

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

Vol. X.—No. 7.]

JULY, 1890.

[Whole No. 115

## Field Notes.

WE call the attention of Ministers to the fact that several teachers, both male and female, are required for Indian Schools in the North-West and British Columbia. If you know of persons suitable for this work, please put them in communication with the Mission Rooms forthwith.

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THE Rev. C. T. Cocking and wife have reached this country from Japan, but owing to impaired health will not take Circuit work this year. Bro. Cocking, however, will be able to render a good deal of service in connection with missionary anniversaries, and on special occasions. He has a large number of beautiful stereopticon views, and is open for engagements to lecture where his services may be required. Brethren who wish information on this subject should write direct to Bro. Cocking at Markham, Ont.

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CHAIRMEN of Districts are earnestly requested to bear in mind that the General Board of Missions will meet this year at the close of General Conference, about *one month earlier* than usual. This will necessitate an earlier date than customary for holding Financial District Meetings, so that schedules of recommended grants may be printed before the General Conference begins. These schedules should reach the Mission Rooms not later than the middle of August.

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IN the North-West money prizes are given by Government for the best conducted schools. The first prize for the past year (\$50), has been won by Rev. R. B. Steinhauer, B.A., of Saddle Lake, who, in addition to his duties as missionary, teaches the Indian school there. We congratulate Bro. S. on his record.

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THE Rev. J. A. Dunlop, B.A., who went to Japan as a self-supporting missionary a couple of years ago, and returned home for a short visit last spring, left again for his distant field on the 11th ult. He has been appointed, in connection with our regular work, to open a mission in Nagano, a city of over 25,000 inhabitants, where there is no other missionary. Let the churches remember him, and all our other workers, in prayer.

"WHERE there is a will there is a way." Rev. J. Lewis, of Garnish, Newfoundland, writes: "The people are very poor, and the amount raised by our juvenile collectors (\$4.84) is very creditable for a first attempt. I could not get a supply of the ordinary missionary boxes without expense and delay, and so obtained a dozen unused lobster cans from the factory, and with these novel receptacles the children made their initial attempt on behalf of missions.

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THE following paragraph we clip from a letter from the Rev. C. Ladner, dated Kamloops, June 2nd, 1890: "I am happy to inform you that I baptized five Chinamen last night. They had been in our Sunday-school for some months, and met twice a week in the parsonage for instruction. Rev. Mr. Ch'an, our missionary from Vancouver, has been with us for some days, preaching to his brethren and visiting them, and has been a blessing to his countrymen.

## Editorial and Contributed.

### EDITORIAL NOTES.

WE observe with a good deal of regret, that the General Conference of the Methodist Church South has decided to "postpone" the question of Methodist union in Japan. Nothing can be gained, but a good deal will be risked, by a policy of putting off. The difficulties in the way of union will never be less than now, and continued divisions will retard the growth of Methodism as an evangelistic factor and of Christianity as a whole. The missionaries on the ground are agreed, and so, as a rule, are the native churches; the hindrances come from the home authorities. We sincerely hope our brethren of the Church South will yet see their way to fall in with the movement.

It will be in the memory of many of our readers that, in a series of papers which appeared some two years ago in the *Methodist Times*, the methods pursued in connection with the foreign missions of the Wesleyan body, especially those in India, were somewhat severely criticised, and an entirely new departure recommended. The results, thus far, have been a good deal of commotion in Wesleyan circles, animated

debates in the Missionary Committee, and sharp reports from the missionaries in India, directed chiefly against the Editor of the *Times* and Dr. Lunn, who wrote the articles complained of. Recently, the question has been reopened by the Foreign Missionary Committee, as it has been decided to invite a deputation from the Indian field to meet the Committee in May next, to confer upon the question. Dr. Lunn and the Rev. Hugh Price Hughes have also been invited, and it is hoped there will be a satisfactory settlement of the dispute.

MISSIONARY Conferences seem to be the order of the day, and they indicate how deep and widespread is the interest in the leading question of Christendom, "How can the Gospel be most quickly and effectively preached to every creature?" The Inter-Seminary Missionary Alliance has been doing a grand work in arousing the enthusiasm of the student class, and at the same time in calling the attention of the Churches to the culpable slowness of present methods and the necessity for a new departure on bolder lines. Of the many who have volunteered for the foreign field, some will grow weary, and some will be found unsuitable; but apart from these will be found a little army whose hearts the Lord has touched, and who will work in dead earnest whenever and wherever they may be needed. One encouraging phase of the movement is the fact that so many young men, while preparing to enter the foreign field some years hence, are asking, "What can I do in the meantime to aid the world's evangelization?" They want to work at home until called to work abroad.

THE question of Christian education in India is attracting a large measure of attention. An educational system purely secular is bearing its legitimate fruits in the almost universal spread of infidelity among the educated Hindus. Modern science and philosophy have destroyed belief in their traditional religions, and made them sceptical in regard to all supernatural revelation. The remedy for this deplorable state of affairs is schools and colleges imbued with Christian teaching, and the wide diffusion of a Christian literature. From the time when Dr. Duff began his career in India, the Presbyterian Church has been more alive than other Churches to the importance of Christian education as an indispensable auxiliary in mission work. Recently, an Indian missionary, speaking of the assaults made upon the educational side of mission work, said, "It is the educational missionaries who have literally to bear the burden and heat of the day in India, and it is very much to be regretted that the Church which sends them out to the work, and in whose service they are spending

"their strength, should show them so little sympathy."

SOME new features are being developed in connection with the McAll Mission, which has its headquarters in Paris and its outposts at Marseilles, Lyons, and other towns. This remarkable work began years ago among the Communists of Belleville, and by its gospel spirit and flexible methods gathered many thousands into the halls in the *faubourgs*, and controlled a population among whom the police were comparatively powerless. More recently the work has reached an entirely different class, and at stations in the centre of Paris the meetings are crowded by well-dressed, intelligent men and women, "the greater number being young men." It is undeniable that in Paris itself there is a reaction from materialism and atheism toward religion, and the number who gladly listen to evangelical teaching is one of the remarkable signs of the times.

AFFAIRS in Japan are in a somewhat unsettled state, and there is no small degree of anxiety among foreigners in regard to the future. The promulgation of the new Constitution, and the preparations for a parliamentary election, have produced, as might be expected, a general ferment among the people, and have given an opportunity to the turbulent class, of which they are not slow to avail themselves. The opinion is gaining ground that the killing of Mr. Large was due to other causes than a desire for plunder; and attacks which have since been made on other foreigners—one a prominent Presbyterian missionary—shows a spirit of antagonism which, if widespread, forbodes serious trouble. Among the student class political sentiments of a very radical character are on the increase, and the fact that the actors in the recent attack on Rev. Dr. Imbrie have not been punished by the authorities has created further uneasiness.

#### MISSIONARY COMITY.

IN the Inter-Denominational Missionary Conferences that have taken place in recent years, a good deal of attention has been given to the subject of "Missionary Comity." As the agencies increase, and the Societies of different denominations occupy adjoining fields, or even cover the same territory, it is most important that friendly relations be maintained, and that such an understanding be reached as will prevent friction between the workers or the Societies, and also prevent the waste of money and effort in one small territory, while so vast a field remains unoccupied. To lay down rigid lines within which each Society must operate is manifestly impracticable. To accomplish this

there would have to be some supreme central authority, judicious and impartial, to which all the Societies would submit, and which would sit as umpire in all disputes. If a time ever comes when all Churches will be united in one visible organization, then such an arrangement might be practicable; but in the present condition of Christendom, the attempt might cause greater evils than those it seeks to cure. Not a few efforts have already been made along the lines indicated, but so far they have been conspicuous failures.

We are inclined to think that when difficulty occurs, it is apt to be between the home authorities, rather than between the missionaries in the field. The man who finds himself confronted by a solid mass of hostile heathenism, will be likely to welcome heartily the advent of another laborer, and they will have little difficulty about the "metes and bounds" of their respective fields. It is only when missionaries begin to steal and proselyte from each other's folds—a very rare occurrence, we hope—that friction and collisions occur. On the other hand, when a home committee sit down with a map before them, to parcel out the territory of a heathen country, saying to their own agents or to those of other Societies, "thus far but no farther," they can easily breed distrust between different Societies, and set the missionaries themselves by the ears in a very short time. The very existence of a "dividing line" becomes a source of irritation, and suggests causes of strife between missionaries that otherwise would never have occurred to them. When the herds and households of Abraham and Lot increased, it was necessary for them, in the interests of peace, to separate and live apart; but surely the messengers of Christ have learned a more excellent way, and have attained to a higher standard of neighborly living.

In cases where a certain tract of country, or a whole province, is fully occupied by the agents of one or two Societies—that is, where there are enough missionaries and teachers to reach all the people—it would be manifestly unwise; nay, positively wrong, for another Society to enter. But such cases are exceedingly rare, and these are not the places where the excluding policy is most rigidly enforced. On the other hand, cases have occurred where good men have strenuously objected to the entrance of other missionaries into large fields which they themselves were utterly unable to occupy effectively. An instance of the kind is related by Bishop J. M. Thoburn, of the M. E. Church, Bombay: "A good man proposed to plant a missionary among a tribe of people who were utterly neglected, to whom no one had gone and to whom no one was proposing to go, but was forbidden by some missionaries who lived at a great distance from the place in question, on the ground that their Society had taken

"up the whole province in which the tribe was included. The enterprise was accordingly given up. The poor people are still living in their darkness, and the men who kept the Gospel from them will, in all probability, be in heaven many years, possibly generations, before any other messenger of the Gospel will attempt to reach those precious souls."

It seems, on the whole, that such evils as do exist arise from denominational exclusiveness, and a desire to "occupy" more territory than can be effectively worked; and this is something which is not likely to be cured by an extension of the "boundary" system.

#### BOOK NOTICE.

WE have received from Messrs. Cassell & Company (Limited), London, New York, etc., Vols. I., II., and III. of "Conquests of the Cross," one of the most interesting and readable publications in the range of missionary literature. The entire work will consist of six quarto volumes of 288 pages each, profusely illustrated with maps and woodcuts, bound in red cloth, with gilt side, back, and edges. The mechanical get-up is all that could be desired, and the public have a guarantee of the excellence of the literary work in the fact that it is edited by Edwin Hodder, author of the "Life and work of the Earl of Shaftesbury," etc. "Conquests of the Cross" is sold by subscription only. We hope to be able shortly to announce the Canadian agency.

It is singular that the name of God should be spelled in four letters in almost every known language. It is in Latin, Deus; in Greek, Zeus; Hebrew, Adar; Syriac, Adad; Arabian, Alla; Persian, Syrs; Tartarian, Tgan; Egyptian, Aumn or Zeut; East Indian, Esgi or Zeul; Japanese, Zain; Turkish, Addi; Scandinavian, Odin; Wallachian, Sene; Margian, Esse; Swedish, Oodd; Irish, Dich; German, Gott; French, Dieu; Spanish, Dios; and Peruvian, Llan. This is singular, but it would be more wonderful if all these names existed and no Being to correspond to them. Does indeed, the name God, not imply the existence of a Being? Could there have been a name if atheism had been true?

J. HUDSON TAYLOR estimates that with 1,000 additional missionary evangelists in China, every man, woman and child in that vast land could be reached with the Gospel message before the end of 1895, and he asks the prayers of Christians for that number to be speedily supplied.

THE Baroness Duben, a Swedish lady, is doing very ordinary work (the lowest of all the staff) at the girls' school at Lindley, Natal. Native girls are so eager to get to this school that they run away from home for that purpose. The school is industrial, the girls doing even such work as plowing. They have no need of men there.

## Woman's Missionary Society

### OFFICERS:

*President:*  
Mrs. James Gooderham, - Toronto

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

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

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

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

### EDITRESSES.

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

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

### STANDING COMMITTEES:

*Supply Committee:*  
Mrs. Dr. Briggs, Mrs. Dr. Williams,  
Mrs. J. B. Willmott,  
Mrs. Tyner, Mrs. Bull.

*Publication and Literature  
Committee:*

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

Western Br'ch, Mrs. Dr. D. G. Sutherland  
Hamilton, Ont.

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

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

Eastern Branch, - - Mrs. Dr. Parker  
Barrie, Ont.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations."—Is. lx. 11.

THE Conferences are over, and we are much pleased to note that the representatives from the Woman's Missionary Society have been warmly received, their addresses highly appreciated, and the Society acknowledged as a powerful and growing factor in the missionary work of the Church.

Reviewing the great work of woman in every department of Church work, from the kitchen or culinary department (once, and even yet so prominent), through the Sunday-school, the classes, the benevolences, the missionary collecting, up to the organization and development of the Woman's Missionary Society, one may well exclaim, Where would the great Church organization be without the work of woman! No doubt there would be abundant hair-splitting theology, doctrine and discipline, there might even be membership, but it must be acknowledged the great heart and body of the Church, its very life-blood, is supplied by the devotion and fidelity of its women. We want women to think of this—think of it with gratitude to God, and you will come to think of it with a purpose that shall produce the best results to the world.

Did not a woman found our beloved Methodism? Did not another woman originate the idea of Sunday-schools? And yet another found the Church on this continent? The greatest movements to-day for the uplifting of the world have been planned and developed by women. The great Woman's Christian Temperance Union, with its many-sided operations, are all pushed, amid frequent and violent opposition, by women. With their enlarged privileges, God is teaching and leading women in a most marvellous manner, and the germ-seed of woman's consecrated effort to-day is, "Whatsoever ye would that men should do

unto you, do ye also to them"—the glorious golden rule, the keynote of the grand millennial chorus which is one day to echo round the world. The absolute violation of this simple Gospel principle which the Great Teacher enunciated, is the source of the unrest, the strife, the woes of the world to-day. Who can read the history of our day, as it comes to us fresh every morning from all over the world, without feeling that the burden of earth's sorrows is a wild, deep wail for justice?

With the progress of Christianity, women must share the privileges and responsibilities of Church government, as they now share the privileges of education, so long denied them; and it should be the aim of all Christian women to study the history and methods of the Church and prepare to take their place in the Church councils. In our own Church, women by the office of class-leader, are entitled to seats on the Quarterly Board, but how few avail themselves of their privilege and responsibility, or see in them a duty to be performed for God in a class-meeting, than it is to speak and vote in a business meeting? The latter may require more grace, and that is possibly one reason why the duty should be undertaken. Right in the heart of the Church we give practical recognition to that very fallacious principle of distinction between sacred and secular, where we should instead teach, that *all duty is sacred*. "Whatsoever ye do, do all to the glory of God."

"Ah! long the storm, yet none the less  
Hid from the utmost reach of ill,  
And singing in the wilderness,  
Some small sweet hope waits blithely still."

THE Woman's Missionary Society, increasing as it is, is fast binding our women in one great, tender, loving sisterhood. We have a common heritage, the "gift of our Lord Jesus Christ," and in the bonds of our common Methodism and the development of our missionary work, "we know one another."

In this most happy result we are thankful to say, the MISSIONARY OUTLOOK has done its share. In coming to our work every month, we seem to feel the presence of a warm and tender friendship, and passing under review our own correspondence, papers, etc., and revelling in the opportunity we have of keeping near also to the great heart-beat of womanhood in the movements of the times, we just begin to realize what an agency this little paper, or some other, might be in the homes of our Canadian Methodism. True, we have the dear old *Guardian*, the friend of our lifetime, but would it not be delightful to have a sheet all our own coming into the homes fresh every month, bringing us into friendship and sympathy with those

deeds of Christian daring which noble women, moved of God, are projecting for the bringing of a lost world back to Christ—a really woman's paper for woman, presenting our work in the mission field, in the home interests, in Church advancement, and, in short, a paper which, we believe, might be made a means of education and growth to the many, and a good to all? Is it not worth thinking about? Be assured, dear sisters, in the Church, in the mission field, in the State, you are henceforth to have not only labor but also responsibility. Would we not, as a body of Methodist women, grow more united, more capable, more influential, and work to greater advantage had we a paper, a medium for the exchange of views, the collection of information bearing on the work we are engaged in, and keeping us in acquaintance with the great sisterhood of Christian women? Our American sisters have a great many such papers, and there is no doubt but they have been a large factor in the diffusion of intelligent interest in every good work.

THANKFULLY ACKNOWLEDGED.—For the Building Fund of the Saskatoon Mission Church:—Mrs. Hugh Moore, Dundas, \$5.00; Mrs. J. Fisher, \$3.00; Miss L. Harrington, \$1; Mrs. Tyner, \$1; Bridge St. Church, Belleville, per Mrs. J. H. Yeomans, \$16.

#### WESTERN BRANCH WOMAN'S MISSIONARY SOCIETY.

**W**ILL the Treasurers of Auxiliaries please remember the change of Branch Treasurer, and send all moneys to Mrs. Emma E. Williams, Box 634, Galt. Send promptly, being careful to fill out the blanks, giving name of Auxiliary in full, with name and post-office address of Treasurer.

E. CUNNINGHAM, *Cor. Sec.*

**T**EACHERS WANTED.—For Indian day schools in the North-West and British Columbia. Applicants will please give grade of certificate, age, and state whether married or single. Apply to Rev. A. Sutherland, Mission Rooms, Toronto; or, Mrs. Strachan, 163 Hughson St. North, Hamilton.

#### THE EXECUTIVE.

**A** MEETING of the Executive Committee of the Board of Management was held on Thursday, May 22nd. Nine members were present, and all the departments of work received careful consideration.

#### INDIAN WORK.

It will be remembered that at the last annual meeting an appropriation was made for the erection of new buildings for the Crosby Home. The Committee decided that land should be secured, to which the Society would have a clear title rather than risk the contingencies which might arise from occupying a part of the Indian Reserve. It was the

opinion of some of our workers in British Columbia that possibly a more suitable place than Port Simpson might be chosen for the new Home. It was, therefore, thought best to consult the British Columbia Conference as to location, and to defer action until the annual meeting. A committee was appointed who shall, in the meantime, make application to the Government for a grant of land and a sum of money sufficient to erect the new buildings. The faithful, self-sacrificing matron, Miss Knight (now Mrs. Walker), having been married recently, tendered her resignation of the position she has filled so efficiently. A resolution expressing appreciation of Mrs. Walker's services in the past, and kind wishes for her happiness and usefulness in the future, was carried unanimously. A successor was chosen, conditionally, from the candidates whose applications were considered.

#### FRENCH WORK.

A communication was received from the Board of Directors of the French Institute in regard to the terms of admission to the Institute. On motion, it was decided "that liberty be granted to the Reception Committee to admit pupils on whatever terms they may deem best." The application of a candidate who had a preference for the French work was referred to the French Educational Committee; and further inquiry was instituted relative to the opening of another day-school. In regard to the procuring of French literature, it was learned from Dr. Withrow that the necessary information had been obtained, but no action would be taken until after the General Conference.

#### CHINESE WORK.

It is gratifying to learn that several of the older girls in the Home are anxiously awaiting an opportunity to return to China as missionaries or hospital nurses. Miss Leake advised the sending of another lady, one who could readily acquire the Chinese language, and so be able to visit and influence the women in their homes. As Mrs. Lockhart's health obliges her to remove to another climate, it was considered necessary to send the second lady as soon as practicable. A committee was appointed to select one.

#### JAPAN.

A communication was received from the Japan Mission Council, stating that, acting on the advice of Rev. D. McDonald, M.D., a resolution was passed recommending that Mrs. Large be granted a year's furlough for rest and recuperation; and that Miss Blackmore be placed in charge during Mrs. Large's absence, with Miss Lund as secretary and treasurer. The Committee expressed hearty sympathy with the action of the Council, confirmed the resolution, and directed that a letter of sympathy be written to Mrs. Large.

The Corresponding Secretary submitted a quadrennial report of the work of the Society, which was directed to be presented to the General Conference by a delegation consisting of Mesdames W. E. Ross, T. G. Williams, Shaw, Nicholls, Torrance, Morton, Briggs, and others—the report to be read by Mrs. Ross, Mrs. Williams, and another lady to address the Conference.

The programme for the annual meeting was partially arranged and left to be completed by Mrs. Strachan and the ladies of the London Auxiliaries. It was decided that, in order to expedite business, By-law No. 4 be altered by striking out all the words after "Nominating Committee," and substituting the following: "These three shall decide to which committees said delegate belongs, and shall report the same to the Corresponding Secretary of the

Board of Management not later than three days before the meeting of the Board, and that the following be the committees: Memorials, Literature and Publication, Courtesies, Missionary Candidates, Appropriations, and Constitution Revision."

Mrs. Carman's name was added to the Committee on Revision of Constitution.

The last Wednesday in September was appointed to be observed throughout our entire membership as a day of special prayer for God's blessing on the approaching annual Branch and Board Meetings.

M. B. W., *Rec. Sec.*

#### FROM THE AUXILIARIES.

TORONTO (Carlton Street).—Gives notice of motion as follows: That Sec. 1, Art. 5, of the Constitution of the Woman's Missionary Society be amended to read thus: "The management and general administration of the affairs of the Society shall be vested in a Board of Managers, consisting of the officers of the Society, the President, Corresponding Secretary and Treasurer of each Branch, and delegates from each Branch in the proportion of one to every hundred members, which delegates, together with two alternates, etc. All delegates shall pay their own expenses to the meeting of the Board." That Sec. 3, Art. 5 be amended to read thus: "To transact business during the year, the officers of the Board of Managers, with the President, Corresponding Secretary, and Treasurer of each Branch, shall *ex-officio* form an Executive Committee, nine of whom shall form a quorum." That "note" after Art. 8, in Auxiliary Constitution, be expunged. That provision be made in Auxiliary By-laws whereby all Auxiliary members shall have the right to be present, take part in discussion and vote at the annual meeting of the Branch to which they belong.

IDA M. THOMPSON, *Cor. Sec.*

NEW RICHMOND.—We are glad to be able to state that our Auxiliary is in a prosperous condition. Our meetings are full of interest. We are growing in missionary spirit. The best of all is, God is with us. Our meetings are times of refreshing to our souls. Last Wednesday, at our monthly prayer-meeting, Miss McGuffin favored us with an excellent paper on Africa, which was highly appreciated.

MINNIE S. GREEN, *Cor. Sec.*

WESLEY CHURCH (Toronto).—At the May meeting of the Wesley Church Auxiliary, the sum of \$75 was received from the Mission Band, being part of the proceeds of a Ship Social given on Good Friday, by Mr. Arnson and the members of the Band. Much credit is due to the young ladies for their untiring efforts to make the event a success.

F. A. B. *Sec.*

BRANTFORD (Wellington Street).—Am pleased to report this Auxiliary in a flourishing condition, we record fifty-four annual members and three life-members. At the annual meeting, September 2, 1889, all officers of preceding year were re-elected with one exception. Mrs. Kay and Mrs. Sharp were appointed delegates to Branch meeting at Dundas. At the October meeting Mrs. Sharp gave a very interesting account of the proceedings at Branch meeting. We held an envelope meeting, which was very interesting, and with a fairly good result. We raised \$15.00 by collection towards \$21.00, needed to purchase waterproof suits for Mrs. and Mr. Nichols of Bella Coola. Brant Avenue and Colborne Street Auxiliaries made up the deficiency, and the

suits were purchased, sent, and reached their destination. The first Union Quarterly meeting was held in Wellington Street lecture room. The three Auxiliaries were well represented. The programme consisted of singing, Scripture reading and prayer. Mrs. Kay gave a report of General Board meeting in Montreal and the visit of the delegates to the French Institute. Thanksgiving prayers offered, solos by Misses Glassco and Kay; Mrs. Sharp read a paper on Woman's Work, which was well received. The three Auxiliaries agreed to unite in raising funds to furnish a room in the French Institute. This has since been done, and \$50.00 sent. The room to be called "Brantford Dormitory." At the May meeting it was resolved to send a letter of condolence to Mrs. Large, expressing our sympathy with her in her terrible affliction, but hearing of her intended departure from Japan to Canada, concluded to convey to her our resolution through the OUTLOOK. Our indefatigable Treasurer, Mrs. Sharp, has secured forty-two subscribers to OUTLOOK this year. We have adopted the birthday box, and hope to add considerably to our funds through it. A few have taken mite boxes. The printed letters are much prized. We have a small increase over our membership of last year, and hope to have more ere the year expires. We pray for increased interest and faithfulness.

S. E. L., *Cor. Sec.*

CASTLETON.—Our Auxiliary held their third public meeting in May. The programme consisted of readings, recitations, dialogues and music, and a stirring missionary speech by our pastor, Rev. P. Steele. The church was well filled, collections good. Our monthly meetings are well attended and our membership increasing. We are thankful to our heavenly Father and encouraged.

MARY RICHARDS, *Cor. Sec.*

FOXBORO'.—This Auxiliary is improving in interest and numbers since we organized a work department. At the present time we have furnishings for a bedroom to send to one of the Homes in British Columbia. We have found that "labor brings its sure reward." On Sunday, June 1st (at Miss Cartmell's request), we held a public meeting, read her letter in the *Guardian*, the letters for June, and some other selections, with appropriate music, etc. Altogether we feel a greater interest and more heartfelt sympathy in the work and workers. Mrs. Large's deep affliction has been blessed of God in Foxboro' in awakening sympathizers for our Woman's Missionary Society work.

MRS. H. C. MAYBEE, *Cor. Sec.*

MILTON, ONT.—Taking advantage of the presence of the ministers attending the District Meeting in Milton, our Auxiliary held its first public meeting for the year on Tuesday evening, May 20th. After tea, which was served in the lecture room, we adjourned to the church, where the chair was admirably filled by Rev. Mr. Wakefield, and an excellent programme was rendered, consisting of short speeches by the visiting ministers, and good music by local talent. Miss Andrews gave a very appropriate reading, entitled "Thanksgiving Ann." Although the attendance was not as large as we would have liked, we spent a profitable evening, and realized \$13.50 at the door. Our Auxiliary is keeping steadily on, growing a little, our membership book showing 26 names, there is also a larger number subscribed for the OUTLOOK this year. We hope for greater success, and that the interest in the good work may become general among the ladies of our congregation in the coming year.

B. CLEMENTS, *Cor. Sec.*

CORBYVILLE.—On Sabbath evening, June 1st, Mrs. L. Massey, Organizer for Belleville District, addressed a large and very attentive audience at Carmel Church in the interest of the Woman's Missionary Society. On the following day the members met and organized, with a membership of 22, when the following officers were elected: President, Mrs. James Clarke; 1st Vice-President, Mrs. (Rev.) Courtice; Recording Secretary, Mrs. McMullen; Treasurer, Mrs. S. J. Clarke; Corresponding-Secretary, Mrs. H. Homan, with an associate committee. We hope, with the help of our Heavenly Father, to be able to aid a little in sending the blessed Gospel to our heathen sisters.  
MRS. H. HOMAN, *Cor. Sec.*

DEMORESTVILLE.—The Woman's Missionary Society was organized in this village last November, by Mrs. G. D. Platt, of Picton, amid much lack of zeal by the majority who would not unite, and great feebleness on the part of the few who did, and with the heartfelt prayers and sympathy of our Organizer. Our officers were as follows: Mrs. George Robinson (wife of our pastor), President; Mrs. Jacob Roblin, Vice-President; Mrs. James Fox, Recording Secretary; Mrs. Harvey Hunt, Treasurer; Mrs. Wm. E. Baker, Corresponding Secretary; Miss Meda Joyce, Tract Distributor; and Miss Minnie Sprague, Organist. We had ten members, one has moved away, and now our beloved President and daughter are about to leave us, which we all deplore. We have had two open meetings, the last one, held on Conference Sabbath evening, was a grand success in interest; church decorated with flowers, readings fine, and music good, by the choir and congregation uniting. Miss Seymour, President of Northport Mission Band, assisted us. Total amount raised up to date with our ten mite boxes, that have been out three months, \$13.28; out of this some expenses had to be deducted, incurred in organizing, etc. We have two quilts ready for the frames. Our monthly meetings are great seasons of joy to the few who attend; average attendance, 7. One afternoon it had not been announced, but the members know that our meeting is held on the first Thursday of each month at the parsonage. The President met me at the door with the words, "I knew you would be sure to come;" then our Recording Secretary appeared, with the encouraging words, when addressed, "Why! I would as soon forget it was Sunday," so on around to our faithful tract distributor, who is blind, and all the officers. There were a few who took mite boxes who felt unable to join; our children, too, are dropping in their pennies. One deaf old lady, who is depending on herself for support and living all alone, said to our President, "Oh! I must do something, I must give a dollar or something," so she took a mite box. We are looking forward to a proposed district convention to be held in Picton this summer, when Mrs. Large comes. Pray for us that our small membership of 7 may be true; and increased as the little lad's five loaves and two fishes were in our blessed Saviour's hands, in number and zeal, for we feel as we sometimes sing,

"There are lonely hearts to cherish  
While the days are going by."

EMMA HAMILTON BAKER, *Cor. Sec.*

GAGETOWN, N.B.—Our Auxiliary held a very interesting and, we trust, profitable public meeting in the Methodist church, Thursday evening, June 5th, presided over by Miss Kate Palmer (1st Vice-President), assisted by Miss M. E. Simpson (2nd Vice-President). The programme was carried out as follows:

Singing—No. 9 Methodist Hymn-book.  
Prayer ..... Rev. Wm. Maggs.  
Music—"Let your light so shine" ..... Auxiliary.  
Scripture Reading—(Is. liii.) ..... Miss M. E. Simpson.  
Singing—706th Hymn.  
Remarks ..... Miss Kate Palmer.  
Reading of Reports from Recording Secretary and Treasurer.  
Original Paper on Japan ..... Miss Maggie Palmer.  
Music—"The coming of the kingdom draweth near"  
Auxiliary.  
Original Paper ..... Miss Babbitt.  
Music—"The banner of the Cross" ..... Auxiliary.  
Reading—"Mrs. Pickett's Missionary Box"  
Mrs. E. P. McFarlane.  
Dialogue—"The Genius of Christianity."

The benediction, pronounced by our pastor, closed (as friends expressed) a very good and enjoyable meeting. Owing to the ill-health of Mrs. Maggs, our President, we are sorry to say that we were deprived of her presence and valuable assistance; and although we regretted her absence, we felt very thankful that our 1st Vice-President (Miss Kate Palmer), who had also been ill, was able and could take her place in such an admirable way. The meeting was well attended; a collection was taken up by two ladies of the Auxiliary, amounting to \$7. As an Auxiliary, we are not doing all that we desire, yet we are not discouraged. We are still prospering, and, with our great Master at the helm, will continue so.  
LEORA SIMPSON, *Cor. Sec.*

PETERBORO'.—On Wednesday evening, May 28th, our Auxiliary and Band held their second open meeting. After devotional exercises and a few introductory remarks by the pastor, Mrs. Kendry, President of the Auxiliary (with Secretaries of the respective Societies), conducted the following

PROGRAMME.

Selected Scripture Reading ..... Mrs. Kendry.  
Roll-call—"Facts from the Fields" ..... The Membership.  
Solo—"Flee as a bird" ..... Miss Miller.  
Address and Extracts from Leaflet Letters ..... Mrs. Kendry.  
Solo—"Consider the lilies" ..... Mrs. Daly.  
Reading—"So little for Jesus" ..... Mrs. Wilson.  
Motion Song—"Dropping Pennies" ..... Eight Little Girls.  
Reading—"Faultless" ..... Miss Breeze.  
Solo ..... Miss Butcher.  
Reading—"My Becky's Conversion to Foreign Missions"  
Miss L. Sanderson.  
Collection.  
Closing Hymn—"Crown Him Lord of all"  
Benediction.

If any feature of the programme is deserving of special mention, it is the rendering of the motion-song by our "Little Missionaries," which was highly appreciated. We have reason to believe that the cause is gaining a stronger hold upon the sympathies of our people. In her address, our President made touching reference to the calamity which has fallen upon the mission circle in Japan, and voiced the hope of our Society, that out of this dark cloud healing rays from the Sun of Righteousness shall yet shine forth.  
L. SANDERSON, *Cor. Sec.*

FROM MISSION BANDS.

ST. JOHN, N.B.—About two years ago a young peoples' class was organized in Pollard Street Methodist Church, under the leadership of Miss Henderson, which met and still meets every Sabbath afternoon at the close of the Sabbath-school, and from this we are pleased to report a Mission Band was started. The Band was organized at a concert held by the class on March 4th, 1890, Miss Henderson acting as organizer. Miss Maud Shaw was then elected President. The amount raised at the concert was \$10.80, half of which was given to the Girls' Mission Band, the other being given to a Boys' Mission Band, organized the

same evening, under control of the Sabbath-school. At our first meeting, held March 12th, the following officers were elected: Vice-President, Miss Annie Maxwell; Recording Secretary, Miss Lillie Simpson; Corresponding Secretary, Miss Gertie Willson; Treasurer, Miss Mabel Craig; Committee to assist in general work, Misses Mabel Irvine, Louise Lingley, Gracie Mullay, and Edna Powers. It was decided to name the Band the Jessie Chipman Mission Band, in honor of Mrs. Chipman, of St. Stephen's, who has taken a great interest in the work, and from whom we have already received a very kind and sympathetic letter. Our number has increased from forty-one to fifty-one. Our Corresponding Secretary has written to the Chinese Girls' Home, and intends writing to some other of the mission fields, in order to awaken a deeper interest in the work among our members. Our members earn the amount given as membership fees, the total taken up during the three months amounting to about two dollars. We try to make our monthly meetings as interesting as possible, by carrying out a musical and literary entertainment after the general business of the Band is over. From the Band proper we selected ten of the younger girls, which we designated Company A, and it is taken charge of after the opening devotional exercises by Miss Edith Anderson, who entertains and instructs them in mission work for half an hour, after which they are dismissed.

LILLIE SIMPSON, *Rec. Sec.*

SEARLETTOWN.—The "Anchor of Hope" Mission Band in connection with the Searlettown Auxiliary, was organized May 10th, with a membership of sixteen, and the following officers appointed: President, Miss Mary Trueman; Vice-President, Miss Carrie Lowther; Recording Secretary, Jennie Leard; Corresponding Secretary, Amy Lowther; Treasurer, Louie Wright; Auditor, Bell Leard. The interest in mission work is increasing, and, with God's blessing on our effort, we hope much good will be done.

AMY H. LOWTHER, *Cor. Sec.*

MURRAY HARBOR (P. E. I.).—A deputation of the Woman's Missionary Society met the young people of the Methodist Church, Murray Harbor, in December, 1889, for the purpose of forming a Mission Band. Sixteen enrolled their names as members, we named the Band "Dawning Light," the following were elected as officers: President, Miss Carrie Chapman; Recording Secretary, Miss Mary J. Beck; Treasurer, Miss Maud Roberts; Corresponding Secretary, Miss Julia Brehant. We meet the first Saturday of every month, our membership has now increased to twenty-five. We held our Easter concert on the 8th of April, a collection was taken up at the close, which amounted to \$5.25. We have not done much yet financially, but we pray for greater success in the future, for we are told to be not weary of well doing, for in due time we shall reap if we faint not.

JULIA W. BREHANT, *Cor. Sec.*

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## ERRORS OF ROMANISM.

CARDINAL MANNING, that churchman of churchmen, has uttered these remarkable words, "An appeal to history is treason to the Church." He might add as truly, "An appeal to Scripture is equally treason to the Roman Catholic Church." Small wonder that they are struggling so fiercely for their separate schools. Their histories and Scripture lesson books (!) have to be so cautiously prepared; every item so carefully eliminated that would tell against their interests, or conflict with their present Jesuitical teachings; or the poor pupils will learn too much, and so become aware of the deceptions practised upon them. "It is wise to keep people in ignorance when we wish to deceive them."

One great attraction held out by the Romish Church is, that she never changes. The falsity of this statement has been already shown by the various contradictory teachings of the fathers and councils throughout the centuries. We have mentioned the opposition of Gregory the Great to the doctrine of the Pope's infallibility. Pope Adrian, the Councils of Pisa, Constance and Basil, all hotly protested against such superhuman pretensions and placed infallibility in General Councils only. A catechism in general use in convents and schools until the year 1870, contained the following question and answer: "*Question.* Must Catholics believe the Pope himself infallible? *Answer.* This is a Protestant invention. It is no article of the Christian faith." In all editions printed since 1870, that question and answer are omitted, without a word of explanation. Henceforth, Roman Catholics are obliged to believe this "*Protestant invention*" as binding as the doctrine of the Trinity under pain of sin. Miss Cusack (the Nun of Kenmare), tell us the shock she received upon the promulgation of the dogma of Popish Infallibility by the Vatican Council in 1870, as she had been so secure in her belief that the Church of Rome could not change, and had been taught that assuredly this was only a Protestant calumny. We advise our readers to procure a reading of her work, "Life inside the Church of Rome," from which we have made several quotations. She is evidently an intelligent lady of admirable spirit and great capability, who for over thirty years was an obedient servant of the Church in convent life, attaining to the dignity of Mother-General of the Sisters of Peace, of which order she was foundress. She was favored with personal interviews by both Popes Pius IX. and Leo XIII., receiving from them papal benedictions and blessings. Her gradual awakening to the iniquities of the whole papal system, the consciousness that she had been worshipping at the shrine of a false and deceptive human organization, seems so to have crushed and broken her spirit, that her narrations are tinged much more deeply by feelings of sad disappointment and regret than denunciation or rebuke. As Miss C. truly states, we as Protestants so often wonder that persons of intelligence and refined education remain in that Church, but we have no idea of the gross ignorance that really exists amongst the best educated of their adherents on the before-mentioned subjects, viz., the history of their own Church and priesthood and the real teaching of Scripture. It is considered a mortal sin to believe anything against a priest or prelate, and their ideas of the Protestant faith may be gathered by the following questions and answers in the catechism taught in their schools, authorized and approved by both Pope and Cardinals: "*Question.* Have Protestants any faith in Christ? *Answer.* They never had. *Question.* Why not? *Answer.* Because there never lived such a Christ as they imagine and believe in. *Question.* In what kind of a Christ do they believe? *Answer.* In such a one of whom they make a liar with impunity, whose doctrine they interpret as they

please, and who does not care what a man believes, provided he be an honest man before the public. *Question.* Are Protestants willing to confess their sins to a Catholic priest or bishop, who alone has power from Christ to forgive sins? *Answer.* No, for they generally have an utter aversion to confession, and, therefore, their sins will not be forgiven through all eternity. *Question.* What follows from this? *Answer.* That they die in their sins and are damned." Shall we as Protestants lend our support to schools that propagate such utter falsehoods?

Dear readers, while we write these things we feel no resentment toward Roman Catholics. Nay, our hearts go out to them in yearning pity and deepest sympathy, as victims of a system that debases the mind, enslaves the conscience and shuts them out from the joys and consolations we so richly enjoy and dearly prize, viz., God's blessed Word, with its precious promises and sure guidance. Yes, it is the system only we condemn, and pray so earnestly that the God of mercy and truth would aid us as Christians to pierce this dark structure at every point, with the illuminating light and life of this blessed Word of God. "The entrance of Thy Word giveth light."

## HOW CAN OUR AUXILIARY MEETINGS BE MADE MORE INTERESTING?

HAVING been asked to prepare a paper on this subject, I must confess the first thought that occurred to me was, that it was a very humiliating one for us as Christian women. The very idea of indifference or lack of interest with regard to a subject of such magnitude and importance as this missionary work of ours, betokens a very scant measure of the spirit of the blessed Master whom we profess to serve and follow. He has given His command, "Follow thou Me." He, our first and greatest missionary, left His glorious home above to bring to us the precious Gospel of our salvation, and laid down His life to secure it. To His followers He gave the commission, "Go and teach all nations, even to the uttermost parts of the earth." They, the earlier disciples, obeyed the Divine command, and went forth teaching and preaching until their work was done; then, dying, committed their sacred trust to all who believed and received their precious message, exhorting and expecting that each believer would do his and her part in transmitting the Gospel of their blessed Master, thus handing it on and on, until the whole earth should be filled with the glory of the Lord; and if each and all had faithfully done their share, no doubt long ere this the world would have been won for our Lord and His Christ. But, alas! alas! coldness, indifference, and worldliness came down as a blight upon the Churches, we too well know with what result. Though more than eighteen hundred years have passed away, not one-half of the inhabitants of our world have yet heard the sound of the dear Redeemer's name. Oh! the millions that might have been brought to Christ had each and all obeyed the command and followed in the steps of their divine Exemplar.

Dear sisters, let us free our skirts from the blood of souls unsaved, whom we might have been instrumental in bringing into the kingdom. Should not the thought of our responsibility bring us out to our meetings, month after month, with the earnest question on our lips and in our hearts, "What would ye have me to do? How can I help in a work of such thrilling importance?" Well, just come to the meetings and you will be given your work; and if each will do her part, no fear of our meetings becoming dull or uninteresting. First, we can each listen and pray. Doing this in the right spirit will always ensure interest. Prayer is our chief dependance; and here I would ask each

one, "Do you earnestly pray every day for our missionaries and our Missionary Society? Do you? Just pause a moment, and answer the question to your own heart and conscience. If you do not, no wonder that you take little interest in our meetings. Jesus commanded, "Pray ye the Lord of the harvest, that He would send forth laborers into His harvest." Do you continually offer this prayer? *He must* send them if they are to be successful laborers; *He must* equip them and call them forth to the work; and on us devolves the duty of furnishing the means. We might send forth some whom He has not sent. No wonder their work should fail. So we must needs pray earnestly the prayer He Himself has directed.

In order to make our meetings really interesting, each one should take a personal part. Let each one here ask the question of the young ruler of old, "What good thing can I do?" Well, dear sisters, there are a multitude of things, any one of which any one of you could do, and any one of which would add interest to the meeting. First, make yourself well acquainted with the subject for prayer upon the leaflet for the month, and pray for each object specified. One or more might prepare short papers upon the different countries where our missions are situated. One might ask audibly the names of our lady missionaries, another might answer, telling their names, where they are and what is their special work. Another might give the number of our schools, and where located, also the number of scholars in each. Another might give the number of churches in each of our mission stations, another might give us one or two anecdotes about mission work. One might read an interesting article from some missionary paper or journal, some might give us texts on giving, others texts on working, another texts on tithes, another the names of women in Scripture who did work for the Lord. One might report the number of subscribers for the *OUTLOOK*, and try each week to get new ones. All might help in this work; each should try to bring in new members to the society each month. One might be appointed to procure and distribute missionary leaflets. So you see there is plenty to do. But, oh, I beg of you, be not of the number of those that say, "I pray thee have me excused." You know the fate of such recorded by the Saviour. They were shut out from the supper of their Lord. I have read a leaflet titled, "She hath done what she could." There is another very interesting one, called "She hath done what she thought she couldn't." And there are many now in our mission work that are doing a great many things that at first they thought they couldn't. Oh, let each one of us, when asked for some service, say, "It is for Christ's sake; I will try," and gladly make the effort. God has promised such in Is. xli. 13, "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee." I propose that each Auxiliary appoint a superintendent of programmes, with a list of such duties as I have mentioned, and that each member present at each meeting be asked which she will take as her part for the ensuing meeting. I am sure such a division of labor would greatly assist the President. Let the suggestion as to literature be insisted on, if possible. We have not half the quantity in circulation we ought to have. Would it not be well to take up a collection every month for the purpose of procuring literature? Ten or twenty cents only at each meeting would help. Some of our leaflets are free. Let them be freely circulated. May the blessed Master inspire each one of us to do our individual duty in these respects, and thus advance the kingdom of our Lord and Saviour. Let us beware of the condemnation, "Ye knew your duty, but ye did it not." We know that it is the duty of every one of us to come up to the help of the Lord in this missionary work.

## A MISSIONARY CONVENTION.

**T**HINKING that many of the sisters who are interested in Woman's Missionary Societies would read with interest of the profitable missionary convention lately held at Hagersville by the Woman's Missionary Auxiliaries of the Simcoe District, I take this opportunity of sending you a few lines. It had been announced that Miss Cartmell, our first missionary to Japan, would address the meeting on the evening of the 20th. Through some miss in the mail she did not get word, but by telegraphing for her she arrived in time to address the meeting. She was preceded by Rev. J. A. Jackson in an able discourse, after which the sacrament of the Lord's Supper was administered, which was a very fitting and profitable preparation for our missionary convention on the following day. We met at ten o'clock in the basement of the church. The meeting was opened by singing, followed by a prayer and promise meeting—many precious promises being quoted, mostly on the missionary line, which I trust stimulated us to greater missionary zeal. We then proceeded to organize for the year, when the following officers were appointed: E. M. Nelles, President; Mrs. E. Lundy, First Vice-President; Mrs. (Rev.) Morrow, Jarvis, Second Vice-President; Miss Elmer, Recording Secretary; Miss L. Smith, Corresponding Secretary; Mrs. Howard, Treasurer; Miss J. Harrison, Supply Secretary; Mrs. E. Lundy to get signatures for the world's temperance petition.

Miss Cartmell opened the afternoon meeting with a very appropriate portion of Scripture and a talk on consecration. A report from the different Auxiliaries was next given, also District Organizer's report. A reading by Mrs. Wallace and an original essay by Mrs. E. Lundy were given, after which Miss Cartmell gave an interesting account of our work on all the different fields, but especially Japan, giving us many of her personal experiences, which was eagerly listened to. Appropriate music had been thoughtfully prepared by Mrs. Green and Miss Elmer, of Waterford. But fearing lest we might disturb the meeting upstairs, we saved that part of the programme until another time. After the usual courtesies had been gone through with and interesting discussions on the work, the meeting closed, with the feeling that in the future we would be worth the more to the One who gave His life for us. Collection, \$3.75.

E. M. NELLES, *District Organizer.*

## JAPAN.

*Extract from a Letter from MISS MORGAN, JO GAKKO, SHIDZUOKA.*

**I**HAD been here nearly a month before I had my first walk in the castle grounds. Why I was so long in going I do not know, for since then we frequently take our daily walk there. The outside moat is about two miles and a half round; it is built in the form of an oblong, and is crossed on three sides by bridges. The high stone wall on the inner side is in many places completely covered with vegetation. It looks as if it might have been built centuries ago. I have never been able to find out just how old it is. There are several openings in it, said to have been made by earthquakes, though as a general thing the shocks felt in Shidzuoka are very slight. When we crossed the first moat and entered into the outer courtyard, I was greatly surprised to find it laid out in tea-gardens and rice-fields. I had imagined something grander, and was just a little disappointed to find things so very ordinary. We followed the path through rows of tea-shrubs till we came to the second moat; this was truly lovely, the water clear as crystal, and from the second wall the trees hung over till they almost touched it. We looked back to the entrance

and saw on the inside the ground was terraced to the top of the wall. The rice and wheat fields and the tea-gardens no longer looked commonplace. I thought it one of the loveliest spots I had ever seen, and wanted to stand for a long time and look at it. But we had two more moats to cross. A turn in the road brought us to a rickety old bridge, which fairly shook under us. The next entrance was certainly more imposing, as we had to push open a massive iron gate. Some one suggested that perhaps there would be an armed sentinel inside who would demand a password, but we ventured in and saw nothing more formidable than a group of dirty children playing round the open door of a very dilapidated looking house. They stopped their play, of course, and watched us for a while. We wound round through the narrow paths, passing alternately small plantations of cotton and rice and patches of wheat and vegetables. We soon reached the third and last moat, which was spanned by a bridge so old that in one place there was just one plank left. I hardly liked to risk my precious life on it, but as the most serious consequence would only have been a plunge into the clear cold water below, I at last ventured, and reached the opposite side in safety. The path that led through the third wall into the inner courtyard was the least pleasant of any; it was rather steep and stony. I wondered how many old warriors had climbed it before me. The grounds within this last wall were very much the same as those in the two outer courts, partially cultivated. The first object of interest that met our eyes was the remains of an old well which, no doubt, had supplied the Shoguns' household with water for the three hundred centuries they lived within those gloomy old walls. It was almost completely covered with ivy, but, on looking into its depths we saw that there was still plenty of water.

We looked in vain for the ruins of the old castle, there was neither stick nor stone to mark its site, but concluded it must have been near the well.

We followed a path to the top of the wall, and had such a grand view of the three moats, the two outside walls, the dozens of small gardens, and hundreds of rows of tea-plants. It was truly a beautiful sight, and one I have enjoyed many times since.

The other day we went for a walk on the top of the outside wall. These walls and moats were built over three hundred years ago by the Shogun who then lived. He was the real Emperor of Japan at that time, at least he held the reins of government. The Spiritual Emperor or Mikado lived then at Kyoto, the ancient capital, and was never seen by the people. Twenty odd years ago, when the last relics of the feudal system was swept from the land, the Shogun was overthrown, and his castle torn down. The old gentleman is still living. He has large houses, or rather collection of houses, one foreign one among them, not three minutes' walk from here. They are all closed in with a high black fence, so we cannot get a peep at them unless we are on Saigen hill. The Shogun and his family lead a very seclusive life, never receiving any company or going anywhere. He is a splendid looking man though! indeed, I think he and his son are the most aristocratic looking men I have seen since coming to Japan.

Shidzuoka is an historical place, it is so prettily situated, being completely surrounded by mountains; then to the north stands old Fugi. Sometimes we take a walk through the low rice fields, and visit an old temple, even early in the afternoon it is shady there, the mountains are all around us. I often think of the verse, "As the mountains are round about Jerusalem," etc.

The other place of interest is Saigen Park; do not think I have yet seen all through it, for there is the usual amount

of irregularity about it that is common to all the parks and gardens in Japan. It contains many beautiful temples and numbers of small shrines. We have not yet been inside any of the temples, so I do not know whether they are as beautiful as those in Shiba park, Tokyo, or not. In the middle of the park is a large hill, which is really the beginning of the mountain range, or at least a branch of it. At three different heights on the hill there is a beautiful temple, one with about fifty steps leading up to it, which we think would make a grand church. Still higher is another, if anything, more beautiful; there are two ways of reaching it, one winds round the hill, and gives you a lovely view of the town, the other is up one hundred stone steps, so steep that if you turned to look back you would be sure to fall. But away up beyond the temples, at the top of the hill the view is charming. Shidzuoka is perfectly flat, and the streets laid out at right angles. From the mountain-top it looks lovely, the rice fields look like little patches of green. On the other side is the Ate River, winding round at the foot of the mountain. Just in the shadow of the hill, on the other side from the park, is the provincial penitentiary. All prisoners in Japan are dressed alike, in a sort of salmon-colored suit. We frequently see them passing along the street, their arms corded down and fastened by a heavy rope to a policeman, who walks behind. In the prison yards there are always scores of men and women at work; poor creatures, many of them are there for life.

## Missionary Readings.

### A REMARKABLE INCIDENT.

IN his address at the last annual meeting of the American Missionary Association, Bishop Whipple related the following remarkable incident: "I can tell you the story of Indian missions by relating one incident. Some years ago Bishop Charles Hervey went with me to the Indian country. We had delightful services. After the holy communion we were sitting on the greensward near a house. The head chief said, 'Your friend came across the great water; does he know the Indian's history?' I said, 'No.' He said, 'I will tell him. Before the white man came the forests and prairies were full of game, the rivers and lakes were full of fish, the wild rice was Manitou's gift to the red man. Would you like to see one of these Indians?' There stepped out on the porch an Indian man and woman dressed in furs, ornamented with porcupine quills. 'There,' said the chief, 'my people were like those before the white man came. Shall I tell you what the white man did for us? He came and told us we had no fire horses, no fire canoes. He said that if we would sell him our land he would make us like white men. Shall I tell you what he did? No, you had better see it.' The door opened, and out stepped a poor, degraded-looking Indian, his face besmeared with mud, his blanket in rags, no leggings, and by his side a poor, wretched-looking woman in a torn calico dress. The chief raised his head and said, 'Manido, Manido, is this an Indian?' The man bowed his head. 'How came this?' The Indian held up a black bottle and said, 'This is the white man's gift.' Some of us bowed our heads in shame. Said the chief, 'If this were all, I would not have told you. Long years ago a pale-faced

man came to our country. He spoke kindly, and seemed to want to help us, but our hearts were hard. We hated the white man, and would not listen. Every summer, when the sun was so high, he came. We always looked to see his tall form coming through the forest. One year I said to my fellows: "What does this man come for? He does not trade with us; he never asks anything of us. Perhaps the Great Spirit sent him." We stopped to listen. Some of us have that story in our hearts. Shall I tell you what it has done for us? The door opened, and out stepped a young man—a clergyman—in a black frock-coat, and by his side a woman neatly dressed in a black alapaca dress. Said the chief: 'There is only one religion in the world which can lift a man out of the mire and tell him to call God Father, and that is the religion of Jesus Christ.'—*Spirit of Missions.*

#### WHEN TO GIVE.

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

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

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

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

for His glory. Don't let your own noble purposes be defeated by delay. Make sure of your plan by giving with your own hand, and that soon, and don't let death and the devil cheat you. *Morning Star.*

### Our Young Folk.

"FANNY FORRESTER."

EMILY CHUBBUCK JUDSON made her name a household word and influence. She passed through a youth of ridicule. She was early put into the factory to work. She had no childhood. She speaks of her recollections of "noise and filth, of bleeding hands, and a very sore heart." She aspired to become an author, a missionary, and to provide a home for her poor and self-sacrificing parents. A queer day-dream for a factory girl.

I once gave in another paper some pictures of her early life, and I quote one of them here. The word "Whew!" nearly crushed her once, and this is the simple story of it:

"When she was in her fifteenth year, her mother proposed that she should learn the trade of milliner. Emily had nearly supported herself while at school by twisting thread and by sewing, but her love of learning was so strong, that while she was willing to earn her living from day to day during the time she was getting her education, she could not think of giving her life to anything but teaching.

"The next morning she went to her academy teacher with a question that rested like a mountain on her mind.

"'Mr. B——,' she said tremblingly, 'do you think me capable of teaching school?'"

"'Yes,' said he, smiling, 'you are capable, but you are not big enough.'"

"'Will you please to give me a recommendation?'"

"'Certainly.'"

"'Not big enough! Well,' thought Emily, 'that is not my fault, and I will stand just as tall as I can, and make the most of myself in this respect when I go before a trustee.'

"She told her mother that she wished to visit some friends living a few miles distant. As soon as she reached them she was told, in answer to her eager inquiries, that a teacher was wanted in an adjoining district. She started for that district at once, making a short cut across lots, and came to the house of one of the trustees. She rapped, and, dreadfully frightened, awaited a response.

"A raw-boned, red-headed man at last appeared in a red-shirt, ragged pantaloons, and enormous cowhide boots.

"The poor little applicant declares that she 'stood as tall as possible.'

"'Is a teacher engaged for your school?' she asked.

"The trustee looked at her with such evident astonishment that she at once lost heart.

"'How old are you?' he asked.

"'Almost fifteen.'

"The man puckered his mouth, and gave a great whistle. 'Whew!'"

"I will see the other trustees, and'll let you know in a week or two," he said, at last.

"Emily knew what that meant. She turned from the house, made her way to some woods near by, and, as soon as she was hid from sight, sat down and wept bitterly."

Here is a picture, whose pathos can hardly be equalled. How must she have felt one day to have seen a grand steamer bearing the name of "Fanny Forrester."

Her going to Burmah was treated with ridicule. "So," said a paper, "with a lot of romantic boys and crazy girls, you expect to see the world converted."

This frail-bodied woman's day-dreams were all realized. She became a famous author, a missionary, and provided her parents with a home. What if that "Whew" had crushed her young inspiration?

#### SOLD FOR NOTHING.

CHAND NAWAR had two sons; but he cared for neither, for he said it was such an expense for him to bring them up.

One day a trader came to the village, and seeing the two strong boys, offered to buy them for some pieces of gold. "You say the lads are no good to you; let me have them, for they are big enough to be of service to me, and I will give you this bag of golden pieces for them."

Chand Nawar looked at his sons, then at the gold, and his eyes gleamed with satisfaction. The money would buy him an Arab horse which he had long coveted in his neighbor's compound.

"I will gladly close with your generous offer," he said, eagerly taking the coins, regardless of the tears and entreaties of his children.

And soon the trader was far on his way with the two little lads.

Meanwhile Chand Nawar hurried off to the owner of the Arab horse. "Sell your steed to me, and I will give you a handsome price for it," he cried, holding out the money.

The neighbor wondered that so poor a man as Chand Nawar should possess such riches, so he looked at the coins with a suspicious eye. "Let me feel the weight of your gold before I exchange my good horse for it," he said.

Chand Nawar willingly let him do so. No doubt of the goodness of the coin had ever entered his head.

"Why they are only lead, washed over with gilt!" cried the owner of the horse, holding up one of them between finger and thumb.

"Alas!" cried the wretched Chand Nawar, "I have just parted with both my sons to a passing trader for them, the rascal has deceived me."

"Let us catch him," said the merchant; and off they ran in the direction the trader had taken. But they never overtook him, and the boys were lost forever.

Children, time is a possession of priceless worth, like Chand Nawar's sons were to him. Yet many people part with it as lightly as if it were of no value, never knowing its worth till they find themselves robbed of it and only bitter memories, like ugly lead coins, left them instead. Be wise in time and do not part with golden moments and days for that which does not profit.

## Along the Line.

### THE INDIAN WORK.

Letter from REV. A. E. GREEN, dated PORT SIMPSON, B.C., April 5th, 1890.

WE were not able to get our mail for some time, as the steamer *Sardonyx* met with an accident, and so I delayed writing you. But we expect the boats to be more regular now, so will let you know how the work is progressing.

During the winter we have had sunshine and shadow, joy and sorrow, but through all the Lord has been good, enabling us in times of greatest trial to say, "His grace is sufficient."

We have been very much grieved by some who, years ago, were leaders in the work of God, but who, becoming cold, would lead the people back to the old customs that they gave up, as bad when they first received the Gospel. Many have been drawn away during the past three or four years to take part in old heathen practices. An aged man gave an instance of this in the class-meeting a few days ago. He said: "My friends, I have come to class to-night because I want to confess to God, and get my heart right again. For three years I have been in trouble—no rest, no peace. It was not always so; I was so happy once. When I heard of God's love, and that Jesus died for me, I gave Him my heart. He took away all my sin, and gave me peace, and I loved the class and prayer-meetings, and on Sunday I feasted on God's Word. At the close of the Sabbath morning service I always learned the text, and kept them in my heart. I had over sixty texts; I could repeat them all, and I would say them over to myself on my bed at night, and it comforted me to have God's Word in my heart. But three years ago one of our chiefs died, and some of the leaders came all around to ask the people to give money to get a big stone to honor the dead chief. I had been saving for two years to buy a stone, and I had twelve dollars; I gave it all, and with the money given by all the people they gave a *pollatch*. When the stone came that day I lost all my texts. I could not remember one of them; they were all gone, and I have been unhappy ever since. I am praying every day for God to give me my texts back again."

My heart was touched as I heard the poor old man tell how he lost his religion. He called it losing his texts. How sad! a poor old man, a cripple, only able to walk with crutches, to give all he had to a real heathen feast, and to lose his sense of God's favor. Oh, for a breeze from Heaven to come and blow away all this heathen pride, for pride it is!

Shortly afterwards the poor old man's daughter sickened and died; but the Lord has heard his prayers, and he has found his texts again, and is now rejoicing in the Saviour.

The Christians of the village are full of life. We have good meetings, and powerful testimony to God's power to save is given. A band of workers preach on the streets every Sabbath afternoon, and, during the winter, on week evenings too, before the regular service begins; and God blesses their labors.

On January 19th twelve precious souls were added to our Church by baptism. The candidates were given opportunity to openly confess Christ as their Saviour. Some of them were men and women, just in the prime of life, others near seventy years of age. So the blessed Gospel proves the salvation of the very aged, and of those of tender years, among the Indians as elsewhere.

Brother A. E. Bolton, M.D., has wonderfully assisted me by taking charge of the medical department of the work, and in every way working to lead souls to Christ; ever ready to help in all missionary work, on Sabbath days going to the outposts, or preaching here so I could go. The sick have come a distance of a hundred miles, north, south and west, to get medical assistance, and these are pointed to the Saviour. He has had an average of about fifty patients a day. Dr. Bolton came out with his devoted wife, not knowing where his support would come from, but firmly believing that the Lord would provide. The prevailing epidemic, "la grippe," came among the people in a severe form, and in a few days nearly all in the village were down. We were doing all we could, day and night, to assist them, and I do not know what I should have done without the doctor. Eight of us were sick in the mission-house at one time. In some of the Indian houses a dozen were lying sick in one room. Among so many people there were those who were not strong; it went hard with these, and although all was done for them that could be done, we had twenty-two deaths in a few days. Two, and sometimes three, funerals a day. It cast a gloom over the village, so many being sick, and most of the Indians were so much afraid of the disease it was difficult to get bearers to carry the dead to the graveyard. We had gleams of light amid the gloom, as we saw the sick and dying looking to and trusting in Christ. Victoria Moody, the young wife of one of our band of workers, praised her Lord with her last breath, and exhorted her husband and parents to trust in God. A boy, Joseph Campbell, was quite happy, but concerned about his father's salvation, and pressed him to look away from the pride of earth to the joys of Heaven. A young man named David Morrison, who had been a very bad man, held my hand, and said, "Missionary, warn all the young men not to follow my path. I would not hear the word of God; I only thought of this world, and I led the young men into sin. Oh, I was so bad! Tell them I found it hard when I was taken sick; tell them to look to God. His mercy has reached me. The medicine cannot save my body, but Jesus can save my soul; His blood has washed all my sin away, and Jesus will take me to Himself."

How true that of one flesh and blood God has made all the nations of the earth; all are tempted, and often in the same ways. One evening as I was getting ready for the prayer-meeting a young man came in great haste, saying, "Sir, there is great trouble in Enoch Wilson's house; he has broke the stove to pieces, and all the furniture in his house, and now he is going to break the house down, and we are afraid to go in. Will you go?" So I started. Enoch is lame, but a good man and a class-leader. When I reached the door I opened it and stepped inside. What a sight! the stove broken in scores of pieces lying in the middle

of the house; two old women sitting on the floor, resting their heads in their hands, were crying over the broken pieces. I asked, "What is the matter?" and when one stopped crying, she said, "Enoch and his wife were trying to put up the stovepipe that had fallen down, and the old man could not get it together, and his wife said he did not go at it the right way. He said he did, and tried again, but could not fix it together, and now he was angry, took up the axe and broke it up."

"Where is Enoch now?" I said. Pointing to a bundle of blankets in the far corner, she said, "He is there." When he had broken the things he said he was tired, and he would lie down and rest; and that if God gave him rest, when he was stronger he would get up and knock the house down. We started to sing,

"Come ev'ry soul by sin oppressed,  
There's mercy with the Lord," etc.

Then prayed and exhorted Enoch to look to the Lord for forgiveness. The poor old man uncovered his head and began to cry and then to pray so simply, sobbing out, "Come back, Lord, come back! don't leave me." He then asked his old wife to forgive him. They thanked me for coming, and I returned home, thinking he was not the only man who had been troubled by trying to fix up an old stovepipe.

We commend to the sympathy of the Church the Boys' Home and the Girls' Home at this place. God bless them all!

#### CHRISTIAN ISLAND.

I HAVE just returned from my distant appointment (Beausoliel), and I might say it was one of the pleasantest sails I have yet enjoyed. I feel unfeignedly thankful for such a safe and substantial boat furnished me by the Society; one, I think, adequate to all ordinary weather, and although sometimes put over on her beam ends, yet under these circumstances one feels a degree of security. Of course, not losing sight of the all-controlling Providence that is over God's children in the storm and the calm.

The dear old people on Beausoliel seemed glad to see me after my recent illness. We had a most blessed time during the love-feast and sacrament. As I usually get the experience of those old people translated, a few extracts may not be out of place here.

BENJAMIN YELLOWHEAD said, "I am glad I am spared to be in a place of worship once more; I feel it my duty to praise God for His goodness to me. My conscience tells me sometimes I am not doing enough for God. In my prayers I find Jesus very near. If I am spared a few days longer I will serve Him more fully."

ELIZABETH SIMON said, "I am glad to be spared to hear God's Word again. I am sorry I have not been more faithful; I have done things in the past that have been offensive to God, I hope to do better in the future."

NANCY AWATHAN said, "I praise God I am still living; I am thankful that God has raised me again from the bed of affliction. I am trying to live so I may reach the land where there is no sickness."

ELIZA JACK said, "I praise God I am spared once more to be in a place of worship. I have had many

troubles; I have lost many loved ones, but I know it was God's will; He did it for my good." I hope I may meet them all one day when I get to my heavenly home."

NANCY SHINGWAKOONE said, "I praise God I am still living. I am quite content in the way I am. Though I am blind, I will see my Jesus when I get to Heaven. I often can see Jesus now. When I go outdoors I can see nothing; I walk against a house or a stump. I am sure I shall see Heaven when I leave this world. Once I was coming up the hill from the lake, and I heard a voice calling my name. I looked but could not see any person, and I went on until I got to the top of the hill. Again the voice said, 'Nancy, your faith will carry you to Heaven.' I cast myself upon the ground and prayed to Jesus to help me through all my troubles, and take me home where I can love Him better than I can here."

PHILIP SPARLING.

### THE HOME WORK.

#### MANITOBA CONFERENCE.

*Letter from REV. J. M. HARRISON, dated REGINA, May 22nd, 1890.*

I STARTED on the 3rd of May to visit the northern part of the Regina District, and by direction of Conference to inspect the school conducted by Mrs. Tucker on Moose Woods Reserve. I took passage by construction train to the end of the track, which took me within thirty-five miles of Saskatoon. Bro. Peters and I drove twelve miles, and spent the night at a ranch, where the family (Mr. and Mrs. Wilson) live all alone, their nearest neighbor being eight miles distant. People in the favored east know little of the hardship and privation of these isolated settlers. I suppose these people have not heard a sermon since they came to their present home, which is now four years ago. On Sabbath morning we rose early, and drove twenty-two miles to service. I preached twice in Saskatoon to very good congregations. The school-house in which the services were held was too small to accommodate the number gathering, and some were turned away unable to get admittance, while many others brought chairs with them, so as to be sure of obtaining seats.

On the following Monday we drove to the reserve, a distance of eighteen miles. We found Mr. Tucker away from home, engaged in getting Government supplies for the Indians. We very carefully inspected the buildings erected jointly by the Government and our own Society. I have not seen better log buildings in the country during my sixteen years' residence. The workmanship is good; the construction is strong and likely to be durable. The mission-house and school-room are under one roof, giving excellent accommodation for sleeping apartments. The school-room is very nicely arranged, and the desks, which are home-made, are a marvel of neatness. I was much pleased with the bright appearance of the pupils and the degree of intelligence exhibited by them. I examined them closely, and was pleased to find boys who had been under instruction only eighteen months, and scarcely a word of English, now able to read in the

Second Book with considerable ease, and write from dictation very fairly. In arithmetic I found them well advanced. The more advanced scholars could multiply with very considerable ease.

Mrs. Tucker has done grand work, and is a most devoted Christian lady. She has now mastered the Dakota language sufficiently to explain the lessons in Sioux to those who do not understand the English. Mrs. Tucker's influence is seen in the improved conditions of the homes. I visited nearly all the houses on the reserve, and found many very clean and tidy; indeed, some of them would have been a pattern after which certain white people of greater pretensions might well model their housekeeping. I saw a large number of new houses in course of erection which, under the direction of Mr. Tucker, who is a trained mechanic, display a great deal of taste. The Government has given this band a small reserve on the South Saskatchewan, and each family has a plot of forty acres. They are not "Treaty" Indians, but the Government provide a small amount of rations for each individual. Many of the Indians are trying hard to learn to farm, and I found that the testimony of all the settlers with whom I conversed testified to their industry. I was very much struck with the very small number of children in the homes of the Indians. There has been a large number of deaths among the young people. In some homes where six and eight children had been born there are but one or two surviving, and in some instances none. The school-room could easily accommodate a larger number of pupils than are now on the reserve. There are but seventeen of school age now, and of these I found thirteen in the school-room. There are a large number of families belonging to this band at Prince Albert, among whom I learned there were nearly forty children. Would it not be possible to persuade the Government to induce them to go to the reserve and settle down, as that would enable their children to get some education, and would soon lead them to adopt some kind of home life? I am satisfied that the industrial school system is the only possible solution of the Indian question. Mr. Tucker is taking steps to destroy, as quickly as possible, the prevailing practice of exchanging and divorcing wives at the will of the "lords of creation." I think he is succeeding as well. By the generosity of the Bible Society I was enabled to present each child who could read with a copy of the New Testament, and Mrs. Tucker said she would have each child read a verse every morning on the opening of school. I do not think it possible to place the interests of our school in better hands.

On Wednesday we started for Prince Albert, *via* Clarke's Crossing, Fish Creek, Batoche, and St. Laurent. We felt considerable pride as we remembered that our soldier boys came so readily to the front, fought and conquered. I was permitted to visit the room where Captain French was shot, and where he and others who were wounded died. The mark of the cruel ball which proved fatal to the gallant captain is still to be seen where, after piercing his body, it passed through a partition and lodged in a post some twelve feet from the window.

Much of the land on the South Saskatchewan, between Saskatoon and McIntosh, a distance of thirty-

four miles, is stony and poorly fitted for cultivation. Between McIntosh and St. Laurent the land is sandy loam, but is very excellent, and we have seldom enjoyed a drive anywhere so thoroughly. There is a bright future for this section. At St. Laurent we crossed the South Saskatchewan and drove through about fourteen or sixteen miles of sand hills, which are clothed with poplar, larch, pine and spruce. There have been taken from these woods 350,000 ties for the use of the Qu'Appelle and St. Laurent Railway. Leaving Cameron's, about twenty-two miles from Batoche, we pass through a broken country all the way to Prince Albert. The soil is a rich loam, not too heavy and yet very productive. There are some nice poplar bluffs, and a good many ponds and small lakes that have been of incalculable benefit to the settlers during these dry years.

Prince Albert quietly nestles in the valley of the North Saskatchewan, stretching along a distance of nearly five miles. The interests of the west end gather around Emanuel College, which was established by the late Bishop McLean. The centre of the town grew up under the fostering care of the Presbyterian Mission, and is built upon land secured by the late Rev. Mr. Nesbit. Some three years ago, or perhaps more, Nesbit Academy was projected and built, but last winter, in connection with a Masonic ball given in the building, the Academy took fire and was totally destroyed. The east end is controlled by the Hudson's Bay Company. There is very considerable strife just now as to where the new line of railway will enter the town. You can distinctly trace the work of each of our missionaries who have been appointed to this field. Bro. Whiteside centred his hope in Goschen, or Hudson's Bay Company section, which just then seemed prosperous. The church built by him still stands, and is doing good work. Under Bro. Howard there has been a good special service just held. A number were converted and added to the Church. I preached on Sabbath the 11th at Island Lake in the morning, Goschen at 2.30 p.m., and at the mission in the evening, in the church built by the efforts of Bro. Parker. I believe not a cent of debt remains on either of these two buildings. Bro. Howard has succeeded in getting a most excellent parsonage erected. It is decidedly the best one in the district, and is a great credit to the energy of Bro. Howard and the enterprise of the people. Brother and Sister Howard have done a great deal of good among the police, and will leave very many warm friends behind them in the force.

We will require additional men for the field almost immediately. There are a number of settlements that are not yet visited by any minister, and the people are thirsting for the Word. During my trip I travelled by horse and buggy over three hundred miles, and by construction train over two hundred and eighty miles.

ANOTHER instance of the spread of the Gospel through the agency of native preachers is the formation of a missionary society among the pupils of the Huguenot Seminary at Wellington, South Africa. It proposes to send from its ranks missionaries to labor among the heathen of Africa.

## Facts and Illustrations.

THE Methodists of the United States are proposing to undertake mission works among the Navajo Indians of New Mexico. These Indians number about 22,000 and are said to have customs similar to the old Hebrews. Among these interesting people there is not a missionary.

A RATHER remarkable testimony to the excellence of mission schools is given by a recent great representative meeting of Moslems in India, at which it was resolved that, in all places where they had no schools of their own, the young men of their community should be sent to missionary schools rather than to Government schools. This was by a vote of 170 to 30.

"EIGHTY-FIVE years ago," says the *Missionary Herald*, "the Directors of the East India Company placed on solemn record:—'The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' A few months since, Sir Rivers Thompson, Lieut.-Governor of Bengal, said:—'In my judgment, Christian missionaries have done more real and lasting good to the people of India, than all other agencies combined.'"

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## The Missionary Outlook

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

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