

# The Missionary Outlook.

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## *Field Notes.*

WITH regret we note the death of the Rev. J. A. Ivison, missionary to the St. Clair Indians, on the 18th of April. Bro. Ivison has been in delicate health for some time past, but we were not a little surprised to hear of his death. The Indian work has lost a faithful and persevering missionary. His family have our sincere sympathy in their great bereavement.

THERE are now sixteen Chinamen attending the Metropolitan Church Sunday-School, Toronto. They require individual teachers, and the Superintendent, Mr. J. B. Boustead, has no light task to keep the demand supplied. There is also a class of Italians being formed. This department is under the charge of Mr. A. H. Gilbert. We hail with pleasure the appearance of these foreign brothers in our church, and trust they will soon be recognized as "fellow-citizens with the saints."

THE monthly report of our colporteurs, Mr. and Mrs. Roman, in Montreal, has been received, and is encouraging. Mr. Roman says: "I have visited seven Roman Catholic families which have given in their adherence to our church;" and reports the sale of seven Bibles, seven Testaments, and thirteen Gospels. The sales by Mrs. Roman were three Bibles, five Testaments, and seven Gospels.

"WHERE there is a will there is a way," is happily illustrated in the following, which we clip from "Words from Workers," in the *Wesleyan*:—"A Sunday-school teacher, who is also a member of the Woman's Missionary Society, has a class of girls earning their living by their own unremitting toil. She, knowing their small means and large hearts, intimated to them that nothing be presented to her at the Christmas season, as she suspected they contemplated doing. A few days after, a generous sum was handed her, with the explanation, that as she had expressed a certain wish at Christmas, they had respected it, but now placed this token of their love at her disposal for the missionary cause, as they well knew the love she bore it. Who can estimate the blessing that must follow such giving?"

REV. THOS. CROSBY and wife left for their North-West home on the Pacific Coast in the early part of April. Bro. Crosby goes to resume charge of the *Glad Tidings*, in which he will sail up and down the Coast, and among the islands, proclaiming the "old, old story" to the scattered bands of Indians. This is a new departure on the part of the Missionary Society, in order to reach many who are not favored with a resident missionary. If the venture depends upon the push and devotion of the missionary, its success is a foregone conclusion. Their two daughters remain in Toronto, and are attending school.

REV. E. ROBSON, of Vancouver, President of the British Columbia Conference, accompanied by his son, Miss Lawrence, of the Nanaimo Mission, and Mr. P. J. Johnson, of Vancouver, took a trip up the Pacific Coast lately on the *Glad Tidings*. Mr. Robson's object was to visit as many of the Indian missions as possible, and in doing so travelled between 1,400 and 1,500 miles, inclusive of detours, and held 43 public services. The time occupied was one month and two days. They went as far north as Port Simpson, from which place we have heard of the pleasure and profit derived from Mr. Robson's visit, brief though it was.

THE following statistics are taken from an exercise on the French Work, prepared for Mission Bands, by Mrs. Ross, of Montreal, which will be found on page 76: Present population of Quebec, 1,359,000; of this number 1,171,000 are French, of whom 10,000 are Protestants. The Church of Rome receives from the families within its communion the immense sum of \$8,000,000 per annum, derived from tithes, taxes, pew rents, fees for sacraments and masses for the dead. At the opening of St. Peter's Cathedral, in Montreal, you could, for \$1, "share in the great spiritual advantages" of thousands of prayers and masses said for you during the period of four years, as well as the weekly profit of seven million aves, and many other prayers. "A ticket for heaven" was sold for 25 cents, containing beneath an engraving of the church, these words, "The Catholic Church, the voice of heaven; Outside the Church no salvation;" and offering for six years to say to the sacred heart of Mary one mass for all who would buy a ticket. From

the latest data attainable the number of workers in the various evangelistic churches are,—Missionaries, ordained and unordained, 57; teachers, 41; colporteurs, 11; Bible-women, 4. This does not include those sent out by the British and Foreign Bible Society.

WE are in receipt of a copy of the first issue of *Home Cheer*, a neat four-page paper, conducted and edited by Miss Bowes, President of the Vancouver W. C. T. U. The name is a happy choice, bringing to the mind thoughts that make life sweeter and dearer to the weary and tired. Its aim is to amuse, cheer and instruct, and we have no doubt but Miss Bowes will do this and much more. We wish *Home Cheer* long life with increasing success, and will be pleased to put it on our exchange list.

*The Gifts of the Royal Family*, prize essay, by REV. JAMES COOKE SEYMOUR. Toronto: William Briggs. Some eighteen months ago a prize of £50 sterling was offered by a gentleman in Toronto for the best essay on systematic beneficence. In response to this offer, five and twenty essays were submitted. A number of these were of a high order, but two were of exceptional merit, and the adjudicating committee recommended the division of the £50 prize between them. The writers were the Rev. Charles A. Cooke, Baptist minister, Toronto, and the Rev. James Cooke Seymour, Methodist minister, Thomasburg, Ont. Mr. Cooke's essay we have not read, and hence cannot institute any comparison between it and the other, but from a hasty perusal of Mr. Seymour's, we can heartily commend it to all who desire to spread sound teaching in regard to a much neglected Christian duty. The headings of the chapters are suggestive, the style direct and vigorous, the matter well digested and arranged. Our Woman's Missionary Society would do good service by helping to give the little volume a good circulation.

"BOMBAY," writes a missionary, "is a perpetual wonderland. Whence came the 800,000 inhabitants? Last week a Greenlander called, seeking work. Two days after a man from Australia wrote me, asking a favor. A few weeks ago a West Indian came to attend to repairs on my house. Last Sunday night I preached to a congregation in which sat, side by side, a Russian from the Baltic and an Armenian from the foot of Mount Ararat. Among my parishioners is an Abyssinian, Turks from the Dardanelles, Greeks from the Adriatic, Sidhee boys from Zanzibar. Norwegians and South Africans live, do business, and die in this human hive. Is it not a wonderland? God is working in this city. I found the Greenlander trusted him; the Abyssinian wept as she talked of him, and the Sidhee boy from Zanzibar needed him."

## Editorial and Contributed.

### THE IMMEDIATE EVANGELIZATION OF THE WORLD.

THE question which is taking a prominent place in the minds of those who have been watching the marvellous march of events in connection with missions during the present century is, "Can we carry the Gospel to the whole world before the end of the present century? Eleven years will bring us to the year 1900. In these few years can we fulfil the Saviour's command to preach the Gospel to the whole creation? The answer, based on the state of the world and the opportunities of the Church, is, "It *can* be done; it *ought* to be done; it *MUST* be done."

#### THE STATE OF THE WORLD.

All the world is open to the Gospel. This never was true before. It is easy to reach almost any part of it. Let the proposed railway be completed from Constantinople to Bombay, and from Bombay to Shanghai, and a traveller may leave Toronto to go around the world, and in six weeks see King Street again. Transcontinental railways, canals, and ocean greyhounds, have made neighbors of the Antipodes. A whisper will yet speed round the world. The American Board of Foreign Missions can reach from Andover one-half of their missionaries in all parts of the world in twenty-four hours. Central Asia and Central Africa are the only points difficult of access. American and European syndicates are begging the privilege of threading the provinces of China with double lines of steel, and in Africa six railways are being pushed from the coast to the interior. The international sentiment, which is making a brotherhood of the human race, and will soon find its expression in international codes and courts of arbitration, has become what General Grant called "a conscience of the world"—a power making for diplomatic righteousness, the foster-mother of young civilizations, and the protection of the missionary enterprise everywhere. The Christian nations are the nations whose national life is the ideal of the vast awakening nations of the East. Their forms of government, literature, philosophy and religion are exerting a profound influence. The nations which bow to Christ lead the world in commerce, science, and civilization, and, consequently, in international influence. The present march of events is annihilating distance, obliterating lines of ancient division, unifying the interests of the world, bringing the tribes and nations of men to feel that they are members one of another, teaching them a common language, making them partners in a world-wide commerce, and opening them all to every wind

of influence, good or bad, which may rise in any quarter of the globe. Why should not the world be taught a common religion, and that speedily? Evidently Providence intends that the world shall be saved as a whole or poisoned as a whole. One hundred and twenty missionaries in China, representing twenty-one Protestant missionary societies, say, "We want China emancipated from the thralldom of sin in this generation. It is possible." Some British soldiers were asked by an English preacher, "If Queen Victorir were to issue a proclamation, and placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim it to every creature, how long do you think it would take to do it?'" The answer was promptly given by one of them, "Well, I think we could manage it in about eighteen months." With the wonderful multiplication of tracts and Bibles possible through the printing press, the rapid means of communication and travel, and the other factors already mentioned, a wise division of labor, a hearty co-operation in one world-wide plan of work, and a consecration greater than at present, but by no means commensurate with the grandeur and urgency of the work, would enable the Church to push its work so systematically and energetically that on every hill and in every valley the glad sound would be heard, and every creature under heaven know of Christ before the twentieth century dawns. Every day we delay 100,000 unevan gelized souls drop into eternity.

#### THE OPPORTUNITIES OF THE CHURCH.

Joseph Cook states that if the present nominal Christian population of the world were to join hands and stand in line they might encircle the earth eleven times. If only one circle were to act, the work can be done. Twenty thousand millions of dollars lie in the coffers of the members of Protestant churches in Great Britain and America. One cent a day from each would yield the sum of one hundred millions for missionary work every year, instead of twelve millions, as at present. Three thousand young men and women are standing ready to be sent abroad. A Christian literature has been created in every language under heaven. A Pentecost, in which every man shall hear in his own tongue wherein he was born the wonderful works of God, is now possible for the whole world. Sectarianism is dying out of the Church. The Christian press is sowing the populations at home with the facts, which are the fuel of missionary enthusiasm. What is the Church waiting for? Do its marching orders, "Go ye into all the world," mean anything? Earl Shaftesbury said, "During the latter part of these centuries it has been in the power of those who hold the truth, having means enough, hav-

ing knowledge enough, and having opportunity enough, to evangelize the world *fifty times over.*" If this work is to be done, it only requires that each of the ten millions of believers give money enough, or do work enough, to reach with the Gospel tidings eight or nine souls every year for the twelve years that remain.

There is no attempt to belittle the vast extent of the field to be covered or the difficulties that beset the work. The figures show that it is possible, and in these later days God has been putting our figures and our faith to shame by the swifter march of His feet. To the Church itself, threatened, through its plethora of wealth, with a luxurious Christianity, one of sentiment rather than of principle, one of easy-going and heartless carelessness, instead of enthusiastic and self-sacrificing Christ-likeness, it is the supreme necessity that it should be awakened to this work, if the waters are to be kept sweet at the fountain-head and the health of the body kept sound.

Dr. Pierson, in the *Missionary Review*, uses the following illustration of the haste with which a royal decree may be carried out. The empire of Ahasuerus stretched from the Danube and the Nile in the west to the Indus and Ganges in the east, and from the Caspian Sea in the north to the Persian Gulf in the south. On the three-and-twentieth day of the month Sivan, the King's scribes were called to put into writing the decree of life which had been issued to countermand the decree of death sent abroad at the instigation of Haman. There were 127 provinces in the empire spread over an extent of country 2,000 miles long by 1,000 broad. It was to be published to every people after their language. There were no printing presses, or postal unions, railways or telegraphs. The copies had to be made by hand, and borne by messengers who had no swifter means of travel than was furnished by horse and mule, camel and dromedary. Yet in all the 127 provinces of that vast empire the decree was published in the month Adar on the 13th day of the month; that is, *in less than nine months.*

The Church of God with its modern opportunities, its abounding wealth, and rapidly increasing millions of members, has yet to carry the Gospel over a space only *thirteen times as great* as the ancient Persian Empire. It ought to be able to do it in a space of time more than thirteen times as long. Says one of the statesmen of missions: "The necessity and feasibility of a grand campaign for Christ, with the reference to the immediate occupation of all unoccupied fields, and the immediate proclamation of the Gospel to every living soul, are beyond dispute. After a wide discussion by the ablest writers upon the subject of missions, the conviction is only established that the present

crisis imperatively demands that the entire force of the Christian Church should be enlisted and engaged in this glorious work. A spirit of consecrated enterprise must apply to this giant problem the best and soundest business principles; a system must be devised which shall prevent waste of time, money and men, and economize and administer all the available forces of the Church. The imperial clarion of our Lord as, with a peal of the last trump, summons all his hosts for the crusade."

It *can* be done; it *ought* to be done; it *MUST* be done.

### WOMAN'S WORK FOR MISSIONS.

BY REV. W. HARRISON, CHARLOTTEOWN, P.E.I.

#### THE MAGNITUDE OF THE NEED.

THE present extent of the unenlightened and unevangelized populations of the earth, when viewed from a Christian standpoint, is sufficient to move the stoutest heart to pity, and to awaken in every serious mind inquiries and reflections of the most momentous and solemn kind. Careful calculations of the various heathen peoples show that there are at present at least eight hundred millions of human beings in the world who have as yet been totally unreached by Christian agencies, and who are therefore still sitting in pagan darkness and in the "shadow of death." Three hundred millions of women in the world of to-day who have only the Buddhist hope, which is so poor and so humiliating, as to be little better than total annihilation itself. Eighty millions of our poor degraded sisters are at present spending a miserable, melancholy existence amid the depravities, abominations and sorrows of Moslem harems. According to recent information, there are in India one hundred and forty-four millions of Hindus, Buddhists and others who are living and dying in all the darkness of pagan gloom. In China there are at least three hundred millions as yet untouched by any evangelistic agency, and over thirty millions in Japan in the same condition. In Africa there is a vast multitude numbering, it is said, nearly eighty millions, the victims of the grossest superstition, and of a sad and hopeless despair. The utter spiritual destitution which prevails in this "Dark Continent," is seen in the fact that when the explorer Stanley, only a few years ago, crossed from Zanzibar to the Congo's mouth, all over those 7,000 miles he did not find a single native who had heard of Christ. In various other parts of the globe there are scores of millions whose condition is equally sad. More than half of the race yet unreached by that instrumentality appointed by God for the salvation of the world!

Such figures, viewed in the light of Christian revelation, are frightful and truly appalling. Over these vast multitudes of our fellowmen, moving in swift procession through the dreary wilderness of heathenism, there hangs, so far as their future is concerned, the pall of an immeasurable gloom!

The solemn questions as to life's significance and the invisible world, remain to them unanswered, and, amid the trying hours of affliction, calamity and death, paganism has no sure shelter and no rich power or sustaining hope to impart to the wide fields of human misery ever open to its view. The "muffled moans of baffled hopes" come uttering their unappeasable sorrow, and asking for some answering word, that will dispel the deepening gloom, and heal the deep, deep wound that sin has made. The present and final condition of such teeming myriads of mankind is a matter of painful thought for all who have any true conception of the possibilities for good and evil which are found in a human existence, and of the far-reaching destinies of which that existence is capable.

Another unwelcome fact forces itself upon us, and demands recognition when we would attempt a true estimate of the heathen world as it exists to-day. The fact to which reference is made, and which has recently been emphasized by a special authority on Christian missions, is, that the proportion of the unevangelized is increasing from year to year by the law of natural propagation, and unless the Church plies the divinely appointed means for the evangelization of the ever multiplying masses of the heathen world on a much broader scale than at present, the prospect for universal conquest in the Redeemer's name is far from encouraging. Those won from heathenism to Christianity during the current century are really insignificant, when compared with the multitudes which, by natural increase, have been added to the immense population of the former since the modern missionary movement began. All that has been achieved is little more than a very hopeful beginning of that glorious, work which aims at the destruction of all false religions, and the winning of an alien world to holiness and to God.

If we would impress more deeply upon our hearts the greatness of the need to which this paper has special reference, it is well to remember the comparatively few laborers engaged in the foreign field. In India there are about two missionaries for every million of its inhabitants. A province of nearly thirty millions in the north of China, has twelve or fifteen ministers of the Gospel from all Christian denominations. Other provinces still fewer; others none at all. If only two Christian missionaries were found attempting to meet the religious needs of the four million

people in the Dominion of Canada, it would be about the average which many sections of the heathen world are now receiving. Let the Church bear in mind that Christian communities have, on an average, one minister to every 600 persons, whilst in heathen lands, as a whole, there is but one missionary to every 500,000!

In China there is only one Christian woman to every million of her poor pagan sisters in that great land of the East. Such utter spiritual destitution is something terrible to think of. Surely some brighter days, in this respect, are near at hand?

“Through midnight gloom from Macedon  
The cry of myriads as of one,  
The voiceful silence of despair,  
Is eloquent in awful prayer—  
The soul’s exceeding bitter cry,  
‘Come o’er and help us ere we die!’

How mournfully it echoes on,  
For half the world, and more, is Macedon!  
These brethren to their brethren call,  
And by the love that loved us all,  
And by the whole world’s life, they cry,  
‘O ye that live, behold! we die!’”

In view of the need already referred to, and this deep and bitter cry resounding through the world, is it not somewhat startling to be reminded that ninety-eight per cent. of the Church’s contributions for religious purposes is spent at home, while only two per cent. is applied to the foreign field? One-tenth of a cent per day, or one cent in every ten days, is the present average contribution of the membership of Protestant Christendom toward the evangelization of the heathen world! And the fact is, that the real average is actually much less than one cent in every ten days, as quite a large amount of the total givings of the year (\$12,000,000) comes from those who are not included in the membership of the churches. Is it any wonder that the great burning question now coming to the front, is not so much as to what will become of the heathen who die without Christ, as, what will become of the professedly Christian individual and Church who, in spite of the most sacred obligations, deliberately and persistently refuses to obey, in any form, the divinest of all commands, and send the Gospel to the heathen? Oh, how rapidly the long, dark procession of our pagan brethren and sisters moves on to and over the tremendous gulf! Here are scenes of misery over which thousands have wept and prayed in anguish—scenes which moved the heart of God to boundless pity, and for the removal of which the Saviour bled in agony and died in darkness and unutterable pain! What room for woman’s Christ-like work, for deepest sympathy, for tireless toil? What urgent demand for fullest consecration, and godly daring, and widest co-operation and unity of the strongest kind?

Oh, for more and more of generous giving, of quenchless zeal in this missionary cause, so noble and so divine. My sisters in Christ, do not hesitate to break on your Master’s feet your alabaster flask of grateful love; though it may seem but a waste to some, the house of God and the cause you love so well, shall be filled with the odor of your consecration, and your unselfish deeds shall remain as a fragrant and beautiful memory when you shall have passed away.

#### A NIGHT AND A DAY AT BELLA BELLA.

THE night referred to was last Christmas Eve. The missionary steamer, *Glad Tidings*, in charge of Captain Oliver, with his Christian crew and passengers on board from Victoria, steamed into the harbor at eleven p.m. As soon as they hove in view of the village they were cheered by a sight which is not to be seen anywhere in British Columbia, perhaps, but at the mission stations of the Port Simpson District. The whole village, which skirts the shore of the bay, was illuminated. Every house belonging to the Indians had its windows lighted up, and in some cases lanterns were hung outside the doors. A band of carol singers, who had learnt several hymns and Gospel songs during the previous weeks from their missionary, were going from door to door throughout the entire village singing their inspiring pieces, aided partially by a brass band, the performers having only been in practice for about a month, and without the luxury of a teacher or the knowledge of musical notation. As Captain Oliver afterwards said, to hear the strains of those Christian songs wafted across the harbor as they cast anchor, was enough to fill one’s heart with joy; especially when the character of both singers and songs were taken into account. It might be of interest to mention the title or first lines of the pieces sung. They were as follows: “My heart and voice I raise, to spread Messiah’s praise,” “Are you coming home, ye wanderers?” “Have you been to Jesus for the cleansing power?” “Are you washed in the blood of the Lamb?” “Why do you wait, dear brother?” etc.; and another which they had learnt before, “How beautiful upon the mountain,” etc.

The night, being fine and clear, formed a fitting prelude to the religious services of next day, when Brothers Oliver and Robinson preached to large congregations. To witness such a scene brought forcibly to one’s mind Charles Wesley’s beautiful rendering of Isaiah xxxv. 1:—

“Hark! the wastes have found a voice,  
Lonely deserts now rejoice,  
Gladsome hallelujahs sing,  
All around with praises ring.”

For I suppose that the readers of the *OUTLOOK* will not need to be told that it is only within the last decade that this same village shook off the vices and superstitions of the darkest and most cruel heathenism, and by many they had been previously regarded as among the most incorrigible and blood-thirsty of northern tribes. At least that was what the writer heard of them thirty years ago. Whereas now, their missionary has not as much need to lock his door at night as our ministers have in Victoria or Toronto.

The day mentioned at the heading of this paper was yesterday, Sabbath, January 27th. It is selected, not for any especial feature of mission work, but as a sample of average winter Sabbaths at Bella Bella, so as to give missionary workers and subscribers in the east, a fair view of how some part, at least, of mission work is being done at one of their stations in the Far West. Parenthetically it may be said that the day itself was exceptionally fine. Indeed, like the two preceding days, the air was genial and balmy as though it had been the month of May. What will our ice-bound brethren in the eastern provinces think of British Columbia weather at this season, in 52° N. Lat., when we say that your missionary at Bella Bella might have been seen sitting on the platform in front of the mission house yesterday at 9 a.m., conning over his preparation for the forenoon service. And further, that his good wife had fuschias and crocuses blooming in the windows. But a truce as to the weather, as that was not in our thoughts when we began to write, but being so unusually fine even for British Columbia, we thought it might serve to show of what its climate is capable. In other years the harbor has been covered with ice at this season.

The following is the programme of yesterday's religious work, and is similar to the routine of ordinary Sabbaths at Bella Bella during the winter months, when the people are mostly at home:

At 6 a.m. the church bell rang out loud and clear on the morning stillness, to arouse the people for the early prayer-meeting at 6.30 o'clock, when the bell was again rung by one of the watchmen who patrol the village at night. The bell is rung for every religious service. But one can well imagine the query being interjected just here by some city Methodist, who thinks it no trifling act of self-denial to attend the first Sabbath service at 11 a.m., "Did any one attend that early morning prayer-meeting of yours?" Yes, about 25, men and women; and that was a smaller number than usual. Sometimes, as was the case yesterday, the meeting includes some who have not yet experienced a change of heart. The women pray, too, as a matter of course. A few Sunday

mornings ago, one poor woman with her babe in her arms was present, who had left her husband at home in delicate health. She attempted to pray, but some one else got ahead of her, but she tried again, and plead so earnestly as not only to bring out a chorus of sympathetic amens from those of her own tongue, but also to convince those of us who could not understand her words, that she was no stranger to the power of prayer. Perhaps the most powerful prayer yesterday morning was offered by a good sister who was converted under the ministry of Rev. W. Pollard, at Victoria, several years ago. For although they pray in a strange tongue, yet their prayers make one feel that their lips have been touched with the fire of the Holy Ghost, and that they possess the simple faith of real old-time Methodists.

At 10 a.m. a congregation of say eighty or eighty-five persons attended the first preaching service. Their appearance and dress were such as to do credit to the faithful teaching of former missionaries, who evidently have not only inculcated godliness, but also that which is said to rank next to it, viz., cleanliness.

The singing of "Arise, my soul, arise," at the opening, to the time-worn tune "Lennox," first in English and then in their own language, would have cheered the hearts of any lovers of missions could they have had the privilege of being within sight or hearing. The service then proceeded according to Methodist usage, the discourse on the text "What think ye of Christ," being interpreted by one of our local preachers, who also repeated the text to the congregation at the close until they had learned it; so that the text is remembered, although the sermon be forgotten.

The Sunday-school met at 2 p.m., being attended by young and old; indeed, it is usually the largest gathering of the Sabbath, being conducted by the missionary, who, with the aid of a colored illustration of the Sunday-school Lesson (kindly furnished by the Dundas Street Centre Sunday School, London, Ontario), employs this pleasant method of imparting Scriptural truth. There were about 100 present; sometimes there are many more. The teaching is wisely interspersed with plenty of lively singing, which helps to make the service attractive as well as useful.

The evening preaching service began at 6 o'clock. Upon this occasion the missionary preached, although sometimes the appointment is taken by a local preacher. Owing to local circumstances, the particulars of which are not necessary to give, the text was one but seldom used, viz., Matt. v. 27-32. The use of such portions of Scripture are particularly applicable among people but recently rescued from a state of heathenism, and the sermon on this occasion was an attempt to speak in thorough harmony with the

Saviour's teaching. This was followed by an after-service which, as usual, took the form of a meeting for testimony and praise. The volume of song that broke forth ever and anon was an evidence that this people have learned St. Paul's directions for singing in Eph. v. 19: "Speaking to yourselves in psalms and hymns and spiritual songs," etc. As to the testimonies, the speakers were ready and soundly evangelical; no sooner had one spoken than another was on his feet. They thanked the Lord, among other things, for what they had heard that night from their missionary. It was better than the old heathen superstition, because it was the teaching of the Lord Jesus Christ, whom they believed to be God's Son, sent into this world to teach them God's word and to remind them of truth (referring to marriage, etc.), which had been forgotten or perverted by the traditions of their fathers through the long course of ages. They also repeatedly announced their uncompromising renunciation of all heathen notions and customs, and their determination to stand out bravely on the Lord's side.

One old man, in particular, spoke, who used to carry on quite a business as a native carpenter in carving images, masks and other superstitious trinkets and paraphernalia in the former dark days of heathenism, and who, according to the testimony of his neighbors, bears on his body the marks of his pagan antecedents; but now with a face radiant with Christian hope, he arose and told us how much he rejoiced in God his Saviour, and how warm his heart was with the Divine love, and at the close he was one of the first to go up to his pastor and shake hands with him in token of his love and gratitude for the Gospel message he had heard.

But some one will ask as to the quality or quantity of practical religion among this people? Is this fervor of theirs, or their religious enthusiasm, anything more than skin-deep? Well, these queries can all be fully met and answered. Their present missionary, who has seen pretty much all the phases and manifestations of religious character that may be found on the Pacific coast, confidently declares that, considering the short religious history of this people, the gross darkness in which most of them have been raised, and the indescribably wicked example of many white men whom they have known, their present improved condition, and the strict observance of the Sabbath, will enable them to bear comparison with far more favored communities.

JERUSALEM has yielded to the progressive tendencies of the age. The uneven and dangerous condition of its roadways has given place to excellent paving in the principal streets. The approaches to the city from Bethlehem and Hebron have been widened.

## Woman's Missionary Society

### OFFICERS:

<i>President:</i>		<b>STANDING COMMITTEES:</b>	
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<i>Cor.-Secretary:</i>		Mrs. Tyner,	Mrs. Bull.
Mrs. E. S. Strachan, - Hamilton	113 Hughson Street N.	—	
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Mrs. J. B. Willmott, - Toronto	46 Bond Street.	<i>Committee:</i>	
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Mrs. Dr. Briggs, - Toronto	21 Grenville Street	Miss Silver, - - Halifax, N.S.	
<i>Outlook:</i>		Mrs. Dr. Parker, - Toronto	
Mrs. Dr. Parker, - Toronto	238 Huron Street.		

"I have spread out my hands all the day unto a rebellious people which walketh in a way that was not good, after their own thoughts; a people, that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick. . . . Which say, Stand by thyself, come not near to me, for I am holier than thou."—ISA. lxv. 2, 3, 5.

WITH this number it is hoped to concentrate the thought and prayer of the Woman's Missionary Society and the Church for this month, upon the work of French-Canadian Evangelization. The time is opportune. Protestantism has received a rude shock from the combined machinations of Jesuit priests and Jesuit politicians. That is to say, we have been awakened to the true state of affairs. Rome has been advancing all the time from one vantage ground to another, but we have not been on guard, and now, may God raise us up men of might and sterling principle, men of true Protestant patriotism, to reconstruct our beloved Canada, on the basis of one official language, one public school system, total separation of Church and State, no tax exemptions, regular governmental inspection of all convents and nunneries, equal rights to all, privileges to none. Quebec, with her closed Bible, her millions pouring into the treasury of non-taxpaying priests and bishops, whose luxuries abound; with her school book under approval of her archbishops, and her legislators under orders from Rome, is fast drifting into the condition of Mexico, Spain, South America, and other Catholic countries. Who that walks the streets of old Quebec and Montreal, beholding the extensive lands untaxed, the vast piles of their innumerable churches and convents surrounded by high walls, the black-robed priests, the inevitable shrouded nuns, the endless processions with their elaborate splendor, the numerous fête days, the ignorance and hopeless poverty of the heavily tithed poor, who

would want to tolerate the like in the Ontario we love to call Protestant? The next thing to a realization of great evils is the question, how to mend them? All the work of Romanism shows the same results. It is ever retrogression. It is the constant effort to turn back the tide of time, and land the people in the conditions of mediævalism.

While important, radical and decisive measures for the deliverance of our country from the menacing attitude of Romish aggression must be planned and carried out by brave men, whom may God send, we women have also great lessons to learn and solemn duties to perform. The sons of Protestant homes must be taught to cherish Protestant rights, a free Bible, and the sacred use of an uncompromising ballot. How much Rome has won through the ballot! And how little have we associated our religious conviction and duty with that silent, all powerful instrument! That bloodless weapon, which, dropping from the hand of God-honoring, God-fearing men, may preserve to a country its Sabbath inviolate, its Bible unfettered, its liberty of conscience, its sobriety, and the thousand other blessings which honest, Christian patriots deem their lives well spent in working for. At this time, may not our Woman's Missionary Society awake also to the duty of extending our missionary work to the French Roman Catholics. Let us, in the faith of never-failing promises plant more schools, send out more teachers and colporteurs, and reinforce our evangelistic work, that in French-Canadian Quebec the light of pure evangelical teaching may be kindled into a flame, which, by God's grace may never go out.

Chatham, and Sydenham Street, Kingston, report Boys' Mission Bands. We note this as a most promising result of the missionary work in our churches. The boys waked up to an interest in missions! It may be some of these dear boys are to be called to the foreign field, or to do valiant work in our own beloved land. And if not to be in that sense, missionaries or preachers, they are to take their places in the ranks of Christian citizenship to work for God, as merchants, lawyers, doctors, legislators, or else. How much the country needs men of God to carry the principles of the precious Gospel of Christ into every sphere of life. Dear boys and girls of our churches, Sunday-schools, and mission bands! What an army of Christian workers for the future! May we awake to the full importance of moulding these tender minds and hearts into sympathy and love for every good word and work, that the nation we are helping to build may indeed be one "whose God is the Lord."

## NOTE.

Our correspondents are kindly requested to enclose stamps where replies are necessary. Communications intended for insertion must be written on *one* side only. Lists of names of subscribers to the OUTLOOK should be accompanied by the subscription price, and addressed to Rev. Dr. Sutherland, Methodist Mission Rooms, Toronto. Auxiliaries sending reports are especially desired to condense as much as possible. There is no more cheering aspect of our work than the record of its growth and expansion, but the space accorded us in the OUTLOOK is so limited that we are compelled to say CONDENSE, because we want to hear from all.

## FRENCH LEAFLET CORRECTIONS.

IN the French Leaflet distributed this month, there are many typographical errors. The most misleading are the following:—

Page 2. For, "It is not appalling," read, "Is it not appalling." Page 3. For, "23 substitutes," read, "23 Institutes;" Bible-women, "4," instead of "415." Page 5. "Boys' French Institute, established in 1885 at Acton Vale," read, "Boys' French Institute, Montreal, and the Girls' French Institute, established in 1885 at Acton Vale."

A lady writing from Chantry, Ont., says, "I subscribed for the OUTLOOK this year, and reading the cheering account from Auxiliaries impressed me with a desire to have one here without delay." To the request for Constitution, etc., we have forwarded a copy of Report. May Chantry Auxiliary prosper abundantly.

## WOMAN'S MISSIONARY SOCIETY.

## TREASURER'S REPORT.

Western Branch .....	\$1,094 13
Central " .....	982 49
Eastern " .....	555 22
Nova Scotia Branch .....	588 60
New Brunswick and Prince Edward Island Branch .....	544 44
St. John's (East) Newfoundland Branch .....	9 70
" (West) " .....	28 00
Victoria, B.C., Branch .....	28 30
	<hr/>
	<u>\$3,830 88</u>

THE following touching incident from Oshawa, is addressed to Mr. Thomas Thompson, Toronto:

"Dear Madam,—The bequest of \$2.00 is from the box of a little girl lately deceased, Edith Murton, eleven years old, saved by self-denial of her candy money, etc.—C. L."



## FROM THE MISSION BANDS.

KINGSTON (April 29th).—We organized a Boy's Mission Band in Sydenham Street Church March 13th, 1889. We think this is the first Boy's Band in connection with our W. M. S. Are we right in our conjecture?

CHATHAM.—A meeting of the boys of the Park Street Methodist Sunday-school was called for the purpose of organizing a Mission Band. Thirty-seven responded. The meeting was opened with singing and prayer, after which the following officers were nominated by the pastor, R. J. Treleaven, and elected: President, Mrs. Barfoot; Vice-Presidents, Mrs. Kirk and Mrs. Treleaven; Secretary, Ernest Hesketh; Treasurer, Oliver White; Cor. Secretary, Walter S. Verrall. A committee composed of the following young ladies was also elected, viz.: Miss McKeough, Miss Scribner, Miss Scane, and Miss Howell. It was decided to name the band, "The Mission Cadets." Since organizing, twenty-one names have been added to our membership, making fifty-eight in all. Our band is quite enthusiastic. Under the leadership and with the blessing of the Captain of our salvation the Cadets hope to accomplish good.

WALTER S. VERRALL, *Cor. Sec.*

PARRY SOUND.—It is with us "the day of small and feeble things," but we intend to do all we can. The children in this juvenile missionary band are quite interested. We send at the end of our first quarter six dollars. Three dollars and fifteen cents from admission fees, the balance, what we call self-denial money. Some of the ways in which the dear boys and girls earned this money are interesting to know. One little girl of eight collected a lot of old bottles, washed them carefully and sold them to a druggist for twenty cents. Another, a wee tot, earned her money by taking medicine while sick. Another little girl wore a pair of overshoes a size too large for her, thus mortifying her pride and earning twenty-five cents for our mite-box. Others took care of the baby, ran errands, etc. The boys ran errands, piled and cut wood, etc. On the first Sunday in February, about forty of us took each a missionary cent to "occupy" till June. Best of all, the children are learning to feel for others, and are trying to help as far as they can.

E. D. B.

BRIGHTON.—We organized a Mission Band, March 1st. The officers are as follows: President, Charles De Mill; Treasurer, Willie Buchanan. We have chosen for a name "The Eby Mission Band," after the Rev. C. S. Eby, the renowned Methodist missionary. Our motto is "The Helpers of the Heathens."

CHAUNCEY DOWLER, *Cor. Sec.*

BROCKVILLE.—An Apron Bazaar and Dolls' reception, with receipts, \$72.

IROQUOIS.—The Mission Band was organized January 21st, 1888, with the small beginning of seven members. Our numbers have steadily increased, until now we have a membership of thirty, some of them very active little workers under ten years of age. Each member having paid twenty-five cents receives a badge, it is part of our opening exercise to have each one recite a verse. We have studied about the missions of China, Japan, and Africa, and are now looking up items on the North-West and British Columbia. We have sent packages of Sunday-school papers and cards to missions. Eight of our number take the OUTLOOK, and are very much interested in the letters which

appear in it. We gave an entertainment on New Year's night; at our anniversary meeting our mite boxes, twelve in number, were opened, and found to contain \$9. We are entering upon this year with new hopes and fresh interest in our work.

CLARA E. TUTTLE, *Cor. Sec.*

## FROM THE AUXILIARIES.

DUNGANNON.—Our Auxiliary was formed here in September, by Mrs. J. C. Detlor of Clinton, with a membership of nine. Since that time our number has increased to fifteen, with one honorary member, the Rev. W. F. Campbell, and although small in number, God has been prospering us greatly. Others are catching the spirit, and we take courage and go on hoping for greater things. Our first public meeting was held on the evening of the 15th of March, and was largely attended by an attentive and appreciative audience. A silver collection was taken up at the door, which amounted to over \$10. An earnest and appropriate address was delivered by the President, Miss Fannie Anderson. We have now secured about forty subscribers for the OUTLOOK, and we trust with hearts and lives fully consecrated to Jesus, we may do something in helping to further the Redeemer's kingdom.

MRS. B. J. CRAWFORD, *Cor. Sec.*

ELORA (March 25th, 1889).—An Auxiliary of the Woman's Missionary Society was organized here, March 13th, 1889, with a membership of twelve. The following officers were elected:—President, Mrs. (Rev.) Chown; Vice-President, Mrs. Henderson; Treasurer, Mrs. Beam; Recording Secretary, Miss S. Godfrey; Corresponding Secretary, Mrs. T. Godfrey.

CLARA GODFREY, *Cor. Sec.*

HAMILTON.—The quarterly meeting of the Woman's Missionary Society of the Methodist Church, was held in Gore Street, and was presided over by Mrs. Pickering. On the platform were the Presidents of the various Auxiliaries. It was one of the largest gatherings the society have ever had, and the ladies were held with rapt attention while Mrs. Crosby, wife of the Rev. T. Crosby, missionary at Port Simpson, gave telling and striking incidents of her work during the past fifteen years on the Pacific Coast.

LINDSAY (March 27th, 1889).—A very interesting meeting was held in connection with this Auxiliary on the evening of March 12th. Mrs. Dr. Williams, of Toronto, gave a beautiful address on our work. The attendance was fair, and we realized \$9.50 from the silver collection, and three or four new members. Our Society now numbers about thirty. There are eleven copies of the OUTLOOK taken. There are also two Mission Bands. Until last Christmas the Bands were united, and by their united effort a box of new clothing, most of it made up, was sent to the Crosby Home, together with a pretty patch-work quilt made by the little ones.

C. A. B., *Cor. Sec.*

SHANNONVILLE (April 8th, 1889).—An Auxiliary of the Woman's Missionary Society of the Methodist Church was formed here on Monday, March 18th, by Mrs. Massey, with a membership of twenty-seven. The following are the officers, viz.:—Mrs. R. L. Lazier, President; Mrs. (Rev.) Lewis, 1st Vice-President; Mrs. N. B. Lake, 2nd Vice-President; Miss Annie J. A. Randall, Corresponding Secretary; Miss Hannah Creeper, Recording Secretary; Miss Cora Creeper, Treasurer.

A. J. A. RANDALL, *Cor. Sec.*

MARGATE, P. E. ISLAND.—Our Auxiliary was organized last September, with a membership of sixteen, one a life member. Since then we have added three new names to our membership, and we think more will soon join us. Our meetings are increasing in interest as we are becoming more acquainted with the missionary work and the great need there is for more help. The OUTLOOK is taken by most of the members, we prize it very much. Amount remitted to Branch Treasurer, \$38.50. A collection was taken up, which was very good, considering the very wet night. Our officers are:—President, Mrs. Rev. C. W. Hamilton; Vice-Presidents, Mrs. G. Johnson and Miss Charity Underhill; Recording Secretary, Miss Amanda Dennis; Cor. Secretary, Emma Glydon; Treasurer, Miss Fannie Brown.

EMMA GLYDON, *Cor. Sec.*

POWNAL, P. E. ISLAND (March 16th, 1889).—Our Auxiliary was organized July 30th, 1888, by Mrs. Johnson, President of the Charlottetown Auxiliary, to whose efforts its formation is largely due. We started with a membership of fifteen, which has increased to twenty-six. This being a country circuit, a number of the members live at a considerable distance from the church, so our plan is to meet around at the members' homes, and we find that it works admirably. We meet at two o'clock, have a meeting for an hour and a half, after which, a repast, provided by the lady of the house, is partaken of. Apart from the impetus given to our missionary zeal, and the gain to ourselves spiritually, our meeting together benefits us, by cultivating a higher standard of social intercourse. Miss Palmer visited us in November, and addressed the congregation on Sunday morning, her stirring appeal having a good effect. A very successful public meeting was held on the evening of February 20th. That the Woman's Missionary Society is calculated to develop latent talent, was clearly demonstrated to the large and appreciative audience present on that occasion. The collection amounted to \$14.00.

LAVINIA CLARKE, *Cor. Sec.*

SARNIA.—An Auxiliary of the Woman's Missionary Society of the Methodist Church was formed here on March 12th, by Mrs. Cullen, as organizer, with a membership of sixty-five, and a good prospect of an increase in the membership. The following are the officers:—Mrs. Cullen, President; Mrs. J. D. Beatty, 1st Vice-President; Mrs. Wm. Lawrence, 2nd Vice-President; Mrs. Elgin Wood, Cor. Secretary; Mrs. Joshua Adams, Recording Secretary; Mrs. W. J. Proctor, Treasurer.

M. WOOD, *Cor. Sec.*

SHEFFIELD (March 28th, 1889).—Our Woman's Missionary Society was organized here by Miss F. E. Palmer, of St. John, in July. We have sixteen members and one life member. Quite an interest is being taken in our meetings, the last of which was really very pleasantly spent. Have a club of eight subscribers for the OUTLOOK.

M. F. TAYLOR, *Cor. Sec.*

SUSSEX, KING'S COUNTY, N.B.—Miss Palmer, of St. John, organized an Auxiliary here. The officers elected are as follows:—Mrs. A. Lucas, President; Mrs. Leonard Allison, 1st Vice-President; Mrs. James Parlu, 2nd Vice-President; Mrs. R. D. Boal, Recording Secretary; Mrs. Dobson, Treasurer; Miss Hattie Stockton, Cor. Secretary. We start with nine members, but feel that the work is such as to commend itself to the sympathy of all Christians, and believe we shall soon add many to our numbers.

HATTIE STOCKTON, *Cor. Sec.*

TILSONBURG, (April 8th, 1889).—Thinking it would be interesting to the readers of the OUTLOOK to hear from our Auxiliary in Tilsonburg, and to encourage others as we have been encouraged by reading from time to time of the growth and success of the work in other places, we will now tell you of our progress here. Since our organization we have been steadily increasing in numbers, and our meetings in interest. We have held two public meetings since the close of the year. One in November, addressed by Mrs. Hardy, and one on the 25th March, which we called "A Missionary Tea." Proceeds \$16.50. Our membership now numbers twenty-six. Most of our members subscribe to the OUTLOOK.

CLARA E. BETTS, *Cor. Sec.*

MITCHELL.—Our Auxiliary was favored in January with a visit from Miss Cartmell, who, during the time she was with us, gave two addresses. The first—on Sunday—took the form of a familiar talk to the children of the Sabbath-school on Japan life and customs. On Monday afternoon she addressed a meeting of ladies in Trafalgar Street Church, on the work of the Woman's Missionary Society in Japan. Both addresses were highly appreciated. For the first time, since our organization, death has entered our circle and removed an honored and beloved member, in the person of Mrs. Woodger. We feel that one so eminent for ability and devotion to the Master's service deserves more than a passing notice. Converted in early life, she connected herself, while yet in England, with the Bible-Christian Church. She very soon felt called of God to proclaim the word. Her peculiar fitness for this work being recognized, she was licensed as local preacher, when about twenty-years of age, and from that time until the close of life—a period of more than fifty years—as opportunity offered, she proclaimed the Word of Life to the spiritual profit and edification of her hearers. In prayer she was especially earnest and gifted; she took a deep interest in the work of the Woman's Missionary Society, and was rarely absent from its meetings. The ladies of the Auxiliary, at their first meeting after her death, devoted part of the time to a memorial service, at which appropriate hymns were sung, and a sketch of her life and labors given by one who owes much to her pious example and godly counsels. She leaves a son, Rev. F. Woodger, who is successfully engaged in the work of the ministry.

M. H. F., *Cor. Sec.*

BURLINGTON (April 13, 1889).—At our regular Prayer-meeting on Thursday evening, February 14th, Miss Cartmell gave a very minute and interesting account of the work carried on by the Woman's Missionary Society in the different fields of labor. A silver collection was taken up in behalf of our Auxiliary, which amounted to \$8.20.

EMILY CLARK, *Cor. Sec.*

SCHOMBERG (April 4th, 1889).—Very nearly a year has passed since I addressed your valuable paper, the OUTLOOK. Our Auxiliary is still prospering, and some have testified to the blessing they have received by trying to help others. The Quarterly Board granted us one prayer-meeting in each quarter, and our first meeting was held last Thursday evening. Our pastor, Mr. Moore, who is an honorary member, took charge of the meeting. Our President, Mrs. W. H. Walker, gave an address on the origin and work of the Woman's Missionary Society. Hot coffee and lunch was served free by the members of the Auxiliary. Six new members were added to our list. Miss Cartmell addressed a large meeting here last October. We now number three life, twenty-six annual, and twelve mission

band members. We have since organization (May 17th, 1887), to present date, paid into the treasury \$147.76.

A. BRERETON, *Cor. Sec.*

FREDERICTON, N.B.—This Auxiliary has a membership of thirty-four—six having joined at the last monthly meeting—and the L. A. Wilmot Mission Band associated with us, numbers about forty. We are very glad to report a growing interest in mission work. A public meeting was held in the church in December last, and a social on the evening of March 7th, when an address was given by Mrs. March, of St. John, New Brunswick. For the quarter ending December 15th, the sum of \$46 was paid over to the Branch Treasurer, and for the present quarter \$23 has been raised.

EGLINTON.—A few of the ladies of this place met in December, 1888, in the vestry, as per announcement, to form an Auxiliary of the Woman's Missionary Society in connection with the Methodist Church. Mrs. Dr. Williams and Mrs. J. B. Willmott, of Toronto, were present to take the preliminary steps to organize. The meeting was opened by singing and prayer, after which Mrs. Williams and Mrs. Willmott thoroughly discussed the matter of woman's mission work and the plan of organizing. The ladies then consented to organize for work. Eleven names were enrolled as members, and the following officers elected:—President, Mrs. McTavish; 1st Vice-President, Mrs. R. Moore; 2nd Vice-President, Mrs. Geo. Moore; Treasurer, Miss Jones; Recording-Secretary, Mrs. Dr. Jackes; Corresponding Sec., Georgie Moore. At our last meeting it was decided to hold a Pink-and-White Social on the 19th March, and invited Mrs. Jas. Gooderham, of Toronto, to give an address on woman's missionary work. A goodly number attended. Mrs. Gooderham's address was full of instruction, and was listened to with marked attention—loud applause greeted her at its close. As the outcome of our social we were able to send to the Branch Treasurer \$29, as the proceeds of our first quarter's work, and are exceedingly glad to be able to do something, be it ever so small, to assist in carrying the glad tidings of Jesus to the 425,000,000 of our race, who are so downtrodden, neglected and debased.

GEORGIE MOORE, *Cor. Sec.*

#### LETTER FROM A VISITOR TO ACTON VALE SCHOOL.

IT was my privilege in March to visit, for the first time, the school at Acton Vale, and to see for myself the good work that is being done there. Madame Roy has been very ill for some months, but has, nevertheless, with Miss Hall's valuable aid, kept up all her classes, and the pupils seem to be making satisfactory progress in their studies. The number of pupils in regular attendance is slightly in advance of last year, twenty-seven as against twenty-four. A very good work has gone on this winter, resulting in the conversion of ten girls, so that now all the girls in the school are converted and giving evidence that the change is a real one. Not less than twenty girls take part in the prayer-meetings, and six little girls have a prayer-meeting of their own every Sunday afternoon. Surely we have cause to thank God that His blessing has in so large a measure attended the self-denying, earnest labors of Madame Roy and her assistants, and that the great aim of our educational work among our French-Canadian sisters, namely, their evangelization, has, as far Acton Vale school is concerned, been so fully realized.

B. H.

#### THE NEW FRENCH INSTITUTE.

BY ALICE DOUGLAS.

ON the brow of the first steep elevation of Mount Royal, in the western end of the city of Montreal, just above the line of the great trans-continental railway, may be seen—still in process of erection—our, *your*, new French Institute.

The building is of brick, three stories high, resting on a limestone foundation, and consists of three parts. The first flat of the central portion forms the residence of the principal. The right wing will be occupied by the boys, the left wing includes the class-rooms and the chapel, while the two flats above the principal's residence are the quarters assigned to the girls, and will accommodate upwards of forty.

It is confidently hoped and expected that the building will be complete in every respect; and to insure thorough warmth and ventilation, the "Smead System" has been adopted.

Your large class-rooms, lofty and airy, will render teaching and learning as easy as any external conditions can secure; the chapel above will afford ample accommodation for the religious services that may be held in the building, while a kitchen and two dining rooms, with various pantries and cellars occupy the basement and complete the circle of material comfort afforded to the pupils.

It is the intention of the Committee of Management (including both ladies and gentlemen) that most, if not all of the work, shall be done by the pupils—boys and girls. Such is the principle adopted by Mr. Moody in his school at Mount Vernon; and by this means the expenditure for service is reduced to a minimum.

Will we be deemed recreant to the interests of the General Missionary Society if, as members of the Woman's Missionary Society, we linger longest in the halls of the girls' department? It is "not that we love Caesar less, but that we love Rome more."

Let us enter, then, the portico. It is somewhat antique in appearance, and faces the setting sun. Immediately before you is the stairway, which leads to the girls' corridors. In the first of these there are fourteen bedrooms, eight looking toward the west and six to the east, while on the upper flat there are four large lofty dormitories, well lighted and ventilated. Each flat is supplied with a lavatory, which is well equipped in every detail. How quickly does imagination fill these rooms and corridors with the forms and voices of the young girls for whom they are intended, and to whom we look as the means of redemption of many a spiritually darkened home. We wonder what interest this new investment will give, and what results will come from this venture!

Could every member of the Woman's Missionary Society cease, but for a moment, from the busy rush of social, domestic and Christian work, she would hear the still small voice, that will become "like the voice of many waters," saying to her, "according to your faith be it unto you."

Then the responsibility rests upon the women of this society, as to whether the seed that shall be scattered here shall bring forth thirty-fold, sixty-fold or one-hundredfold.

But tarry a moment at this window, ere we leave, and look over toward the south. There lies the great St. Lawrence, bound in its icy fetters, and beyond, in majestic outline are the Adirondack Mountains, their peaks tipped with the warm rays of an unclouded sun. While we gaze upon this scene of beauty, pensive thoughts come over the mind of thousands of both educated and ignorant Roman Catholics in this province, who lie deep in the valley where is the dark river of superstition, bound by the iron fetters of rites and priestcraft. But just beyond is the mountain of religi-

ous liberty, whose lofty summits are warmed and lighted by the rays that come from the throne of the Father God, between whom and His wandering children there is but one Mediator, one High Priest—our Elder Brother, the Man Christ Jesus.

Therefore rise up, ye careless daughters of fair Ontario, and ye dwellers by the sea. "Thrust in thy sharp sickles and reap, for the harvest of the earth is ripe." Minds benighted, awaiting enlightenment; hearts, blighted and drear, awaiting the Comforter; gentle girls from many a French-Canadian home to be won for Christ. This is the harvest to be gathered by your new French Institute.

#### PROGRAMME FOR MISSION BANDS.

##### SUBJECT.—FRENCH WORK.

NOTE.—The President should preside, and lead in the responsive exercises. Appoint a member of the Band to ask the questions. Distribute the answers among the different members, so that the replies may be prompt. In order that this programme may be effective, it will be absolutely necessary to have a number of singers, who shall at once sing the verses of the hymns as they occur, without waiting for any prelude to be played. This programme may be lengthened by the addition of music, missionary letters, etc., as a second part. All hymns used will be found in the Methodist Hymn Book.

Opening hymn, 715. (Tune, Ewing or Missionary.)

Prayer—For the Province of Quebec.

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

President—Thou shalt have no other gods before Me.

Band—Thou shalt not make any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Pres.—Thou shalt not bow down thyself to them nor serve them, for I, the Lord Thy God, am a jealous God.

Band—I am the Lord, that is My name, and My glory will I not give to another, neither My praise to graven images.

Pres.—I am the Way, the Truth, and the Life, no man cometh to the Father but by Me.

Band—For there is one God, and one Mediator between God and men, the man Christ Jesus.

Pres.—For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.

Band—And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in this book.

Congregation join in singing hymn 712, 1st, 2nd, 3rd and 5th verses.

Question—Who were the first discoverers of Canada?

Answer—The French deserve the honor of being the real discoverers of Canada, for by them it was first explored and settled. Verazanni, in 1524, was sent out by the King of France, and in the name of his king took possession of the country from Carolina to the gulf of St. Lawrence, under the name of New France.

Q.—Was the country settled at this time?

A.—No. In 1535 Jacques Cartier visited the country, but it was more than fifty years afterwards before it was successfully colonized.

Q.—Who were the first missionaries?

A.—The Jesuits, who were not only zealous missionaries, but intrepid explorers. Bancroft says, "Not a cape was turned, not a river entered, but a Jesuit led the way."

Q.—What was the population, including Acadia (now Nova Scotia), at the close of the French period?

A.—90,000.

Q.—What is the present population of the Province of Quebec?

A.—1,359,000; of this number 1,171,000 are French, and of the latter number only 10,000 are Protestants.

Q.—Does this not seem a small number after so many years of labor by the various religious societies?

A.—It does, but more than twice that number have been driven from the country by persecution.

Q.—Where have they gone?

A.—The greater number to the Eastern States, where it is hoped they are cared for by the different Protestant churches.

Q.—Is the French population of Canada confined to the Province of Quebec?

A.—Not by any means. Not only is it true that there are only six or seven counties in the Province of Quebec where the English are in the majority, but in eastern and northern Ontario, notably along the line of the Canadian Pacific Railway, the French are the people who are crowding in.

Q.—Does the Romish Church enjoy any special privileges in the eastern province?

A.—It does. "Throughout the Dominion, with the exception of the Province of Quebec, all religious denominations enjoy substantially the same legal status, but in the Province of Quebec the Church of Rome has a conspicuous pre-eminence, being distinctly established by law."

Q.—Being established by law, it must be a wealthy church?

A.—It is, enormously so, as it receives from the 200,000 families within its communion the immense sum of \$8,000,000 per annum.

Q.—How is this income derived?

A.—From tithes, taxes, pew rents, fees for sacraments, masses for the dead, etc.

Q.—Is the system of tithes burdensome?

A.—It is; and accounts in some measure for the fact that many of the parishes have not advanced in the last fifty years, men not caring to toil early and late merely to increase the wealth of the church.

Q.—As Protestants, what charges do we bring against the church of Rome?

A.—They deny the Bible to the laity, thus preventing them fulfilling the command.

Pres. and Band—"Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of Me."

Choir sing—

"Here may the wretched sons of want  
Exhaustless riches find;  
Riches, above what earth can grant,  
And lasting as the mind."

Q.—Is this true of the Province of Quebec?

A.—It is. Many instances are given by the colporteurs of the Bible having been taken from the people and burned.

Q.—Any other charge?

A.—The church of Rome teaches her people to believe in tradition, forgetting the words of Christ.

Pres. and Band—"Howbeit in vain do they worship Me, teaching for doctrines the commandments of men." "Ye reject the commandments of God, that ye may keep your own tradition."

Q.—Any other charge?

A.—The church of Rome practically substitutes other mediators for Jesus Christ.

Congregation join in singing hymn 122, 1st, 2nd and 3rd verses.

Pres. (alone) repeats Romish prayer: "Hail Mary, lady

and mistress of the world, to whom all power has been given, both in heaven and earth. . . . You are the great mediator between God and man, obtaining for sinners all they can ask and demand of the Blessed Trinity."

Q.—Are there any other saints to whom prayer is offered?

A.—Yes, a large number. Different times and places are devoted to special saints; thus St. Joseph is the patron saint of the city of Montreal, and *fêtes d'obligation* are so numerous as at times to be a serious inconvenience to business.

Pres. (alone).—The Romish Church also teaches "That every one who dies receiving the rites of the Church is delivered positively from hell, and is consigned for a season only to the regions of purgatory."

Q.—Those who believe this doctrine must fear death?

A.—They do, as all must pass through purgatorial fire, lasting a longer or shorter time; as Protestants and Methodists we believe.

Choir sing—

"There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains."

Q.—Why are masses offered for the dead?

A.—Masses are offered for the dead because it is believed that they are accepted by the Divine Being in lieu of purgatorial punishment, which is shortened in proportion to the number of masses offered.

Pres.—How different this idea of purgatory from the comforting thoughts suggested by the words.

Band—"Blessed are the dead which die in the Lord. Yea, saith the Spirit that they may rest from their labors. Absent from the body, present with the Lord."

Choir sing—

"Hark, a voice divides the sky,  
Happy are the faithful dead;  
For the Lord who sweetly die,  
They from all their toils are freed  
Them the Spirit hath declared  
Blest, unutterably blest;  
Jesus is their great Reward,  
Jesus is their endless Rest."

Q.—Are these masses offered for a financial consideration?

A.—They are; therefore the rich may escape with very little punishment.

Q.—The Romish Church must have a large and profitable business in prayers and masses?

A.—It has. It seems incredible, but at the opening of St. Peter's Cathedral in Montreal, you could for one dollar "share in the great spiritual advantages" of thousands of prayers and masses said for you during the period of four years, as well as the weekly profit of seven million ayes and many other prayers. "A ticket for heaven" was sold for 25 cents. Beneath an engraving of the church these words:

"The Catholic Church the voice of heaven,  
Outside the Church no salvation."

And offering for six years to say each month the Sacred heart of Mary, one mass for all who would buy a ticket.

Band—"It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." "But Peter said, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Pres. (alone).—The French-Canadian has a firm belief in the many wonderful miracles said to have been performed by the saints whom they reverence very highly. When the

late Archbishop Bourget died, his sacred body was borne through the city, in a sitting posture; and while the body was lying in state, thousands upon thousands crowded to touch his body, expecting to receive virtue from it; and many who were not able to be there in person sent some article of clothing, that a blessing might be conveyed to them.

Q.—Are any other charges to be brought against the Church of Rome?

A.—Yes, quite a number; but the one that is of greatest danger to our Dominion is this, that the Catholic Church denies to her people the right of private judgment—all must obey the voice of the Church.

Q.—Why is this a source of danger.

A.—Because, in a recent encyclical the Pope says, "The Romish Church has the right to receive its authority without any limit set to it by the civil power." "In case of conflict between the ecclesiastical and civil power the ecclesiastical powers ought to prevail."

Q.—What does the great English statesman, Gladstone, say of this encyclical?

A.—"Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another."

Q.—How is it possible to bring about a better state of things?

A.—By educating the people to think for themselves.

Q.—How can this most speedily be done?

A.—By establishing Protestant colleges and day schools; sending out colporteurs and increasing the number of missionaries.

Q.—Why is it necessary to have mission day-schools? Cannot the children go to the Protestant public schools.

A.—In some instances they can; but through the country there are many districts in which there is not a sufficient number of Protestants to maintain such a school.

Q.—Who was the first Methodist missionary?

A.—Rev. John Putron was appointed by the English Conference in 1815, and labored in Montreal during the summer of 1816, from May until December.

Q.—What is the total number of missionary agencies in the Province of Quebec?

A.—The French Mission work of the various Evangelical Churches, may be summarized as follows, from the latest data attainable:

Number of missionaries ordained or unordained . . .	57
Mission day-school teachers . . . . .	41
Colporteurs . . . . .	11
Bible-women . . . . .	4

(These colporteurs and Bible-women are of course quite independent of the large number employed by the Bible Society); 10,461 persons attend the church services, of whom 3,188 are members. There are 48 Sabbath-schools, attended by 1,930 scholars. There are 23 mission schools and institutes, attended by 827 pupils; and there are 31 students of all denominations studying for the ministry.

Q.—What has been done for education by the Methodist Church thus far?

A.—The Boys' French Institute in the city of Montreal has been in existence nine years, and the Girls' French Institute three years; one year in the city and two years at Acton Vale.

Q.—When did the Methodist ladies of Montreal organize to help the work of French evangelization?

A.—In 1878. And amalgamated with the Woman's Missionary Society about four years later.

Q.—What policy does the Methodist Church intend to pursue in reference to this great work?

A.—A new and vigorous policy, combining educational

and evangelistic agencies. A large and efficient French Institute is being erected in the city of Montreal to accommodate over 100 students, and will be opened October 1st, 1889. Day schools are also to be established wherever there is a Methodist missionary.

*Pres.*—It is felt that very much more can be accomplished by a large boarding-school than by day-schools only, as the pupils are continually under Christian influence, which is not the case in their own homes; this influence cannot be over-estimated, as shown by the fact that *every girl* in the school at Acton Vale, as well as our excellent matron, has been converted this year, and can in the language of Doddridge sing:—

Choir sing—

“O happy day that fixed my choice,  
On Thee my Saviour and my God;  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.”

*Pres.*—Should we not, therefore, with cheerful faith and hope in the God of missions, join heartily in singing:

“Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.”

Authorities consulted, Rev. Dr. MacVicar, Rev. Dr. Jenkins, and J. L. Hughes.

## Along the Line.

### NEWFOUNDLAND.

*Letter from REV. J. C. SIDEY, dated BONNE BAY, ST BARBE, NFLD., Feb. 22nd, 1889.*

AS letters from Newfoundland seem to be rare in the OUTLOOK, and being laid aside for a few days through a slight indisposition, I thought I would seize the opportunity of sending you a few lines about this mission.

Although established nearly twelve years, to those unacquainted with its history we do not, perhaps, seem to have made great progress as regards membership and finance; but a glance at this French shore (so called), and particularly of Bonne Bay and its vicinity, during that term, will not only show the reason why, but also reveal the fact that time works marvellous changes, regardless of the interests of either person or place.

A few years ago, this close-sheltered inlet of the sea was the summer resort of the codfish, the means by which these people gain their livelihood, and so plentiful was it that men could catch just what they wanted not far from their stage-heads, seldom needing to go outside, where

“The wild storm rages, and the billows boil and seethe.”

Now the small boat has become practically useless, and boats of larger calibre and stronger build take their place, fitted to cope with the more perilous fishery of the Banks; these are manned by half a dozen stalwart men, now sharemen, but who in the golden days were their own masters. Then, the glowing autumn brought great shoals of herring right to the nets of the vigilant fisherman, sometimes in such quantities

that, as of old, the nets were broken with the weight as they were eagerly hauled in, while the waters reflected back the numerous white-winged sails of vessels and craft from the city and the continent laden with articles of merchandise for barter in return for the fish, hence a ready sale of the “catches” was always effected. Now the herring is a comparative stranger in these parts, finding a more congenial home farther south, and the nets are laid in vain.

Nor is this the only reason. Attention has been called of late by my predecessor, Rev. T. B. Darby, to the encroachment of the French along these shores, which they claim and use in a way certainly in excess of the terms laid down in the last treaty. Their acts of oppression, illicit trading and abuse of morals, in spite of and, in many cases, in total defiance of the law, has its disastrous effects upon the people. Many of the settlements are thoroughly demoralized by their influence—especially may I mention the liquor traffic. In many instances they not only procure their bait for fishing purposes from the settlers by force and robbery, but by the exchange of a vile compound called *Eau de Vie*, which is only too well relished by a large portion of our own sober and industrious settlers, who have been taught these debasing habits by the foreigners who frequent these shores from year to year; hence it is not difficult to see why our cause does not make greater progress; the difficulties increase with the years.

One more reason let me advance, and, to my thinking, it is the most important obstacle that assails the spread of the Gospel along these shores, hence I speak fearlessly. Hand in hand with the above, another kind of oppression, but more deadly in its effects, is manifested everywhere—high-handed and high-minded Anglicanism, which, while it professes to dispense the Word of Life, assumes an authority (almost equal to that of the Papacy) placed in its power largely by the various governmental positions and moneys held in trust by its ministers, and by that superstitious regard for “the Church” so often found in this Colony and in other parts; hence by doubtful dealing in the above matters, and threats of the withholding of the Sacrament of the Lord’s Supper, and excommunication from said Church, the people are unwillingly kept from attending any other means of grace, and moreover are taught assiduously to regard us as heretics and schismatics.

The above is a very dark side of the picture, but, thank God, there is a brighter. The preaching of the truth has not been in vain, for in many a settlement the Methodist preacher may gain a hearing, and not altogether from an unappreciative audience, where he would not find house-room a few years ago. I returned only last week from a visit to a part of the mission which has suffered much from the causes above mentioned, and I found the few members rejoicing over the recent accession of others to their numbers, and the clear, concise testimony, so full of heartfelt love, of these new converts was indeed encouraging. In this place a site has been given, and a small church is being erected as speedily as possible, according to their means and the help of the Lord’s stewards. Other places are also opening up to the truth. Then in Bonne Bay, a bazaar has lately cleared off a large portion of a debt that has

burdened the neat and commodious structure raised for the worship of God; efforts are being made to secure it as Conference property, and a parsonage is in contemplation. This latter is much needed, to counteract the influences mentioned above with regard to the administration of the Sacraments. We have in the combined mission, extending along upwards of fifty miles of the sea coast, about 100 members, so that in spite of all the difficulties we are not retrograding along these shores. In a letter from Brother Indue, of Bay St. George Mission, eighty miles south of this, I learn that the prospects are very cheering, a growing sympathy of all classes following the preaching of the Word; while from Brother Lench, of Channel, 200 miles south of this, I learn that a new society had been formed in Codroy, and that he had been invited to visit again, with substantial results, so that altogether we have much to praise God for.

I think that the settlement of this French shore question (which is anxiously looked for by all), now in agitation between the Imperial and French Governments, will do much to propagate the spread of the truth here. At present everything is in the background, for the simple reason that law and right are not respected, hence the settlers have no certainty that their property or labor is secured to them. Education and religion alike suffer from this evil depression.

But in spite of all, one power is left us, and that power by God's grace we will use, that of the Holy Ghost. Oh, may He come down and baptize us all with Pentecostal power as of old, following the Word with signs and wonders which cannot be gainsaid! In the possession of this great gift we know that every incubus—moral, temporal and spiritual—can be removed, and the Church of Christ arise from her slumbers and go up to possess the land.

Readers of the OUTLOOK, do not forget us at the throne of grace.

#### SASKATCHEWAN DISTRICT.

*Letter from REV. JOHN NELSON, dated, WOODVILLE MISSION, March 7th, 1889.*

OUR Mountain Stoneys, in the good long ago, belonged to the Dakota Confederacy, but through intertribal wars became detached and entirely cut off by the Crees and Blackfeet occupying the intervening country. These Stoneys now scattered along the mountains and foot-hills from the boundary up to the Athabasca, never a numerous people, and living so much to themselves, have generated scrofula, thus becoming an easy prey to all diseases.

Independent, brave and notable hunters, the white man's ally during the late rebellion, with little food and ammunition, yet true and loyal; susceptible to civil and Christian influences, they are slowly but inevitably passing away.

A few years ago measles broke out here with all the fatal consequences of neglect and ignorance as to treatment, in one year reducing them to two-fifths of their number.

For the time, school work was paralyzed, and missionary effort became a severe trial of faith. Services could only be held in the houses and huts;

visiting not always effective or satisfactory. One would almost wonder whether or not they had more than an innate conception of Christian ethics, which, together with their logical reasoning, often cause no little thought as to the most expedient way of replying to their conclusions as to the cause of their sickness. Notwithstanding the sore and prolonged affliction, they are anxiously inquiring the way to Zion.

One man, after parting with three of his eldest children, who were scholars in the school, said, with tears streaming down his cheeks, "Although the Lord has taken my children, I will yet serve Him." Our hearts are often cheered with the evidence of fruit in our labors.

A few years ago our people were proverbial gamblers, but to-day the "tum-tum" is seldom or never heard, and the same voices are employed in the service of the King of heaven, singing, "There is a fountain filled with blood," etc. That reminds me we have but two hymn-books on the reserve, and I, having to copy them for the people, will be glad when the new edition is published.

During the illness of the people, the W. M. S., of Chatham, generously donated clothing suitable for old and young. I intended to keep it to assist in securing an attendance at school, but gave it when it was most needed.

A suit of black was given to my local preacher, who, I think, subsequently spoke with more authority and power, which seemed to be a renewal of his commission to preach. Three of our northern Stoneys have gone down to Morley, asking Mr. McDougall for a missionary.

#### BRITISH COLUMBIA.

*Letter from REV. A. E. GREEN, dated GREENVILLE, NAAS RIVER, B.C., February 11th, 1889.*

THE Lord is blessing His word and souls are being saved, and we have just baptized two more adults and received them into the Church, on profession of faith in Jesus. These converts have had to face much opposition from their heathen friends. The more they saw accept the Gospel the more determined they were to oppose. We have seen the second Psalm fulfilled around us the present winter. The heathen raging and craftily trying to attack the kingdom of God. They bring their sick to the mission and beseech us to help them, which we gladly do, but the moment they recover, their friends force them to renounce "the Schools," as they call the Christians, and take them into heathen rites again. One of the wives of a heathen chief came to our mission for shelter and protection. She stated that she knew it was not right the way she had been living, that her heart was troubled all the time, and she wanted peace and to live right. Soon the chief sent messengers to call her back. She refused, and then he came himself, painted up and pretending to be crazy, not able to speak, making all kinds of motions, and by signs showing there would be death if she did not go back to him. But she would not return. So the next day he sent a messenger to me to tell me I must not let her stay in the mission village, but send her to him. I asked

the messenger, "Does he not have one wife?" "Oh, yes," he said, "he has my sister, but this is his wife, too." I told him I could not send her back, and it was wrong for him to have two. The wife of another chief came for treatment, who was terribly bruised by her husband kicking her. The dark places of the earth are full of cruelty. These people are very bitter that the land question is not settled, and now blame the Christian Indians for the present state of things, saying they would fight if it was not for the Christians, whom they call cowards. Much of the time of your missionary is taken up in giving medicine and nourishment to the sick. I have had over one hundred patients each month, and some very severe cases.

The Christians have been very united and faithful through these trying times, and the power of the Lord has been realized in many services; and in affliction and death God has given them the victory. A little boy named David Robinson was very sick, but was quite happy in Jesus. The day before he died, he said to his weeping father, "Don't cry, father, I am not going to a bad place, I am going to Jesus;" and so he fell asleep in the Lord. Many young men come from heathen villages secretly to seek instruction, being afraid of the old men. Pray for us.

#### NEW CREDIT INDIAN MISSION.

*Letter from REV. WM. AMES, dated HAGERSVILLE, March 12th, 1889.*

TWO incidents have come to my knowledge recently, which to me seemed very interesting. I thought I would let you know of them, and, if you think proper, you can give them a place in the OUTLOOK.

1. David Sawyer, now an aged Indian, and one who for many years has done good service in the Church as teacher, class-leader, and local preacher, in relating his experience a short time ago, alluded to the fact that more than sixty years ago, the late venerable William Case gave him a New Testament. Said he: "I had been some time at the Mission School, and had learned to read some, but when he gave me the book, I thought I should have to learn to read that the same way I had learned to read my other book; but when I opened it, I was so glad to find that I could read it. I prized it very much, and I have it yet." At the close of the meeting, I told him I would like to see that Testament. As I write, I have it before me. It has evidently done good service; but, considering the time when it was given, 1827, it is in a wonderfully good state of preservation.

2. James Tobizo is another of our aged men, a class-leader and local preacher. On the 27th of December, 1888, we had a Christmas Tree. On that tree a friend had suspended a new Bible for James Tobizo. In our class-meeting on the 3rd of March, he told us he was reading it through, and had got as far as the book of Psalms. He said he had read the Bible through before, but this time it seemed so much clearer. These incidents give us an idea of how much the Sacred volume is prized by our converted Indians.

## Facts and Illustrations.

GEOLOGY gives us a key to the patience of God.—*Holland.*

"OH, never think you can do too much for Jesus!" were the words of the mother of the missionary, Dr. Kreyer, as she gave him her blessing for his work.

TWELVE years ago the Modoc Indians were uncivilized heathen. Now they are a community of industrious farmers, with half of their number Christians.

THE Year-Book of the Roman Catholic Society for the Propagation of the Faith gives the total income of that society, for 1885, at 6,629,259 francs, or only \$300,000 or \$400,000.

THERE are 123 Protestant missionaries in Mexico, 146 native preachers, 393 congregations, with 12,635 Church members, and some 30,000 adherents. There have been 62 Protestant martyrs.

GREAT men are unwisely envied by the world, but they are not always happy, and perhaps not usually so. John Stuart Mill ordered for his epitaph, "Most unhappy." This key unlocks the heart of the man.

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