings by members of the Auxiliary, and an earnest address by Rev. T. Gordon (Baptist) upon "Missions in the Northwest." He thought we had reached a crisis in missions, and it was ours to decide whether the standard of the Cross should be planted in the Northwest Territory, and the whole of our vast Dominion claimed for the kingdom of our Lord and Master. As the tide of immigration rolls in it bears with it many creeds and many without creed, hope or faith. It is ours to illuminate the way with "torch-bearers." We are responsible not only for this generation, but for generations yet unborn. The collection and Easter offering at the close amounted to \$22.25. This year we have quite successfully carried on a general monthly missionary prayer-meeting, the programme prepared by the Auxiliary, and we are hoping and praying for a deeper, more self-denying interest in this labour of rescuing our heathen sisters. ANNIE BEER, *Cor. Sec.*

ERIN.—I think the time has arrived for your readers of the OUTLOOK to hear from the Erin Auxiliary of the W. M. S. We have a membership of thirteen. We held our entertainment on Good Friday, from which we realized \$14.75. We hold our monthly meetings regularly once a month, and have a fair attendance. We pray that God will bless our feeble efforts in the future as He has in the past, and fill us with greater zeal in this His own work.

MRS. THOS. SUTTON, *Cor. Sec.*

BRANTFORD.—I have much pleasure in reporting an excellent open meeting which realized us about twelve dollars for mission purposes. The programme consisted of readings, recitations, vocal solos in Chinese by Mr. Lee Chong, addresses by Mrs. Sharp, President Mission Band, the Pastor, Rev. A. E. Russ, M.A., and others.

AMELIA SHERRITT, *Cor. Sec.*

NORWICH.—Our Auxiliary was organized four years ago this month by Mrs. Messmore, with a membership of eleven. We now number twenty-five. We hold our monthly meetings regularly, with an average attendance of about eight. Have twenty-one subscribers to the OUTLOOK. In December last we prepared a box of clothing, and sent it to the Indians of the Northwest. On the evening of Good Friday we held a concert in the lecture room of the church, the

principal attraction being a phonograph, which furnished us with music, speeches, etc., also reproduced a reading given by the Rev. Mr. Kettlewell, which was very highly appreciated. Some of our young people kindly assisted with recitations and singing. After paying all expenses, we realized about \$15. We are now making arrangements to have the district convention held here on the 26th, from which we trust much good will result; hoping by thus meeting together with our sisters in the work to "stir up the gift of God which is in us." S. B., *Cor. Sec.*

ORILLIA.—On Tuesday evening, April 19th, we held an open meeting in the lecture room of the church, the president, Mrs. Jas. Millard, occupying the chair. The chief feature of the evening was an address by Mrs. A. R. Campbell, of Atherley, which was full of interest to all present. Readings by Mrs. Rix and Mrs. Whiten, and a song by Mrs. J. B. Wallace, added still more to the interest of the meeting. This being our maiden effort, we feel thankful for the degree of success attending it. H. E. L., *Cor. Sec.*

FROM BANDS AND CIRCLES.

ALLERTON, P. E. I.—The first annual public meeting of the Rill and River Band was held on Easter Monday. The programme was carried out well. It consisted of dialogues, responsive Scripture reading, music, recitations, a short sermon on "Giving," by one of our boys, and a great many more very interesting things. The collection amounted to \$7.65. We received a vote of thanks at the close. We wore our pretty blue and gold badges, which, through the kindness of a friend, we were able to procure without touching our funds. LOTTIE E. LAWSON, *Cor. Sec.*

LINDSAY (Cambridge Street).—Since re-organizing our Band in November, we have been holding our meetings in the church parlour once a month. We devote the time to business and to gaining missionary information. We prepared a box of clothing for a destitute Indian mission in December, and were much encouraged to be more zealous in the work by the letters of gratitude we received from those whom it was our privilege to help. Our Band gave a Japanese tea on April 21st in the lecture room. Notwithstanding the unfavourable weather, we added \$20.83 to our purse, and hope we did a great deal of good in arousing an interest in missions. We think this an important feature of our open meeting. We realize that to do effective work we must have more interest in it, and how can we become interested in a cause of which we know very little or nothing. The more we know of our heathen sister, the more our sympathies go out towards her, and the more anxious we are to help her.

L. MANNER, *Cor. Sec.*

UXBRIDGE.—I have very much pleasure in reporting two new Mission Bands in the Central Branch, at Aurora and Honeywood. Aurora speaks for itself. Honeywood "Working Bees" organized on April 16th, with a membership of twenty-one, and are to meet every two weeks on Saturdays.

ANNIE M. BASCOM,
Mission Band Cor. Sec. Central Branch.

AURORA.—The Girls' Juvenile Mission Band was organized last November. There are thirty-five members, ages from seven to fourteen. They meet every second Saturday for two hours at the homes of friends, and have patched six woollen quilts for the Coqualeetza Home. Members of the Auxiliary did the quilting. We hope and trust that these little girls may be so benefited that they will be trained workers for the Lord's vineyard in the future. L. B.

"LOVED MUCH."

MRS. S. K. WRIGHT, London, Ont.

THE mellow sunlight of a cloudless October afternoon shone through the open windows of the Methodist Church, at Clintondale, where a group of women, with their pastor in the midst, were discussing the, to them, all important question: Shall we organize an Auxiliary of the Women's Missionary Society? A Mrs. Mervin from an adjacent city, had lately come to Clintondale, who was an earnest missionary worker, and her heart was pained at the indifference manifested to the mission cause by the women of Clintondale. She had thought and prayed over the matter, then thought took action, and this gathering of women was the result.

Her placid face wore no signs this afternoon of the deep under-current of anxiety which one might suppose she was enduring, but the face was a true index of the mind; she had done her part, and felt she could leave results in the hands of Him, who, seeing the end from the beginning, would give what was best; so what need for worry or anxiety.

One after another had spoken, some opposed, while others who had caught a measure of Mrs. Mervin's enthusiasm were in favor of an organization. There was silence for a moment, which was broken by their pastor's voice, "After giving this matter careful consideration, I feel, that, situated financially as we are, we would not be justified in undertaking any fresh work. We must guard our own finances most jealously, so had we not better put the idea completely from us, and bend ourselves resolutely to the task of freeing our church from debt and keeping up the other funds which you know were much behind last year."

"He's a thinkin' of his 'sellery' I'll be bound," whispered Mrs. Hoskins in acid tones to Mrs. Mervin who was sitting next her.

"Please do not say that about Mr. Wilfred," was quickly responded, "he has never given us cause to impute such a motive to him, and it would be better for matters to remain as they are rather than engage in any enterprise without the approval of our ———"

The whispered conversation was abruptly closed by the voice of gentle little Mrs. Mattin who had not previously spoken. There was a visible tremor in her voice betokening the effort it cost her. "I greatly feel the burden of our church debt, I know the parsonage lacks much needed improvements, and that last year found us financially behind the two previous ones. I must confess that I think differently upon these matters than I did a few months ago. This leaflet, 'The Voices of the Women,' given me by Mrs. Mervin has opened my eyes to the fact that we owe a duty abroad as well as at home." The little pink leaflet fluttered still more in the trembling hands as she continued, "and while we are freeing ourselves from debt, the heathen are perishing, and will that excuse justify our indifference, our non-doing? Will God hold us guiltless when the great day of reckoning comes?"

The tears which had bravely been restrained now choked her utterance, and a solemn pause ensued, in which hearty and devout thanksgiving went up from Mrs. Mervin's heart to Him who was so graciously and wondrously using those whom she at one time thought "cared for none of these things," and then with a face all aglow, as such faces are whose owners daily live as "seeing Him who is invisible," Mrs. Mervin rose to speak. For fully five minutes, impressively, eloquently she pleaded "for the two hundred and fifty millions of heathen women, who with bowed heads and crushed hearts are dragging out their sunless lives, some as fettered crippled Chinese, some in Moslem harems, while India claims twenty-one millions of these as widows, condemned to lives

so terrible in their misery that happy is she who is offered upon the funeral pyre of her husband. Is it enough then," Mrs. Mervin asked, "that we contribute in the regular way to missions? Does not God lay upon us the women of today—occupying a place we would never have reached had it not been for Christianity—special claims? Does not God ask that we as women dwelling in the full tide of Gospel light and privileges should give as a thank-offering a share of our time, our means, our prayers, to those other women dwelling in the dense darkness of superstition, idolatry, and degradation?"

Mr. Wilfred's face had worn a strangely, solemn look as Mrs. Mervin was speaking. When she concluded he said, "Sisters, I must confess I have never given the special work the women are doing in the mission field the careful thought and study I should have done before expressing an opinion. I have really looked upon it more in the light of a hindrance to the General Fund and the home work than anything else, but after what I have heard this afternoon I cannot do other than acquiesce with any decision that you in your judgment may see fit to make."

An expression of opinion was then asked for, when it was decided almost unanimously, that the women of Clintondale Methodism should form an Auxiliary to the Woman's Missionary Society.

Then came the work of electing officers; many, indeed all, wished Mrs. Mervin to fill the position of President, but she so positively but quietly refused that it seemed useless to press the matter. She in turn nominated Mrs. Wilfred, and in a few graceful, well chosen words expressed her desire for their pastor's wife to be their leader in this new undertaking.

A momentary flush of pleasure passed over Mr. Wilfred's face, quickly succeeded by a look of pain as he thought of the utter impossibility of his girl-wife assuming leadership in any form of Church work except that of a strictly social character. His eyes sought Mrs. Mervin's face for explanation. Had he known and trusted her less thoroughly he would have thought this but a touch of the keenest wrong. His parishioners could not do other than like the golden-haired, laughing girl, who two years ago had become his wife. Yet all seemed to take for granted, nothing must be expected from her. "She is no help to her husband in his work," many said, a fact no one attempted to dispute or deny. What then could be the meaning of the stand Mrs. Mervin had taken? many faces, besides the pastor's, asked that afternoon by mingled looks of bewilderment and perplexity.

Mr. Wilfred felt he must say something, but what? He had longed and prayed, oh, how often, that his wife might take some part in active Christian work. Now the door was opened and he sadly felt she was not ready to enter.

"Sisters," it was Mr. Wilfred who spoke, and no one guessed what the effort cost him, "you made a wise choice when you selected Mrs. Mervin for your President; she is the one for the position, and while grateful to her for mentioning Mrs. Wilfred's name in this connection, I am sure that were she here she would feel like declining the honor paid her. As you know, it would be work to which she is wholly unaccustomed, and I fear, would consider the responsibility entirely too great. I would therefore beg leave to ask Mrs. Mervin to revoke her decision."

"Mr. Wilfred will perhaps pardon my saying 'I am not the one for the position,'" said Mrs. Wilfred in low tones; "when I tell him that for hours I prayed over this question, for I somehow felt that we were going to have an Auxiliary, and I knew so much depended upon our choice of President, and very clearly God seemed to show me our pastor's wife was the one He would have us choose as leader. I fully agree with Mr. Wilfred in regard to the great responsibility, but we have such a strange Arm on which to lean that even

the weakest of us need not fear to undertake work in His name. And again declining for myself would again repeat the nomination for Mrs. Wilfred for the Presidency." A painful pause for a second or so, then the nomination was seconded by Mrs. Mattin, and Mrs. Wilfred was elected President of the newly-formed Auxiliary, by a small majority vote.

(Concluded next month.)

Missionary Readings.

"I'D GIVE THEM TO THE MONKEY MAN!"

ONE of our good Methodist brethren in Calcutta has a little boy that, although Indian born, has a good deal of young America in him. A man with a performing monkey often passes his house, and he has become very much interested in the performances of the monkey.

One day he was out driving with his mother when they came across a man with both his legs missing. He seemed to be a good deal touched by the man's sad condition, and his mother, wishing to teach him to give place to his generous impulses, asked, "If you had three pice what would you do with them?" Quick as flash came the answer, "I'd give them to the monkey-man."

What a revelation of the self-love that is in the human heart! What a picture of the relation of the great majority of the Christians of this world to its evangelization! It is estimated that nine-tenths of the money given for benevolent purposes is given by one-tenth of the Christians; and, so far as my experience goes, I think that the estimate is not far out of the way. Nearly two-thirds of the population of the world are grovelling in sin and misery that the *monkey-man*, i.e., those who minister to the sensual, may roll in fatness by the money of those for whom Christ died and to whom he has said, "Go ye into all the world." The Church pities the heathen, but pays the monkey-man. Our Home Mission, our educational work, etc., cry for help, but the monkey-man takes the ready money of the Church; while these good causes may go to the promise of something by *will*, if there is anything left when the lawyers get through with the estate.—*Rev. E. B. Stiles in Morning Star.*

"LOOK AT ME AND SEE HOW CHANGED I AM."

A FEW weeks ago in a crowded meeting in the central station of Boulevard de Sebastopol (which is attended every night by 260 people, chiefly poor men), a neatly dressed man took his seat behind the platform. Mr. Brown, who was conducting the meeting, supposed him to be some humble visitor from the country. He remained until the after-meeting of the Fraternal Society, composed of one hundred or more persons, exclusively men (there is a large woman's meeting on Wednesday afternoon). He was observed to rise twice, as if he intended to speak, but his courage failed him.

Then Mr. Brown encouraged him, saying it was a kind of family gathering, and that he need not feel afraid to speak.

In a tremulous voice he said: "*Messieurs*, you do not know me; you think me a stranger. But I used to attend here. Not one of you is so wretched as I then was. I came here ragged, shoeless, and sunk as low as it is possible. Here I was kindly received, a Bible was put into my hands, and the words I heard brought courage and hope to me. *Now look at me, Messieurs, and see what God wrought.* I have obtained a good place. I am well dressed (he held up his arms to show his good coat). I am so happy that my

heart overflows with joy and gratitude. I knocked at many a door in vain before I came here. I went to the Romish Church, to the Jews' Synagogue. At last I came here and heard words whereby I am saved. I now live far from Paris, but I felt that I must come once and tell you what the Gospel has done for me."

A powerful sensation passed through the assembly at these affecting words. "Come forward! come forward!" they cried. "Let us all see you. Such words do us good."—*McAll Mission Monthly.*

PROFESSOR DRUMMOND ON MISSIONARIES.

IN his first Sunday evening for the season with the Edinburgh students, Prof. Drummond, after an address from Mr. Wilder, of the American Volunteer Movement in Missions, gave what he called his personal testimony as regards Foreign Missions. In concluding he "addressed himself to those who thought that they were too great 'swells' to become foreign missionaries, and to those who thought that they were not orthodox enough. As regards the former, he quoted what a native of Japan had said to him, 'Send us out one ten-thousand dollar man, rather than ten one-thousand dollar men.' They wanted the prize men, the brilliant men, of their universities, to become foreign missionaries. The missionary was no longer a man who stood under an umbrella, with a Bible under his arm, and preached the Gospel all day long. Half his day must be given to the study of philology. He must be able to translate the Scriptures; he must contribute to the science of ethnology; he must be a man of culture. As regards those who thought they were not orthodox enough, Prof. Drummond declared that the missionary needed but little theology—no more than a servant girl would teach to her Sunday School class, down in the Cowgate; or a father would tell to his children gathered round him at the fireside on a Sunday evening. At the same time, Prof. Drummond added significantly, that the time was coming when the missionaries in some fields, for example in China and Japan, would have to be theologians."

Our Young Folk.

A BIT OF LOGIC.

RUFUS lay at full length on the sofa, and puffed a cigar, back parlor though it was; when Mr. Parker reminded him of it, he said there were no ladies present, and puffed away. Between the puffs he talked:—

"There is one argument against Foreign Mission work which is unanswerable; the country cannot afford it. Two millions and a half of money taken out this year, and sent to the cannibals or somewhere else. No country can stand such a drain as that upon it, with everything else it has to do. Foreign Missions are ruinously expensive."

The two young sisters of Rufus, Kate and Nannie, stood on the piazza and laughed.

"O Rufus!" said Kate, "you won't take a prize in college for logic, I'm sure."

"What do you mean, little monkey? And what do you know about logic?"

"More than you do, I should think. Just imagine the country not being able to afford two millions and a half for missions, when just a few years ago it paid over four millions for Havana cigars. Have you thought of that, Rufus?"

"And I wonder how much champagne is a bottle!" chimed in Nannie. "How much is it, Rufus? You know about ten million bottles are used every year. And O! why, Rufus, don't you know that we spend about six mil-

lions for dogs! Something besides Foreign Missions might be given up to save money, I should think."

"Where did you two grow so wise? Where did you get all these absurd items?"

"We got them at the Mission Band; Kate is Secretary, and I'm Treasurer, and these figures were all in the dialogue that Dr. Stevens wrote for us to recite. If you choose to call what he says absurd, I suppose you can; but he is a graduate from a college, and a theological seminary besides. I mean to tell him that you think two millions and a half for Foreign Missions will ruin the country; I want to hear him laugh." And then the two girls laughed merrily.

"You needn't tell him anything about it," said Rufus, sharply. After the girls ran away he added thoughtfully:

"How fast girls grow up. I thought these two were children, and here they are with the Mission Bands, and their large words about secretaries and treasurers."

"And their embarrassing facts about money," interrupted Mr. Parker. "Those girls had the best of the argument, Rufus;" and then he, too, laughed.—*The Pansy*.

A QUEER CONTRIBUTION.

WE have heard of many methods among young people to raise money for benevolent purposes, but it remains for some Indian boys in the Northwest to hit upon a new plan. These boys wished some money to put in the Sunday-school collection, but as they were very poor, they had none to give. One who knew these boys tells how they succeeded in raising some money.

"The boys saw a premium for killing gophers. The gopher is a mischievous little animal, devouring a large amount of wheat, corn and other grain every year. The farmers pay two cents for each dead gopher. The proof that the gopher has been killed is his tail. Now these little Indian boys had been so interested in the story told of the work being done by the Sunday-school Society, that they spent their Saturday afternoon holiday snaring gophers. They brought the tails in the envelopes of the Society, as their contribution. I took some of the envelopes, paying two cents apiece for each tail, and brought them east with me." —*Woman's Home Mission Monthly*.

THE CAPTIVE AFRICAN BOY.

FIFTY years ago there was a boy in Africa who was taken prisoner in one of the fierce wars between the tribes, and was carried away from his home to be sold as a slave. Poor fellow! First he was sold for a horse. Then his buyer thought him a bad exchange for a horse, and compelled his master to take him back. Then he was sold for so much rum. This was called another bad bargain by the man who had bought him, and again he was returned, to be sold for tobacco, with the same result.

Nobody wanted the poor, miserable slave boy, who was on the point of committing suicide when he was bought by a Portuguese trader and carried away in a slave ship. Ah, how little that wretched boy, as he lay chained in the hold of that crowded slave ship, thought what the future had in store for him, or what great things God would yet do for him. One day an English warship that was clearing the high seas of the slavers, bore down upon the Portuguese vessel and rescued the captives. The African boy was placed under Christian influence and educated, and became Bishop Crowther, England's black bishop in Africa, where he has founded a successful mission.

It would be a long story to tell all that he has done for his poor people in Africa, how he has fought the slave trade, preached to cannibals, been taken prisoner again and again, and how the Lord has kept him safe in every danger.—*Christian Commonwealth*.

Facts and Illustrations.

THE British Missionary Societies have 139 physicians engaged in mission work, of whom thirteen are ladies.

ACCORDING to the statistical compilation by Rev. H. Loomis, there are 577 Protestant missionaries at work in Japan.

THE work of telegraph building in South Africa is pushed far ahead of railroad enterprise. Savage Africa will thus be joined with civilization by electric wire.

WITHIN the memory of thousands yet living, two Scotchmen (one a gardener, the other a spinner)—Moffat and Livingstone—opened Africa to the Gospel. To-day Africa has about 500 missionary stations, and at least 250,000 converts (some say over 400,000) of the Uganda tribe.

AN article by Rev. D. S. Spencer states that the new mode of Japanese government has resulted in religious persecution and many hindrances to Christian work, much to the surprise of those "who had been led to think that the battle in Japan was about over."

A YOUNG woman has just arrived in England from India, expecting to study medicine, that she may return to labor among her sisters. She was betrothed to a man forty-seven years of age when she was nine years old, he having been married fourteen times previously. The poor child, aided by friends, repudiated her betrothal, and escaped the living death to which she would have been otherwise doomed. The affair caused great excitement in India.

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The Missionary Outlook

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

REV. A. SUTHERLAND,
METHODIST MISSION ROOMS, TORONTO.

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