

The Missionary Outlook

is my Parish.
"The Field is The World"

A Monthly Advocate, Record and Review.

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[NEW SERIES.]

Field Notes.

THE Rev. T. S. Howard, of the New Credit Indian Mission, writes as follows:—"I have just closed special services on the Mohawk Indian line, three miles distant from the New Credit Church. Thirty-seven persons, mostly heads of families, presented themselves for prayer, and twenty-six united with the Church. Last Sabbath I organized a class, and appointed a leader, assistant leader and class steward; I think, good men. The Baptists had a church on that line years ago, but the people have had no preaching for many years till I took up an appointment with them last year. My interpreter renders me valuable aid; could not keep up all the work without him."

THE Rev. J. W. Sparling, D.D., of Winnipeg, is in the city on business connected with Wesley College. The institution is in a flourishing condition, and the greater part of the amount necessary for new buildings has been subscribed. Building operations will begin shortly.

A FLYING VISIT was made last week at the Mission Rooms by the Rev. John McDougall, Morley, Alta, on his way to Ottawa on business connected with the Indian work.

THE Halifax *Wesleyan* says regarding a lecture on Finland, given by the Rev. Oskar Gronlund, of Wolfville: "He spoke of the homes of Finland, both in city and country; the national dress; the distinctly national customs; the modes of travel and conveyance; the stores, restaurants and public baths; the churches, the markets, the hotels, and many other subjects of general interest. During the lecture Mr. Gronlund showed a loaf of rye bread, such as is baked twice a year in Finland. The loaf which he exhibited was six years old, and was, he said, quite as good as it ever was."



REV. JAMES WOODSWORTH,
Superintendent of Missions in the North-West.

SUCH words as the following are to us as cold water to a thirsty man:

"We appreciate your valuable paper. As for myself, I cannot do without it; in reading its contents I often receive an inspiration, and feel that we are not doing what we should for Christ and the world. My sincere wish is that the *OUTLOOK* may prosper, and that I, with many of its readers, may receive help from above to do more for Christ and our benighted

fellow-creatures than we have ever done."

DR. AVISON, of this city, who has been Editor-in-Chief of the *Canadian College Missionary*, has been accepted by the American Presbyterian Board of Foreign Missions to go as missionary to Korea. Mr. E. R. Young takes Dr. Avison's place as Editor of *Canadian College Missionary*.

Editorial and Contributed.

Editorial Notes.

WE would call attention to the letter of A. G. McKittrick, on page 53, concerning the new Indian Mission at Riviere Qui Barre, and his request for a small portable organ, to assist in the service of song. Who will volunteer to supply the need?

WE have limited our editorial matter this month to make room for interesting letters from mission fields, and even then we could not print them all; several had to be reserved for next month.

IT is too early to report results of the week of self-denial, but we are looking forward earnestly and hopefully, expecting much help for the missions and much blessing to the Church from this movement. Will our young friends and others please report promptly. Do not wait until the end of the year, but send word now.

IN the Sherbourne Street Methodist Church, on the evening of the 30th January, a missionary meeting was held under the auspices of the Epworth League of Christian Endeavor of the Church. Several of the leading officials very kindly took part. Mr. Richard Brown, in his usual happy manner, presided. Ten-minute addresses were delivered by Messrs. John Donogh, J. W. Henderson, J. W. Dowd and H. H. Fudger, the respective subjects being: "How we became a Missionary Church," "What I Know of Home Missions," "Why Not Leave the Heathen Alone?" "Why I support the Mission Fund." The addresses were original, full of thought, and could not fail to make those who listened to them think more seriously on their duty to missions. Indeed, it would be difficult to get together, for one meeting, four speakers who could more clearly and interestingly put the subject of missions before their hearers. The proceedings were enlivened by songs from Miss Bailey, Mrs. Wright and Miss Dundas, while Messrs. Verner and Hines contributed instrumental duets. The meeting was very enjoyable and profitable.

Missionary Maps.

OFTEN the question is asked, Would not the preparation of missionary maps—say of Japan, to begin with—showing the location of our missions, be a good means of increasing interest if used in Sunday Schools and on the lecture platform? Doubtless it would, and we are moving at present on that very line. First a map of modest size will be prepared, to meet requests that have come from auxiliaries of the W.M.S., and if this meets with encouragement, a large map will follow, showing in bold outlines and strong colors the work of all the Protestant Missionary Societies in Japan. The smaller map will be just the thing for the home, the pastor's study, or the meetings of the women's auxiliaries; the large map, if published (and this will

depend on the encouragement given), will be for use in the Sunday School and on the lecture platform at missionary meetings. We will be glad to hear from friends all over the country what they think of the project.

The Committee of Finance.

A SOMEWHAT lengthy meeting of this important Committee was held recently at the Mission Rooms, beginning on Thursday, March 23rd, and ending at noon the following day. There was a good attendance of members, and close attention was given to the business in hand. The Japan work received a good deal of attention. The development of the work in the Hongo District of Tokyo, where the Tabernacle is located, seems to call for increased appliances, especially in the line of woman's work, and it is possible the two societies may combine to furnish the needed aid.

Letters from China were read with much interest. Dr. Hart reports the missionaries in good health, and the work encouraging. A plot of ground, aggregating three acres, in a central part of the city, has been purchased at a cost of \$1,650, as a site for hospital, chapel, school and missionaries' residences. The hospital plan has been a leading idea from the inception of the mission, and as it is cheaper to build missionaries' houses than to rent and repair native structures, sufficient land had to be procured to afford the necessary room. The houses will cost about \$1,000 each. Already a considerable amount has been received at the Mission Rooms for the hospital project, and other donations are expected.

The General Secretary presented quite a number of letters from ministers and medical men volunteering their services for China. These letters gave evidence of the deep and wide-spread interest which is felt in this our latest forward movement. A letter was also received from the Missionary Society of Wesley College, Winnipeg, pledging support of a married missionary for seven years; while another letter from the Wesleyan College, Montreal, offered to furnish the travelling expenses of a missionary to the China field. From other sources, also, voluntary offers of help have been received, and the Committee feel that the circumstances would justify the appointment of two additional missionaries to China, one for the medical and one for the evangelistic work.

The Rev. James Woodsworth,

WHOSE portrait appears on another page, is the eldest surviving son of the late Richard and Mary Ann Woodsworth, and was born in Toronto, on May 3rd, 1843. His early education was obtained in the Model School of his native city; but while yet in his teens, he left school to assist his father in business. Subsequently he filled a position in the Mechanics' Institute as Assistant Secretary and Librarian. In 1864, he was received as a probationer by the former Wesleyan Methodist Conference, and stationed on the Cooksville Circuit, under the superintendence of the

late William Philp. His subsequent fields of labor, during probation, were Craighurst and Penetanguishene, Orillia and Innisfil. In 1868, Bro. Woodsworth was received into full connexion and ordained. Two years were spent on the Vespra Circuit, one on Stayner, and two on Wellesley, when he was compelled to retire for a year on account of ill health. In 1874, he resumed his work with renewed vigor, and was stationed on the Hastings Circuit, and in subsequent terms at Horning's Mills, Parry Sound and Bracebridge, being elected to the chair of the latter District when thirty-seven years of age.

In 1882, Bro. Woodsworth was stationed at Portage la Prairie, (the North-West work was then a part of the Toronto Conference), and elected Chairman of the District. His next station was Brandon, and in 1885 he was elected President of the Manitoba Conference. The services thus far rendered pointed to Mr. Woodsworth as a man to fill any position requiring good judgment, zeal and discretion; and, when at the General Conference of 1886, it was resolved to appoint a Superintendent of Missions for the North-West, he received the unanimous vote of the Conference, and was unanimously re-elected in 1890. As Mr. Woodsworth is now in his prime, we anticipate for him many years of useful service in the Church.

A Difficult Problem.

COMMENDABLE efforts are being made by the Dominion Government, by means of Industrial Schools, to elevate the Indian tribes by educating their youth, thus fitting them for future usefulness, and giving them the power to earn an honest livelihood. But the question remains, What shall be done with these Indian youths when they leave the schools? Just here there seems to be a weak point in the policy of the Indian Department. Graduates from the various Industrial Schools are required to return and live upon the reserves from which they came, and the results are often disastrous. A missionary from one of the reserves on Lake Winnipeg, referring to this matter, says:—

"I believe such graduates should be either enfranchised or else settled on some special reserve, where they can put their education to a good use. What good can an Industrial School course do a boy if he must come back to these barren rocks and muskogs? Here his living must be got by hunting and fishing, and the same may be said of almost every reserve around the Lake. In the west there are not the same difficulties, but even there when the boy or girl goes back to their people, the tendency in every case must be to sink back to their level. If it is true that to successfully educate the Indian youth, we must separate him from his people, is it not also true, in a more important sense, that, to realize the best results from that education, we must keep him away from them after he leaves school?"

MRS. BISHOP, in her recent journey through Mesopotamia, Persia, etc., shows that the most useful of all arts to gain a welcome is the possession of medical knowledge. Asking certain tribes if they would accept a missionary, the invariable reply was "Yes, if he is a doctor."

How to Increase the Interest of our People in Missionary Work.

BY REV. J. W. PRESTWOOD, MAITLAND, N.S.

AFTER experience as a traveller in Japan, Miss Isabella Bird (now Mrs. Bishop) made the remark, "It is one thing to study the missionary problem at home, and quite another thing to study it in the presence of thirty-eight millions of heathen."

This statement contains a clue to the right answer to the question at the head of this paper. It is that, by way of information of the right kind and quantity, we should endeavor to produce as nearly as practicable in the minds of our people the same conception of the missionary problem while they are at home that they would have if they could consider it in the mission field. Lack of sympathy very often results from lack of knowledge. If an uninterested Christian could spend a few days in some heathen lands, he would probably not want interest in the missionary cause after his return home. An increase of the knowledge of our people of the facts and circumstances of the work would heighten their interest. "Less ill is wrought from want of heart than from want of thought." Our people have the heart to sympathize with the work of missions, but they do not realize the situation; their impressions are not sufficiently clear; they forget much of what they hear at the missionary anniversary; they are very busy with things immediately around them; and if they could have the truth about missions more fully and constantly before them, they would have a livelier interest in the work.

Enthusiasm about missions is not so likely to be aroused by general information as by information about some particular field. Definiteness in the object is most essential in producing interest in any direction. Therefore we should bring within the reach of our people information about our own mission work, and about each department of it separately and in turn, rather than a mass of general truth and fact. It is not as easy to attach a man's interest to the whole heathen world as to one country or locality in it. Missionaries, famous and humble, have ever been drawn out towards particular countries, as a multitude of instances might testify. The one method of arousing interest by imparting information will exceed the other in success, as the study of the Bible by books and subjects excels the old method of reading it through verse by verse from Genesis to Revelation. The enthusiasm of the ladies of the W. M. S. is partly explained by the general diffusion among the bulk of their members of an acquaintance with their own work. The members of the W. M. S. have a larger possession of information about their work than the members of our Church in general have about the work of the General Society.

To begin with the nearest department, we would have more information about our domestic missions. After deducting the cost of management, etc., about one-half of the missionary receipts go to the support of Home Missions, and it is due to the contributors that they should hear something about them. We would like to have more material accessible from which to supply the people with the facts. We believe the annual report of domestic work could be profitably much enlarged. It should contain facts about the places in which the missions are located, their population, natural resources, industries, denominational relations of the people, the strength of our cause financially and otherwise, its prospects, etc., more at length. If these domestic missions have a good claim for help, and our people are informed about them, they will respond even more liberally. We have attended missionary meetings not a few where the addresses pointed chiefly to Japan, China, Africa, etc., though the receipts as usual were destined in larger part for the home work.

The annual report is one of the avenues of information more or less open to our people, and we would have it convey more information and be more accessible. The most interesting thing the writer of this paper and his wife read together last year was the report—that is, extracts from the first ninety pages of it. Ninety pages of information about the work, and over 270 pages containing strings of names and lists of dollars, a little more interesting than a book of logarithms! We grant it is an old criticism of the report

that refers to this part of it, but we hope it will not cease till the desired improvement is effected. Why should any one wish to have his name put in print? Why should he wish to have it printed followed by a credit of less than \$25? Why wish to have it printed with such a credit in a place where he will probably never see it? We say, let the report contain the totals for the circuits, and a list of subscriptions of \$25 and upwards; and let the space thus set free be occupied in telling what would be useful to know. If any Methodist fears to entrust a sum anything below \$25 to the hands of our missionary officials without a printed receipt, he needs to add faith in Christians to faith in Christ. Then the reports of individual missionaries could be given without abridgement, and a thorough account of the domestic missions could be had.

Our missionary periodical, the *OUTLOOK*, is another source of information; and we would recommend a canvass for subscribers as a sure method of increasing the missionary zeal of our people.

Of course, much might be said about other missionary literature; but we refer to the *Report* and the *OUTLOOK* because these at least ought to be in the possession of each member of the Church. There are very many of our people who learn little more about the work than what they hear at the annual missionary meeting and occasional meetings of a similar character. The presence of a returned missionary, the reading of letters from missionaries, often create much interest; and even the District deputation, speaking at second-hand of the work, but from the heart of the great commission, stirs the hearts of his audience so that they think and feel and contribute. But the enthusiasm is transient, because the people have not a definite knowledge and remembrance of the facts that interested them, and because a subject, to be permanently appreciated, needs a continual presentation. The monthly meeting is an excellent method to help preserve the interest, especially for those who have not, or having, do not read the necessary periodicals. The aim should be to bring the missionary operations of each locality within the sympathy of the individual, so that he will be eager to know the latest developments of the work there, just as readers open the "Daily" to learn how many more votes Cleveland has polled, or what decrease there is in the ravages of the cholera.*

What news more worthy of printing and reading than the news from the mission field? Our reading of the missionary periodical should find in it some of the elements of the serial story, not its style and lightness, but its continuity and connectedness. The annual report should be a chapter in the history of our missions. If a person once gets on the track of a mission, knows the names of the missionaries, something of their work and surroundings, and keeps supplied with information about their experience and progress, he will not fail to entertain a lively interest in missionary work.

The Heavenly Song.

"THE four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 10, 11.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. v. 13.

"All glory now to Christ be given!"
Before Him bow the hosts of heaven,
Casting their crowns before Him.
"Dominion doth to Him belong,"
Each raptured saint joins in the song,
For all in heaven adore Him.

"Glory and blessing," still they sing,
"Honor and power, to Christ our King,
In him all virtues meet.

Jesus, the Lamb of God, once slain,
King of kings, o'er all doth reign;"
Let earth bow at His feet.

All-merciful, His gracious hand
Now is stretched forth to every land;
O'er all His blessings flow.
Praise Him, O earth, and look above,
Quell all your fears, He reigns in love,
Remembering all life's woe.

Saviour of all mankind is He,
The nations all shall bow the knee
Unto the Lord, Most High.
Victor o'er death, behold Him stand,
With glory crowned at God's right hand,
Exalted in the sky.

Yea, all proclaim with mighty voice,
Zion doth in her King rejoice!

Harold, Ont., Feb. 1893.

FANNIE I. KNOX.

Along the Line.

The Indian Work.

SASKATCHEWAN DISTRICT.

*Letter from REV. J. MCDUGALL, dated MORLEY,
Nov., 1892.*

I CAME home last Wednesday morning from the Battle River missions, and a short account of my experiences may not be without profit to someone. Leaving Calgary on Thursday's train we were soon across the Bow, having passed on a magnificent railway bridge which is situated a few yards lower down the stream from where we crossed it in 1880, when, as you will remember, it took us, work as hard as we might, the whole of the long summer's day to ferry our party and to swim our stock over to the north bank. I do not know how you felt, but I do know that if there were any tired men in the valley of the Bow that night I was one of them; and as I now stretched myself over two seats in the first-class coach, with the latest paper beside me, I thought of those days, and while thankful for the change, yet ne'er a regret had I that I had spent the first forty years of my life in a new country amid wild scenes and often wilder men.

You will remember how forlorn Bros. Glass and Youmans and their good wives looked when we started them out that evening on the well-travelled road to Edmonton and the north, as the rest of us struck westward for Morley and the mountains. No wonder their visages were long and their spirits disquieted within them, for verily this was to these friends a new and lonesome experience. What would they have thought if they had been sent out, as my plucky little wife, and self, and party were, into this then unknown southern country without any trail—no settler then between Edmonton and Montana, and the whole land run over by contending tribes? We did not worry much over our commission; we were graduated in these experiences, which makes all the difference. In 1872, after twelve years of stirring life on the plains, I plead with Dr. Punshon to let me go to college. I had the money, I hungered for the culture. "No, my son," said the President, "The Lord is putting you through His own college; go back to your work." Well, I see it now, and verily do believe that some day I shall matriculate in God's university, and then, "Eye hath not seen," etc.

On we rush past Scarlett's stopping place (where, when you last drove with us north, we came in the night through almost Egyptian darkness, and I laughed as I stopped and listened for your coming, and presently you shouted, "Where are you, Mac!" and as I answered I heard you say, "Confound that fellow, he drives by faith more than sight"). On past the "Lone Pine," where twice you have broken a wagon spring (whether the lumpy ground, or careless driving, or extra heavy theologian, one or all, caused the accident, is to me a problem still). On now through a district which is

* Read at a Missionary Convention at Truro, in November last.

fast settling up, past churches, and school-houses, and comfortable homes nestling in prairie nooks between the sheltering groves, where a few years since, and long within my ken, the red deer wandered and the buffalo calf played, and we are at the Red Deer crossing, and Brother Nelson and his span of cream "bronchos" are waiting. We leave the railroad, drive up to the old crossing and ford the stream as of yore, and climbing the hill are at the new industrial school building, now fast reaching completion. This we inspect, and are struck with its solidity and completeness, so far as we may judge. Drink a cup of tea with Brother Loughhead, the instructor, and his hospitable wife, and then drive back in the dark through the ford and down to the new town, as yet small and young, but stirring with ambitions inspired by a growing knowledge of its grand possibilities, and spend the night with Uncle Isaac Gaetz, the Methodist patriarch of this settlement.

Next morning we again ford the river, and crossing and recrossing the railway, pass Blind River; note great changes in settlement; lunch at a railway station where, with good cheer, we are kindly welcomed, and in the evening we reach Brother Nelson's present home in the Mission House, at Old Woodville. Our last Stationing Committee transferred this historic name to the new mission, at White Whale Lake. We expect that Brother Nelson will soon move to the Industrial School at the Red Deer. Spending a pleasant evening with him and his cultured family, baptizing the new baby, Rozena Gladys; resting as tired men do, waking to hear the (strange at this season in Alberta) patter of rain on the roof, and breakfast is ready. Soon a fresh team is fast to the buckboard, the same old board which Brother Nelson and I know so well; for have we not eased its springs, and watched its wheels, and oiled its axles, and drawn gentle breaths as "chuck" we went into a hole in the dark, and again felt easy as on we rolled with our vehicle still intact. Matter and spirit—spirit and matter—what can these not do?

Driving along the "Wolf Path" (the highway of war parties when Rundle, and Woolsey, and Steinhauer, and my father, and myself, first roamed these higher slopes of our continent), fording the Battle River, taking the old trail for variety's sake, calling at a lonely settler's to just speak a word of comfort, and in the afternoon Brother Nelson leaves me in the house of Mr. Clink, the Indian agent for the Peace Hill Reserves. Now, I do not care who knows it, I love a good camp. Even when I have only some swamp grass, or willow brush, or spruce boughs, to make it with (and no man in our work has had more of this kind of thing than I), I do my best to be comfortable. But when Providence and friends put me into a pleasant room and comfortable bed, and luxuries abound, and I can wake up in the night and turn over, and there is no frost on my beard, I can tell you I am thankful. Moreover, when breakfast is in the dining-room, instead of running around on the prairie, or in the bush, or flying through the air, or swimming in the lake, and I can step in my slippers from bedroom to dining-room and breakfast, instead of running, or riding, or wading, or paddling, with an omnipresent consciousness that under the latter circumstances breakfast is largely an unknown quantity, a very indefinite thing, I can assure you I am a glad man. Now the conditions are favorable, and I am both thankful and glad. Mr. and Mrs. Clink and the baby all make me feel that my welcome is genuine. Here I met Brothers German and Glass, and Chief Samson, and a host of old friends, our acquaintance ranging from a few months to thirty years.

Sunday morning the service was in Cree. The church was full, the blessing was with us, my own heart was made glad. Mine host had told me to bring Samson and his wife with me to dinner, and thankfully and gladly I did so; such thoughtfulness touched me and did others good. Samson, like myself, has his faults, but after all he is one of nature's noblemen. I will never forget, in connection with the troubles of 1885, how bravely he sat his horse beside me, and with his hand on his revolver meant death to any man who should raise his gun against his friend John, when an excited crowd was seeking my life, and how loyally he went with me to Edmonton and helped allay the agitation and quell the rebellion. White men generally,

missionaries and government officials, all owe a debt of gratitude to Samson for years of loyalty to the interests of peace and Christian civilization. Sunday afternoon there was a missionary service in English. The day was blustry, the audience small (nine adults), the address medium, but the subscription away up, \$57, with some more in sight. I was thankful for that service; it showed clearly the value put upon the missionary enterprise by those on the ground who are fit to judge in these matters. Sunday evening I spent with Brother Glass and family, and some Indians coming to see me, I went into the kitchen and had a long talk with them; class meetings, prayer meetings, and the manner of conducting them, religious growth, etc., being the subjects we discussed. These topics, mind you, were introduced by my dusky brethren. By and by I spoke to one of them as to the manner of his wife's death, she having died since I was last here, and he told me, "She died happy in Jesus; the Lord had taken our children, but He left us each other; we loved one another; I prayed, O Lord, if you will, restore her to health, but I saw her wasting away. My heart was sick, my life was troubled, I waited on her day and night, I did all I could for her, but she was dying. Sunday morning, her last here, she said, 'Joseph, go to church this morning, I will not spare you this afternoon and evening.' I did as she said. She told me she dreamed of heaven while I was at church. 'At first,' she said, 'I went with you in spirit to this service; then I went up higher, and oh, my husband, do not mourn for me, but be faithful, and come to me up yonder,' and then she died, and part of my life went from me, but Jesus helped me, and I said, Father, your will be done, you are wise, you are good, and that is how I feel now."

I looked back beyond my brother, as he told me this, and I saw the savage; the bartering and slaying of wives, and mothers, and daughters; the devil worship, the darkness of superstition; and I saw in him the transformation brought about by the Gospel; a Christian gentleman, a loving husband and father, a genuine believer in God, and an earnest worker in His vineyard. And as a humble missionary, I took courage; fresh strength came to me, and as I shook hands with these Indians that night, I felt they had done me good.

Monday, Brothers Glass and German and Chief Samson, accompanied me to the other end of this mission, about fifteen miles away, where Mr. and Mrs. Youmans are engaged in teaching and other missionary work. These friends are no novices in this field. At Whitefish Lake for six years, and at Morley, in our orphanage and home, for five more, and after one year's intermission, now at Bear's Hill, they are taking hold with fresh zeal. Not teachers, merely, but missionaries on broad lines are these old friends, and the people are glad to welcome them. We held service, had pleasant intercourse, and then drove back to Battle River. I was pleased to note in my drive some solid advance in houses and fields, and to learn that some of the crops on these reserves were a great success. Had it not been for two hailstorms which struck a part of the reserves, these Indians would now be almost self-supporting; as it is, they are fast going to this goal, which reflects great credit on the energy and push of the agent and instructors.

Tuesday morning my hosts and the baby took me to the station, nine miles distant, and the train from the north came puffing up (for it is *up* south out here), and I am off for the mountains and home.

RIVIERE QUI BARRE.

Letter from A. G. McKITTRICK, dated Feb. 7, 1893.

I HAVE thought that perhaps you would like to hear from Riviere Qui Barre, which is one of the last missions opened up along the line. We have succeeded, so far, better than we expected, for this reserve has been occupied for years by the Roman Catholic Church, and Chief Alexander being a Catholic, and lately bitterly opposed to any Protestants (though now more friendly and tolerant toward us), we naturally expected much opposition. But the Roman Catholic Indians are now almost as friendly as our own few staunch Methodists; and then there are many

who are neither, but still hold to their old paganism; these are also very friendly, and I think, perhaps, some of them would join in with us, if they fully understood the beautiful plan of salvation of our Saviour, and how He gives rest, and joy, and peace to the weary, heavy-laden ones, as revealed in His word.

Rev. C. E. Sommerset, who lives at White Whale Lake, about forty miles to the south-west, visits Riviere Qui Barre occasionally, preaching the Word through his interpreter. In his absence we try to hold services, but we find one great difficulty, and it is one which some of the friends in the east can do very much to remove. The one thing most lacking in all our services is music. A few of these Indians attended Methodist mission services long ago, when Rev. George McDougall lived on the Saskatchewan, and though they have remained true Methodists at heart, still they have forgotten the hymns, etc., and much of the Christian teaching, and when we came to them last summer, we found them not very particular about keeping the Sabbath, and some of them joining in the heathen dances and conjuring, the same as the Roman Catholic and pagan Indians around them. We didn't blame them severely for this, for it is a wonder they kept at all loyal to Protestantism when so long neglected.

But they have now, some of them at least, a longing desire to do better, and to be taught the way of righteousness and happiness, and soon we hope the drum and dance song, "Hi-yi, hi-yi, hi-yi-yi," will not be heard amongst any of our people. But we can't take away this, their *only* tune and song, without giving them other and better ones in their place.

What we need most, to do this, is a small organ to teach them the tunes of the beautiful hymns in the Cree hymn book. We would be very, very thankful if some friends of missions in the east could send us a little portable organ like those in use in the rooms of the Christian Institute, at 14 Richmond street west, Toronto. They are about the size of a sewing machine, and I think they cost only thirty or forty dollars; or perhaps someone, or some Sunday School, has a small second-hand organ that is being replaced by a new one; it might do good out here. As our services are, for the present, held in Indian houses, a small organ that we could take with us to each meeting would suit us better than a large one.

Although some of our Indians are often reminding us that the Roman Catholics give them lots of second-hand clothing, etc., while we have had none to give them; we would rather have our friends send us an instrument than clothing, for we want to teach them to be independent, and to earn their living and clothing like a white man. And though there are some helpless old people, and ragged, half-frozen little children, to whom clothing would be a blessing, still the majority are able-bodied persons who can earn their own living if shown how to do it, and this is one thing we want to teach them. Riviere Qui Barre (which means in English, the river that bars, or is difficult to cross, because very miry), is not a hard place for Indians to make a living, and these Crees and Stonies are better workers than the average Indian of the North-west.

In our services we have sometimes found it hard to make it interesting without an interpreter, for though the writer can converse in Stoney, still it is very much harder to lead in prayer or preach a sermon in Indian, than to engage in common conversation. But we have been able to get some of the elder Indians to lead in prayer, and very earnestly they pray too, sometimes in Stoney and sometimes in Cree. We had one young man who could start a few Cree hymns, and we joined in and helped him.

Then I spoke for a little while in Stoney, and had one interpret into Cree, that all might understand. And after several prayers by Indians, we closed with another Cree hymn. Lately we have used some Sunday School lesson pictures and explained their meaning in Stoney, bringing home the truths of the Gospel as opportunity offered, and always having one interpret into Cree. One old man called Moses, "the Big Crow," said that he liked our services better than the Roman Catholic, because in ours he understood everything (he knows both Cree and Stoney), while he understood very little of the Roman Catholic service.

We have a blackboard in one Indian's house on which I print the Lord's prayer, the benediction, and the grace (to be said before eating), in Cree syllabic characters, and taught them to the Indians, that they may not any longer eat like a heathen, or like many a churchgoer in Ontario, without giving God thanks, and that they may at least repeat the Lord's prayer every night before retiring. We hope to begin at once the study of the Cree syllabic Bible with them, and keep at it till they can read it for themselves daily, and feed on the Bread of Life contained in it.

PORT SIMPSON DISTRICT.

Letter from the REV. THOS. CROSBY, dated PORT SIMPSON, February, 1893.

I AM pleased to write you that we have had a most blessed revival of religion in this place. We have had nothing like it for over ten years. It was one of those revivals that came down in answer to the prayers of God's people, I believe, both here and elsewhere, as the people gathered home in the fall after the death of the smallpox. For they got so afraid of the dread disease in the summer, as we had such reports from the south, that none of them went to the hop-fields as before, but after the work at the salmon canneries they scattered to their own old camps for fishing and hunting, and others to get out logs, shingles and cordwood; and on coming home they seemed grateful to God for keeping away the smallpox from them, and a general spirit of thanksgiving seemed to come over the people, till one Sabbath night, the 30th October, the work broke out by crowds coming to the altar of prayer, some to seek the Lord, others to give themselves again fully to Him, and ever since the services have been going on. For weeks our large church was crowded every night till ten o'clock, and often persons praying and seeking the Lord till away on in the morning. Indeed, for a time the whole place seemed to be moved. The services were very simple, usually two short speeches, often from new converts, then testimony, prayer and praise and personal consecration; never any lack of interest, sometimes most too demonstrative for quiet people; often in speaking, five or six on the floor at once. It is said that some wag, who was here on one of the steamers, went away and said he never saw the like; he was at the Methodist church at Port Simpson the other night when 500 people spoke in less than half an hour. Of course, this was an extravagant remark, but there might be seen at times 600 people in the church, and all mighty under the power of the Spirit. Many have scattered now, and I trust, to spread the flame, and still the services go on. A few have not yielded as yet. Oh, may they all be saved! "Oh, that all might catch the flame!" It is a good thing to see the young men put away their tobacco-chewing and smoking, and the whiskey-drinking, etc., and attend the house of God, and some preaching to their fellows. Oh, may they be kept by power divine!

In December the steamer *Glad Tidings* came up, and Mr. T. said, "They have no funds to run her." About that time many of the people here were very anxious to go off to some of the other missions to spread the news or fan the flame, and would like to have the boat. But the holidays were near, and the work here seemed to demand all attention at that time. On the 3rd of January, however, we were off to Naas with a party of eighteen, and although it was a rough trip over the ice, yet we spent three days with Bro. Stone and his people, and the three surrounding villages; and they were seasons of grace never to be forgotten. Back home and spent one Sabbath, and then off south with another party to Essington, Hartley Bay, Kit-a-maat, Bella Bella, etc. And although we had some rough weather, and one of the coldest times we have had on the Coast for years, yet the trip was blessed from beginning to end, and I am safe in saying souls were saved at every place where we called, and great kindness was shown our people at every place in the way of food, etc. Although in the 500 mile trip the running expenses came up to about \$75, and about half that was given to us in money or food, I am sure the other will come from friends at home. Oh, that this blessed work may spread to the whole Coast, and to those poor dying tribes on the west coast of Vancouver Island!

*Extract of a second letter from REV. T. CROSBY, dated
February 3rd, 1893.*

I AM pleased to tell you that we are just back from what I think was one of the most blessed and successful missionary trips I ever made, and the kind of trip that the good little mission ship, *Glad Tidings*, was given to us for. We left here on the 17th of January with eighteen on board, all told, all just red hot by the revival fire we have had for weeks. Called at Inverness, Essington, Hartly Bay, Kit-maat, China Hat, Bella Bella. Several more were added to our number at Essington and Hartley Bay, which gave us quite a party. Prayer and praise and study of the Bible was the order of the day when aboard. When at the different places, services were frequent, and often till away in the night souls were at the altar of prayer. Suffice to say that God blessed us with a rich out-pouring of His Holy Spirit in every place, and souls were saved. Praise God! It was a time never to be forgotten. Bro. Tate had sent me word that there was no money to run the boat with; that was one reason he had sent her up this way. So I felt it needed some faith to start on such a trip at such a time of the year, with such a party. But after travelling over 500 miles, and at times over some very rough seas, our loving Father brought us safely home, and indeed we seemed blessed in every step of the journey. And without saying much about it, the poor people where we went handed to us in food, cash, etc., nearly \$40 towards the trip, and I have no doubt the rest will come in some way; but the best thought is that the blessed revival flame is kindled, I trust, all along the Coast. We had hoped to get to Bella Coola, and Rivers Inlet, but the northerly storm came on, one of the most severe for years, and we had to return from Bella Bella. You will pray with us that this fire may spread throughout the whole country. The work is still going on here; services every night. I could give you some very interesting facts had I time and space. Pray for us.

PORT ESSINGTON, B.C.

*Letter from the REV. D. JENNINGS, dated January
11th, 1893.*

SINCE writing you last, I am thankful to be able to report progress in the work of God on this mission. In summer, as you well know, our work takes in a wide range, there being now eight canneries on the river and its delta branches, at all of which some of our people labor, besides the Tsimshians from Alaska, who desire to attend our services during the fishing season, as they are more in keeping with their own simple form of worship, so long practised by them on this coast, and now in their new home across the border.

As most of Bro. Pierce's people leave their homes to work early in August, he finds it profitable after Conference to stay the at the mouth of Skeena in the spring, and return home a few months at Inverness, where we have a church and a small house built for him by the Canning Company. Thus Bro. Pierce takes charge of two canneries, and can hold service at each on the Sabbath, as they are not more than two miles apart. On alternate Sabbaths, we hold services at Aberdeen and Balmoral, the former being five miles and the latter two miles from Essington, the centre of our mission work on this river. At Aberdeen our services were well attended, both by whites and Indians. The Balmoral congregations were smaller, owing to its proximity to Essington, where so many people like to gather during the close time in fishing each week. It is difficult to form societies at these places, as the population is transient, being reduced, in the fall and winter, to three or four persons. At Claxton and Irving, where we have a neat church built, Bros. George Edgar and Lazier were able to do good service from time to time. Of course I visited all the stations as often as possible.

At Essington, Dr. Bolton and family, with the nurse, Miss Spence, spend the time from early in May to about the 1st of August in care of the sick. The medical work forms a most extensive field of labor, requiring great skill and energy.

The Kit-ik-shans, the people of the Upper Skeena, after their winter's dissipation in potlatching, feasting, dancing

and other heathen practices, come down to the coast much broken in health, and need the care of our good doctor and kind nurse to enable them to recuperate their wasted energies. Dr. Bolton never forgets the true aim of the missionary to point the sinner to the Lord Jesus Christ as the only Saviour of men. Besides the Kit-ik-shans, we have the Port Simpson people; some from Kit-kahta, some from Kitamaat, others from Queen Charlotte Islands; so you see the doctor has a large body of people to treat. Often he takes his boat and visits the outlying stations—anywhere to ameliorate the sufferings of humanity. He is an acceptable local preacher, but cannot do as much evangelistic work as he desires, owing to his extensive practice.

We are in great need of a hospital at Essington. Hitherto Dr. Bolton has rented a house, using it as a family residence and a hospital for the sick of every nationality needing special care.

The cleanliness of the hospital, and the tenderness shown in treating the Indians, have an elevating and refining influence, particularly on the heathen, who have a practical proof of the vast superiority of Christianity to their own depraved rites and modes of life. If our rich friends throughout our connexion could but realize the need and the blessings of a hospital at this centre, we should not long be without the necessary funds to erect a plain building. A few hundred dollars would put us on a good footing in the way of getting a hospital. The large congregations we had last season, at Essington, on the Sabbath, and the really deep interest taken in the different parts of the service, would encourage and cheer any lover of missions. At the close of the afternoon service, after a season of earnest prayer, our people would go out on the street and preach the glad tidings of salvation, and call sinners to repentance. Much good was done in this way.

The religious experience of these people is very encouraging. They seek after purity of heart, and they say, "I have been trying to live right this day, and by the grace of God I will try to do the same to-morrow, and every day of my life."

Our people leave this village a short time every autumn, and go up the river to their old homes, to can fish and gather berries, etc., for their winter food. Then they hold regular services, and provoke one another to love and to good works. Some returning home for a few supplies told me that every person at the old camping ground was a professing Christian. This was cheering news. On their return home later, the people entered heartily into the work of God, which has grown until there is scarcely a native left that has not openly expressed a desire to flee from the wrath to come, and is evincing that desire by a reformation of his life and attendance on the means of grace.

During Christmas and New Year's (just over), this village wore a truly civilized appearance. There was but little display in the decorations, but great zeal in the cause of Christ was manifest. The Christmas carols were well sung, and were very soul stirring.

The week of prayer, beginning on the 1st, was a profitable time, long to be remembered. The gracious work now going on is the result of earnest and close study of the Word of God, and a deep desire that the Holy Spirit take up His abode in the heart. The ground had been broken; the seed had been sown, and now the harvest is being gathered in. Many of our young people spend hours of the night, some, whole nights in prayer, for the continued presence of the Holy Spirit. At times they enter a house at night, sing and pray and exhort the people to make a complete consecration of their all to God. Often a sinner will be convinced of his sin and is led to give his heart to God; or a cold-hearted Christian will be quickened into new life.

The good news we have heard from our co-workers, at Port Simpson, has greatly cheered our hearts. One of the natives of Port Simpson called to see me on his way home last fall. He told me his people had seen the folly of living so near heathenism, and that they had decided to renounce their old modes of life and give themselves to God.

What a wide promise we have in Matthew xviii. 19; let us lay hold on it as He that gave it would have us do.

BEREN'S RIVER.

Extract of a letter from REV. J. A. MCLACHLAN, dated
Feb. 7th, 1893.

THE Lord continues to bless us in our work. I recently took a trip to Little Grand Rapids, and held several services with what Indians I could collect, besides doing quite a bit of personal work among them. I believe good was done, but still it is extremely difficult to do much with those Indians during the winter. In the summer they gather in around the lake, and can then be reached. I had a very interesting time among them last summer, and have reason to believe much good was done. About one hundred miles, or a little more, beyond Little Grand Rapids, is a reserve called Pa-gan-se-gum. So far as I can learn, they have never been visited by any missionary, and are all still pagans. Some of them may have occasionally heard the gospel at Little Grand Rapids at treaty time, but at that particular season the Indians are so unsettled that it is almost impossible to produce any impression. If permitted, I should like to visit them some time next summer. It would be a long and perhaps difficult trip, but I am satisfied that a month put in visiting the two reserves, must, with God's blessing, result in much good. Since I last wrote to you, our hearts have been cheered by additional conversions. Our congregations are very good indeed, and all the week night services are well sustained.

Bro. McHaffie, of Fisher River, visited us, and we took advantage of his visit to hold a missionary meeting. Nearly forty dollars was raised, which shows great liberality, when we consider the great poverty of these Indians. Thanks to the kindness of the friends of Grace Church, Winnipeg, in supplying us liberally with twine for nets last fall, there has been no want, no suffering for lack of food this winter, but we have found it difficult to keep from freezing in the old mission house this winter.

[A new mission house will be built this summer.—Ed. OUTLOOK.]

The Foreign Work.

JAPAN—THE WEST COAST

Letter from REV. J. G. DUNLOP, B.A., dated NAGANO,
Feb. 1st, 1893.

THE work on the West Coast, and that at the Central Tabernacle, Tokyo, is becoming an inspiration to our whole Church in Japan, and a praise, not only among our own people, but in other missions as well. Quite as faithful work is done in our Azabu school and the older fields—and harder and less inspiring—but new enterprises are often more *en évidence* than old, and their surface progress faster. It is this last feature of it, I suppose, that makes those of us who are farthest out shrink from the thought of stepping back into the older parts of the work here, and most of all, from going back to the home land. I do not suppose that Paul and Silas, Barnabas and John, whose surname was Mark, ever dreamed of sitting down in Judea after they had once worked in the "regions beyond." After the foretaste of heaven which God gave them in preaching Christ to those who had never named Him, in Cyprus and Asia, Macedonia and Achaia, it would have been barbarously cruel to propose to them to come back and take a circuit, city or country, even near the Book and Mission Rooms at Jerusalem or Antioch, and with the prospect of becoming one of them "who seemed to be pillars."

We had a special meeting of the West Coast District in November. Our Chairman, Rev. J. W. Saunby, had to leave us, and his successor had to be appointed, and his work provided for. Rev. Wm. Elliott was elected Chairman, and Rev. T. Izuka, who had been at Fukui for over a year, was brought back to Kanazawa, and T. Miyashiro, the probationer who had been with Mr. Saunby at Kanazawa, was sent to work with Rev. D. R. McKenzie at Fukui. Thus we have tried to divide and equalize the loss which Mr. Saunby's breakdown has meant for us.

We had blessed meetings at all the West Coast stations, all of us, native and foreign, taking part. The big school

building at Kanazawa was filled Sunday morning and afternoon and Monday night to hear Mr. Saunby's farewell addresses, and those of the visiting preachers. The same two nights, meetings were held in two other parts of the city. At the Sunday morning service six adult men were received by baptism.

At Fukui again we preached three nights, and in three different parts of the town, and always to good audiences, though not always the quietest. At the Thursday night meeting there was considerable dialogue intermixed with the more solid matter of the sermons; and there was one lad whose playful fancy it was to accompany all the preachers on a fog-horn.

The meetings at Toyama were quieter, but no less cheering. The Toyama people have a bad name. Nowhere in Japan is the European more persistently saluted with *Ketoin* (hairy foreigner) than in Toyama. Sometimes the insult takes the more tangible form of pebbles or rotten vegetables.

Next to those in Kanazawa, the Takata meetings were the largest. The second night a new preaching place in the outskirts was crowded to suffocation, several hundreds being present and tumbling over one another in their eagerness to see and hear the foreigner. Two or three men, with all the resourcefulness of the friends of the palsied man in Mark ii., brought a ladder and climbed into the smoke-grimed rafters of the dirty house where we were preaching. The first night also we had a full meeting, including some thirty students from a Buddhist school of the prophets hard by the preaching-place. These students paid most respectful attention, and some of them brought Testaments to the meeting.

Since the District meeting, winter weather and New Year's holidaying have rather thrown a damper on our preaching in Nagano, but the young men are going on bravely with their studies. I have two hours every morning with the two evangelists and four of the young men converted here, digging for the hidden gold in God's Word. They are blessed seasons. Our work in Yashiro, ten miles from here, is opening up well. We have two candidates for baptism, and several others earnestly seeking the way. I preached there a few nights ago. It was cold work, preaching practically in the open air, and in stocking feet; but with the heart warm and full, and Christ's glorious message on the lips, you can completely forget numb hands and aching toes. The eager faces in that little audience should have stirred the soul of the dullest speaker. There were several men near the front who were more inspiration to me than audiences of so many hundreds have been before. One especially, a regular attendant at our meetings, a man of about fifty, keeper of an eating-house, punctuated my address with violent nods of his head and appropriate interjections of assent, and once, when I hesitated over an unfamiliar word, called out, *yō gozaimasu, yō gozaimasu*, "Yes, that's all right; go ahead."

One of God's noblest missionaries, Henry Martyn, once said, "I ask no other heaven on earth than the joy of preaching Christ Jesus to immortal souls." We are having the very acme of that joy and that heaven in these early days on our new West Coast District. We are enlarging the place of the tent, stretching the curtains, lengthening the cords, and strengthening the stakes, and God is richly blessing us in our own souls, and slowly but certainly, in the lives of these His people.

Is it too much to ask the prayers of all God's children who read this, that with the opening spring and the wheat harvest of May, we may be given, here in Nagano, and in Takata, Toyama, Kanazawa and Fukui, a harvest exceeding all our ingathering during the past two years? It is not impossible. Help us to this extent, remembering always that "the supplication of a righteous man availeth much," and "He is faithful that promised."

It is estimated that over nineteen millions of persons have been slaughtered in war in the past century. And this is the century which has brought to Christianity its greatest triumphs. Think of it! When women come into their kingdom of power, Christian nations will rule out the slaughter method and settle their differences by arbitration.

1881



1893

Woman's Missionary Society

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- " Lund.
- " Cunningham, Kanazawa.
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- " Nellie Hart, Kofu.
- " Robertson, Shizuoka.
- " Morgan.
- " Veazey, Tokyo.
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- " Shoults.
- " Alexander, Tokyo.

CHINA.

- Shanghai.
- Miss Brackbill.
- Dr. Retta Gifford.
- Port Simpson, B.C.
- Miss Sarah L. Hart.
- " Ellen Beavis.
- " Leda S. Caldwell.
- Chilliwack, B.C.
- Miss Laura Elderkin.
- " Lavinia Clarke.
- Chinese Home, B.C.
- Miss Annie Leake.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

N.B.—Certificates of Life Membership may be obtained by addressing Miss Ogden, Room 20, Wesley Buildings.

Our Monthly Reunion.

PRAYER TOPIC.

For the Indian work, the schools and homes, teachers, helpers and children. For Dr. Bolton's work on the Pacific coast.

THE Indian work! Who has not heard of its discouragements? And who has not in some measure been influenced by them? The great question of Missions to the Indian population of our country has not generated the enthusiasm among us which some other work has done. And yet this is certainly work for the heathen at our own door. Our own country is peculiarly a mission field. Two races whom God has planted right alongside us need the Gospel it is surely ours to give with unstinted hand—the French and the Indian.

Of these missions, we often hear that they are discouraging. Why? Sometimes the thought comes to us that we have "sown too sparingly," and thus, perhaps, it is that the reaping has been more spare than we have liked. The General Secretary in his report makes the following remark: "The romance of the foreign field attracts many, so there is danger that the heathen at our doors may be very imperfectly cared for."

There is food for reflection in this thought. Perhaps it would be worth while for the church to consider whether her agents should not be granted more liberal support. Is it not sometimes, in some cases especially, putting too great a strain on manhood to expect the best men to devote life and energy, in trying and uncongenial circumstances, to the toil of a missionary's work, with only a bare subsistence from year to year, and with the almost inevitable prospect of broken health, and poverty, and dependence looming up in the future. Even if as a church, we do reach the status of other churches in the matter of salaries, is it not only too true that, on our Domestic and Indian Missions, there is great room for improvement, on the score of justice to our agents. As a church, God has vouchsafed to us a place, and a large share in the wealth of the country. How much more of His bounty should flow back into the missionary treasury?

The Indians in Canada are said to number 125,000. The remarks of Dr. Merrill Gates apply to Canadian as well as American Indians: "They have an especial claim upon us. We have herded them in crime-sodden reservations. We have pauperized them by rations dealt out as a premium upon laziness. We have cut them off from civilization." These things are all now changing, and the very changes which are in the direction of civilizing them make it imperative upon the church to fix for them a Christian standard of living. Anna L. Dawes says, truly, "the race needs moral training, and mission work must be poured out like water among them." The Indian report for the present year gives for our territories 23,852 Indians. The farm instructor and the missionary are the forces whose combined influence is helping to solve the Indian problem, and the record of their advances in the realm of agriculture is a very worthy one. The report says they have 23,927 acres under crop, have a large stock of agricultural implements, and 6,000 cattle. They produced last year 70,305 bushels of wheat, and 22,120 bushels of oats, and will do better still this year.

Thus we are learning that the Indians can be turned into really desirable citizens. Industrial schools are needed and are being provided for the rising generation, and we believe it is only a question of time when the civilizing and Christianizing of our Canadian Indians will be accomplished, and missionary effort rewarded.

The general report furnishes ample material for profitable and suggestive readings in our auxiliaries, and we heartily recommend it to those in search of matter to present to public quarterly meetings. There is only too much reason to believe that our

people are not as familiar with the missionary work of the church as they might be. In these reports we have the facts, why not disseminate them?

Tidings of revival on the Pacific Coast have reached us, which will rejoice all hearts. We present in this issue a letter from Port Simpson. We would be very much pleased to hear all about the hospital and the work of Dr. and Mrs. Bolton. Will Mrs. Bolton kindly favor the Woman's Missionary Society?

A. P.

WE hope that the letters from our official correspondents for the "French Work, Chilliwhack Home, and Chinese Home," will be forthcoming for our next issue.

Chat with the Editor.

ROOM 20, WESLEY BUILDINGS, TORONTO.

THIS address is now familiar to most, if not all our workers, as the headquarters of our Woman's Missionary Society, the Literature Bureau of the Society. Members will recall that at the board meeting of 1891 it was decided that the growth of our work justified the society in procuring a room where the literature, mite-boxes, certificates, etc., might be on sale. This idea has been very happily developed, and "room 20" is becoming such a convenient institution, we wonder how we ever did without it. It is spacious, well lighted and heated; we would like to say well furnished, but we cannot yet. Some day we hope it will be made more comfortable for the kind workers who are called to pass a good deal of time there doing our business, and also because it furnishes a pleasant meeting-place for members visiting the city. Miss Ogden, the enthusiastic superintendent of this department, devotes every Wednesday to meeting with those who call, and attending to their requests for anything in stock, besides which there are frequent demands of extra time filling orders, etc. Thus it will be seen that the work of our literature department is making satisfactory progress, which bodes well for the interests of the society. The leaflets are well selected, and suitable for distribution or for readings in Auxiliaries, Mission Band or public meetings. Auxiliaries and parties ordering are referred to a notice of the Literature Committee in this issue. Orders should be accompanied by the money, also *two cents postage*, and in every case the name of the party ordering *should be written in full, together with the name of the place, and the county, and the province*, to which orders are to be sent. This in order to prevent mistakes, and facilitate the book-keeping.

"WHAT can Mission Bands and Circles do to make their entertainments attractive?" "Do you approve of costuming in character for missionary entertainments?" "How can we *draw a crowd*?" Dear friends, here are three questions, and we desire to answer them without chilling the ardor or diminishing the enthusiasm or zeal of our beloved workers. First, then, and always, *do not make the missionary idea a secondary*

one. It must be our business to exalt missions, to educate sentiment up to the highest and best ideal. The cause itself, so noble, so Christ-like, must be *the* attraction. Every accessory that is legitimate in Christian service is legitimate here—cheerful surroundings, good music, stirring addresses, short statements of missionary history, or biographies, responsive services, which call for concerted exercise in singing and prayer, stereoptican views of missionary lands, the life of Christ, or Bible stories—these, with a joyous intermixture of the social element, with or without light refreshments; and if congregations are not alive enough to the value of missions, and the duty of Christians to appreciate and support the efforts of their young people on these lines, upon them must come the responsibility. As to costuming in character, we do not know any advantage to the cause to be gained by this concession that cannot be won without it. The cause for which we labor should take a higher plane in our thought. There may be occasions, and there may be places where the delineation of the great characters in history or poetry may be legitimately aided by costuming, but we do not believe the missionary entertainment furnishes the occasion, nor the church the place, and we would strongly advise against it. How can we *draw a crowd*? Here is a problem which not only occurs to missionary workers, but to churches as well, and to variety theatres also. One thing is clear and certain, we are not, by any law of the church or Bible, called to *amuse* people. The church and the Missionary Society are called to do the noblest work on earth. They are called to consecrate their highest powers to this work, and in the doing of it, to honor God. To compromise on this, by adopting questionable methods, might "draw a crowd," but as our work is for God, and our dependence on Him, we cannot be too careful of our methods. "*Competing with variety shows to the advantage of the collection plate*," as someone said at the Pan Council, is unworthy of a church or Missionary Society. It is not obligatory upon us to "draw a crowd;" it is, though, to honor God, and exalt His work. Doing our duty thus, leave results with Him. "Not by might, nor by power, but by My Spirit, saith the Lord."

Woman's Festival.

THE Easter tide may not inappropriately, we think, be named the Woman's Festival. The term Easter, originated with the goddess *Eastre*, worshipped by heathen Germans as the giver of spring, and is very naturally applied to the season of nature's returning life and beauty after the death-like desolation of winter.

How beautifully emblematic also is this season of the great fact of Christian history, the resurrection of our Lord. And what does the resurrection teach us? It teaches that Christ has demonstrated that we, too, shall rise to life immortal.

But the scenes and incidents surrounding this blessed demonstration are fraught with peculiar interest to women. Our resurrected Lord made His first

appearance to a woman, and gave His first commission to her. What does that mean? It certainly means that woman has a message to give, and that the command is as imperative to-day as on the glorious morn on which it was uttered. Who shall hinder her? We believe the command implies that woman shall "go and tell" of all the possibilities of good to mankind, which His great consummated work has provided, *i.e.*, Christianity, or Christ-teaching applied to all human conditions. This work of woman is to be studied and taught, "line upon line," in the home of the lisping children, and to the youth, in the social life, in public, and in private.

These great principles of Christ-teaching are to be of universal application, not for the social or spiritual life alone, but for the political as well. They are to permeate and control all places and conditions. This is the aim, and only this, the scope of the woman's work of our day, and every power of brain or pen, of labor, prayer, or influence, should be consecrated to it.

The very motherhood in woman is stirred by the many-sided evils which desolate humanity, and once awakened to the call for help, responses are sure. Conventionality, prejudices, and customs have hindered woman, only too surely, in the great work God intends her to do. Let us rejoice that better days have dawned, that life's great purposes and Christ's great teachings are all better understood and better applied than in the past.

The radiance of that resurrection morn sheds its glory on these nineteenth century days, and in its blessed illumination we women have read our commission. In part fulfilment of our duty we have organized this Woman's Missionary Society, and with the seal of divine approval we are prosecuting this work.

To each Christian woman, to every worker among us, we present the question proposed to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?"

Current Coins.

WOMAN is not undeveloped man, but something better.

IT is almost as presumptuous to think you can do nothing as to think you can do everything.

IF you can't be an apostle, be an epistle.

TEN persons, met in the spirit of the Lord and united in heart to serve God, generate more spiritual power than 500 persons met to listen to a fashionable sermon, to display aristocratic style, and to see and be seen generally. "God looketh on the heart."

"The Master is come and calleth for thee."

Had I heard aright? Was the call for me?

Was it I who was wanted? I listened again,

And my heart incredulous filled with pain

That was keen and bitter and hard to bear.

No doubt there were others waiting there

To answer the summons—the good, the strong,

And those who had served the Master long—

Yet it seemed that to me the message came,
For coupled with it I heard my name.

"The Master is come and calleth for thee."

I felt at last that the call was for me,

And timidly answered the darkness through,

"Lord, what wilt Thou that I should do."

What Parents and Pastors may do for Mission Bands.

BY MRS. C. B. BIGELOW, AULTSVILLE.

WHAT can a busy mother do to help the Mission Band? Much every way. Be sure that your own children belong, every one. If there be a baby in the home, let it be a "missionary baby." Be interested and interesting. Inform yourself. Know what the Mission Band is doing, or trying to do in your community. Keep in touch with the work. Mark every advance. Read the **OUTLOOK** and **MISSION BAND QUARTERLY**. Place the numbers on file for future reference. They will become a storehouse of missionary information as they accumulate. Read mission items to your family. Tell missionary stories to your little ones. Allow no circumstances that you can control to keep them from the meetings. Be sure that they are there every time on time. If some must come straggling in after the opening exercises, take care that they shall be none of yours. If any work has been assigned them, see that they have it prepared. If Scripture texts are asked for in response to the roll call, see that they have theirs ready before they go, and so carefully committed that there shall be no danger of their being forgotten when called for. If a collection be taken, your little ones must not forget their contribution, whoever else may.

Make the thought of God's great love to them as much a part of their existence as your own mother love is, and their love and gratitude will flow out to Him as naturally as it does to you. Teach them to say "thank you" to their heavenly Father by putting something into the mite-boxes when His good providence sends something bright or joy-out into their lives, or averts some evil therefrom. Especially let the mite-boxes be remembered on the family birth-days.

Teach them to respect, obey and pray for those who officer their Band. Teach them, too, to pray for the children who know not Jesus; and inculcate in their young minds a feeling of kinship with, and loving anxiety about the suffering childhood of heathendom the world over. And it may be, if you are thus faithful, that God will honor you and yours, by giving them a place among those who are working to win this lost world back to Himself.

What can a Christian father do to help the Mission Band?

He can give it the sanction and support that a good man owes to every good cause. But especially can his aid be given in the direction of necessary finances. It is his province to teach his children how, in an honorable, upright, business-like way, that may secure the funds required by their connection with the Band, and to help the work generally. It will give them a feeling of self-respect and independence if they are taught that they can earn their own contributions, or make them by honest trade. He can teach them, too, both by precept and example, that the money spent on missions is a better investment than that wasted on selfish indulgence. He can also, by precept and example, emphasize the fact that a consistent Christian man gives his cordial co-operation to the missionary enterprises of the church of his choice, including the Mission Band effort.

How can the pastor help the Mission Band?

In much the same way as he helps his Sunday School. He can lend his aid and increase its power for good by recognizing it as an institution of the Church, and an important factor in its educational work. He can teach his people by example, that he considers it worthy to be remembered in the public prayers of the Church.

He can give it kindly notice from time to time as occasion requires, calling the attention of his hearers to the work it is doing in a way that will convince them that they should give it their consideration, countenance and individual aid.

He can occasionally visit the Band, and with his words of counsel or appreciation do much to help and encourage the workers in this most important work.

In this way he can hold the senior and junior mission workers of his Church in their right relation to each other, to the heathen world perishing for lack of knowledge, and to God whose blessing and guidance is indispensable to success.

New Mission Bands.

Mrs. BASCOM, Mission Band Corresponding Secretary, Central Branch, writes:—New Mission Bands have been formed since October, in Barrie, Cannington, Hampton, Newburg, Parkdale and Unionville.

Barrie is a Junior Band, a branch from the Circle. It has chosen the name of "The Binders," and reports sixty-two members on the roll. President, Edmund Williamson; Cor. Sec., Hugh Galbraith.

Cannington was organized with twenty-five members, and has chosen the name, "Cheerful Little Workers." Pres., Miss Vallentyne; Cor. Sec., Miss Phœbe Sproule.

Hampton was organized Jan. 29th, '93, with twenty-five members. They have adopted the name, "The Sunbeams," and are very much in earnest in their desire to work for the Master. Pres., Miss G. Brown; Sec., Miss J. Ward.

Parkdale, organized by Mrs. Hamilton, numbers twenty-eight. Pres., Mrs. J. F. German; Sec., Mrs. W. Hamilton.

Newburg, organized Jan. 21st, 1893, have chosen the name, "Daughters of Zion." They number fourteen. Pres., Mrs. H. T. Wilson; Sec., Miss Pearl E. Glenn.

Unionville was organized February 4th, 1893, by Mrs. Joseph Young, of Markham, with seventeen members. Pres., Miss Brown; Sec., Miss F. H. Crosby.

Notice From Literature Committee.

OWING to a misunderstanding having arisen regarding postage on leaflets, parties ordering are requested to send two cents postage in every case, whether order be large or small. This, however, does not apply to organizers' outfits, which are free. In the past where too much postage was sent, extra leaflets were forwarded. No postage is required from Auxiliaries for monthly letters or reports, as it is prepaid out of the general fund of the Society. We are sorry to hear these instructions, although given to the Mailing Department, have not always been carried out, and that in some instances packages of reports were sent C.O.D. Where postage has been returned to Miss Ogden, it has always been credited to the Woman's Missionary Society.

A. M. BASCOM, *Secretary Committee.*

Alderville Indian Mission.

The following notes from "Alderville Mission" will give our workers some idea of the appreciation with which the work of the Supply Committee is met. Rev. Jno. Lawrence says: "At our Christmas tree entertainment, when we gave out the presents, we raised \$25.20, which will run our Sunday School for another year. The Lord is giving us glorious prosperity in our Sunday School work, which is the hope of our Church on this mission."

In reference to the foregoing, the following letters were received by Mrs. Dr. Briggs, of the Supply Committee:—

Alderville, Ont., Dec. 21st, 1892.

DEAR MRS. BRIGGS,—We, the undersigned Indians of Alderville Indian Reserve, who have been the recipients of your kind bounty, so liberally sent us to make our homes comfortable and happy at this festive season, beg leave to take this method of thanking you and the other kind lady givers for the same. We would also like to include our thanks to our pastor, with his good wife, daughter and sons, for their untiring efforts to make our Sunday School instructive and valuable to all our children and young people. (Signed) MITCHEL CHUBB, Chief; Elmira Beaver, Ellen Lukis, Eliza Shippega, Richard Black, Bertha Salt, Thomas

Marsden, Eliza J. Chase, Addie Blaker, Mrs. J. P. Chase, Ebenezer Cornego, Elijah Chubb, Eliza Jane Tobico, Hurlburt Smoke, Mary Lake, Emma Beaver, Mrs. Frances Beaver, Lavina M. Black, Mrs. Moses Smoke, Mrs. Abner Bigwind.

Alderville Mission, Jan. 3rd, 1893.

I am very much pleased, and do truly say very much obliged, for the present received from the hands of Rev. J. Lawrence, which he received from the ladies for us, the greatest we ever had since Father Case first came amongst us in the year 1825. Your reward will be great from our Lord Jesus Christ, when He shall say: "Well done, thou good and faithful servant."

THOS. MARSDEN.

Notice to Auxiliaries.

THE Programme on "Our Indians" is out of print. Auxiliaries will please note this, and not send any more orders for it.

Tidings From Our Mission Fields.

PORT SIMPSON.

Letter from MISS BEAVIS, dated February 10th, 1893.

THIS winter has been a season of great blessing to Port Simpson. About three months ago special services were commenced, resulting in the conversion of all the people, with the exception of about twenty. Some of those had professed Christianity before, but had gone back to sin and many of their old ways. This winter there have been no real Indian feasts; they have had little parties, but always ended up with a real hot prayer-meeting, where many souls have found an interest in Christ and His service. It has gladdened the hearts of Mr. Crosby and the different workers to see the young men and women giving up their evil habits of sin, and coming out on the Lord's side. Mr. Crosby, having the *Glad Tidings* at his disposal for a time, thought they must go and carry the news to other missions. Gathering together a band of the Indians, they started for Naas, where they found the people ready to welcome them, receiving great spiritual blessings. After returning from there, they started down the coast, visiting Kit-a-mat, Chinaman Hat and Belle Bella. They report being wonderfully blessed, and feeling that the hand of Providence was in all their undertakings. Now I must speak of the work in our Home. This winter, although we have such a number, they have been in better spirits and have been easier managed than ever before. They have more of the love of God in their hearts, and are striving to live better lives, and are putting it into practice. Four or five of them teach in the Sabbath School.

We have had a good winter. The children have never had better health; no sickness, with the exception of a slight attack of the mumps, which was soon over with. Our Christmas doings passed off quietly but nicely. We had our usual entertainment and tree for the children in the Home. Two of our girls have married during the winter, and another is making preparations to follow in the same line. For the last two weeks we have had a very cold spell, something which has not been experienced by those who have lived here for a number of years. We are thankful to say it has grown milder, and we are having a little snow, which we expect will end in rain, something we are very much used to in Port Simpson.

Yours sincerely,

E. BEAVIS.

JAPAN.

Letter from MISS ROBERTSON, dated SHIZUOKA, JAPAN, Jan. 30th, 1893.

OUR work in Shizuoka progresses slowly, but, I believe, surely. Our school, which has passed through many troublous seasons, has now established itself in the good opinion of the people of this ken. A friend told me she overheard a conversation between two gentlemen. One asked why the educational authorities were purposing to close the normal school this spring and do away with it.

The other said they found it did not pay; they would leave the education of the girls of this ken to our school. We have had no falling off in the attendance this term, but rather an increase of one, with applications for more. I sincerely hope our number will keep on increasing till we have all our building can accommodate.

It is not a small matter to teach a bible lesson every day to 29 or 30 girls, and impress upon them the need of a Christ-like life to fit them for future usefulness. It is a grand privilege, but not as many of our dear friends at home think, a life rife with interest, that can be expressed and made very interesting for others to read. It has the joy and interest for us, only of a higher order, that a gardener has for his plants. He watches the new buds form, increase and develop. Day after day they need his constant care and attention; but just what he does, what he sees and what he thinks have more interest for himself than would be apparent to one who watched him as he goes in and out among them. That is just what our work here is like. We are all under-gardeners in the great garden of our Lord. We each have our appointed plot to look after. We sow the seed in hope, and leave it to the Master to give the increase. We have our "trivial round and common task" to perform, digging out, building up, strengthening, encouraging, all of which we pray will reward our labors by and by in the ripened fruit, sheaves gathered for the Master's use. It is not so much *now* that our work will tell; it is when these girls go out to build up homes of their own, which will bear the impress of our work.

Here, as at home, we have very much the same experiences in disappointments and encouragements. Sometimes we suddenly find very little depth, where we hoped a firm root was taking hold. Again, we are rejoiced to see a good firm growth where we expected little. Many of our girls are earnest Christians, whose parents will not allow them to be baptized. It interferes with their matrimonial prospects. We rejoice greatly when we are permitted to see them publicly made a member of Christ's church. Christmas day I had the pleasure of seeing one of the girls and the head Japanese teacher baptized. The under teacher, I have cause to hope, will soon follow.

Miss Hart and I live together, and our small home is a very happy one, though our social foreign intercourse is confined to three other persons outside of ourselves. She has charge of the evangelistic work, and I have the management of the school. With the study of the language, we find our days pretty busy. Usually on Friday evenings we entertain some of our Japanese friends; very often some of the girls of the school, who like very much to come in to have tea with us. Not long ago, we made a party for the old ladies of the church. I know I never enjoyed a party more. Some of them are very poor, and have very little pleasure in their lives, so we thought we would give them a little enjoyment by having them take tea with us. The invitation was "from four to seven o'clock." Sixteen came, and were all here on time. I left the room for a minute, after greeting them, and when I returned, all the heads were bowed reverently, as if we were about to begin a prayer-meeting. It was a lesson in simplicity to me. How often do we enter upon our amusements in that spirit? We showed them our photos, and very soon all restraint had worn off, and they were as happy and chatty as could be. We had a simple foreign tea, and didn't they enjoy it! We had no idea it would mean so much to them. Some of them ate sparingly, reserving a good portion to carry home, as our food is very different from theirs. Everything on the table was duly admired and exclaimed over, it being the first time they had sat down to a foreign table. After tea, we had prayer and singing and some music, and when they went away it seemed as if they could not thank us enough. It was a far greater pleasure than we had anticipated. The next Sunday the regular monthly women's meeting was held in the church, and a friend who was there told me how many of the old ladies got up and said how much they enjoyed coming to our house just to have a pleasant social time. They had been thanking God ever since for the great blessing, for if He had not put it into the foreign "senseis'" hearts, they would not have had it. How little it takes to put bright spots into the hearts of those around us, who enjoy so little of the blessings and comforts God gives to

us. I am not thinking just now of this particular place or instance. All over the world there are those whom God has highly favoured, and those who are very needy, and there might easily be an equalizing of things if we were more ready to set aside our æsthetic tastes occasionally, and come out of our selfishness, and do to our needy brothers and sisters as we would like them to do for us. Much of the present misery would disappear, and people would find keener enjoyment than they are aware of. I feel like dilating upon the subject, but will not weary you. One thought more I will add: There is a vast difference between leaving our good things at the doors of poorer homes, or even going in for a few minutes to encourage them with our words and presence, and taking the tired mothers right out from the midst of their surroundings, and making them happy for a few hours.

I intended telling you a little about our Sunday School work. Most of our senior girls are engaged in teaching in them; but my letter has already become more lengthy than I intended, so I will have to leave that for another time.

Our work here is a constant drain upon us. While we have constantly the presence of the Master and the guidance of the Holy Spirit in our work, we miss very much the help and strength which come from our social and spiritual intercourse at home. In that way we are constantly giving out, and getting nothing in return. We need your prayers, your sympathy in abundance, or our work cannot be as successful as it would. What a beautiful thought that the world is belted by "this same Jesus." At home or abroad our interests are the same, and we commit our cause to the keeping of Him who has promised "in due season we shall reap if we faint not."

District Doings.

PRINCE EDWARD ISLAND.

THE second District Convention on the Island of the N. B. and P. E. I. Branch, was held in Summerside on the 8th of February. It was presided over by Mrs. Dr. Johnson, nearly fifty delegates answering the roll call. The first day was devoted to short consecration services and to Auxiliary reports, in which were stated what had advanced or what had hindered the different societies throughout the year. Several short papers were also read on "prayer," "giving," etc., and helpful discussion followed. In the evening a public meeting was held, the prominent feature of which was an earnest address by Mrs. Johnson, bearing on the individual responsibility of each member and appealing to those who were not members. Three papers by other ladies, on the "Influence of Missions," "A plea for Missions," and "The Chinese on the Pacific Coast." "Woman's Hour," beautifully recited by Miss McRae, and pleasing music by the choir. On the following morning Band reports were read and discussed, and the question box opened and answered, after which closing prayer was offered and the Convention separated to re-assemble, D.V., in Charlottetown, February, 1894.

L. G. G., *Cor. Sec.*

LONDON DISTRICT.

THE London District Convention of the Woman's Missionary Society was held in the Askin Street Church, South London, on Wednesday, February 20th. Although the day was one of the most severe that we have had this winter, there was a large attendance, nearly every Auxiliary and Mission Circle on the District being represented. Mrs. McMechan, District Organizer, presided. The proceedings opened by singing the 108th hymn, led by the young ladies of South London Mission Circle. A Bible reading by Mrs. Dixon, and prayer by the pastor of the Church. Reports from Auxiliaries, Mission Circles and Bands were then presented, all indicating steady growth and advancement, both in members and finances.

Greetings from sister societies were extended by Mrs. Hunt, representing the Episcopalian; Mrs. Ballantyne, the Presbyterian, and Mrs. Mills, the Baptist.

Mrs. Evans then conducted a brief experience service, when a number of deeply interesting and encouraging testi-

monies of the faithfulness of God to His promises in reference to missionary work, were given by the leader and several of the delegates. This part of the service closed with a recitation by Mrs. Henderson.

A number of questions relating to the work having been placed in the question drawer, were satisfactorily answered by Mrs. Dr. Fowler.

At intervals during the afternoon solos were sung by Miss Boddy and Miss L. Daly. Miss Lund also sang a hymn in the Japanese language.

At the close of the afternoon session all present were invited to the school room, where refreshments were served by the ladies of the church, and a social hour was pleasantly spent.

In the evening a public meeting was held, when a large congregation assembled. Mrs. McMechan, District Organizer, submitted her report, showing that while considerable work in that department had been accomplished, still there was much yet to be done.

The tourists letter, being an imaginary trip through China, in which the climate, mode of travel, natural products and many of the customs of the inhabitants, as well as many amusing incidents which frequently happened to travellers in that land were referred to, was given by Mrs. McMechan, Misses Dixon and Daly, and Messrs. Bowman and Daly, and was listened to with much interest.

Miss Lund gave a most interesting address on the country and customs, and our work in Japan. Many at the close of her address declared that never had they heard the great theme of missionary work in Japan so pleasingly and also impressively presented. A most enjoyable and successful Convention was brought to a close with the benediction by the Rev. Mr. Ward.

M. A. McINTYRE, *Sec.*

In Memoriam.

ANNA BELL VINTON (West Flamboro').—For the first time death has entered our Society, and taken from us a dear young sister. On the morning of February 27th, Anna Bell Vinton, aged 21 years, fell asleep in Jesus.

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest!
No fear, no woe shall dim that hour
That manifests the Saviour's power."

Our dear young sister's earnest efforts and willingness to assist in the Master's work was ever manifest. Our Heavenly Father, in His kind and loving wisdom, seeing that her mission on earth was ended, called her home to receive the reward of the wise virgin who, with her lamp trimmed and burning, awaited the Bridegroom's coming.

MRS. W. CUNNINGHAM (Dublin Street Auxiliary, Guelph).—Since the beginning of our missionary year, God has taken home our oldest member. In the death of Mrs. W. Cunningham, a true friend to missions has gone to her reward. On account of illness, she was never permitted to meet with us in our regular meetings, but at the same hour as our meeting she read the same Scripture lesson, and had prayer for the success of our auxiliary work. The Letter Leaflet and her miss-box were a source of great pleasure to her. God has His own wise plans to work out. Her death brings very close to each the warning, "Be ye also ready." Had she not long ago made preparation for the last journey, there would have been none in her dying moments. She lingered in the valley of the shadow of death for several days. Her influence for good will continue through future years, until among the ransomed through we greet her again "some sweet day."

E. S. BARKER, *Sec.*

Words from Workers.

[N.B.—By decision of the Executive, reports must be limited to fifteen lines.]

SACKVILLE AND UPPER LACKIRLEE, N.B.—Our united meetings are growing in interest. The first one of this year was held at Upper Lackirlee, on February 7th, and although the weather was very unfavorable, seventeen were present.

We were glad to welcome some members of the Baptist Woman's Missionary Society, and also Mrs. Hamilton, President of the Bayfield Auxiliary. A very interesting paper, giving an account of Madame Feller and her work among the French Canadians, was read by Miss Trueman. Mrs. Dalpè, who had written the paper, but was, on account of illness, absent, is a native of Quebec, and has already, by her presence and words in our Auxiliary aroused us to a greater zeal for the evangelizing of this down-trodden people. It is now three years since an Auxiliary was formed in Upper Lackirlee, and the report read by Miss George gave evidence of the good accomplished. Several others took part both in reading and in discussion, and with all the central idea was one must get information and be continually getting it in order to keep alive to missions. We were very glad to hear from Mrs. Hamilton that Bayfield Auxiliary is putting on new strength. But I will not trespass, for probably we will be hearing through the OUTLOOK of the good work there.

H. S. STEWART.

CHATTERTON, ONT.—On the evening of Friday, January 24th, the ladies of this Auxiliary held an open meeting, presided over by the President, Mrs. S. Sing. An interesting address by the president, relative to mission work, was much appreciated, and was followed by a programme of songs, readings and recitations, after which three new names were added to our list of members, making a total of seventeen. Proceeds derived from collection amounted to \$5.72.

E. CONNOR, *Cor. Sec.*

MALLORYTOWN.—November last, a Mission Circle was organized in connection with our Epworth League, to meet semi-monthly. The officers are as follows: President, Miss Rhoda Avery; Vice-President, Mrs. H. Mallory; Recording Secretary, Miss Libbie Thompson; Corresponding Secretary, Miss Hattie Judd; Treasurer, Miss Jennie Donnelly. We have at present a membership of twenty-eight. Our meetings have been very interesting and well-attended thus far. The first quarter we took for our subject, "Home Missions," and this quarter we propose making "Africa" a subject of study. May God's blessing attend our efforts.

H. JUDD, *Cor. Sec.*

HALLOWELL CIRCUIT.—Mt. Pleasant Auxiliary was organized about two years ago by Mrs. H. L. Platt, with a membership of nine, which has been increased to twenty. The meetings are fairly attended and the interest increasing. A bale of goods, consisting of quilts and wearing apparel, was recently sent to needy ones at the direction of Mrs. Briggs, being the result of contributions by a Sunday School class, autograph quilt work of little girls, and a missionary tea given by Mrs. A. C. Terwilliger to members and their husbands.

IDA LEAVENS, *Cor. Sec.*

CREEMORE.—On the evening of Dec. 19th, Mrs. Fowler, of Collingwood, met the ladies of the congregation in the church, and addressed them on the subject of "Women's Missionary Work," the result of which was an Auxiliary was formed here. The following officers were elected: Mrs. (Rev.) Stevenson, President; Mrs. Geo. Lawrence, Vice-President; Mrs. Corbett, Recording Secretary; Mrs. S. Hese, Treasurer. Mrs. Theobald, who was appointed to canvass for the OUTLOOK, has already fifteen subscribers.

EVA KITSON, *Cor. Sec.*

FERGUS.—Our Auxiliary, which has been defunct for some time, was reorganized in November last, by Mrs. Swann, with a membership of ten. We have taken a club for OUTLOOK, and several of the members are taking the *Monthly Leaflets*. We have also distributed a number of mite boxes. The officers are the following: President, Mrs. (Rev. Dr.) Gifford; 1st Vice-President, Mrs. (Rev.) Swann; 2nd Vice-President, Mrs. McNamarrow; Rec. Sec., Mrs. R. H. Perry; Cor. Sec., Miss S. E. Reed; Treasurer, Mrs. M. Beatty. We are hoping for success in our work.

SADIE E. REED, *Cor. Sec.*

PALMERSTON.—On the regular day for our January monthly meeting, an "At Home" was given by our President, Mrs. Hamilton, at her residence. There was a large attendance, and interesting and suitable readings were given

by Mrs. (Rev.) W. Casson, President of the Harriston Auxiliary, and Mesdames Jones, Hamilton and Robbins. A delightful tea was provided by Mrs. Hamilton, with her usual hospitality. Five new members were enrolled, making a total of twenty-four.

MRS. C. G. PEARCE, *Cor. Sec.*

NEW RICHMOND, TORONTO.—This Auxiliary is growing in interest and numbers, having received eight new members during the present year. Our January meeting took the form of a consecration meeting. We also have very interesting prayer-meetings on the last Wednesday evening of each month, at one time having an address from a Baptist lady; at another time a reading by one of our own members; and so, varying our meetings, ever striving to win new workers for this great cause, and at the same time increasing our own love for the work.

A. M. WOOLLINGS, *Cor. Sec.*

OTTAWA EAST.—On the 30th November last, Mrs. (Dr.) Edwards addressed an appreciative audience on, "How to Interest Young People in Missions," giving many original and helpful hints on this very important subject. Mrs. Gooderham, President of the W.M.S., gave an address on Sunday, 15th January, in which she described her recent visit to Japan, and clearly portrayed the deplorable condition of the women of that and other eastern countries. The society is sending out as many missionaries as its income will allow, and a number of schools have been established, the results from which are very encouraging; but as yet the supply is wholly inadequate to the needs of the people. The speaker made a strong appeal to the women of the Methodist Church, for their sympathy and help in Christianizing and elevating their less favored sisters in these foreign lands. She also touched on the gratifying successes of the home missions, in British Columbia and the Canadian Northwest; and concluded by urging her hearers to make the Golden Rule their guide of conduct with regard to missions, and to do for their benighted brothers and sisters as they, in similar condition, would wish to be done by.

Cor. Sec.

EXETER.—Our Auxiliary held a very interesting and successful public meeting on November 25th, when Miss Wintemute, a returned missionary from Japan, delivered a very instructive address. The audience showed their appreciation by their good attention and liberal collection. We sent a large box of bedding and clothing out to the hospital at Port Simpson, B.C., the first week in December, valued at \$40. We have quarterly teas, from which we realize a nice sum of money during the year. We still hope to press on and do greater work for the Master.

MRS. W. H. PARSONS, *Cor. Sec.*

SARNIA.—We thought a word from us might be in order. As leader after leader has been taken away we have had fears lest our Auxiliary would lose ground, but our fears appear to have been groundless. Although the average attendance is not as large as we would like to see, interest in the meetings is well sustained, and on the whole the missionary spirit seems to be increasing. We were much pleased with Miss Wintemute, who visited us in November, and addressed a large audience in the lecture room of the church. At our December meeting Mrs. Rev. A. S. Edwards, of the St. Clair Indian Mission—a new and valued member of our Auxiliary—gave an interesting talk on, "How the Indians die." The chief feature of her address was a short history of the life and triumphant death of five members of her class. Our February meeting was held in the evening, and a free tea served after the business had been completed. There was a good attendance considering the extreme cold and icy walking. There are fifty-five subscribers to the OUTLOOK, chiefly through the efforts of Mrs. Wheatley, a lady upwards of seventy years of age. We purpose having a thank-offering at Easter.

MRS. W. F. LAWRENCE, *Cor. Sec.*

CALEDONIA.—Feeling strongly the need of increased sympathy for, and interest in, Mission work, at the instigation of the devoted Conference organizer, Mrs. T. W. Jackson, a few of the ladies met in the lecture room October

25th, 1892. After a stirring address from Mrs. Jackson, setting forth the object of the society, and explaining the great requisite for successful Christian work, namely, consecration, she urged this great qualification upon those present. It was resolved to organize, and nine ladies enrolled their names. President, Mrs. T. W. Jackson; Vice-President, Mrs. J. Bingle; Recording Secretary, Mrs. L. H. Johnson; Corresponding Secretary, Mrs. J. W. Burns; Treasurer, Mrs. W. J. Burch; Mrs. C. Webber, canvasser for OUTLOOK. The monthly meetings have been interesting and profitable. We have now twenty members and are much encouraged, the outlook promises rich spiritual fruit, and we hope to take our humble place in the Lord's work.

MRS. L. H. JOHNSON, *Rec. Sec.*

PORTAGE LA PRAIRIE, MAN.—Thirty-one members on the roll, an increase of ten from last year; average attendance, twelve. Two members have removed to other places, and two have been taken to heaven. Raised during the year ending September, 1892, \$34. Report for last three months—moneys raised: public meetings, \$9.70; members' fees, \$11. Report for year: twelve meetings (business) held, and the same number of devotional meetings, each member taking her turn in leading. The latter meetings have been very helpful to all.

MATILDA.—We send to-day the first report of the W. M. S. from this old Matilda field. On the 23rd Sept. last, Mesdames Palmer, Sweet, and (Rev.) Brown, of Winchester, held a meeting at Brinston's Corners, which resulted in the organization of a society. Our meetings have been good, additional members having been added to our order each time, until we now have a membership of twenty-four. We are at some disadvantage, as our territory is very large, our present officers living several miles apart. However, we desire to have some humble part in this great work, remembering the Master's command, "Go ye into all the world and preach the gospel to every creature." We have remitted \$10 to Branch Treasurer for first quarter. We take eight OUTLOOKS, and have ordered eighteen *Leaflets*. Officers: President, Mrs. Abigail Locke; 1st Vice-President, Mrs. (Rev.) Meyer; 2nd Vice-President, Mrs. Jas. Rose; Recording Secretary, Mrs. M. A. Shaver; Corresponding Secretary, Miss McCama Smyth; Treasurer, Mrs. Chas. Locke.

MISS MCCAMA SMYTH, *Cor. Sec.*

NAPANEE.—The good hand of God is with us, as we offer all our works to Him. Miss Wintemute was with us on the 20th ult., and spoke to a large audience of appreciative and interested hearers. She was entertained at the home of our genial friend, Mr. F. S. Richardson and his amiable wife, who gave a reception for her, thereby affording our ladies the privilege of meeting her personally. The remark was made by several, that it was a benediction to be in her presence. Such a bright, cheerful face as hers, and happy manner, has a power with it that tells of the Christ-life within, in a way that few dream of. I am glad to say that the work is extending. A new Auxiliary has been instituted in the Western Church, and though it may have a tendency to weaken ours in numbers, yet on the whole it will add greatly to the strength of the Branch. May God succeed the work.

ANNA CASEY, *Cor. Sec.*

LITTLE BRITAIN.—Our Auxiliary was organized in Sept. 1892, by Mrs. (Rev.) Campbell, with a membership of twelve. We now number twenty-one, and three honorary members. Although our increase in membership has not been large, we are still progressing, and while reviewing our work thus far, it calls forth feelings of thankfulness to our heavenly Father for this privilege of working in His vineyard. We regret that we are called to mourn the loss of one of our honorary members, Mr. John Sailes. Though not having the privilege of being an active member, we miss his sympathy and prayers. Our loss is his gain. Though we miss him, we are thankful it is the first break in our ranks by death. We hope and trust that God will bless our feeble efforts in the future, and fill us with greater zeal in this His own work.

LOTTIE DAVIDSON, *Cor. Sec.*

ARTHUR.—An Auxiliary of the Woman's Missionary Society was organized here by Mrs. Callaway, of Mount Forest,

on January 13th. We commenced with ten active and two honorary members, and two others have already joined. We are in the midst of church building, and the trust funds seem very necessary; but we have noticed that the W.M.S. has helped, rather than decreased the circuit's finances, where Auxiliaries exist; so we feel that, in trying to do a little for others, we may really be helping ourselves. Our prayer is that God may own and bless us in this work, and that the Society as a whole may advance and prosper. Our officers are: President, Mrs. Beer; Vice-President, Mrs. Ballantyne; Rec. Sec., Mrs. Blair; Cor. Sec., Mrs. (Rev.) Smith; Treas., Mrs. Green.

AGNES G. SMITH, *Cor. Sec.*

LITTLE LAKE.—In reviewing the work of our Auxiliary during the past year, we would be glad to tell of greater results, but we feel our labor has not been in vain, and that we have been enabled to cast our mite into His treasury. At our November meeting, we decided to hold an open Auxiliary meeting on the 10th of December. Written invitations were sent to every lady member of the Church, and were nearly all accepted. The programme was good, and our Pastor, Rev. Mr. Tremble, was with us and gave an excellent talk and words of encouragement. Altogether a very pleasant and profitable afternoon was spent. Three new names were added to our roll of eighteen, making five names added this year. We have had twelve monthly meetings this year, with very good attendance, in which the Holy Spirit has been with us. We take eleven copies of the *OUTLOOK*, and find it interesting and helpful; also twenty-five monthly letters, which are distributed among the congregation to get more lady members interested in our missionary work. We are now preparing to make a quilt. The blocks are to be pieced after a simple pattern, so that each girl in the Sunday School may piece one. We are trying to get them interested in missionary work. We have also birthday offerings. May our heavenly Father who has dealt so bountifully with us still uphold our hearts in well doing, and may we ever keep this in mind, "This ought ye to have done and not to have left the other undone."

MRS. W. JULL, *Cor. Sec.*

BETHANY.—Our Auxiliary, which has not been heard from for some time, is gaining quite rapidly, as we had only seven members at its beginning, and now are in the twenties; just the exact number, I cannot yet say. Death called one of our most earnest workers away, in the person of Mrs. Samuel Miller. She was a member but a short time before she was taken from our midst, and left a vacancy hard to fill. The noble patience with which she bore the heavy cross laid upon her, gave us a true knowledge of what a Christian can endure for Christ's sake. She died as she lived, in perfect faith and peace with God. Her Christian influence will be long missed among us. We held our first open meeting a few weeks since, which proved quite a success. Miss Hawley, of Bath, brightened our meeting with her presence. It is truly encouraging to see the enthusiasm with which some of our members are entering into the Master's work. We are sorry our president, Mrs. (Rev.) J. A. Jewell, will leave us at the coming Conference, and it will not be easy to find one so efficient to take her place. We are entrusting our Auxiliary in the Master's hands, knowing, if it be His will, it will be a true success; and pray that God will map out the way that He would wish each one of us to go.

M.W., *Cor. Sec.*

LONSDALE.—Another year has gone and our Auxiliary is prospering. We are glad to report an increase of two in our membership. We are taking eleven copies of the *OUTLOOK*. There is a deeper interest taken in the work. Surely God is good to us. May we hear at last the Master's "Well done."

Cor. Sec.

WOODSTOCK.—Our Auxiliary is still prospering, and the interest manifested is encouraging. In January we had an address by Miss Hannah Lund, on "Missionary work in Japan," which was well attended, and inspired us to greater activity in our part of the work. The collection amounted to \$13. In February an "At Home" was given by Mr. and Mrs. Jas. Fletcher, at their residence, in behalf of the Auxiliary, and though the evening was very unfavorable, the

attendance was large, and the collection \$16. At our regular meeting in February, Mrs. V. Holtby was elected president of our Auxiliary, owing to the removal from town of Mrs. (Rev.) W. H. Laird. We are striving to improve every opportunity, and our prayer is, "Let us not be weary in well-doing."

A. C. LUND, *Sec.*

ARVA.—Our Auxiliary gave a Missionary Tea at the residence of Mr. Jas. Howards, of Masonville, on the evening of Feb. 17th. There was a very good attendance although the weather was very unfavorable. A very interesting programme was given, and refreshments were served. Proceeds \$9.50.

MINNIE HAWKINS, *Cor. Sec.*

SOUTH BAY.—Reading of Auxiliary work in the different branches, our hearts are filled with praise and gratitude to our Father for giving us also a desire to labor in His vineyard. We number twenty-six, meet every month, and our interest and zeal increases by meeting often with our Saviour and each other, reading the leaflets and studying the work. The 2nd March we held an entertainment with programme, which was well attended. Received \$20 to aid in the great work of missions. We have eleven subscribers to *OUTLOOK*.

A. H. H., *Rec. Sec.*

VANCOUVER, B.C.—On the 21st of February a number of us met at the parsonage and organized a Mission Band in connection with the Princess Street Auxiliary of the Woman's Missionary Society, with the following officers: Mrs. (Rev.) Betts, President; Fannie Glen, Vice-President; Tilly Thomas, Recording Secretary; Annie Hamilton, Corresponding Secretary; Myrtie Hamilton, Treasurer. We decided to call our Band the "Coralline" Mission Band, and for the present we intend to meet on the first Tuesday of each month. We start with a membership of twelve, though young in years, we hope to be able to bear some humble part in carrying on the good work.

ANNIE HAMILTON, *Cor. Sec.*

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