

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

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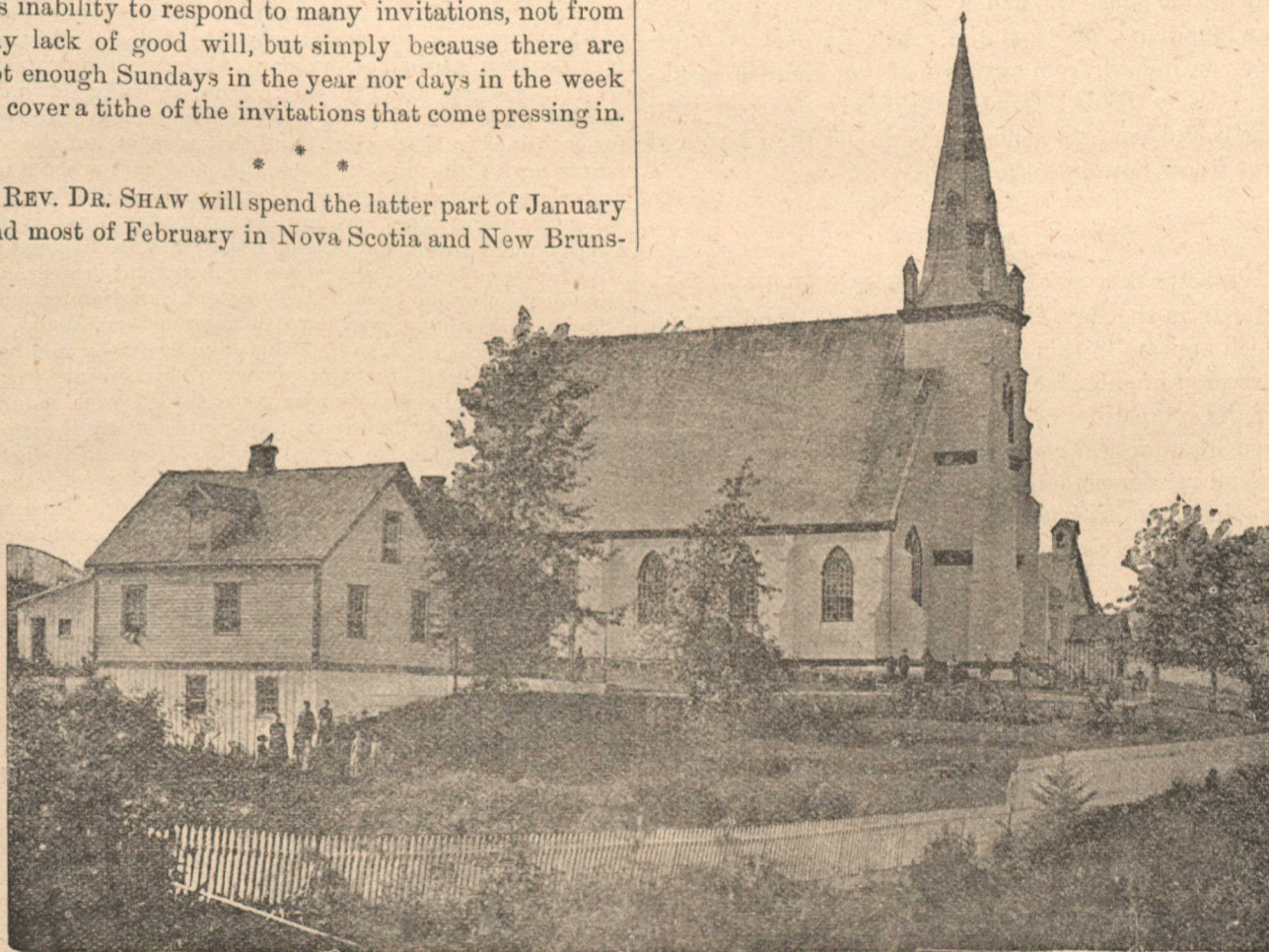
Field Notes.

THE General Secretary begs to intimate to all concerned that his list of engagements for the season is now full. Every Sunday during January, February and part of March is pledged, and as many week evenings as can be spared from office work. He regrets his inability to respond to many invitations, not from any lack of good will, but simply because there are not enough Sundays in the year nor days in the week to cover a tithe of the invitations that come pressing in.

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REV. DR. SHAW will spend the latter part of January and most of February in Nova Scotia and New Bruns-

REPORTS, so far as received, indicate that there is no abatement in the liberality with which the Missionary Fund has hitherto been sustained. At the same time there are reports from some districts that the failure of crops, and consequent financial stringency, will make it difficult to maintain last year's record. This makes it all-important that every circuit and station that has the ability should make an earnest effort to



INDIAN CHURCH AND GIRLS' HOME, PORT ST. PSON.

wick. Bro. Woodsworth will spend January in Ontario, after which he will join Dr. Shaw in the Maritime Conferences. There are no returned missionaries this year to assist at missionary meetings, and Bro. Woodsworth will be unable to meet all the requests for help that have been sent in. His time, during the next two months, will be fully occupied, and we anticipate good results from his labors.

advance beyond last year's givings. This is the last opportunity before the next General Conference, and there should be a united endeavor to reach that quarter of a million.

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THE packing and shipping of the Annual Reports for the past year is now completed, and we hope that Superintendents of Circuits will lose no time in getting

them into circulation among the people. The cost involved in the printing and shipping of these reports is very considerable; but if they are faithfully circulated and carefully read, the investment will prove to be a paying one. Many of the religious reports are full of interest, and, if read, will be sure to stimulate the missionary zeal of the reader.

* * *

It is to be regretted that more of our missionaries do not furnish letters and items of information for the OUTLOOK. Some parts of the Indian field are well represented, and there is an occasional letter from Japan; but the brethren on domestic missions very seldom favor us with a line to show how the work is advancing. It is a long time since we had a letter from Bermuda, or Newfoundland, or from the other Maritime Conferences, or, indeed, from any part of our English-speaking mission fields. Come, brethren! Sharpen your pencils and send us some items to let the Church at large know how goes the battle.

* * *

WE bespeak a careful and prayerful reading of the letter from the Rev. Edward Eves, the second part of which appears in this number of the OUTLOOK. Surely the recital of such facts as the letter contains should stir the sympathies of every Christian heart, and lead to such a practical response as will enable the Society to send reinforcements to that needy field. Brother Eves has it in his heart to train some native workers, and this is the best plan if the right men can be found.

* * *

THE brethren are requested to send all applications for Missionary Reports, collectors' books, cards, etc., to the Mission Rooms, and not to the Book Room.

THE statistics of Protestant missions in Brazil are as follows:—

Presbyterian Synod.—63 churches, 32 ministers (of whom 12 are natives), 3 licentiates, 7 candidates, 2,696 members, and 13 schools.

Methodist Episcopal Church.—346 members, 7 ordained ministers, 6 candidates for ordination, 3 local preachers, 20 preaching places, 2 schools, and 4 foreign missionary lady teachers.

Baptist Church.—5 churches, 241 members, 12 male and female foreign missionaries, and 3 native preachers.

"BUILD a little fence of trust around to-day,
Fill the space with loving work and therein stay,
Look not through the sheltering bars of to-morrow,
God will help thee bear what comes of joy or sorrow."

Editorial and Contributed.

IN MEMORIAM.

ANOTHER leader in the Church has fallen, but he fell at his post. Full of years and full of honors John A. Williams has passed from toil to rest. The whole Church mourns its loss, but "not as those who have no hope." The work men are buried but the work goes on. More appropriate and touching than anything we could write is the following graceful tribute from the pen of the Rev. Hugh Johnston, D.D., which was read at the funeral service:—

I have been requested to give a brief biographical sketch of this prince in our Israel who has fallen, and whose familiar form we shall see no more, whose well-known voice we shall not hear again till the eternal morning dawn. I speak from the heart, and pay my tearful tribute of respect, for enshrined in that casket is all that is mortal of one who was to me a father in the Gospel, whom I met when a lad, and whose bearing and sacred eloquence kindled my youthful enthusiasm; who was my superintendent in this city twenty-four years ago, and who has ever since honored me with his friendship, inspired me by his manly career, and ennobled me by his beautiful, consistent Christian example.

John A. Williams was born in Caermarthen, Wales, on December 19th, 1817, so that this day of burial would have been, had he lived, the anniversary of his seventy-second year. His childhood memories were shaded with sadness, and he was early brought into contact with the great mystery of death. He writes: "My father died when I was about eight years of age. My mother I recollect as a God-fearing woman. Of her I was deprived when I was twelve years old, and was the only remaining member of my father's family."

He then went to London, and was cared for by a cousin of his mother. There he was employed in a newspaper office, and even then the orphan lad gave indication of more than ordinary powers of intellect.

The last two years of his London residence were spent at school in Hoxton. In 1834 circumstances favored his coming to Canada, and, arriving in Quebec, he pushed on to Prescott. "At that time," he says, "I knew nothing of religion, but it pleased God that I should attend a service in the Wesleyan Methodist Church on February 21st, 1836. I do not know that I was much impressed with the sermon, but I felt disposed to remain at the prayer-meeting, and soon became the subject of powerful conviction, and after many struggles and much prayer, the Lord revealed Himself to my heart as reconciled, and I was enabled to joy in God through Jesus Christ."

His thoughts turned towards the ministry, and his impressions were deepened by a singular dream, in which there was put into his hand a piece of paper, on which he read, "Take heed to the ministry which thou hast received in the Lord that thou fulfil it." He was not disobedient to the heavenly vision, and, at the call of the Church, entered the work in 1846, and was sent to Picton Circuit under the superintendence of Rev. Asahel Hurlburt. "Those were days of power," he tells us, "days of the Son of Man." He fasted Wednesdays and Fridays regularly, and was much in prayer. He had not the advantages of college training, and could never be called an accurate scholar. Scholarship

requires not only mental power, but early and careful culture. Our greatest intellects, however, are not always our greatest scholars. A great mind is God's most precious gift, and this, without doubt, Dr. Williams had. Nine years after ordination he was elected chairman of the Owen Sound District, and from that time forward he held his place among the foremost leaders of the Church.

His preaching was thoughtful and stimulating to the intellect, while earnest, practical and deeply spiritual. In his best moods the pulpit became a very throne of power, when his keen eye flashed like the eagle's, his soul was incandescent, and his whole being in a flame of zeal which burned all barriers down. The last time he appeared in the pulpit was at the opening of Trinity Church, in this city, last April. There he stood, his strong, manly form shaken by disease, his massive head crowned with a coronal of silky hair—his wonderful face, every feature, brow, chin, mouth, eye, so marked and positive, yet softened and illumined with a heavenly light. There he stood, a very prophet of God, and as he uttered his testimony, the tears raining down his face, how every heart thrilled and felt the fulness and richness, the sweetness and power, of the Gospel which he preached. He gathered to himself the love and admiration of the whole Church, to which he gave nearly fifty years of uninterrupted active service.

Since he was President of the London Conference he presided at the first meeting of the General Conference of the united Methodist household at Belleville. He was President of the Niagara Conference when called to fill the vacancy in the General Superintendency made by the death of Rev. Dr. Rice, and, along with Dr. Carman, was re-appointed to that responsible office by our last General Conference. To the work of the Church he gave his brain, his time and strength; but he threw the weight of his great influence into the great temperance movement, and waged war for over four decades with the liquor traffic.

From the time of the rebellion of '37, when he entered the volunteer ranks, took his gun and mounted guard, he was a patriot of unshaken loyalty, and deeply interested in political affairs. He was not a politician or a demagogue, but he strongly held that the Christian conscience should dominate over political affairs—that the Church should educate public sentiment in favor of truth and uprightness, and that an aggressive Gospel, preached with the power of the Holy Ghost, should mould the life of the nation to the pattern of righteousness. His name and works are known in all the Churches, and the presence of representative ministers from all communions is a touching tribute to his memory. It is a source of regret, that we have not more from his vigorous pen to enrich the literature of the Church, but his life has been too active, too crowded with practical duties, for quiet literary work. He has, however, rendered permanent service in Church hymnology. He was passionately fond of music, and as life ebbed away, his sons and daughters sang to him the hymns he loved so well. "You sing beautifully," he said, and it was a touching sight to see him trying to beat time on his breast with his fingers, though they had lost their cunning and could hardly move. In his social relations he was genial, hearty, simple in all his tastes and habits, and unassuming as a child. There was about his strong personality a subtle magnetism which drew others to him, and he loved his friends dearly and opened his heart to them. In the home circle how true a husband he was, and how grand and loving a father; and how they loved him.

Speaking of the last visit of Rev. Principal Douglas, of Montreal, he said: "The night after Dr. Douglas was with me, Jesus was wonderfully present. Although restless and unable to sleep, I did not find the night tedious or long. The words of this hymn were constantly with me," and then

he repeated, with rapture, all the stanzas of "The God of Abraham Praise." He said to his daughter, Mrs. Ross, "Lizzie, Lizzie, I am going home. I feel constantly that the inevitable is before me; I must meet it. As the days go by, I am not getting stronger. I think the doctors have no hope that I will live. I have no one but Jesus, nor do I need any other. I find it very hard to bring myself to the point of giving you all up. You are so precious to me, and always have been, but it is the Lord's will. I am confident that we shall all meet in the morning." He constantly asked for his faithful wife. God comfort that widowed heart to-day, as devoted a helpmate as minister ever had. He constantly asked her to read to him, and would nearly always choose the portion of Scripture he wished read. He would call again and again for the 13th, 14th, 15th, and 16th chapters of John. His favorite Psalms were the 62nd, 1st and 138th.

In the latter part of October I visited him on a bright, sunny day, and I said, "It's a glorious morning"; and he answered, very impressively, "Yes, there's sunshine without, and sunshine within. Johnston, I'm going home. 'The Lord is my light and my salvation. Whom shall I fear? The Lord is the strength of my life. Of whom shall I be afraid?'" Thus he lived, quite on the verge of heaven. A week before his death a great shadow fell upon the household in the unexpected death of a beloved daughter, who had journeyed the length of the continent to attend her father during his last illness. It was the first break in the home. He wept much, and said: "The brightest and cheeriest of us all is gone; the first ripe fruit has been gathered." The shock was too great for him, and from that hour he gradually sank. It was a scene pathetic beyond the power of words to express. A little group gathered with swelling hearts and choking sobs around the beautiful clay of a precious daughter, a darling sister, and idolized young wife; the revered and venerable head of the family in a room above, breathing his life away. There was a sweetness even in this bitter cup. The sunny-faced one had crossed the river just before him, and among the thousands to greet him on the other shore, next to that Divine countenance he so longed to behold, would be the radiant face of his darling, her glad welcome making the very bliss of heaven to overflow. It brought together, also, all the sons and daughters to be with him in this supreme moment. Calm, resigned, smiling and happy he remained to the last. It was a triumphal departure. The dying patriarch, hearing "the muffled oar," kissed his darlings and bade them good-bye. He placed his hand on the head of each of his sons and sons-in-law, and blessed them. "Is it all right, father?" asked one. "All right." As they sang "Jesus, Lover of My Soul" and "Rock of Ages," another asked, "Can you hear us sing?" "Yes," was the whispered response. "Do you enjoy it?" "Very much."

And while they sang—

"We are passing away, like a long summer's dream."

"Then shall we see and hear and know
All we desired and wished below,
And every power find sweet employ
In that eternal world of joy."

—a smile was on his face and rapture in his heart. The last whisper was given to the question, "Is Jesus precious, father?" and the answer was, "O yes, very." And shortly after midnight, in the early morning of Tuesday, December 17th, the bright light kindled and placed in a golden candlestick upon the altar of the Church was extinguished, or rather lifted to its place in the Church triumphant in heaven.

The Church can easily make another General Superintendent, but only the Great Head of the Church can give

us another John A. Williams. Our illustrious men are falling fast—a Ryerson, a Wood, a Rice, a Nelles, a Jones, a Williams. Around us are the graves “where our heroes lie buried.”

But in the presence of this sleeping dust and of the glorified spirit that has put on its ascension robes we pledge ourselves to new love, loyalty to truth and to those cardinal doctrines to which he bound himself with sublime devotion.

“We will travel home to God
In the way your fathers trod.”

COMMITTEE OF CONSULTATION AND FINANCE.

A MEETING of this important Committee was held at the Board Room on Friday, December 20th, and a good deal of routine business transacted.

Among the more important items, was a report from Revs. Dr. Cochran and J. W. Saunby, B.A., of the Japan Mission, giving an account of an exploring tour toward the west coast of Japan, with the view of ascertaining the prospects for the extension of the work in that direction. The report was deeply interesting, but as it embraced many details, it was deemed advisable to pass it over to a sub-committee for careful examination. In the meanwhile it was ordered that authority be given to occupy the City of Kanazawa, as that can be done without increasing the missionary force now in the country.

The General Secretary read letters from several young men who have felt moved to offer themselves for the foreign field. An earnest conversation ensued, and it was the opinion of the Committee that it would be well to publish the letters as a stimulus to the zeal and liberality of the Church. The first letter is from Mr. David W. Stevenson, of Halton County, at present a student in Rush Medical College, Chicago:

REV. ALEXANDER SUTHERLAND, D.D.,

DEAR SIR,—Since I expect to graduate next April, at Rush Medical College, Chicago (three years' study), with the expectation of going as a foreign medical missionary, I want to make such applications to Boards as to insure my early going out. To my own Church I make first appeal.

While going on my last year in Toronto University, studying to fit myself for civil engineering, the Moody student missionary movement aroused me there, and ever since I have been preparing to follow the command of “Go ye!” My parents, as well as myself, were born and raised on the farm in Halton County, Ontario. We grew up under the Wesleyan Methodist Church, as you may see in Missionary Report the names of our family of six, from our birth, as subscribers on the Oakville and Trafalgar Circuits, Bowes' appointment. Going on twenty-four years of age, two of these spent in teaching in a little village on the shores of Lake Nipissing, and some time spent with surveying parties in Algoma, etc. As to mission work, I have done some, with other students, among the prisoners in Toronto; also under Rev. John Wilkinson, B.A., Agnes Street, who knows me well, and to whom I refer; also under the late lamented Kirkland, of Chicago.

I am willing to go any place where the need is great for medical missions. Would to God that Canadian Methodism would take Annam, with its uncared-for twenty millions. Would be willing to take \$500 on any field, or less, if a living could be made. My only desire is to win souls (Prov. xi. 30; Dan. 12; 3).

Yours, for Christ and the heathen,

DAVID W. STEVENSON.

Boyne P.O., Halton County, Ont.

P.S.—As Rush College allows less fees to missionaries, I went there. There are about 425 attending. For practical worth and noted professors, it is second to none. I have also nursed in two of their largest hospitals last summer. In major surgical accidents I have had a large experience. I was the chief means of starting the “Students' Medical Missionary Union” among over 1,000 students. I enclose one of our cards.

The next letter is on behalf of two young men, graduates of Queen's University, and reads as follows:

REV. DR. SUTHERLAND,

General Secretary, Methodist Missionary Society, Toronto:

DEAR SIR,—Another young man and myself, Canadian Methodists, are anxious to go as foreign missionaries. I would like to state our cases to see what our own Church can do for us.

Geo. E. Hartwell is a graduate in Arts of Queen's University, Kingston—obtained his B.A. in 1888. He is now in Drew Theological Seminary, Madison, New Jersey, putting in his second year in Theology. He has had considerable experience in preaching, for two or three summers, and I believe has done very well. During the whole summer of 1889 he worked hard in the missions of the Methodist Church in New York city. Mr. Hartwell will graduate in Theology in April, 1891.

Now, as to my own case, I have taken the regular courses in Arts and Medicine in Queen's University, holding the degrees of M.A., M.D.—obtained the latter in April, 1889. Have had some experience helping in evangelistic work, and have taught a class in or superintended a Sunday-school for three or four years. This last summer I spent partly in New York city, gaining valuable experience in medical mission work, and partly practising my profession at my home, fifty miles from Kingston.

My reason for being in Kingston at the present time is that I am teaching some junior classes in Chemistry in the University, in the capacity of Tutor. This is the second year I have held the position. Am also taking advantage of the opportunity to take up some post-graduate work.

Intentions are to spend twelve months in Edinburgh, Scotland, at post-graduate work, April 1890 to April 1891, when Mr. Hartwell and myself will be ready.

Will the Society send us together to China in 1891? We would work together—Mr. Hartwell as preacher, and myself as doctor—in pushing forward the cause of Christ in some one of the as yet untouched provinces of China.

I am well aware, sir, that I need not now urge upon you the importance of medical mission work, and most especially as a pioneer agency in a land like China. And I trust that the recent agitation in favor of planting a new mission in China will be decided in the affirmative. If no one goes before, I believe we two would gladly lead the way—if our Church will accept of us. Hoping to hear from you at an early date.

I am,

Respectfully yours in the Master's service,

O. L. KILBORN.

Although the Committee did not feel themselves at liberty to commit the Church absolutely to this new movement, they felt, nevertheless, that the Secretary would be justified in saying that the Committee were favorably disposed toward the proposals which had been made, and earnestly hoped that by the time the young men had finished the course of study in which they were engaged, the way would be fully opened for their employment as missionaries of our Church.

An appropriate resolution in connection with the lamented death of the Rev. John A. Williams, D.D., General Superintendent of the Methodist Church, was ordered to be drafted and engrossed on the Minutes.

NOTES FROM JAPAN.

BY THE GENERAL SECRETARY.

MY last "note" left us at Nagoya. On June 29 we took train at 12.46 for Hamamatsu. As this was the head of one of our missions, the first I had visited outside of Tokyo, the occasion was looked forward to with a good deal of interest. At the station we were met by the native pastor, Bro. Hasimoto, and most of his members; also by Bro. Cassidy, of Shidzuoka. Subsequently we were joined by Bro. Hiraiwa, who had come out from Tokyo to render service as interpreter. Our reception by the people was very cordial. They first escorted us to a native hotel, where we were to sleep for the night, and afterwards to another hotel or restaurant, where a native feast had been prepared. We assembled in an upper room, where I spoke a few words in response to the kind and courteous greetings of the people. We then passed into another room, where the feast was spread. All the dishes were native in contents and cookery, and were excellent of their kind, but a foreigner has to cultivate a taste for most of them. After the feast we went to a theatre, which had been hired for the occasion, and found it crowded to the doors. The building in which we assembled was of the most primitive description, and this seems to be characteristic of theatres all over Japan. But this did not prevent us from having a very interesting meeting. Mr. Hiraiwa was the first speaker, and was followed by Dr. Cochran, who gave a discourse in Japanese on "The Treasure and the Pearl." Before the speaking began a long "notice paper" was hung up, having the theme of each discourse written in large Chinese characters, so that they could be read by all the people. I found my own theme, as put on the paper, was "The Soul of the Nation," which high-sounding title gave me a chance to say many things about the changes going on in the empire, and the importance of distinguishing between the good and the evil from foreign nations. Also the imperative need of a true religion

as the real soul of the nation. The people listened with every appearance of close attention, and I trust the bread thus cast upon the waters will be found after many days.

On the following morning, many of the church members accompanied us to the station to say good-bye. At Kassegawa station we were met by a deputation from the native church, and proceeded to the village. The members assembled in the usual preaching place a part of the preacher's house, and I delivered an address, Mr. Hiraiwa interpreting. It was a good opportunity to exhort them to reverence God's Word and day; to cultivate religion in the home and in daily life; to help in spreading the Gospel, and to co-operate with their pastor in his work. Mr. Cassidy followed with a brief address, after which we got some refreshment at a native restaurant, and then proceeded by rail to Fujieda, a village extending for a considerable distance along the Tokaido, or Imperial Highway. There is a neat little frame church in this village, and in the evening it was packed to the utmost, while a great many stood outside, around open doors and windows. My theme on this occasion was, "What is the best thing for Japan?" Mr. Hiraiwa also delivered a very earnest address. No one could visit these three towns of which I have spoken, and inquire into the condition of the native churches, without feeling that a good work has been accomplished, and that there is a bright promise for the future.

During the progress of the meeting a telegram was received from Shidzuoka, saying that a meeting in one of the public schools, where I was to give an address, would be held at seven o'clock the next morning. This made it necessary to reach Shidzuoka that night, and as there was no train till next day, our only resource was the jinrikisha. After a good deal of bargaining, four jinrikishas were obtained, and our party, consisting of Bros. Cassidy, Hiraiwa, Kobayashi and self, got away at 10.30 p.m., and before 1 a.m., we were at Shidzuoka, having covered the distance of over twelve miles in less than two and a half hours, although part of the road was very hilly, and progress slow. The Tokaido, over which we travelled, is a highway varying from ten to twenty feet wide, most of it bordered by rows of pine trees, and it winds along around hills and through valleys in a very picturesque fashion. Nearly all the villages passed were in total darkness, and the only light we had was from the paper lanterns carried by the jinrikisha men. In many places the hills were steep and densely wooded, and the darkness intense. At one part of the route the men could no longer pull us up the steep grades, and we climbed on foot for a mile or so, ending by a walk through a

lengthy tunnel, where the darkness was made visible by two or three flickering lamps. During the last few miles the rain fell steadily, but an umbrella and waterproof apron kept one dry, and when we received a hospitable welcome in Mr. Cassidy's pleasant home, all the discomforts of the journey were quickly forgotten.

Next morning we had to be up betimes to visit the "Middle Higher School," where Mr. Cassidy teaches. I was announced to speak at seven o'clock, but it was an hour later before they were ready. The pupils consisted of about 350 lads and young men. All were dressed in foreign uniform—white trousers, jacket and cap—and are regularly drilled in military fashion. At length the marching was over, and the pupils were formed in a hollow square in front of the school building, and from the steps I addressed them, Mr. Hiraiwa interpreting as usual. I gave them some account of our school work in Ontario; spoke of the importance of a comprehensive education, and of the necessity of a moral substratum such as Christianity alone can supply; commended the study of English, as the language of commerce and philosophy, a language that would open to them a wide range of the best literature in the world. After the talk, tea and cake were served in one of the rooms. Some hours later the principal of the school called, in company with one of his teachers who speaks English, and tendered profuse thanks for my address. We had a pleasant chat about various matters.

In the afternoon a meeting was held in our church at 3 o'clock, when I was presented with a formal address in Japanese, with an English translation, both being read by members of the church. After my reply refreshments were served, consisting of tea and various kinds of cake. At half-past five we repaired to a Japanese restaurant, where a dinner had been prepared, and was served in foreign style. Everything was in good taste, and the kindness and courtesy of my entertainers made me feel quite at home. Complimentary words were spoken by one on behalf of the rest, to which I replied. As the feast proceeded a card was passed to me, on which was written, in Japanese, a request for "more words from your mouth." I took advantage of this request to give my impressions of Japan, referring to the evidences of change everywhere apparent in the social, educational and industrial life of the people, and took occasion, in view of the political freedom accorded by the new constitution, to urge the importance of a controlling moral power. When I had finished, the teacher already referred to who speaks English, said, "We have not words to express our gratitude for your precious address." We

then returned to the church, which was filled to its utmost capacity, while many stood outside, by the open door and windows. Mr. Hiraiwa delivered an earnest and impressive address, and afterwards interpreted for me while I discoursed on the theme, "If Christ be rejected—what then?"

On Sunday morning, June 30th, the church was crowded by a deeply attentive congregation, to whom I had the privilege of preaching that blessed Gospel which is "the power of God unto salvation to every one that believeth." These Shidzuoka Christians are more advanced in religious knowledge than any others I had yet met, and can be addressed like any English congregation. It was here Dr. Macdonald began his work in the early days of the Japan Mission, and the state of the work to-day bears testimony to the skill and fidelity with which the foundations were laid. The membership of the Church is over two hundred, and includes a number of educated and influential people. The present pastor is Mr. Kobayashi, and under his labors the cause has steadily advanced. The congregation is much too large for the building, and as the present site will not admit of enlargement, an effort will be made to secure the adjoining lot. Failing this another site will be purchased elsewhere.

In the afternoon I visited the Girls' School, where Miss Cunningham, of our Woman's Missionary Society, has charge, assisted by Miss Morgan. About fifty were present, to whom I gave an address, dwelling chiefly upon the blessings which Christianity had brought to women, and the influence of Christian womanhood on the home and on society at large. The school at Shidzuoka was founded by a few earnest men, who saw the important bearing of the education of women on the future of Japan. A good work has already been done, and the future is bright with promise.

On Monday evening a lecture meeting was to be held in Shimidzu, the seaport of Shidzuoka, about seven miles distant. This meeting was looked forward to with a good deal of anxiety by our Shidzuoka people. The Buddhist priests, finding their craft to be in danger, had stirred up the people, who are mostly fishermen, to sign a paper promising that they would have nothing to do with Christianity, and that they would not go to hear the Christian teachers. The document was signed and sealed by all the people in the village but three or four, and feeling ran so high that some of our friends anticipated a disturbance. However, we went at the time appointed, and found the place—a hall above a story-teller's house—crammed to its utmost capacity, not less than four hundred being present. Some tried to interrupt Mr. Hiraiwa, who

was the first speaker, and they had evidently learned enough of western ways to shout a vigorous "No! No!" when any sentiment was advanced which they did not like. When my own turn came, however, they gave me a quiet hearing, while I briefly outlined the main truths of Christianity, and pointed out the benefits it conferred upon those who received it. It was a satisfaction to feel that a break had been made, and that the Gospel leaven was now fairly introduced. After the meeting broke up, we returned to Shidzuoka, reaching our destination about midnight.

On the following day we took train for Numadzu, the scene of Dr. Meacham's labors in former years. The work here, owing to various causes, has not prospered as much as in some other places, but there are some faithful Christians who are witnessing for the Master. We were welcomed at the station by a number of the members, and escorted into the town, where we put up at a native hotel. In the evening an adjoining theatre was crowded, and addresses were delivered by Brothers Cassidy, Hiraiwa and myself. This was no new thing in Numadzu, and we received a quiet and, I think, intelligent hearing. On the following morning, at an early hour, about a dozen of our members assembled in the church, to whom I gave a talk on some aspects of Christian duty. When this was over, we proceeded to the station and took train for Tokyo, reaching the latter place at 2 p.m., in time for a meeting of the Board of Directors of our Academy. The whole trip to the southward has given me a good idea of our work on the Shidzuoka district, as well as the need of extension in several directions. My next trip will be into Yamanashi ken.

CHRISTIANITY AND ISLAM.

THE *Missionary Review of the World* has an article entitled "The American Missionary in the Orient," which affords food for thought. The writer first deals with the prominence now given to the missionary in Christian countries, and the interest taken in the smallest detail of his life, which is by no means always in the most friendly spirit, nor the criticisms of the kindest. But amid it all the missionary goes quietly and patiently on with his work, reaching the high and the low, the rich and the poor.

To-day the Turkish officials are somewhat exercised to know what to do with this quiet, plodding, energetic, and not-to-be-discouraged foreign missionary. "Where did he come from? Who sent him here? What is his business? How did he get so thoroughly at home among the people? How has he accomplished so much before we knew what he was about? What is to be the outcome of his work, and what is the best way to deal with him? These are the questions of both

"Church and State at the Ottoman Porte. The missionary, in fact, seems to have unconsciously arranged a sort of 'surprise party' at the Turkish parsonage, and, as is often the case in those well-intended affairs, the party surprised is somewhat embarrassed by the excess and variety of the gifts thrust upon him."

In the past, the Turkish authority ruled in Church and State with unquestioned supremacy. The Moslem tolerated and endured, provided the Christians paid tribute, made no effort to improve their condition, or assert their existence. The idea of a Christian making an effort to convert a Moslem was too absurd to be thought of.

The Protestant missionary has wrought changes in many directions. "His influence at first was not discovered. He was at work many years before the Turk realized that he was there. He established his schools, made the acquaintance of the people gathered his congregation, translated his Bible trained his native helpers, prepared religious and educational books, circulated his tracts, stimulated thought, awakened inquiry, carried conviction to many hearts, and sent the thrill of a new life through the stagnant East; and it was not until his work had assumed large proportions, with permanent buildings, and rapidly growing apparatus, and far-reaching influence, that the Turkish official became aroused and restless. He has awakened slowly, and rubbed his eyes lazily, and even taken fragmentary naps in the process, while now and then he has hurled his arms wildly about as if determined to hurt somebody or break something, until in the year 1889 he seems to have his eyes fairly opened, and what does he see?"

If he should take the pains to survey the ground carefully, he would find 185 organized churches, 200 church buildings, 70,000 Protestants, 15,200 communicants, and an annual increase in the membership of the mission churches of about 1,500. He would find residing within the bounds of his empire, chiefly in Palestine, and the Kaiserswerth sisters, about 400 foreigners, male and female, engaged in mission work; of these, 135 are ordained ministers of the Gospel, 20 are medical and lay missionaries, who with their wives and 100 single ladies make up the four hundred. Six hundred localities where mission work is visibly established, 2,000 native assistants, many of these educated and accomplished preachers and teachers. He would visit six American colleges, representing an investment of \$800,000, with 1,200 students in attendance; 700 schools of all grades, with 40,000 pupils. Nor has the agency of the press been neglected. Last year 40,000,000 pages were printed. Upon the catalogue of the mission press in Beirut are 380 separate

publications. Nor must the medical missionary work be passed over. Fully one hundred thousand patients are treated annually, if we include the medical missions, hospitals and dispensaries of English, German, and American Societies.

There are also other agencies at work entirely independent of missionary operations, but steadily pushing in the same direction, viz., the political dismemberment of the empire, and the introduction of reforms in the interests of the Christian subjects throughout the Levant. With every turn of the political wheel the Turk is impoverished, and foreign capitalists are pushing their way so determinedly "that our modern pilgrim will soon buy an excursion ticket to Jerusalem, and get his baggage checked for the Holy City. What an intrusion of the nineteenth century to have a modern locomotive pushing up Mount Zion."

England is in possession of Egypt, Cyprus is also under her protecting flag; Algiers and Tunis have gone to France; Tripoli is convenient to Italy; the Black Sea is once more a Russian lake, despite the Treaty of Paris. The "Oriental Express" train, without change of cars from Paris to Constantinople, shoots down through the Balkan Peninsula until it stops under the shadow of the Sublime Porte. The finances are troublesome; "Turkey is in sore straits, and God's will is mysterious."

Yet despite the change and harassing troubles besetting Turkey within and without, her policy is the same, inexorable and increasingly defiant of control over her internal affairs. The different treaties in which liberty of conscience is permitted or tolerated in the Christian subjects, is not for one instant acknowledged as referring to the Moslem; any such hint has been, from the Sultan downward, repudiated, or quietly and effectually snubbed; and apostacy means death. Probably not by public execution, but some misdemeanor will serve as an excuse for imprisonment, and the victim is so often transferred, that at last he is lost sight of; or a fanatical Moslem may save the Government the trouble, and no troublesome questions will be asked.

The reason of this inflexible persistence is that the Turk realizes that freedom of conscience and education are death to the Moslem, and hence must do all that is possible to set back the rising tide of missionary influence. "Christianity has been tolerated in Christians, just as many other nuisances are submitted to, because they cannot get rid of them, but never can Christianity be tolerated in Moslems. Liberty of conscience in this sense is treason to heaven."

The translation of the Scriptures and their distribution are an impertinence so annoying, that the innocent colporteur is seized and cast into prison, where he often stays for months. Nor does the press escape a watchfulness that is both tormenting and amusing. Not long since a back door was thought to be suspicious, so there must be only one entrance, and that in full view of the police.

Woman's Missionary Society

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166 Carlton Street.

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238 Huron St., Toronto.

"O give thanks unto the Lord for He is good: for His mercy endureth forever."—Ps. cvii. 1.

A HAPPY New Year to all our readers! To all our Missionary workers at home; but especially to all the dear sisters far away from home and friends in this holiday season, we send warm, hearty greeting, with the fervent prayer that the Master's rich presence may reward their zeal and fill their hearts with joy.

THERE are many mission homes where not only self-denial and sacrifice, but where even cruel poverty and want are felt, such as we in homes of plenty do not conceive. For the poor of our cities and towns the great heart of charity overflows abundantly during the long winter season, and in many cases even the idle and unworthy are recipients of a bounty that removes the pressure of dire need. In the hard toil of many a mission field, however, where charity cannot be offered, the Church, no doubt unwittingly, permits her honest, faithful standard-bearers to feel the pinching of poverty. This ought not so to be! Our Supply Committee, through great energy and perseverance, may and do alleviate this state of things in some of our domestic missions, but the Church is rich enough to prevent its existence, and quite too rich to ask men to do her work for less than will support their families comfortably.

WE ask our sister workers to consider the following showing of woman's work for woman, and give thanks to God for the growth it evidences: In Great Britain, United States and Canada, thirty-nine Women's Missionary Societies are organized, with 25,000 Auxiliaries, and estimated membership of 500,000. The yearly contributions approximate \$1,250,000. These Societies support 1,200 lady missionaries, 2,500 Bible-women and teachers, and 25,000 schools.

The President of the Central Branch, Mrs. (Rev.) Dr. Williams, and her daughter, the President of the Eastern Branch, Mrs. W. E. Ross, are in deep bereavement, in which our common Methodism is also a sharer. Rev. John A. Williams, D.D., General Superintendent, after a long illness, has passed to the heavenly home, leaving the record of a godly life, and the precious memories of a most peaceful and triumphant death. The Church mourns his loss with sincere sorrow. The Woman's Missionary Society sorrow in their sisters' sorrow. We are quite sure all will unite in fervent prayer that they may be abundantly sustained and comforted.

NOTICE

Presidents of Auxiliaries will kindly note the new method adopted by the General Board for the wider circulation of the monthly letter. 1st. For convenience sake, the subscription price of five cents a year will be paid by the Literature and Publication Committee, and *each member* of the Society will receive the letter *free*.

2nd. The letters will be mailed from the Book Room, Toronto, to the Corresponding Secretaries of Auxiliaries, who will be responsible for their delivery to members.

3rd. The collection for the publication fund will be taken up as formerly, of "not less than one dollar."

MISS WILKES, *Chairman of Com.*
MRS. G. P. MACKAY, *Secretary.*

ITEMS.

PAPERS on "Obstacles to Missionary Work," by Mrs. D. W. Johnson, Spring Hill, Nova Scotia; "Auxiliary Work," by Mrs. Hamilton; "Report of Shidzuoka School," are held over.

MISS MCGUFFIN, Toronto, has been appointed by the Executive to the charge of the column in the *Guardian*, all matter for which should be addressed to her at the Mission Rooms, Wesley Building, Toronto.

THE following was accidentally omitted in the report of General Board in last number: "For new buildings for Crosby Home, \$2,000. New buildings to be erected as soon as a site can be procured after the Corresponding Secretary confers with Mr. Crosby and other necessary parties."

FROM THE AUXILIARIES.

CORRECTION.—In the December OUTLOOK, the notice from Charing Cross Auxiliary, "St. Clair Mission" should read "Saugen Mission."

MOUNT HERBERT, P.E.I.—This Auxiliary was organized in June, 1889, by Mrs. Dr. Johnson, assisted by Miss Clark, who has since that time received a call to go out to mission work in Chilliwack, B.C. It was started with a membership of ten; since then, five more have been added to the number. Thirteen have subscribed for the OUTLOOK. We have reason to believe the Master is with us, leading us on in His own work. The officers are as follows: President, Mrs. Albert Mutch; Vice-President, Mrs. Oliver Mason; Recording Secretary, Mrs. J. Bovyer; Corresponding Secretary, Miss K. Bovyer; Treasurer, Mrs. D. Mutch.

KEZIA BOVYER, *Cor. Sec.*

PRESCOTT.—This Auxiliary has been organized a little over a year. We have held our monthly meetings regularly during the time, but regret that our average attendance is not very large. Our membership is 20. We have held two public meetings. At the first, we had the pleasure of listening to an address from Miss Cartmell. At the second, the meeting took somewhat of the form of an anniversary. Our pastor, Rev. F. C. Reynolds, gave a very interesting and instructive address upon the "Women's Foreign and Home Work." Our President, Mrs. Thos. Coates, who was our delegate to the Annual Branch Meeting at Ottawa, gave us very interesting and full minutes of that meeting. One of our members gave that old but interesting reading, "Pitchers and Lamps." A report of the year's work was read by the Secretary. The choir gave us very good music, and all who attended seemed well pleased with our programme. Good collections were received at both meetings. We have distributed a number of mite-boxes, and are hoping this year to do a great deal more for the cause than we did last year.

MARY BRACKENBURY, *Cor. Sec.*

OAKVILLE.—The Oakville Auxiliary of the Woman's Missionary Society held their fifth annual meeting, September 10th, at which the following officers were elected: President, Miss McGill; 1st Vice-President, Miss Carson; 2nd Vice-President, Mrs. Lusk; Treasurer, Miss Wass; Recording-Secretary, Mrs. McCraney; Corresponding-Secretary, Mrs. Heatley. Our meetings, which are held regularly the second Tuesday of each month, are fairly well attended, and are interesting and profitable. During the past year we have sent to the Branch Treasurer the sum of \$97.35. We pray for greater success, and that the interest in the good work may become more general among the ladies of our congregation during the coming year.

MRS. HEATLEY, *Cor. Sec.*

FROM MISSION BANDS.

PORT GREVILLE, N.S.—The "Cheerful Workers'" Mission Band was organized July 10th, 1888, under the auspices of the Woman's Missionary Society, with a membership of fifteen. We have been steadily increasing, until at present we number sixty-five. We hold our meeting every fortnight, and have an average of about thirty. The amount received during the year by mite boxes and membership fees, etc., is \$27.20. We trust that our Band may have some share in helping some darkened soul to become a joy and blessing to its owner, and give to some despairing one the hope of eternal life. Officers: President, Miss Alice Smith; Treasurer, Miss Annie Smith; Secretary, Miss Myra Hartfield.

MYRA T. HARTFIELD, *Sec.*

ERRORS OF ROMANISM.

I AM sure our hearts, like Paul's at Athens, have been stirred within us as we have contemplated the gravity and importance of the errors already indicated in the preceding papers; errors, too, continually and constantly taught in this enlightened age by a Church professing itself Christian. And still, if we go further, and analyze more closely, comparing the simple faith and teaching of Christ and His apostles with the assumptions and instructions of this self-styled "*only true Church*," we find that yet the half has not been told.

Let us turn for a moment to Pilate's important question, "What is truth?" The inquiry has been agitating multitudes of anxious hearts through all the ages of our humanity. And why? Solely because, like Pilate of old, they have not sought for the answer in God's immutable Word. The haughty governor, instead of waiting for an answer, turned away from the blessed Jesus, who, in His prayer to His Father a few hours previous, had said, "Thy word is truth" (John xvii. 17); and again to His disciples a little earlier (John xiv. 6), "I am the Way, the Truth and the Life." Ah! there is the grand secret, the prolific cause of all the mistakes and errors of this apostate Church. The Word of God is forbidden their people. True, Roman Catholics tell us they are not prevented reading the Scriptures. But why is it that a copy can seldom be found in their possession? We know the earlier fathers, who wrote and taught in the first centuries after Christ, were urgent in inculcating the reading of the Scriptures to all the people. St. Clement of Alexandria, St. Chrysostom, Jerome, and others, were very earnest in thus instructing the laity. But as the various errors and dogmas accumulated, and the clergy found that the knowledge of God's simple plan of salvation by faith in Jesus, sadly interfered with their priestcraft and power over the people, it was found that keeping them in ignorance as far as possible, was the only way to keep them in subjection. Accordingly, convocations of bishops, pope and prelates, in these later days, are found heartily accepting the counsel sent from one of their assemblies to Pope Julian III., viz., "By all means, as little of the Gospel as might be, especially in the vulgar tongue, should be read to the people. Neither should it be permitted to any mortal to read more than that which is in the mass," etc.

Pope Pius VII., in a published Bull, declares, "It is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have produced more harm than benefit. To quote from a well-known author,* "That the ecclesiastics of the Church of Rome generally are opposed to the circulation of the Bible is too patent to the world to require accumulated proof." It is not permitted to a Roman Catholic to buy or sell a copy of even their own Douay Bible without an order in writing. Should a Roman Catholic bookseller infringe this law, he would subject himself to heavy ecclesiastical penalties. Yet we are told, the Bible is not withheld from the members of their Church."

Every priest of that Church is obliged to take the following oath: "I will never take, or interpret the Scriptures, but by the unanimous consent of the Fathers." How can such an oath be kept where there is no such a thing as "unanimous consent" among the Fathers? This want of unanimity is still more apparent when we read their different interpretations of certain passages of Scripture upon which their doctrines are based. Nor need we be surprised. They are but fallible men, and like their Protestant brethren, often disagree amongst themselves. But, thank God, it is our heritage, as Protestants, to possess and search this precious Book. "The entrance of Thy Word giveth light," and His Holy Spirit is promised to guide us into all truth.

*Dr. J. Jenkins, "Appeal to the Douay Bible."

TO MISSION BANDS IN N. B. AND P. E. I. BRANCH.

WE are standing at the portals of a new year, a fresh, clean page. What shall be the writing, dear Band workers, that we shall put upon it? Can we not take Acts ix. 6: "Lord, what will thou have *me* to do?" for our Golden Text for 1890; and listen very carefully for the voice of Jesus as He answers the question regarding His will concerning us, and be ready with a prompt obedience? What a rich harvest could be gathered in were all the members of our Mission Bands willing to give themselves to Christ, at the opening of this year! If it is the Master's glory that is our motive-power in service, the work in this missionary corner of His harvest-field will be blest, but we need to be often in prayer asking for guidance in all we undertake, and a perfect willingness to be used in whatever way He sees best. Perhaps in the past there has been a lack of interest among some members, may be it has been more a tax than a pleasure to attend the meetings, and if so, there will be a struggle against indolence and selfishness, if we wish to make this a better year than the last. Let us look within, and see if we really have this cause at heart, or are we doing it simply because some one asked us to join the Band, and we thought, it would be a nice thing to do? Oh! it seems to me that at this season, when our own hearts have been so filled with joy and gladness at the remembrance of God's wonderful gift to us, and as the Christmas-tide is fresh in our memory; when happiness and good-will have been reigning in every breast, we cannot fail to be willing, nay eager, to pass on the Christmas story, and leave a large place in our hearts for Him who gave us this Christmas-tide. Let our efforts this year represent some self-sacrifice—be it time, or pleasure, or money—more willingness to do without for His sake. For if in truth we are missionary workers, it is for Christ we are laboring, and surely we do not wish to offer Him that which costs us nothing. Let the prayer go with the penny; for valuable as the pennies are, I would strongly urge not making money the chief feature in this missionary work. Let the true spirit of giving be cultivated, and the rest will follow. The sweet sympathy for those toiling in home and foreign fields, the longing to lend a hand in bringing some now in darkness out into the pure light of God's glorious love; this thinking, working, praying for others, how it will broaden our views, teach us to value our privileges, and to be thankful we can be co-workers with Him. Do not grow weary if discouragement and disappointment meet you, as they surely will. Remember that the responsibility of keeping up the interest in the Band rests upon every member. So let us bravely enter upon the duties this year with fresh courage and determination to go forward in the strength of the Lord our God, whose grace is sufficient for us.

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end" (Heb. vi. 10, 11).

JESSIE CHIPMAN,

St. Stephen, N.B.

DISTRICT ORGANIZERS' WORK.

BY MRS. REV. T. G. JACKSON.

TWO years ago the Jarvis Auxiliary recommended the appointment of a lady Organizer on each District, whose duty it would be to see that an Auxiliary of the Woman's Missionary Society be formed on each circuit and mission within the District. This recommendation was

adopted by this Branch, and District Organizers appointed accordingly in November, 1887. The result has been as follows:—At the Annual Branch meeting in 1887, the number of Auxiliaries reported was 46, an increase of 9, being $19\frac{1}{2}$ per cent. over the previous year. The next year, when Organizers had been at work, the report was 68 Auxiliaries, increase 22, being $32\frac{1}{2}$ per cent. over the previous year. In 1887, the increase in members was 11 per cent., the year following 13 per cent.; and in 1887, the cash receipts were \$4,240, an increase on the previous year of 17 per cent. In 1888, the first year of Organizers, \$5,938, an increase of $28\frac{1}{2}$ per cent. It will thus be seen that the appointment of Organizers has given a new impetus to the work, and good results have been obtained. My duty, to-day, is to give a few words on "Organizers' Work; Methods of Work; Difficulties, and how to meet them."

We find there are 374 circuits and missions within the bounds of the Western Branch, divided among 30 Districts, having from 8 to 20 circuits on each District. Leaving out smaller charges and Indian missions, there should be at least 350 Auxiliaries. We reported 68 last year, this year 83, leaving 267 yet unorganized. There remains yet much land to be possessed, for there is no reason why the women should not have as much interest in the Missionary Society as the men who have charge of the general work. There are some phases in our department of the work which are calculated to enkindle enthusiasm, which the general work does not possess; letters, leaflets, monthly meetings, blended with prayer for the toilers in the field at home and abroad, and the inspiration of our Annual Branch meetings; so that, if once organized throughout our beloved Methodism, our Society would not only be an important help to the General Society, but surpass it in replenishing the Lord's treasury.

In looking at the methods of work, we must remember that we have no Conference authority for going on a circuit to organize; for although the Conference receive your lady delegates very graciously, and pass very complimentary and encouraging resolutions when we so visit them, yet each Superintendent is lord of his own domain, and we cannot put foot on his territory without his authority; and to get this authority is the first step in the way of organizing. The answers obtained to our request to visit his charge are not at all times very encouraging, and show that many of our ministers (so far as women are concerned) are not yet members of the "Equal Rights Association."

In fact, the answer is sometimes no answer at all; and at other times, after one or two months' delay, that "while they are in full sympathy with our work, there are so many other interests involved that they have no place for a Woman's Missionary Society." We need the sympathy and help of the minister, for unless that be secured, the chances are that even if an Auxiliary be formed, it will die before full interest is established. We have one remedy, however, for even this, viz., that at the expiration of three years at most, the itinerant wheel will remove such sympathizers, and the hope is that one in love with our branch of missionary work will be appointed.

Having secured the privilege of visiting a circuit, it is necessary to secure as large an attendance of ladies as possible, when the Organizer will explain and present our work in such a manner as to inspire and enthuse them with missionary zeal, and also see that proper officers are appointed to secure the perpetuation of the Society. As soon as organized, she should report to the Corresponding Secretary of the Branch, giving names of officers, so that letters and leaflets may be forwarded for their first meeting.

Among the first difficulties after getting the consent of the Superintendent, is to get a full attendance of ladies. We go to a circuit, and probably meet eight or a dozen

ladies, when we should meet a hundred. We think a fuller attendance would be secured by a public meeting in the evening, addressed by the minister in charge and the Organizer, if one so gifted and self-forgetful for the Master could be secured on each District; many will come to an evening meeting who will not come in the afternoon. Great care should be taken in selecting consecrated women for officers. Women who will enkindle the missionary spirit of our blessed Redeemer in the whole Society. The next difficulty is the danger of dying out for the want of fraternal sympathy. New Societies are often too feeble to send a delegate to the Branch meeting, and thus lose the inspiration the delegate would bring home with her. In order to meet this, we suggest the following for the consideration of this Branch meeting.

A District Convention, to be held at the same time and place as the Financial District meeting, to be composed of delegates as follows:—One delegate from each Auxiliary, composed of, say twenty, members or under, and one additional delegate for each additional twenty, or fraction of half, also the minister's wife on each circuit or mission where there is no Auxiliary.

The said Convention shall arrange as far as possible:—

1st. For an annual meeting in connection with each Auxiliary.

2nd. For the strengthening of any weak Auxiliary.

3rd. For the organization of an Auxiliary on any circuit or mission where there is none.

4th. For such other business as may commend itself to the meeting, relating to Woman's Missionary work.

5th. For the election of delegates to the Branch meeting. The scale and apportionment to be as follows:—There shall be one delegate from each district for every, say thirty, members within the District, or fraction of half.

The President of the District Convention shall be *ex-officio* a member of the Branch meeting.

Every member of the Woman's Missionary Society shall pay—cents each, to defray expenses of delegates to the Branch meeting; and delegates to the District Convention shall be expected to assemble at their own expense. In the election of delegates to the Branch meeting, any member of the Woman's Missionary Society within the District shall be eligible. We note the advantages here suggested:—

1st. It provides means for reaching every circuit within a District that has no Auxiliary.

2nd. It provides for organizing every District where no Auxiliary exists.

3rd. It enables each Auxiliary to keep more fully in touch with the work.

4th. It secures the most experienced workers for the Branch meeting.

5th. The work of the Branch officers may be largely distributed among District officers, and in this way ease their burdens and at the same time train others for efficient service in the work of the Church.

6th. It provides for the development of latent talent, that should be employed in the Master's service. No department of church work has done more to develop the spirituality of its members than the Woman's Missionary Society. The object of this Society is to enlist the sympathy and secure the hearty co-operation of all the women of our Church in this great work of spreading the glorious gospel of the Son of God to "earth's remotest bounds." Let us pray that He who has guided us so successfully thus far, will open the way to the hearts, prayers, and contributions of all the ladies in our Church, and show them their responsibility in winning the world for Christ. We would say with Keble:

"Think not of rest: though dreams be sweet,
Start up, and ply your heavenward feet:
Is not God's oath upon your head,
Ne'er to sink back on slothful bed,
Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call?"

JAPAN—EVANGELISTIC WORK.

IT had long been the desire of Miss Lund (and Miss Cartmell before her) to take an evangelistic trip through the section of country in which our churches are planted, holding meetings with the women, encouraging the Christians, and visiting villages where the Gospel had not yet been proclaimed.

Accompanied by Mrs. Sabashi, the Bible-woman in Azabu, Miss Lund had the joy of her long-cherished hope fulfilled in October, and we are sure the account of her journey will be read with much interest and gratitude. E. S. S.

KOFU, YAMANASHI PROVINCE,
October 10th, 1889.

DEAR MRS. STRACHAN,—We left Tokyo on Tuesday morning, and after a pleasant day's journey reached Heeno Hara at about 6.30 p.m. There we had very comfortable quarters, and soon were seated at our tea. Mrs. Elliott's baby, one month old, made us a host of friends; and it was rather amusing to see the number of servants we were able to command, to accomplish what one might have done.

Old Mrs. Sabashi was delighted to be allowed to show the child off, and did it with a great deal of dignity and grace. She was a very pleasant companion, and helpful also.

Wednesday morning we had to start off in the rain, and with the bad roads only made about twenty-two and a half miles that day. By night we were all glad to rest at Koronatai, for we had been pretty well shaken up, and besides, Miss Preston and I had walked over six miles in a drizzling rain.

Yesterday noon we arrived here, and were soon comfortably situated in the foreign restaurant.

I must not forget to tell you about our meeting at Koronatai on Wednesday night. We had eaten our tea and settled ourselves for the night, when I went down stairs to order a basha (stage) for next morning, seated on the floor, around a hibachi (fire-box) were over a dozen people. The thought struck me, "We are delayed in our journey—why not talk to these people?" so I went upstairs and sent Mrs. Sabashi down to ask them about it. They seemed delighted and all came upstairs into an empty room, and we commenced. Two or three had come in from outside and so we had fourteen people. We sang three hymns for them, and then I read my Bible lesson, on the first commandment. As it was rather long, when I had read half, I asked if I would go on. They all said they wished me to, and on I read. All seemed much interested, and most of them remained till the last; when we again began to sing, those who had strolled out returned and listened again. Mrs. Sabashi closed with prayer, and then I left. The people stayed and asked her questions for about half an hour.

Thursday night we (Miss Preston and I) went with Mr. Yamanaka to Yawata, a village near here. The usual congregation is twenty, but news of the foreigners coming had spread, and there were nearly seventy present. Mr. Yamanaka preached about blind Bartimeus, and we led the singing. The service was held in Mr. Shinkai's house. He is, as you

have heard, a very wealthy man, and one of the founders of the Kofu school. He has a very large house, and has opened it for Christian services. At the close of the meeting Mr. Yamanaka announced that we would hold a meeting there at 2 p.m. on Monday (14th) and Mr. Myakoshi gave them a little talk on our object in coming so far from home.

Next afternoon we had a woman's meeting in the church in Kofu. About forty came, and we had a good meeting, though I was somewhat disappointed in the number. I have read somewhere that a large audience gives the most to the speaker, while the smaller the audience the greater the hope of a personal message. So it may be that the people present received more help than twice that number could have done. That same evening we went with Mr. Yamanaka to old Kofu. There the service was held in a house, and we found upwards of ninety people assembled, men women and children. It did my heart good to watch their upturned faces as I read to them of the coming of the King, whose rule is over men's hearts. After I had finished, Mr. Yamanaka gave them a talk, and then we separated. The people of Yamanashi ken all sing, only you would need to be told what it was they were doing did you know no Japanese. Their singing makes me glad that the Lord looks at the heart, and that no matter how discordant the sounds are to human ears, He knows whether the heart-song is tuned to the pitch of Heaven.

On Saturday night we went to the Young Men's Christian Association monthly meeting. There were not very many present, but the addresses, so far as I could understand them, were to the point, and interesting.

Mr. Yamanaka told me that service is held in the prison twice every day. There are about four hundred prisoners, and the only way Mr. Yamanaka (the pastor) and Mr. Yamazaki (an evangelist) got in at first was by taking their turn with the Buddhists. The authorities noticed a marked improvement in the conduct of the prisoners very soon after they had entered, and so it happens that in Yamanashi ken Messrs. Y. and Y. teach the Bible daily in the prison. If that is not beginning at the bottom to work upwards, I don't know what is, and it keeps the words, "In prison, and ye visited Me," in my mind almost constantly.

Sunday afternoon I took the woman's class-meeting in Kofu. There were over forty present, and I at least had a good time. I enjoyed the meeting very much, and the women seemed also to enjoy it. Mr. Yamanaka usually explains a portion of Scripture. The portion for the day was the first few verses of James ii., on respect of persons. After it was over I asked them to go on as usual. Two women spoke, and then they asked me questions. So the hour passed.

Sunday evening I talked to the girls in the school. There are not very many yet, as you know, but what they lacked in numbers they made up in earnest attention. Already the Sabbath and its services of prayer and praise have come near those girls. If you can see it in their faces—and I verily believe that to nearly every one the Sabbath is the "Day of all the week the best."

On Monday we went to Mr. Shinkai's again. It was a beautiful day, and over ninety people had gathered to see and hear us. They all seemed to have "dressed up" for the occasion, for I have seldom seen a neater crowd of people than was there. One old man came, bringing his two little grandchildren (I suppose), and sat from first to last in the front listening carefully. The order was perfect throughout, and though the meeting was long, no one seemed tired. Mrs. Sabashi spoke for a few minutes on Mary and Martha. Miss Preston then gave them a talk, and I followed. They asked very earnestly

about the women's meeting to be held there bi-monthly, and we have great hopes of that place.

On Tuesday the rain poured down, yet we went to Inazumi, five miles away. When we reached there only about five people had assembled, but in a little over a quarter of an hour there were fully one hundred people gathered. Among them were two blind people, led in by friends. I believe they come quite regularly to church. We had a very interesting service, and arranged for a woman's meeting there also, twice in the month. If you could have heard the singing there. It almost made me hysterical, it was so awful, and glad I am that there is some prospect of its improvement. "Who can sing loudest?" seemed the watchword. We reached home (the school) at about 5.30, tired out, but rejoiced at heart, you may be sure.

On Wednesday afternoon Mrs. Sabashi and I went to Ichikawa, a village about seven and a half or eight miles off. We left here at a little before four and had a lovely ride over the plains. Our direction was principally south, and away in front of us and to our left towered Fuji in all its snow-clad splendor, while to our right rose Shiranizau, another snow-clad peak. The air was clear and cool, and that evening quiet which always seems the type of loveliness to me, why I cannot tell, was all around us. It always seems to me at such times as if the very lights and shadows, tints and shades, combined to praise Him who is over all and in all.

When about a mile from the village, or town, we came to a large river. The bridge over this was broken down and we were ferried across. Mr. Yoshi, the pastor, met us on the opposite shore and conducted us to the hotel. Unless Mrs. Eby has been there, I must have been the first foreign woman many of them ever saw, and the interest was proportional. The people just thronged around us, and I was much relieved to get inside the hotel and out of sight. Mr. Yoshi came over at a little before seven, and escorted us to the church. There fully, if not over two hundred people were *standing packed*, waiting. After opening Mrs. Sabashi spoke for a short time, but she did not speak loudly enough to be heard well, and the people were rather noisy, one man in particular, yelled out every now and then. After her talk we sang again, and if the singing at Inazumi needed improving, what can I say of that? When I told Miss Preston about it on my return, she said, "I did not think anything could be worse than Inazumi;" but the fact is, there are degrees in bad singing, most people never dream of. When I had read the Bible, and even while reading, that man kept gradually becoming noisier, and the interruptions more frequent. Every one else was very quiet except when now and then he would provoke a laugh. At last I discovered that the man was inside, not out, and drunk at that, and so asked Mr. Yoshi if nothing could be done. He told the man he must stop, and received incoherent, thick-tongued yells by way of reply. I had to wait and wait every few sentences at last, so Mr. Yoshi sent for a policeman who came, and by main force (for the man threw himself on the floor) dragged him off to the police court, where he would be kept till morning. After he left the order was splendid, and I think nearly every one heard most of what I said.

After I finished I sang a hymn for them, and then Mr. Yoshi gave them a good talk, about half an hour long. I was glad he did, for he could reach the gathered crowd in a way no foreigner can.

Then at his request I sang another hymn, "Is my name written there," in Japanese, of course I was not loth to do so, for after the awful singing in the first two hymns I just ached to show them how, and as in such a crowd that was impossible, I did the next best thing, and sang for them. I

dare say you know I have a very strong voice, and it is no effort for me to sing usually well. I tried to sing so as not to astonish them, but on returning to the hotel one of the church members asked me if it "hurt me to sing." I felt I had failed in my point, and was glad I had not sung loudly, you may be sure (*i.e.*, loud for me).

Next morning we came home, and the road seemed twice as long as the night before, for I was so tired after the strain of keeping quiet when that man was yelling so. I seemed to have no fear at the time, but was so tired after, that I believe it was nothing and no one but Him whose business I was doing, that kept me from being nervous and excited.

(To be continued.)

HISTORY OF THE CROSBY GIRLS' HOME.

BY MRS. H. A. CROSBY.

(Read before the Central Branch, Toronto.)

THE Crosby Girls' Home is in the little town of Port Simpson, B.C., on the western coast of our great Dominion, about 650 miles north of the city of Victoria, the great seaport of British Columbia.

The Home is named after its founder, Rev. Thomas Crosby, a missionary of our Church, who went out to that country about twenty-eight years ago. Working along the coast, he finally settled down at Port Simpson in the year 1872 or 1874; and as in most every other heathen country, the missionary is the only guide, counsellor or helper the native Christians have, so the Mission House is a resort for all those in trouble, and thus it was that about thirteen years ago a poor Indian girl came to Mr. and Mrs. Crosby, and asked to stay with and work for them. She wanted a home and a protector, and dear, kind Mr. and Mrs. Crosby, knowing the needs and temptations of the poor Indian girls, consented to take her in. So one after another came to be cared for, some staying longer than others. Several stayed until they were married from Mrs. Crosby's house; two or three stayed until they died in the Home. A great many believed in Jesus, and some died triumphant in the faith. The numbers increased until the Mission Home was not large enough, and early in the year 1879 an addition was made to make room for all.

Up to this time Mr. Crosby had made no appeal to any one. The first contribution was a liberal one from Mrs. Tate, the day-school teacher, who assisted Mrs. Crosby so much in giving the girls instruction. Other subscriptions soon followed, making in all about \$500. Still, for two or three years more, Mr. and Mrs. Crosby toiled on, assisted by Miss Lawrence, the new day-school teacher, who took Mrs. Tate's place.

In the year 1882, when Mr. and Mrs. Crosby were in Ontario on a visit, our Woman's Missionary Society engaged Miss Hendry, of Brantford, at a salary of \$400 a year to go back with Mr. and Mrs. Crosby to Port Simpson and act as matron in the Home. Our Society also gave Mrs. Crosby \$400 a year for the support of eight girls in the Home, making \$800 a year from our Society, which they continued until 1887.

The winter of 1882 and 1883 was a very sad time for the Home, through an outbreak of measles. Not one girl escaped, and some died trusting in Jesus.

At the end of 1885 Miss Hendry was married to Mr. Nichols, and Miss Knight, of Halifax, N.S., took her place as matron in the Home. In this year Mr. Crosby received from his many friends in Ontario, and from the Mission Rooms, money to enable him to build a new Mission House, leaving the old one entirely for the Home. That winter they received a very valuable box of clothing from Belle-

ville, and the Young Ladies' Mission Band of the Metropolitan Church, Toronto, sent a box of clothing and a large gift of money for the new building. There were then seven girls and one boy in the Home, mostly half-caste children. They attend the village school, and almost all speak English. The older girls do the work, some learning to sew and knit. Others do the cooking or washing or housework. The smaller girls help whenever they can. Miss Knight is very faithful in teaching them the way to God and salvation, telling them whatever they do good and right must all be done for Jesus. Some understand the way of salvation, others seem indifferent; but the good seed is faithfully sown, and we pray that by-and-by the harvest will be great. By teaching the children in the Home and schools it is hoped that this generation will be more civilized, and better Christians than their fathers were. We know that many a poor Indian has been saved, and died happy in Jesus; thanks to our God and the missionaries of the cross. In the year 1886 there were twenty-two girls in the Home. They received from the Woman's Missionary Society \$800; from other sources, \$300.

In 1887 they received \$800 from Woman's Missionary Society; from the Mission Rooms nearly \$800, and from other sources \$178. There were twenty-three girls in the Home, with a little baby, which Miss Knight in her kind heart could not turn away. This new burden, with the other duties and cares of the Home, was very trying to her, still she reports a very good year; some have left us, and others have come back, with three or four new ones. This large house takes a great deal of thought and care; the children have to be kept busy all the time, as they get lonely and discontented if idle. Their wild habits and roving disposition make it very hard for us to train them in any kind of order or quietness. The spiritual results are not what we could desire, but we are encouraged sometimes at the thoughtfulness of some of them. They often ask curious questions, such as: "Why did God make black men?" "How did white men get their skin so white?" "I thought God did not make the Indians?" "Did you ever go to the country where Jesus lives?" "Were you on earth when Jesus came, if you were not Mr. Crosby was." In a letter received from Mrs. Crosby early in 1887, she asked our Society if we would send a lady to assist Miss Knight, as she was getting nearly worn out with care of baby and the other duties of the Home, and needed both change and rest; and she would recommend the salary for an assistant to be \$350 a year. Mrs. Crosby's request was granted; and Miss Hart of Berwick, N.S., was sent to Port Simpson.

The amount appropriated for the Home from our Society was very much increased. Miss Knight's salary, \$450; Miss Hart, \$350; support of twelve girls \$800.

In 1888 we find twenty-one girls, two having left, and the moneys received from our Society \$1,400; from Mission Rooms, \$114; from other sources, \$140. In Miss Knight's report she says: "The year is very much the same as former years, with its trials and discouragements, but I have great cause for thankfulness. There has been no sickness in the Home, the girls never ill-treat one another, but seem to be doing all they can to please. The older ones are a great help with the sewing and knitting, and house-work. The younger ones take care of the baby and a little boy about four years old, a brother of the baby's, who came to us early in the spring. The girls learn quickly and remember well. I often find the smaller ones learning "the big girls' verse," and sometimes they write letters to me. In my absence from them things went on smoothly, and I am quite recovered. Miss Hart does grandly, she has won the respect of the girls, and I am thankful for such a helper. This year the Home received through the Supply Committee, a

box from Berwick Auxiliary, Halifax; a case from Spencer-ville, Ontario; a case from Stratford: a quilt from Kingston, N.S.; a quilt from Streetsville. Mr. Milburn, of Toronto, sent a box of medicine, combs, soaps. During all the years our Society has assisted the Home, there has been many a box of clothing and other useful articles, besides money sent from our Auxiliaries and Mission Bands, as well as from friends who are interested in the Home. May God bless Miss Knight and the Crosby Girls' Home!

Missionary Readings.

THE CRISIS IN JAPAN.

THE *Japan Weekly Mail* has a thoughtful article respecting the perils that now surround that people as they pass away from old institutions and adopt those of the Western nations. We give an extract:

"This conflict of two civilizations—that which Japan, deriving from China and India, had modified and elaborated to suit herself, and that which she is now taking almost in its entirety from the West—is nowhere more conspicuous than in the educational institutions throughout the country. There the rising generation is introduced not only to knowledge that throws into strong relief the ignorance of its parents, but also to an iconoclastic philosophy that exposes the errors of Confucianism without setting up any efficient moral code in its place. The reverence that invests the relationship of parent and child is weakened by the superior attainments of the latter, and the ethical cult that might still have preserved that reverence is overthrown by the criticism of science, and has not yet been replaced by Christianity. The latter substitution will surely be consummated in time. Thoughtful Japanese are not incapable of analyzing the circumstances of this unprecedented epoch in their country's history. If their educated convictions compel them to be resigned to the destructive influences of Western civilization, their judgment tells them that its constructive power must also be invoked. On the debris of the system that it pulls down, there must be built up an edifice in conformity with its principles. It is here that the way is widely opened to Christianity. Japan must have some substitute for the wonderful chain of family ethics that through long centuries has bound China's hundreds of millions into a homogeneous nation. The creed of Christendom offers her such a substitute, and she will accept it, at first from necessity and ultimately from conviction. But in the meanwhile, her perplexity and embarrassment are very apparent. Troubles from the same source show themselves in every branch of her administration.

MORE FIELD-WORK NEEDED.

THE Rev. Dr. Ashmore, a missionary of many years' experience in the foreign field, says that while the teaching arm of the service abroad may be none too strong, the preaching arm is too weak. Schools are necessary, but so are outside preaching and roadside talks. Too little of this field-work is done at present, and the heathen need "somebody to keep on

confronting them as Elijah confronted the priests of Baal; to preach in the streets of the city, as Jonah preached in the streets of Nineveh; to tell them of the wrath to come, as John told men in the wilderness of Judea." The grown-up men and women of heathendom can be dealt with at once, and they ought to be dealt with; and he says that he has never seen more effective work done than in outside preaching and roadside conversations. He has seen frivolous priests reel, and the truth come home to many who were present, and who would not attend the services in the churches. He further says that if missionaries do not do this field-work, then neither will the pupils in their schools ever do it, for a fountain never rises higher than its source.

Along the Line.

KEEWATIN.

Letter from EDWARD EVES, Norway House.

(Concluded from page 191.)

RETURN to my notes and transcribe the following. The pitiful superstition, the thick darkness, the horrible crime, the gaping wounds with no one to tell of the balm, are beyond any words of mine to express. They are in constant dread of the conjurer, and believe in him with all their hearts, with scarcely a single exception. The postmaster said, a few months ago a letter came into his hands addressed, "Chachakwa," and, suspicious of its contents, he opened it and read in substance: "I want you to kill Joseph and Abraham at God's Lake, and I will give you a pair of pants, a shirt and a sash." It is needless to say the letter never reached the conjurer. They believe by his enchantment he has power to kill anybody at any distance. Upon a fence surrounding the grave of one not long laid there to rest, as we were looking at the graves, we saw, suspended by a string, a bit of birch-bark. We opened it and found it contained a little tobacco, intended for the use of the departed. Mr. Linklater told me afterwards that he had the whole work to do in connection with the burying of the dead. The friends draw the body to the fort, and leave it there, and seldom ever look near again. It would not be just to say they have no affection for each other. We never saw people whose affection for each other is warmer, or who sorrow more deeply at the loss of friends. For instance, two weeks before we reached Island Lake, one of the camps was stricken with grief at the loss of two boys. One followed the other in quick succession to the grave, and so deep was the grief of the mother that she could not be consoled. She wept unceasingly until insanity dried her tears, after which she made every attempt to end her life. She was carefully watched for some time, but the fatal opportunity came at last. Toward morning she slept, then her watchers took rest and slept also. Soon the boy awakened, but alas! too late; she had gone. Both man and boy instituted a search, walking a distance apart, so as to cover all the ground. Presently the man saw her sitting beneath a tree, her head partly leaning toward her knees. A few steps closer and a sharp look into the face showed the glare of death in

the eyes; upward his eyes glanced, and the string suspended from a limb of the tree told the fatal tale. Yes, she hanged herself. Ah, had she only known of the loving Saviour, in whose presence her darling boys were much happier than they could be amid the smoke of the camp and the frosts of severe winters, her sorrow could not have been so deep. But how could she learn of Jesus and of the "home beyond the blue"? Her companions knew not the story, and the missionary was far, far away. She had no choice but to sorrow unto death. Ah, my young brethren in the ministry, had it been your lot to calm the sorrows of that bleeding heart, methinks your reward when this short life's toils and glories are over, would have been greater than for the sermons of half a life-time among people so familiar with every phase of Christian thought that you have to toil all week and almost split your brains trying to get something to keep them awake for half an hour on Sunday morning. Only two days before we reached the post already named, more than once the relatives of a poor cripple, who was sick as well as lame, paddled him to the shore at the post and put him on land with nothing to cover his nakedness but the small remnant of an old blanket not large enough to cover a spot all the way around him more than two feet long. This was not want of affection, but a superstitious fear that he might turn cannibal if he did not get better soon. A woman was in our home the other day who was insane a few years ago, and whom the people would have put to death for the same reason had not her husband withheld his consent and the missionary been near to prevent it; and she related an instance of a dear boy who, with the consent of his parents, was knocked on the head with an axe by a man who is now one of our best Christians. Not long ago a man took sick at God's Lake. Worse and worse he grew, until the heavy hand of affliction pressed reason from her throne; in fact, he was delirious. In a moment the superstitious fear was aroused. Crossing the river they built a great fire, returned, bound the sick man hand and foot, conveyed him across the river, and threw him into the fire and fled. In the course of half an hour they stole back to see the remains of destruction, but to their amazement the man was not dead; he had rolled out of the fire, and was existing between death and life, whereupon his own brother immediately took a gun and shot him dead.

Pleading by me for sympathy in behalf of the poor people in darkness, in the face of all this that might easily be multiplied, is totally uncalled for. These facts have each a tongue that will speak red-hot words to the hearts of Christian people. We know a horse will feed comfortably from his manger without a thought or feeling of sympathy while his mate groans and dies at his side; but I cannot believe my brethren at home will do the same. Don't I know they cannot? They are human. Brethren of means and contributors to the missions of Methodism, under God I feel indebted to you for the blessed privilege of visiting this people and telling them the glad news. Your money hired my interpreter and guide; your money bought the bread and meat we ate, and made the canoe we journeyed in, and purchased the clothes that kept us warm. With the apostle to the Ephesian

brethren, "I give thanks for you," and to you. Now look at this matter calmly for a moment. Around the Island Lake post are 300 people in the darkness we have been describing. An occasional visit from the missionary is all they have ever had, or are likely to have for years, unless something can be done. Don't think for a moment that all this people hear the Gospel when the missionary does go. No, not half of them, or even a quarter of them; because they are far away in their forest home, and no visiting missionary could follow them. Now think, the fur-trader sees every one of them. Mr. Campbell—a fine young man of liberal education, recently from Scotland—will, if he lives, see every one of them this winter. That is just what a resident missionary could do, follow them in company with fur-traders, and hold service at every camp. Now, one more word to you. If we cannot get a young man from Ontario to take this post, I feel satisfied that I can get a worthy man—an Indian—the very Frederick I have mentioned already—if the Church will accept him, that will go and do this work. But you will understand that it will cost more money, as he will have more travelling than is usually given to a native preacher. I think \$400 will do it. What can be done? I leave this to your own Christian consideration. I thought to write the account of my whole trip, but facts and suggestions crowd for a place until already my letter is so long that I am afraid few will read it, and so the whole effort will be lost. For the encouragement of any who would come to the work, let me say: I have been over the hardest trips, and I find no reason for retracting what I have already said about the hardships of the work. If my predecessors think I am not doing justice to what they endured, and consequently related through the press, permit me to say I speak for myself only, and know not what they experienced. People are differently constituted. I will say this, though, that my summer trips without the second man would have been exceedingly dangerous, and we would have been longer on the road.

Facts and Illustrations.

THERE are five evangelical papers and two agencies of Bible societies. Thirty years ago there were hardly any native Protestants in Brazil.

BISHOP TAYLOR has four laborers in Para, Pernambuco, and Maranhao. The churches organized by the late Dr. Kalley are three in number, having a membership of 250 believers.

THE entire Bible in the Italian language is being issued in Milan in halfpenny numbers. And this is meeting with large success, 50,000 being taken. A similar attempt is about to be made at Barcelona, Spain.

IT is said that there is a larger proportion of the boys and girls of New Jersey than of any other State in the Union who go to Sabbath-school. It appears by statistics recently taken that there are just about 280,000 children in the 1,997 Sabbath-schools of New Jersey.

ONE of the special trials of Christians in Ceylon is the necessity of drawing water on the Sabbath-day to irrigate their fields, or probably having to wait three or four days for another chance. The wells are generally owned by three or four people, who take turn day about using the water, exhausting it each day.

THERE is no time that we need so much to go apart and seek God in prayer as when we are conscious of restlessness of spirit and are moved by hasty impulses. In such times we are almost sure to do the wrong thing unless we have taken counsel of God, after waiting before Him long enough to have become perfectly quiet.—*Selected.*

THE Japanese Government has removed the tax from Christian churches, thus placing them on the same basis as Shinto and Buddhist temples. Though faith in the old religions is declining in Japan, yet there are still more than 250,000 Buddhist priests in the empire—more than eight times as many priests as Christians—and the old superstitions have yet a very strong hold upon the people.

AN English speaker stated these facts, in a recent missionary address, as to amounts given to foreign missions by private individuals: One whose income is \$2,000 lives on \$200, and gives \$1,800 away. Another whose income is \$8,000 lives on \$250, and gives the balance away. Another, a lady, spends her time as a governess, and out of the \$100 dollars that she earns, keeps \$50 and gives the other \$50 away. Another, who earns \$1,500 a year, lives on \$100, and gives \$1,400 away. Some day those of whom we think but little will stand out as millionaires because of the treasure they have sent on in front.

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