

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

Vol. VIII.—No. 12.]

DECEMBER, 1888.

[Whole No. 96

Field Notes.

OUR Chinese work on the Pacific Coast is daily growing brighter and more encouraging. Bro. Robson writes from Vancouver:—"The Chinese are a good deal interested in our new missionary (Mr. Ch-an Sing Kai). On Sunday evening, November 11th, one hundred were present, but as the school-room will not hold more than sixty, closely packed, I had to take a larger room in the centre of China Town and in the evening 213 persons were present. We cannot have the room longer than the end of this month, and we expect to hold evangelistic services every evening while we have it. The Chinese are attentive, and our Christian 'boys' are on hand to sing and help generally. They cheerfully suspended the school for two weeks, in order to do this aggressive work. I believe we shall have some of these people converted soon, as the Word seems to impress them deeply. We are fortunate in having a first-class interpreter, Mr. W. A. Cum Yow, and a very earnest Christian Chinese from Portland, Oregon, Mr. Lee Kee, who assists very much; also a Mr. Kim, merchant of San Francisco, who has been a Methodist for fourteen years. These, with our mission 'boys,' make quite a 'battery,' whose guns we are turning upon the enemy. These 'aids' have brought in scores to the services from the gambling dens, opium joints, and the streets."

THE Rev. Thos. Crosby, of Port Simpson, and Rev. John McLean, B.A., of Blood Reserve, Fort McLeod, expect to visit Ontario during the coming winter. Mrs. Crosby has been here for the last four or five weeks, and will remain until Mr. Crosby returns to his work. Mr. McLean has prepared several lectures relating to the Indian tribes of the North-West, which will, we have no doubt, be pleasing and instructive. Mr. McLean is desirous of raising a little money to furnish a new school-house, which is soon to be built on the Reserve, and will be pleased to hear from any of the brethren desiring his services.

WE give a short paragraph from a letter of the Rev. J. E. Starr, Victoria, B.C.:—"Last Sabbath I got my collection, \$4,250 cash; has since run up to \$4,500, and I believe will go \$5,000. The people gave willingly, and the service was an inspiration. Far better

than a bazaar." Yes, brother, we fully agree with you, that such giving is healthier and more scriptural than a bazaar, or any other side-show.

THERE is hope for our French work in more directions than one. Says the Chairman of the Waterloo District:—"Missionary meetings on the French missions this year show marked improvement. I am confident that the work will come up yet. Roxton Pond proposes to raise more than three times as much as last year." We regard this as one of the results of merging the work in the English districts.

THE Rev. J. Woodsworth, Superintendent of Missions in the North-West, expects to be in Ontario during the months of January, February and March, and will be open for engagements for missionary work.

Medical Work of the Woman's Foreign Missionary Society, Methodist Episcopal Church. By MRS. J. T. GRACEY. Boston: Woman's Foreign Missionary Society, Methodist Episcopal Church. An interesting volume of some 250 pages, giving an account of the medical work of the above Society. Cloth, 50 cents; paper, 30 cents.

In the present number will be found a programme for Mission Band entertainments, prepared by the talented editress of the Woman's Work Department. It is admirably adapted for its purpose, and combines fulness of information with a deeply devotional spirit. We will be glad to hear from those Bands who make use of this exercise.

WE quote the following from a note of the Rev. W. Craig, of Inkerman, which needs neither note nor comment:—"The twenty-five missionary boxes you sent me last year did good service, and were so well taken care of that I am using them again this year, and there is a demand for more. Please send me twelve, and oblige. We are being favored with a marvellous out-pouring of God's Spirit on this field this year. We have a prayer-meeting each month on behalf of missions. I preach to the children once a quarter on Christian missions, and take a collection. I believe if the Christian people of this Dominion would do their duty toward the heathen, God would give the old-time Pentecostal power, and there would be added to the Church daily such as are being saved."

Editorial and Contributed.

COMMITTEE OF FINANCE.

A MEETING of the above Committee was held at the Mission Rooms on the 9th ult. There was a good attendance, and important business was transacted. A number of special claims for affliction, etc., were considered and disposed of, after which the Secretary gave a verbal report of his visit to the Pacific coast, including a review the Chinese and Indian work, and a statement of what he had done in both departments. In Victoria a building was purchased for the use of the Chinese Girls' Home, and steps were taken to secure, if possible, a suitable site for a mission hall and school in the heart of China-town. Mr. Gardiner, our lay-missionary in Victoria, is resigning his position in the Customs Department, and it was recommended that he should be engaged to devote his whole time to the Chinese work. The Committee approved of the steps that had been taken, and adopted the recommendation made. In regard to Indian institutes, the policy adopted by the General Board is to be carried out.

Attention was called by General Superintendent Carman to the necessity of the enlargement of the Mount Elgin Industrial Institute, to meet the needs of the work. The Secretary was instructed to press the matter upon the Government.

The Woman's Society have taken steps towards the establishment of an Indian Boarding School in the Chilliwack Valley, B.C. The Committee of Finance expressed their approval of the undertaking, and recommended that it be located on a site immediately adjoining the present Indian mission property at Chilliwack.

The Secretary also reported results of a visit to some of the Indian missions north of Calgary, and also to Edmonton. At the latter place, the congregation are desirous of building a new church in keeping with the growth of the place and the needs of the congregation; and it was agreed that a certain number of lots, held at that place by the Missionary Society, should be conveyed to the Trustees to aid in the proposed undertaking.

Leave of absence was granted for a short period to Rev. John McClean, of the Blood Mission, and Rev. Thomas Crosby, of "Glad Tidings" Mission, to visit Ontario.

A memorial from the Bracebridge District recommending the ordination of the native agent on the Gibson Reserve was referred to the Toronto Conference, as the Committee has no authority in such cases.

The Secretary asked instructions in regard to the method hitherto pursued of aiding in the erection of par-

sonages on domestic missions by grants from the Fund. It was ordered that the plan hitherto in force should be continued for another year, and be then referred to the General Board. Grants in aid of parsonage building were made to the following missions: Port Hood, Kentville; and Mahone Bay, in the Nova Scotia Conference; Topsail, Little Bay and Bay Roberts, in the Newfoundland Conference; Weldford, in the N.B. and P.E.I. Conference; Deloraine and Prince Albert, in the Manitoba Conference, and Coe Hill in the Bay of Quinte Conference.

Dr. Carman stated that the esteemed Lay-Treasurer of the Society, Hon. Senator Macdonald, had signified his intention of visiting the West Indies and Windward Islands, and it was ordered that the Superintendent should furnish Mr. Macdonald with a letter of introduction bearing the seal of the Church.

A communication and certain resolutions from the Woman's Missionary Society were considered, and action taken.

A letter was read suggesting that the MISSIONARY OUTLOOK might be adapted for the purposes of a "local church paper," to circulate in congregations, and to contain on the cover announcements of church services, etc. The matter was left in the hands of the Secretary.

NOTES FROM THE NORTH-WEST.

IMMEDIATELY after the rising of the General Board, a run was made by the General Secretary to the Pacific Coast. Through the kindness of the C. P. R. officials a special rate was secured for those who wished to visit the coast, which greatly reduced the expense; and several members of the Board availed themselves of the opportunity to see the wonders of mountain scenery, and the beauties of the Pacific Province. Arrangements were also made by the railway authorities for trips on the South-Western and North-Western roads, and thus the bulk of the delegates had an opportunity of seeing the best parts of Manitoba, and returned full of enthusiastic admiration of the rapid development and agricultural richness of the country.

Apart from evidences of growth and material prosperity, a prairie journey is somewhat monotonous. But the vast fields of grain around such places as Portage la Prairie, Brandon, Carberry, etc., give one enlarged ideas of the amazing fertility of the soil and of the rapidity with which it can be brought under cultivation. Level or gently rolling fields, without sign of a stump or stone or weed, stretch literally for miles together, and present a picture of what the country as a whole will be when settlement is indefinitely extended, and when the hundreds

of to-day are represented by the millions of the future. There can be little doubt that when cultivation becomes general, early frosts will almost disappear, and then, with sufficient outlet for its surplus products, the North-west will be the great bread field of the world.

The mountain scenery, especially in the Selkirk range, is magnificent in the extreme. There are places where the cliffs rise to an altitude of over 6,000 feet above the level of the track, and, as they open into deep and gloomy canyons, and tower beyond each other, peak on peak, present scenes of rugged grandeur unequalled on any other route in the world. "Why," said an English gentleman who had travelled extensively, "the Alps are pigmies beside these giants." One is amazed at the indomitable courage that faced and overcame the engineering difficulties encountered in the building of this road. A fellow-passenger, an ex-M.P., told me that when crossing by this route a year or two ago, a party of Englishmen, among whom was the Bishop of Liverpool, were on board, and for a time stood on the rear platform admiring the wonderful scenery. As the train swept round a curve in the face of a cliff, with a seemingly fathomless canyon below, and mountains towering many thousands of feet above, the M.P., addressing the Bishop, said, "Don't you think, my Lord, it was enterprising for a young country like ours to attempt the building of such a road?" "Sir," said the Bishop, "enterprise doesn't express it; audacity is the only word."

As my first objective point was Victoria, no delay was made at Vancouver. The distance between the two places is some eighty or ninety miles, but after leaving the mainland, islands are numerous, and as the climate is superb, rough water is seldom experienced. A magnificent new steamer for this route, with all modern conveniences, has recently been launched from a shipyard on the Clyde, and will be ready early next spring. I understand, also, that the C. P. R. people contemplate putting some first-class steamers on the West Coast, both north and south, and as the former route presents unrivalled scenery, it will soon become a favorite route for tourists from all parts of the world.

My arrival at Victoria was most opportune, as changes had taken place in connection with the Chinese work which rendered careful consultation and prompt action highly necessary. In addition to the valuable advice of ministers on the spot, the Secretary was fortunate in having the presence of three members of the General Board and two members of the Committee of Finance. Aided by the counsel of those esteemed

brethren, he was able to make arrangements which have placed the Chinese work upon a safe and efficient footing. The arrangements involved the re-engagement of Mr. Gardner, who will now devote all his time to the work; the purchase, under authority from the General Board of 1887, of a house and lot for a Chinese Girls' Home; and steps toward securing a site for a mission hall and school in the heart of Chinatown. The "Home" will at once be handed over to the Woman's Missionary Society, and will be maintained by them. Another hopeful feature in the work is the arrival of a native Chinese missionary, Mr. Ch'an Sing Kai, who has been secured through the kind offices of Dr. Wenyon, Superintendent of Wesleyan Missions at Fatshan.

Returning from Victoria, a day was spent at Vancouver, where I had the pleasure of laying the cornerstone of a new Methodist Church. When I visited this place three years ago, it consisted of some ten or a dozen very inferior houses, all of which, with others subsequently built, were swept away by a destructive fire. Phoenix-like, the infant city arose from its ashes, and now boasts of a population of 8,500, with well-graded streets, electric lights, handsome stores, a hotel superior in point of architecture to any hotel in Toronto, and last but not least, a public park, of large extent, upon which some \$30,000 have already been expended. The church above alluded to, will be a handsome wooden structure, to accommodate 600 people, and will cost about \$10,000.

While on the coast, some attention was given to Indian affairs. It should be understood that, since Federation, the Indians are under control of Dominion officials, and that the local authorities have little to do with them, save that their land policy is still adhered to. It appears that the British Columbia Government never acknowledged the Indian title to the soil, as was done in all the other Provinces, and consequently that title has never been extinguished by treaty or by money payments. In short, the Government went upon the policy that "might is right." Politically, the policy was a blunder; on ethical grounds, it admits of no defence. The practical question now is, Can a policy which has been pursued for twenty-five or thirty years be safely reversed? That there will be enormous, or even insurmountable, difficulties in the way cannot be doubted; and perhaps the only thing that can now be done is to treat the Indians with a liberality that will leave no ground for complaint on the score of injustice. It must be confessed that the policy of the local Government has not been a liberal one. In regard to the

Reserves, their proposal was to give each Indian family ten acres, the Dominion authorities urged for eighty acres, and finally a compromise was made on twenty acres. In those parts of British Columbia where agriculture is impossible, the quantity of land per family is of no great consequence, but that does not justify the illiberal policy of the Government.

In regard to the Report recently issued by a joint-commission of the Dominion and Provincial Governments, in which, without mentioning names, grave reflections are cast upon some of our missionaries, all my inquiries lead to the conclusion that it is most important the investigation ordered by the General Board of Missions should be vigorously prosecuted. To me it is evident that there is concerted action by Dominion officials on the one hand, and Anglican authorities on the other, to prejudice our missionaries with the Government, so that control of any of the proposed Indian Institutes may be kept out of our hands. I heard rumours in Victoria, apparently well founded, that, in addition to the printed report of the Commissioners, a private report had been sent to Ottawa, in which most damaging statements respecting some of our missionaries were made, intended, of course, to influence the Government in the matter of the Institutes. These matters should all be probed to the bottom, and if the result cannot be reached in any other way, a motion for a committee should be made in the House at Ottawa.

Further "Notes" must be deferred till next month.

LANGUAGE-STUDY.

BY ROBIN RUSTLER.

THE Master's marching orders are obeyed year after year by hundreds of devoted men and women, who go out into the desert places of the earth to teach the despised races of men the way of life. The one prominent desire of their hearts is for success, and yet many fail in reaching the ideal set before them. There are numerous causes preventing the acceptance of the Gospel by the heathen, but though some are local, there is one that is a barrier to spiritual conquest among all peoples, and that is the lack of knowledge concerning the language of the people to whom the Gospel is to be preached. There have been instances where missionaries have employed interpreters, and they have been eminently successful in the conversion of the heathen, but these are few indeed.

Again, missionaries with a thorough knowledge of the language of their people, have had to pass through the stages of seed-sowing, and soil preparation before success was theirs. But let us listen to the voices of the successful missionaries and follow the lessons they

would teach us. The men who have toiled in the fields where we are to labor are the best teachers we can have, therefore let us be content and obey them in all things.

After the devoted Moffat had labored for some time in Africa without any apparent success, he appealed to his wife for sympathy. "Mary, this is hard work; think how long we have been preaching to this people and no fruits yet appear." The noble-hearted wife replied, "The Gospel has not not been preached to them in their own tongue wherein they were born." Moffat says, "From that hour I gave myself with untiring diligence to the acquisition of the language." Great was his success in after years through following the advice of his wise helpmate and friend.

The Rev. Edward Webb spent nineteen years as a missionary in India, and at the ordination of his son, Samuel G. Webb, who was going as a missionary to, the same country, he made some important statements affecting the success as related to the study of the language of the natives. He said, "When you have sailed over the ocean lying between this land and that, you will find another, broader still, and much harder to cross. Their tongue will separate them from you more effectually than Himalaya ranges or broad Atlantics, you must scale those heights and cross that ocean. In full view of the labor involved, you must plan to acquire a wide and thorough acquaintance with the Tamil, including minute accuracy of pronunciation, full comprehension of its grammatical structure, some familiarity with its literature, and, above all, an idiomatic and free use of the vernacular. Without this, close contact with the people is impossible. But with it, you will be accorded a high place in their regard. You will be an authority, with position and influence. If your plan includes such thoroughness, there is, be assured, hard work before you. I had such a plan when I landed in Madras. But I had a theory that to study the language by lamp-light, after dark, was unnecessary and even harmful in that climate, and so spoke. The remark of a missionary present was, "Then you will never get it." No native was ever more accurate in his own tongue, or more fluent, than that brother came to be in Tamil—the Rev. Dr. Scudder, now of Chicago. His power and proficiency came by study and practice, night as well as day. Make no plan to relax your effort after one or two years of missionary life. You cannot graduate from that school till your work among the people closes. The first missionaries from this country to the Tamil people were giants in their language—Spalding, who through fifty years of service, even to the fiftieth, spent many hours daily in the study of it; Poor, a match for any native in

rapid, idiomatic, and eloquent speech; Winslow, our Webster in Tamil lexicography.

Who has not read of the linguistic studies and labors of Dr. Carey, of India. At his cobbler's bench he taught himself Latin, Greek and Hebrew; and in India he pursued the study of the languages with the same enthusiasm, until he became eminently successful. He was appointed examiner of candidates for the service of the East India Company. For thirty years he taught Bengalee, Mahratta and Sanscrit in Fort William College. In 1801 he published the New Testament in the Bengalee tongue. He prepared grammars and dictionaries in several Indian tongues. The Bible, he translated in whole and in part, assisted by others, into twenty-four different languages. The Bible was thus made accessible to more than three hundred million people.

Dr. Morrison, who rose from the last-maker's bench to become a missionary to China, translated the Bible into the Chinese language, and thus prepared the way for the evangelization of the millions in the Celestial Empire.

John Hunt, of Fiji, mastered the Fijian language, translated the New Testament, besides preparing books for the people, thus making it possible for cannibal Fiji in fifty years to become a civilized country, supporting her own ministry, and sending missionaries to the lands beyond.

Whoever, therefore, would be successful must devote his days and nights to the study of the language of the natives, and the sooner this is done the better. Much depends upon the progress made during the first year. The sounds of the strange words will for some time be confusing, but there will follow gradually and surely, clearness and strength, such as will finally give the mastery. In the study of the languages of the American Indians, the key to success lies in the study of the verb. These languages, especially the Algonquin, are languages of verbs. Study day and night with enthusiasm the verb of the Indian language, and you are on the safe road to victory. Study in the lodges and wigwams, with your note-book in your hand, and the grammatical construction of the language will become clear to you without any teacher. O, how I have longed for some kind friend to tell me how I might master the language, and what course I might pursue, that speedily I might be able to speak fluently the words of life to the people in the native tongue. Little children of five and six years of age are found in the camps speaking English or French and the native language, and yet, though those little ones study neither grammar nor dictionary, they speak the Indian language grammatically.

Dr. Riggs in his "Forty Years with the Sioux,"

writes, "Before we left the States, it had been impressed upon us by Secretary David Greene that whether we were successful missionaries or not depended much on our acquiring a free use of the language. And the teaching of my own experience and observation is that if one fails to make a pretty good start the first year in its acquisition, it will be a rare thing if he ever masters the language. And so, obedient to our instructions, we made it our first work to get our ears opened to the strange sounds, and our tongues made cunning for their utterance."

This faithful missionary lived to prepare a grammar and dictionary of the Dakota language, and translate the Bible into the same.

There will be hard work, but the missionary's motto is "*Nil Desperandum.*"

When Howard Vincent, late Director of Criminal Investigations, Scotland Yard, London, was going to spend his furlough, he visited a new country each year and mastered its language. When he went to Russia, he advertised for lodgings with a Russian family, where he could receive help in the study of the language. He employed four tutors, each having a different system, with whom he studied eleven hours a day. In six weeks he was able to converse fluently in the Russian language. There are different methods for studying a language, but none supersedes direct and continual contact with the people, and an intelligent enthusiasm in the study of the language, so as to classify words, and grasp accurately its grammatical construction.

The Rev. Mr. Clough, of the Telegu Mission in India related his experience in language-study, which may help us in our work. "I learned the native language by committing Bible verses to memory one at a time, and repeating them on the street-corners to little crowds of natives. I had to change my corner very often, as the natives would get tired of hearing a single verse repeated. My stock of verses gradually accumulated, until I had enough to make a respectable sermon, and soon afterward I mastered the language."

By preaching to the natives in their own language you will reach their hearts and gain their confidence and love. Should you live to translate or prepare works for the use of the natives, there will follow you a teaching benediction that will gladden your heart, and meet you again on the other side of life with ten thousand bounties as your glorious reward.

BLOOD RESEVE, ALBERTA.

TWENTY-SIX missionary vessels were reported recently in the *Missionary Magazine* as sailing in different seas, bearing the messengers of the Gospel to and from their fields of labor. They represent thirteen different Societies.

Woman's Work.

Edited by Mrs. Dr. Parker.

"Hitherto hath the Lord helped us."—1 Sam. vii. 12.

WE believe we voice the general opinion of the officers and delegates, as well as those privileged to attend the Branch and Annual Meetings when we assert that the work of the year has been the most successful, and the meetings the best, we have yet experienced. Our first thought is one of gratitude to God, who has so opened our way to advance His work, and so blessed us in our efforts.

PROGRESS is the watchword. Every department has advanced, as the reports will show; and it really cheers our hearts to think how each worker appears to have this work laid upon her heart. Also, its reward is with it, for who that is working is not reaping a lasting benefit?

"God's love hath to us wealth unheaped,—
Only by giving is it reaped.
The body withers, and the mind
Is pent in by selfish rind;
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself."

We are learning that the influence of organized Christian womanhood may become practically limitless; and the reflection that to-day almost every advantage of eminent qualification is offered to woman, and almost every avenue of usefulness open to her, causes us to urge women to take a broad view of the needs of humanity—to study the questions of the day, the evils of various sorts that afflict and degrade the race; and to determine that, so far as women can do, these evils shall come under the blaze of gospel light, and be revealed in their true hideousness. To Christian women, the wrongs of their sisters, whether in heathen lands or in our own, specially appeal, since it is only by the application of gospel principles these wrongs may be righted.

Great is our faith in the power of consecrated Christian womanhood. "Who knoweth but thou art come to the kingdom for such a time?"

THE MEETING OF THE GENERAL BOARD

Was an exceptionally good one—spiritually, intellectually, and as regards the business done. The plan of distributing

COMMITTEE WORK

so that each delegate feels she is needed, and has some special work to think about, and is also recognized as a worker, is a good one, and calculated to benefit the work. The new arrangement, by which delegates from Branch meetings select three of their members

to the Nominating Committee, and meet previous to the opening of the Board meetings, will help to expedite matters, and give the Nominating Committee more time. The one trouble all the committees seemed to feel was the lack of time. Perhaps next year we may be able to remedy this. In connection with this there is another matter to which we ask attention. The importance of some of the

REPORTS OF COMMITTEES

demand more time for consideration than the delegates could give. Would it not be better, as it is more proper, to have our reports read, and received, delaying the adoption of them until a later stage of meeting, that delegates may become familiar with any changes or recommendations proposed. While dispatch of business is much to be desired, any hasty action or imperfect understanding would be deplored. We know that in most deliberative bodies it is usual for the presiding officer to outline the prospective changes, or any questions to be submitted, and it seems to us such a plan in our Annual Meeting would be a great help to all. The establishment of a

LITERATURE AND PUBLICATION COMMITTEE

is a good step in advance. With the increasing demand for literature—leaflets, studies, and programmes—it is certainly better to have a committee to supervise the work, and prepare literature, etc., on our own work, for the use of auxiliaries or bands; and also to receive and disburse the

PUBLICATION FUND,

which, we trust, will be well supported. The printed page finds its way very frequently where the missionary messenger does not, and in its silent teaching is often more powerful than the spoken word. In reinforcing our work by a plentiful distribution of literature, we are only following where the most successful workers in all fields have led the way. Collections or contributions for the Publication Fund, then, will be money well given; and we would reiterate here also the adopted recommendation, that a "lady be appointed in each auxiliary as agent for the

OUTLOOK."

The question of representation to General Board is worthy of our best consideration. Our hope is that in all our work we will avoid the centralization idea. Nothing is so dwarfing to the interest and development of a society as the narrowing down of the legislative machinery. How often we hear it said of women's societies, "Oh, two or three just run that." When such a remark is made with truth, it argues very little interest or intelligence on the part of the rest. Let us rather have ample representation from

every part of our work, and aim to make the annual meetings of our Board *the great missionary gathering* of the year, to which, each one coming may bring her best thought, and returning shall carry to her own circle gathered treasures of information, zeal and enthusiasm. During the past year we have had in these columns letters of great interest from our missionary fields

ABROAD AND AT HOME.

When we think of the toils and discouragements of our "backwoods missionaries," their small salaries, and uncongenial surroundings in most cases, we feel that those missions need *mothering*, and we are thankful that in our Woman's Missionary Society we have a

SUPPLY COMMITTEE,

whose sympathies are with their work, and whose best endeavors are given toward assisting as best they may. We hope this Committee will be well supplied with gifts of money and material to carry on its work this winter.

We notice in the report of the New Brunswick and Prince Edward Island Branch that "an hour was spent in studying the Constitution." We think the time has arrived when we may properly consider the revision of the said instrument. There are needed some changes more compatible with our growth and expansion. The importance of

MISSION BAND WORK

is fairly understood we think, judging from all the papers on the subject, and this is a good augury. The monthly meetings and entertainments given by Bands bid fair to be not only popular but profitable, in diffusing information of the most useful sort among our people, and we venture to hope these "schools of missionary training" may prove a lasting blessing to the youth of the Church. We give below a programme for a Band meeting, or, if desired, it may be used as Part I. of a public entertainment. This is one of a series which the Literature Committee hope to furnish, and we would like to have it introduced as early as possible, that we may learn how far it and similar ones may answer our designs. In its preparation we have had in view: 1st, The giving, in the attractive form of responsive character, a history of a country; 2nd, The aiming to make our young people accustomed to the sound of their own voices in meeting; 3rd, The connection of Bible promises and prophecies with the evangelization of the heathen; 4th, The application of the beautiful and soul-inspiring language of our own hymn-book. The idea we have is to furnish copies of this service at say 40c. a hundred—25c. for fifty copies. Each member having a copy, the reading proceeds as per programme.

Copies will be supplied to Bands as soon as ordered, and we hope our young friends will send their orders early.

We expect to give an unusually interesting number next month; and we hope our Auxiliaries will send in enlarged subscription lists for the New Year.

PROGRAMME FOR MISSION BAND ENTERTAINMENT.

SUBJECT: JAPAN.

NOTES.—It is recommended that a large map be borrowed for the occasion, showing the Islands of Japan, and the routes by which our missionaries travel there. A member of the Band should be appointed to the duty of conducting the exercises, pointing out the places and *asking the questions*. The President should preside, and lead in the responsive portions. A member should preside at the piano or organ. If desired, all these may be attired in Japanese costume; a Japanese tea may be arranged, and the decorations be the same. The members of the Band should wear their badges, and seat themselves in a body in the centre. This programme may be elaborated by the addition of vocal or instrumental music, and short addresses, missionary letters or papers as a second part.

Singing in chorus.

Hymn 743. "The morning light is breaking."—Methodist Hymn Book.

Prayer.—Lord's Prayer, repeated in concert by the Band, the President leading.

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

President.—For thus saith the Lord that created the heavens; God Himself that formed the earth and made it,
I am the Lord; and there is none else.

Band.—I said not unto the seed of Israel, Seek ye Me in vain; I the Lord speak righteousness. I declare the things that are right.

Pres.—They have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save.

Band.—Tell ye, and bring them near; yea let them take counsel together: who hath declared this from ancient time? who hath told it from that time, have not I the Lord? and there is no God else beside Me. A just God and a Saviour, there is none beside Me.

Pres.—Look unto Me and be ye saved, all the ends of the earth, for I am God, and there is none else.

Pres. and Band together.—Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob and glorified Himself in Israel.

Hymn 23. "Young men and maidens raise."—Methodist Hymn Book.

NOTE.—The Hymn may be sung alternate verses as solos and choruses, or a suitable solo piece might be substituted.

[President, or member specially appointed, reads aloud the questions, members responding, and one pointing out the places.]

Q.—Where is Japan? How many islands?

A.—The Japanese Empire comprises the three most southerly islands of the Kuriles chain.

Q.—Whence comes the name Japan?

A.—From *zipangu*, meaning "root of day," or "sunrise kingdom."

Q.—What is the population?

A.—About 38,000,000.

Pres. alone.—The entire group of islands is volcanic; earthquakes are common. Superstition attributes the cause to a huge catfish lying under the islands. The movements

of his head and tail are supposed to produce the shaking of the earth. The soil is generally fertile. The climate resembles that of our Atlantic sea coast.

Q.—What are the religions of Japan?

A.—The two great religions are Shintoism and Buddhism. Shintoism is from the Chinese. Buddhism is from Corea. Japan is a country of wayside shrines, images and temples without number.

Pres.—Some of the great temples in Kioto are capable of holding 5,000 persons, and some contain as many as 3,000 life-sized gilt images of saints and gods. A large body of Japanese reject idol-worship. They are called In-sha, or philosophers. They follow, but do not worship, Confucius. Veneration of ancestry is common to all the religions of Japan.

Q.—In what does the Government consist?

A.—1st. Emperor. 2nd. Supreme executive, consisting of premier and left and right junior ministers. 3rd. Left chamber of council of state, and seven high councillors; and right chamber, consisting of the heads of departments.

Q.—What are these departments?

A.—The Foreign Office, Treasury, War, Navy, Education, Public Works, Justice, Imperial Household.

Q.—What is the money system of Japan?

A.—The decimal, the unit being the *yen*, equal, when at par, to our American dollar, and the *sen*, equal to our cent. They have a mint at Ozaka, built and equipped in modern style, under English supervision. There is a foreign debt of over 130,000,000 *yen*, and a regular system of national banks.

Q.—What is the educational system?

A.—The national scheme for education provides for eight universities, thirty-two high schools, two hundred and fifty-six grammar schools, and fifty-five thousand primary schools.

Pres. alone.—Christian teachers, native and foreign, are now employed in Government schools at salaries equal to those of our own country. The education department has in Tokio a medical college, with eight German professors and several hundred students.

Q.—What reforms have been carried out by the Mikado?

Pres. alone.—Conformity to foreign dress and manners of European officials; encouragement of the press, there being five hundred periodicals, political, literary and scientific, dailies, weeklies, and monthlies; establishment of a national post; reform of marriage laws; adoption of railways, telegraphs, lighthouses, steamships, arsenals and dockyards; a civil service of foreign employees; and the legal observance of the Christian Sabbath.

Pres. and members together.—O sing unto the Lord a new song; for He hath done marvellous things; say among the heathen, that the Lord reigneth.

Singing in chorus, accompanied by piano or organ. Long metre.

Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom stretch from shore to shore
Till suns shall rise and set no more.

Q.—Do art and science flourish in Japan?

A.—In science the Japanese have cultivated medicine, astronomy and mathematics.

Pres.—In chemistry and botany they have considerable knowledge. The European system of medicine is followed. In the art of design they show great taste. Their delineations of birds, fruits and flowers are exquisite. The walls of the palaces in Kioto and Tokgo, and the tombs at Nikko and Shiba are renowned for the beauty and correctness of their painting and carving.

Band.—Their music is not harmonious. The bands of the army and navy are now trained by Europeans. The *samisen*, a three stringed banjo, is part of female education.

Pres.—All the people are fond of reading, and circulating libraries are carried on men's backs from house to house. Their dramas are largely founded on national history and tradition, or exploits of their gods and heroes. The scenes are always laid in Japan. The actors are looked upon as a very low class. Japanese language contains forty-eight characters. Their earliest literature was written in Chinese, A. D. 720; but prose and poetical composition are said to have existed before that. During the past thirty years they have produced mostly translations of foreign books.

Q.—Have they the Bible in their own tongue?

A.—Yes. The translation of the Bible was completed last year.

Pres.—So shall they fear the name of the Lord from the West, and His glory from the rising of the sun. Arise, shine, for thy light is come and the glory of the Lord is risen upon thee!

Q.—When was Christianity first introduced into Japan?

A.—In 1547, by the celebrated Francis Xavier, Roman Catholic missionary, from Portugal.

Pres. alone.—A young Japanese had committed some crime and fled his country to Goa. Here Xavier met him, taught and baptized him. The youth persuaded the priest to return with him to Japan. The Government gave them permission to preach, the people believed; and, it is said millions were converted.

Band.—But the priests who followed Xavier began to interfere with the government of the country. A fearful persecution followed, and many priests were put to death.

Q.—How long did this persecution last?

A.—About twenty years.

Pres. alone.—At Pappenberg, a rocky island on the coast, a cross was erected, and 30,000 Christians—men, women and children—were taken to it, and told either to spit upon it, and so renounce their faith, or be thrown from the cliff down to the rocks below. They chose the latter. Some were burned to death, others were crucified.

Band.—And thus was Christianity stamped out of the Islands of Japan.

Pres.—But the God of nations hath said, My word shall not return unto Me void. It shall accomplish that whereunto I sent it, and prosper in the thing that pleaseth Me.

Band.—All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name.

Q.—What instrumentality did God next employ?

Pres. alone.—Commodore Perry, descendant of one of the Pilgrim Fathers, sailed into Geddo. One Sunday morning he opened his Bible, and read aloud the hundredth Psalm.

Band.—And so took the country for Christ.

Pres.—In 1854 an English fleet entered the Nagasaki Bay.

Band.—And now let us mark the wonderful works of God.

Pres.—Wakasa, Commander-in-chief of the district, being suspicious of the fleet, frequently went out in a little boat to watch it. One evening he saw a book floating. He secured it. It was an English New Testament. How came it there?

Band.—God knows. Cast thy bread upon the waters; it shall return after many days.

Pres.—Wakasa, his brother, and a servant studied the story of Jesus. A Christian missionary, Dr. Verbeck, came to the island; they sought him to teach them, became converted and were baptized. Two years ago, one Sabbath day, two strangers entered the little church at Deshima; a Japanese lady of rank and her maid.

Band.—Let Thy work appear unto Thy servants, and Thy glory unto their children.

Pres.—This lady introduced herself as the daughter of Wakasa, who, she said, had died a few years ago, a rejoicing

Christian, and she has helped to establish a mission on an island where no Christianity existed.

Pres. and Band.—And let the beauty of the Lord our God be upon us. And establish Thou the work of our hands upon us. Yea, the work of our hands, establish Thou it.

Q.—When did the first Protestant missionaries go to Japan?

A.—In 1859 and 1860, when they taught in Government schools, only occasionally finding opportunities to sow the seed of the Kingdom.

Pres.—During the week of prayer in 1872, some Japanese students who had studied in the private classes of the missionaries joined in the English prayer-meetings at Yokohama. Passages from the Acts were read and explained in Japanese.

Band.—And the Spirit of God moved the people.

Pres.—These Japanese students prayed in tears that God would pour out His Spirit as in Pentecostal times. And the first Japanese congregation was formed in 1872.

Pres. and Band.—They that sow in tears shall reap in joy.

Pres.—To-day, 1888, it is stated there are nearly 20,000 communicants and a Christian population of 50,000 souls.

Pres. and Band in chorus.—So mightily grew the Word of God and prevailed.

Q.—When was the Canadian Methodist Church introduced, and who were our first missionaries?

A.—In 1873, when Rev. Dr. Cochrane and Rev. Dr. Macdonald were sent out.

Q.—How many missionaries in the field to-day?

A.—Ten mission stations, with twenty-four missionaries, of whom seventeen are natives, and eleven native assistants.

Q.—How many schools, and how many missionaries supported by the Woman's Missionary Society in Japan?

A.—Two schools in Japan, one at Tokio, one at Shidzuoka; eight lady missionaries.

Q.—Why does the Church send out missionaries?

A.—Because He saith unto them, Go ye into all the world and preach the Gospel to every creature.

Q.—What is our duty as followers of the Lord Jesus?

A.—To send out preachers and teachers, in the name of the Lord.

Pres. and Band.—How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? And how shall they preach except they be sent?

Pres.—Freely ye have received, freely give; the Lord loveth a cheerful giver.

Band.—Short metre. Singing, with piano or organ.

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

Doxology.
Benediction.

Mrs. THOMAS THOMPSON, The Maples, Rosedale, Toronto, is Treasurer of the Central Branch.

FROM THE AUXILIARIES.

BRANTFORD.—Formerly there was but one Mission Band for all the Methodist Churches in Brantford; but at the last annual meeting of the Brantford Auxiliary, it was considered advisable for each Church to have its own. Accordingly, on Sept. 19 Mrs. (Rev.) Kay organized a Band in Wellington St. Church, to be known as the Wellington St. Mission Band. Thirteen members enrolled. The following

officers were then elected:—President, Miss Tutt; Secretary, Miss Kay; Treasurer, Miss Green; Cor. Sec., Miss H. E. Tutt. We are hoping that through this Band, the young ladies of our congregation may become more and more interested in the cause of Missions, and that they may evince such interest by being ready to give some of their time and means, and even themselves, if called upon, for the enlightenment of those that "sit in heathen darkness."

H. E. T., *Cor. Sec.*

PARRSBORO' (Nova Scotia).—Our Parrsboro' Auxiliary of the Woman's Missionary Society held its first meeting for the year on the second Thursday in October. As usual, we met at the Parsonage, where most of the members had assembled, in spite of the inclemency of the weather. Our President opened the meeting with the singing of a hymn, followed by prayer. After singing another hymn, and calling the roll, the meeting was open for business. We heard with pleasure the account given by our delegate, Mrs. B. Fullerton, of the doings of the Branch meeting held at Windsor; and realize that by such an interchange of ideas we are greatly helped. After a discussion on the various aids to our Society, mission boxes, etc., we were favored with an appropriate reading by Mrs. J. G. Holmes, and closed in the usual manner. As the OUTLOOK knows nothing about our Auxiliary, beyond the fact of its existence, I may here state that we are now in our second year. At the end of the first year, we had the names of eighteen members on our roll. To these names have been added six others. During the past year we have had two public meetings; which, we trust, have excited greater interest in missionary work. In our second meeting, we were ably assisted by our well-known sister and co-worker, Mrs. J. Buckley, who, while spending a few weeks in Parrsboro', helped us in many ways. Our officers, I may mention, consist of Mrs. C. Jost, as President; Mrs. J. Smith, as Vice-President; Mrs. A. T. Clarke, as Treasurer; Mrs. B. Fullerton, as Recording Secretary; Mrs. H. H. Archibald, as Corresponding Secretary. Though our numbers are as yet, small, we feel greatly encouraged over the reports we receive from Miss Leake, who was one of our little band, and who is now laboring amongst the Chinese girls in British Columbia. It is also encouraging to know that we have the prospect of an increase of our numbers at our next meeting.

CARRIE M. ARCHIBALD, *Cor. Sec.*

BATHURST, N.B.—A Woman's Missionary Society was organized at Bathurst on Oct. 12th, by Miss L. E. Palmer, with the officers as follows:—Miss A. L. Bultimer, President; Mrs. I. M. Tredrea, Vice-President; Miss Ida Kern, Recording Secretary; Mrs. Thomas Smith, Treasurer; Miss Vina Bultimer, Corresponding Secretary.

VINA BULTIMER, *Cor. Sec.*

Letter from MARY A. SHARP, dated MONROVIA, AFRICA, July 25th, 1888.

WE thank Miss Rogers, of Picton, for the privilege of inserting in the OUTLOOK, a letter so full of true missionary zeal as the following; and are sure our readers will enjoy it.

MY DEAR MISS ROGERS,—Your letter that started away from Canada June 14th, reached me July 19th, and to-night I sit down to answer it. July is our coolest month, in the middle of our rainy season, and it pours often for several consecutive days with very few intervals. The mango-plum, a large tree, is in blossom, a pale yellow catkin sort of blossom; but the tree bears fruit every six months, so that

only the side that will have fruit six months from now is in blossom. But Africa is a lovely land, a land of perpetual summer, as it lies principally in the torrid zone. Hills and dales covered with dense foliage of evergreen trees, bright flowers, and birds of brilliant plumage, broad rivers sweeping sea-ward, mountains towering sky-ward, and over all bend skies of softest azure. But in this land of beauty dwell naked savages, degraded heathen, while the whole land is full of cruel religious rites of debasing superstition. Millions, who have never yet heard of God; of Jesus, the world's Redeemer; the Resurrection morning—that one Divine, far-off event, toward which we bend our vision, are before us. As I stand facing the East, not a missionary clear across this thickly populated country till one reaches the Eastern shore. Moral darkness broods over all!

How did I come to go to Africa? When did I first think of it? I don't know, it was born with me I think; for I do not know when I did not think of it. "It was my destiny," speaking after the manner of the world. You will think all the more strange when I tell you, I was strictly reared, when in my early childhood, in the Roman Catholic faith. Was confirmed, went to confession twice, but broke away from the church entirely before I was ten years old. The last time I was in a Catholic Church I went to confession. I came out, knelt down as others do, and then and there resolved to break away from the Church of my parents. Since renouncing that faith I have looked out for myself. To me it meant renouncing home and kindred. I do not know why I mention this, as I rarely allude to it. May be the Lord, by it, may encourage you to work for the Catholics. Africa was laid on my heart when our civil war took place. I went down to Washington to care for the sick and wounded, then after the war went to South Carolina among the Freedmen and thought perhaps this was the Africa to which I was to go, that instead of across the sea it was down our own coast. In 1879 Bishop Haven (I'm a Methodist) said to me, "Will you go to Africa?" I said, "Yes." "How soon can you go?" "In two weeks." I felt that I had been marching up to this event and had just reached it.

I landed here May 14th, 1879. Have been blessed beyond all I have known in health. I have seen so many come, and go quickly to the grave, even before they commenced work. No, I am not one of "Bishop Taylor's company." Was here and in the "self-supporting" work before he came. We are warm friends, and he always preaches for me, and has baptized and taken into the Church a number of my converts. I am not under any one, or any Board. I have now a good Mission Home, and have quite a number of children of heathen parents. Some are supported by friends in the United States who give \$30 a year for their support. My Mission is supported by what the dear Lord sends me, through friends, without any solicitation. The Lord has supplied my wants, thus far, Glory to His name!

I have a Church made of platted bamboo, thatched with bamboo leaves, clay floor, except a platform, and good benches. Most of the work done by myself and my Mission boys. Here I have school every afternoon. Sabbath-school Sabbath morning and preaching in the afternoon. I do my own preaching. God blesses His own word. It is a little singular that here where women are esteemed so lightly, they seem to prefer to hear women. Africa will be evangelized principally by the efforts of women. But who is sufficient for this work, so great, and the climate so deadly? I took the 91st Psalm as my portion, and truly has it been verified in my case.

The unsaved millions of Africa, deep down in heathen degradation, calling loudly on Christians to rescue them from him who has held them captive so long. To think of the millions that have never had one to solve that old

question, "If a man die shall he live again?" They believe they have a soul, but that it will go into beast or reptile, and thus on and on—never higher.

The men are all polygamists, buying little girls for wives. If a man has plenty of wives that shows he has wealth, for he buys his wives.

Success in Christian life is gotten mostly "down at the cross."

Letter from MRS. THOMAS THOMPSON, Toronto.

DEAR MRS. PARKER,—As many of the readers of the OUTLOOK are no doubt interested in our domestic missions, especially those under the care and sustained by the Woman's Missionary Society, we take pleasure in sending our impressions from observations and inquiries while visiting the Indian Mission at Chilliwack, under the care of Mr. and Mrs. Tate, and the Chinese Rescue Home in Victoria, B.C., in charge of Miss Leake. I wish it were possible to invest it with one-half the interest to your readers that it had for us who saw it, but as "things seen are mightier than things heard," I am afraid we shall not be able to do so. However, in Methodistic style, we will relate our experience. We went, while in New Westminster, to see the school for Chinese boys (or men, we should call them), under the management of the General Mission Board, and taught by the Misses Clarke. There were eighteen young Chinamen diligently studying the three R's, and getting, along with this knowledge, some elements of religious truth as the teacher could edge it in. The room was hung with Scripture texts and mottoes, and at Miss Clarke's request, they sang several hymns, such as, "Nothing but the blood of Jesus," "I need Thee every hour," etc. They appeared to be very much in earnest. Six of their number were shortly to be baptized, and we could not but believe that the seed sown in their hearts must bring forth sixty and a hundred fold. The following morning, at seven, we went on board the steamer, and started up the Fraser River for Chilliwack. Our journey was a very enjoyable one, full of interest. For many miles we had a splendid view of Mount Baker, one of the summits of the Cascade range, an isolated cone rising 13,000 feet above the level of the river, its snow-covered sides gleaming in the sunshine. We passed several salmon canneries where, during the season, numbers of the Indians find employment, and where their children, who have to be taken with them, are exposed to so many evil influences, and learn so much that is harmful. This might be in a great measure prevented if there were a home for training and educating those children for a few years, until they knew something of the right way to live. And surely these poor people, whose lands have been taken, and with whom the Government have never made any treaty, as they have with the Indians of the North-West Territory, deserve our sympathy and help. The hands on the boat were all Indians, and we, who had always had an idea that they were a lazy people, were surprised to see them work so well, some of them at the stopping places carrying eight bags of flour (each weighing fifty pounds) on their back at once, up the steep river banks, and returning cheerfully for another load, continuing this for half an hour without intermission. We met on the boat with a case which excited our deep sympathy. A poor girl, an Indian, only fourteen years old, who had been married, or indeed sold by her father to a Chinaman whom she disliked, had run away from him to Victoria, where he followed her and had her arrested and put in gaol. At the subsequent trial the Magistrate decided that she must go back and live with him, and they were on their homeward journey with us. Poor girl! we were so sorry for her, she looked so sad and unhappy. I spoke to

the missionary about the case. He knew all the circumstances, and when we asked him if such an outrage could not have been prevented, he said, "Yes; if they could have made room for her they could have kept her, and prevented the marriage." Her sad face followed us for days. When we arrived at the mission house we were cordially welcomed by Mrs. Tate. They have in their home, which is only a moderately-sized parsonage, nine children—six girls and three boys, aged from six to twelve years—and six or seven children who come for daily instruction. After tea the nine who live in the house came in for prayers. They had their little hymn-books, and sang very nicely. They appeared intelligent and bright, and during our stay we talked with all of them, and enjoyed their ready answers to our questions. They are being taught the rudiments of an English education. They each showed us their knitting and sewing, for they help to make their own clothes, and assist with the housework as far as they are able to do so. Mrs. Tate is kept very busy looking after them, and attending to her other duties. She has a young assistant, but takes the responsibility herself. She told us they could have fifty children under their care if they had room, but until a building is put up they cannot take any more. They were compelled to take those they now have; nothing else could be done for them. On Sunday we went to the regular service in their comfortable little church. After the sermon (which, of course, we did not understand) we had a fellowship meeting, and about twenty spoke, some with great fervor and zeal, others plaintive and sad. Mr. Tate translated after each one spoke, and to them after we had spoken. At the close of the service we all shook hands and felt with new force the meaning of that passage, "One is your Master, even Christ, and all ye are brethren." We left Chilliwack on Monday morning, and arrived in Victoria in the evening the following day. We went to see Miss Leake and the Chinese Home. There were six girls under her care, one only eleven years old, who have been rescued from terrible slavery. They seem to be very much attached to her, calling her mamma, and appealing to her with such confidence and affection, and from her manner to them we thought her wonderfully suited for her position, earnestly and faithfully laboring to teach these less favored sisters the way to the Saviour, often in the midst of much loneliness and discouragement, but in earnest faith that the bread cast upon the waters shall be seen before many days; indeed, she told us of fruit she had already seen, which had strengthened and encouraged her. We met Mr. Gardiner, through whose earnest efforts to help the Chinese the Home was first started, and who now has a class of one hundred Chinamen to whom he is teaching the old, old story. His interest in the Girls' Home is unabated, and as Chinese is his native language, he often assists Miss Leake in her difficulty in this respect. Rev. Mr. Starr is also greatly interested in the work. He went to the Home with us. We also went to the new house which Dr. Sutherland has just bought, and it seems to be all that could be desired, more commodious than the old one, where they lacked many things that were essential for the carrying on of the work. Miss Leake told us that the girls were so thankful to get into the Home, where they are well guarded and lovingly cared for, they rarely go out, only occasionally for a walk with herself, as they attract so much undesirable attention. It is an unusual thing to see a Chinese woman on the street. The Chinese question is becoming a difficult one in this country. Building their joss-houses and following their heathen practices in the very centres of our Christian civilization is one of the apparent disadvantages of our liberal institutions, but this is too weighty a question for discussion here, and as this letter is already too long, we draw it to a close.

Letter from MISS MORGAN, dated JO GAKKO, April 14th, 1888.

MY DEAR SISTERS,—While it is fresh in my memory I'll tell you about our picnic on Thursday. We started about a quarter after seven, twenty of us in ten jinrikshas, some of us having two men, when we got out to walk up the hill we made quite a procession. Miss Wintemute said that a year ago when they went to Count Yamao gardens there were a hundred jinrikshas. The ride through the city was lovely, for a mile or two the places we passed were familiar, but after that everything was new, the attractions at Mukojima (a part of Tokyo) where we were going are the cherry-blossoms and gardens. In about an hour we came to the river, and crossing the bridge, rode along the left bank for over a mile, it was a most beautiful sight; there were dozens of small boats on the water, and I am sure we must have met hundreds of people along the road. On the right were rice fields covered with about a foot of water, then we passed rows of small stores with the goods displayed in front, then a hundred small houses, all huddled together. Presently we came out on a beautiful broad road bordered on each side with trees; just here about thirty soldiers on horseback passed us. Then the road became narrower, and trees, one mass of white blossom, almost met overhead. Away in the distance we caught a glimpse of the gardens we were coming to, but a turn in the road hid them from us, and then such a novel sight as this was; we were still riding under the trees, and on either side were small stores or stalls, where things of every color and description were sold. It is so different from things at home that I am at a loss to tell you about it. Well, after winding along this lovely road under these beautiful trees, we came to the gardens and, getting out of the 'rikshas we went inside, after paying two sen each. Around the garden were two rows of trees all in blossom, the first row white, the second red; we just stood still in breathless delight and one and another exclaimed, "Are we not in fairyland!" I will send you two views of the gardens, but they will not give you a true idea of its beauty, for the chief charm of the Japanese gardens is the irregularity of things. As we stood on a little knoll at the entrance there appeared to be half a dozen small ponds, but on walking round we found they were all connected; here and there were little bridges spanning the water between the islands. On some of them were ducks, on others white geese, which occasionally gave vent to their feelings in a very noisy manner. In the background was a Japanese house; you will see it in one of the pictures, more plainly than the other. I wish you could see the inside. We stood and looked in for minutes without speaking (the thoji were drawn back, so we could see right in), and then exclaimed, as we had many times before, "Oh, it's no use, we could never make them understand what it's like." The ceiling of polished wood, the posts holding the todana (cupboards) just as natural as before they were hewn from the tree, here and there great knots, two or three inches in size, but beautifully finished; the floor strewn with cushions, and near the wall, under the todana, handsome vases filled with flowers; on the walls a handsome kabremone (panel). You can see in the picture how very low the trees are. I wish you could see how some hang over the moats, poetically speaking they almost kiss the water. We walked around the garden for about an hour, wishing we could stay all day; then sat down under one of the trees, which was trained over bamboo poles to look like an umbrella, and were served with tea. I did not care for any; to me it has a bitter taste. It was then time to go, and all standing near the gate, we sang two English hymns, and ended with the doxology in Japanese. By this time there were other visitors coming, and on hearing the singing they all turned and watched us. Just as the

girls got through with the tea-drinking, a man, his wife and little child came along, and I went up to the latter and began talking, the father and mother looking on and smiling, but the poor little pet went screaming away in fright. I got Vin Wabeabatayashi to tell the mother I was very sorry, but they all looked very good-natured over it. Getting into our jinrikshas we rode back through the avenue of trees, passing hundreds of people on our way, till we came to the first bridge that crossed the river, then we crossed, and again I was in an entirely new part of the city. We wanted to return by Uyeno, a place famed for its beautiful parks, and in spring its cherry blossoms. We thought Mukojima lovely but Uyeno was *lovely* beyond description. I never thought it possible that the world was *half* so beautiful. We sat down on benches at one of the tea-houses and ate our luncheon. In front of us stretched a broad road as smooth as a floor, right opposite was a park; on a hill some forty or fifty feet high, there where thousands of people walking around the grounds, and every few minutes their numbers were added to—it really made me dizzy to look at so many. On the other side of the tea-house was another park, seemingly alive with people. Having appeased our hunger we concluded to get in our jinrikshas and ride around the parks, so as to get a good view of the flowers. It seemed to me that every corner we turned there were new beauties to see. After riding around a block, we suddenly came upon a sight that really eclipsed anything we had yet seen—there was an *immense* orchard, I have no idea how large, of cherry trees so close together that their blossoms formed an unbroken canopy that even the sun, which was shining brightly, did not pierce, and underneath were *thousands* and *thousands* of men, women and children, walking, playing, swinging, eating luncheon, and all having a good time generally. We tried to think it was a home picnic, but the blossoms overhead and the native dress of the people were too much for our imagination; and we all confessed we had never seen anything like it. We were loath to leave the spot, and turned in our jinrikshas to get the very last glimpse of this lovely scene. As we drove through the streets home they were literally crowded with people at every turn, one would have thought the people had gathered for some special occasion, yet it was only an ordinary day.

AUXILIARY WORK.

BY MRS. J. L. STONEY, HAMILTON, ONT.

(A Paper read at the Woman's Missionary Assembly, Grimsby Park.)

I HAVE been asked to answer the following questions, viz.:

How to make our monthly meetings more interesting; best methods of conducting?

How to increase attendance?

What are the best methods of raising money?

The short time of ten minutes allowed for this paper forbids any attempt to embellish thought or round off sentences, only a few *practical hints* can be thrown out, and that in a very abrupt manner. To hold a Missionary Meeting once a month year after year, and keep up the interest so as to compete with all the other attractions which are about us, can only be done by those who have the *work at heart*, and it is well that, as a rule when ladies attempt a work of this kind, they *do* put their hearts into it. But *head* as well as *heart* is needed. *Much wisdom* is necessary to carry on this grand enterprise, so successfully begun. Let us pray earnestly for the *Divine Spirit* to guide

us at this particular period, when the freshness and newness is passing away, that we be wise and strong to go *forward*, overcoming all difficulties by *close living to God*. On the first question, let us remember that in organizing an auxiliary, or in our annual election of officers, we should be careful to put in the most *efficient* women as officers; our judgment, and *not* our feelings should guide our votes. For President especially, we should put in a *devoted* Christian. There are Christians who follow Jesus closely, and there are those who follow afar off; it is the *close* follower we want, one who loves God and His cause above everything else, and also, one who has considerable tact in enforcing the rules, keeping order, etc. Then when we are rightly organized, and have thus laid the foundation of interest, as far as officials are concerned, the President *herself* must take great interest. She gives *tone* to the whole meeting. Reflex influence from her is, perhaps, greater than we realize, consequently she must be a *truly consecrated* woman; one who lays *self* on the altar for God and shows by *all* her actions that she thinks the missionary cause one of the *grandest on earth*, and *worth* her *very best efforts*.

Second. Each individual member should feel her share of responsibility in making the monthly meeting interesting. It is not *fair* to leave this all to the President. Every lady should go to the meeting with a *fixed determination* to do *her duty*, her *own part*; and in the spirit of prayer, say to herself, and to God, "This afternoon, I will do whatever God requires of me, I will speak, read, pray, if need be, or if there is an abundance of workers, I will be quiet—anything, Lord, so that this meeting be a successful one, and further Thy cause." And this brings a thought that often comes to me, *why* are we so afraid of our own voices when we meet together for the work of God? It is, as you all know, proverbial, *ladies can talk*; if any of you doubt it, just wait till the benediction is pronounced and then listen, no lack of vocal power then. In some of our meetings the President calls on the ladies to pray, and then she waits; *patiently* waits, no response; each lady seems to wait for some one else, the silence is so great that one can hear the breathings, still she waits, and so precious moments pass away and are more than wasted, for this has a killing effect on the interest and spirit of the meeting. Now, why is this? Well, there, are a number of reasons, I will give a few of them very briefly:

1. We still believe in that thirty-fourth verse of the fourteenth chapter of first Corinthians—"Let your women keep silence in the churches." We have grown up in the spirit of that verse—though it was written, the commentators say, because there were *brawlers* in the church who were apt to *cause trouble*, and perhaps they are not all dead yet. Let them still live in the same verse. Let them keep silence in the church, and out of it, too. It would be better for the churches.

Another reason is *modesty*, an innate shrinking from publicity, a natural feeling that someone else can speak better. Then another reason is *fear of one another*—perhaps unrecognized by ourselves—nevertheless it is there. "Someone will think me bold, or that I think I have talent," etc., and, whether we know it or not, it is often the very *reverse of humility* that keeps us *silent*. Then again, another reason is a *positive*

absence of a feeling of *personal responsibility*. Many people have this *ease* in Zion. If they grace a church or a meeting with their presence, and sit the *service through*, they have done *all* their duty, and are *perfectly* satisfied. These are some of the reasons for *lack* of interest in the monthly meetings, and they can *all* be *overcome*. We need our ladies to feel in their inmost souls, that it is just as correct, and just as ladylike, to speak their thoughts on the work on hand, *in* the meeting, as *out* of it—before it is closed, as after, and to speak it in a tone of voice that can be heard. Why should we use our natural tones at home and *everywhere* else, and then when we speak about God's work in a *crowd*, just whisper, or speak so low that only our next neighbor can hear? No one else hears a single sound. We want more *common sense* in all our meetings—less *mock modesty*. In saying this, I am not underrating modesty—that *sweetest grace* of true womanhood. O, no! far be it from me; but it is mock when it makes us dumb in the work of our dear Master, and lets our tongues loose when we get to secular things. We want our tongues *sanctified*, then let loose for God. We do *not* want to become masculine, for as a lady becomes so, she loses *power*; but her very *fearfulness* *overcome*, and *sanctified*, becomes *sweetness*, and *sweetness* has winning power, but it needs to be heard and felt. If it lies dormant, where is its benefit? We do need to pray for great wisdom, when to open our mouths, and when to *keep them shut*, both inside a meeting and outside of a meeting. We could often keep them shut outside to *great advantage* to ourselves and *other* people; and here let me say that it would be well for us, whenever we speak of another who is not present, to keep that letter, complete, of Mrs. Brownings' in our minds *always*—"Inasmuch as I am *not* my brother's keeper, I'm his *Cain*." He can put it in the feminine, if it suits better, as it often does. But while this is so, we need to pray for that *holy boldness* which came upon the disciples after that they had received the Holy Ghost. God can and will give us *liberty* and *power* in this glorious mission work, if we are but *consecrated*. We want to be *lost* in God, and say as we go up to each meeting, "Lo, I go to do *Thy* will, O, Lord, *not* my own at all."

As to *Methods*: 1st. We should avoid ruts—sameness. I have thought we might *all gather* during the month, and bring *fresh* thought and material. Some glean facts on Mission Work—past and present—from papers, books, etc.; others study the Bible for encouraging promises, and bring them; some gather incidents by the way, that bear on Christian effort, self-denial, experience, etc. And then a short time be allowed for these gleaners to give what they have gathered, always avoiding *proviseness*, or length of time on one subject. At other times we might introduce short testimony meetings, that is, in our devotional hour. We need to *keep up* the *spirituality*, that being the *basis* of our success in *all parts* of our work. There, testimony should bear largely on our experience in Mission Work, but not extensively. 2nd. While we avoid ruts, we should have order kept. We want to avoid all desultory conversation. We need to strike the medium between stiffness and looseness, or lack of business manner of conducting the meetings. We

should not have our meetings so long that many ladies have to retire before they are closed; this makes *disorder*, and should be avoided. One and another getting up, and going out, in the business part of the meeting, has a very bad effect on those who remain to complete the work that they are leaving undone; and here, let me say to the ladies, as a rule, do stay till the benediction is pronounced. The Missionary Work is *as important* as sitting down to tea precisely at the minute; but our meetings should be closed promptly, so that this question need not be gone into. We cannot magnify home order too much, but when a little *bit* of work for God is to be done, and a little bit of work for ourselves, let us do *God's work first*. We *never* should put *Him second*, not even to our homes, *precious* and *sacred* as they are; *always God first*. How to increase attendance? This question has been largely answered in the foregoing part of this paper. Increase the interest, and you increase the attendance. Fire will spread, but *all must* take part in the work of spreading. As a rule, we *do not* spend much time in *doing* good. When we take into account what religion has done for us, *our returns* are *small*. If we could get our ladies who have so far kept aloof from us, to see this matter in its proper light, to feel the great difference there is in the time spent in useless trifles or frivolous purposes, and that spent in work that has for its object the *spread* of *Salvation*, I think they would be more willing to make a sacrifice, and cheerfully give this extra afternoon, once a month, for this noblest of objects. We who are members, need to talk it up. There is so much *matter* now to talk about. The world is open for the Gospel, all we need is Consecration, Missionaries and Money. Time is so short; the centuries are fast filling up; the dust of the *passed* away is all about us. O! if our ladies could but see how much more important it is to be up and doing at this work, than it is to be altering the style of a dress or remodelling a bonnet. There is so much time spent on the perishable things; time in which we ought to be doing work that shall last after this mortal shall have *past* away; work that will bring to ourselves everlasting reward. We spend too much of our strength doing work that relates to self and this world only, which we ought to be using for others and for eternity.

If we, as members of this society, but secure *one new* member per year, we double our membership. A little effort, you say. Then why not do it? Let us cultivate the habit of inviting and persuading others to come and give their influence in this God-like work. Is it not the work our Redeemer came to do? Can there be any other work on earth compared with that of *spreading* the *Gospel*? It ought not to be difficult to gather into the society all the ladies of our church, and we can do it if we who are already members *live* and act toward each other, and toward all, in the *spirit* of *love*. It is *love* that *wins*. Let us bury the *spirit* of criticism. It has *no* place in this labor of love. Criticism kills love. We *shall* increase our membership when we *love* more. We *must* *love* as well as work. Love should be the *chief* factor in this society.

Best methods of raising money. This question bears on such an important subject, and is of so wide a

range, I can but touch upon it. The first and best way in our immediate power, is to double or treble our membership; we can do it, if we put forth the effort, and by so doing we shall accomplish two very worthy objects. The direct influence will be to enrich our treasury, at least from five to ten thousand dollars. At the close of report, on the 15th of September, 1887, we had membership as follows:—

Central Branch,	-	-	-	2106
Western Branch,	-	-	-	1828
Eastern Branch,	-	-	-	733
Nova Scotia Branch,	-	-	-	739
Total,	-	-	-	5406

You see the effect then of doubling the membership, even without their using life members, and this is independent of all Mission Bands. The indirect influence will be of even greater importance. We all know the power that the women of this land exert, and every one that we enrol on our list of membership in the Woman's Missionary Society increases the missionary spirit in the country, and when we have the majority of the ladies in our churches enlisted in this work, giving their efforts and prayers, with the will they are *known to possess*, the difficulty of raising money will, to a large extent, have passed away. The time will be nearer when no other effort will be needed than just to say, such and such a sum is necessary to the carrying on of any kind of soul-saving work, and it will be cheerfully passed out, always providing that those who are the executives, and have the handling of the funds, are known to use them for the objects specified; because, notwithstanding all the infidelity of this age, there is, *to-day, more faith in God than in man*; and here, let me say, it remains for the rising and present generation to *cultivate and practise innate truth* and strict integrity, that the faith which was rife, even when we were children, may return. This is a side issue, but let us *live truth*.

2nd. The next best method we are using. The giving of entertainments, we are getting up to a better standard in this respect. In the past we have used some objectionable means, it is beneath the dignity of the Church of God to stoop in some way in which we have indulged, but the time is passing away in which Christians will tolerate them, and the time will come when we shall give our gold and silver without expecting an equivalent in material things, or even in mental food—but it has not yet come—so there is no reason why we should not give these entertainments of pro-
per class. Lectures I do consider the best. Some will say that in some of our towns and cities, lectures do not take, all the more reason why we should keep bringing speakers of thought and power before the people, and even if we do not, for some time get large crowds, and only make a little money, we shall do mission work at home. Why should not we, as ladies, be doing our foreign and home work at the same time? and all over this land *elevate* the tone of thought and so train the minds of the young people that they will thirst for knowledge, and hail with delight the privilege of listening to an able lecture on either literature or science. We can raise money by this means when we have educated the people up to a higher line of

thought; and we, as ladies can *do much* towards this end. Don't let us be discouraged by one or two failures. Literary entertainments are also a legitimate means of raising money. The talents of church members, young and old, brought out in aid of the spread of the Gospel, always providing that the selections are of first-class order, and not even an *approach* toward *theatricals*.

3rd. There is a simple method of raising a number of small sums, but I do not know whether it would be practical or not. We have large gatherings at each others' homes—we have *socials* but we *are not social*, we forget how to converse. The art of conversation might be cultivated to advantage—could we have little missionary teas, going the rounds, as each lady felt inclined, inviting to her home a small number (never large), say sixteen or twenty of her friends, gentlemen and ladies, to an early tea, have a box in the hall, and as they come in let them drop in a silver offering—not more than ten or fifteen cents, so as not to become a burden. That to be particularly guarded against pleasure, and profitable interchange of thought being the ostensible object—the change thrown in—let them be understood to be missionary teas. As the number would be limited, no one could be hurt when not invited. A number of these little teas could be held at the option of the ladies themselves; no press work nor even asked about, only the change handed in at the next meeting. This is a thought thrown out in a crude way—mature it, or let die, as you think best.

4th. I could say much on the subject of self-denial in many ways. There is need, *positive* need, of *class* reform, both as to health and engagement, as well as to money; but the subject is too large to take up in this paper; it would take hours to just touch on the many evils arising from present modes. O what money we might save, how free we might be, what anxiety we might save those we love, what comfort we might have, could we but emancipate ourselves from the slavery of fashion! It remains for the Christian ladies of this country—perhaps the ladies of the Woman's Missionary Society, with means and hearts consecrated to God—to *set* the fashions, not to follow them, and let England, France, New York, etc., clothe themselves as they think fit. Why should we be weighted down by a lot of superfluous material, and so waste our money and our health, because some silly creature in France imagines such to be graceful, when the entire construction is just as far from grace as possible? The children of God should be as beautiful as they can be—are they not of the household of the King? But it should be, as far as apparel is concerned, the beauty of fit to the figure God has given us; and ten yards of material may do more toward that end than the twenty we now give our dressmakers. Just think of the waste of material to improve on the "image of God." Let us, dear sisters, pray for power to free ourselves from trammels; not to become cranks, but to walk in the liberty wherewith Christ has made us free. Let us attain unto our full stature in Christ Jesus. Let us unite all over this land for more heart consecration—for with self all given up to God, and the heart all consecrated, we can do great things—not in our own strength—O no! but in the strength of God. May He help us to rise to our privileges, so that

at the last, when the journey of life is over, and the work all done, he may say to each one of us, "Well done, good and faithful servant—enter thou into the joy of thy Lord."

✠ Along the Line. ✠

BRITISH COLUMBIA.

Letter from the REV. THOMAS CROSBY, dated PORT SIMPSON, B.C., September 20th, 1888.

I HAVE to report another trip of the *Glad Tidings*, taking in Essington, Skidegate, Gold Harbor, Clue, and Massett. We left Port Simpson, August 31st, and after taking in two cords of wood at Inverness, reached Essington late that night. September 1st, went to the mill to see about lumber, and in the evening across to Aberdeen for wood. Here an accident happened. Our teacher at Essington, Walter Vermil-ey, had come over with us, and going aboard at night fell off the wharf into the river. They had him out, and found his lip was badly cut, but we were thankful it was no worse. Next day was Sunday. I took a service in the morning, and the steamer *Cariboo Fly* coming in, preached on board at 11 a.m., and at Essington at 2.30, and again in the evening. Monday we were delayed on account of the lumber, and had to lie two days at Kit-cat-lah on account of the weather. A few people were here, and we had service with them each day. We made Skidegate Thursday by 3 p.m., and held a service same evening. Next day, after the lumber had been put ashore, we went on to Gold Harbor, and spent that day and Saturday in painting and fixing up the church. Sunday took a service at Gold Harbor, and then up to a fishing camp at 4 p.m., at 5 p.m., and again at 7 at a coal mine further on. Monday, off to Clue, anchored there at 4 p.m.; service ashore that night, most of the people home. Tuesday, rose early, and all hands ashore to work on the new church. Mr. Oliver managed the building while I had a party carrying the lumber, and also divided the village site into lots, and got the people to work, fixing the roads, etc. Revival service that night, had a blessed time. Wednesday night, Mr. Oliver with the men had all the frame up; we had another good service in the evening. Thursday, we left for the old Clue, twenty miles distant; took nine cords of wood; blowing a gale all the time, dragged anchor. Took on board also 4,000 feet of lumber. Left at 6 p.m., with two canoes in tow. Before we had got half way a very heavy sea, wind from S.E.; were in great danger. One of the canoes was smashed against the stern of the steamer; man got aboard all right, but lost all his effects except a little alarm clock he brought aboard in his teeth. The rope of the other canoe parted, and with the one man in it was left to the winds and the waves, but turned up all right at 4 o'clock next morning. Got safe to anchor that night at 10 o'clock. Went to work next day on the church, most of the outside boards put on. The building is 24 x 36. A very good road made nearly the length of the village. Meeting again that night, followed by a council to a very late hour.

Left at 1 a.m. and put out to sea, but about 5 found the wind was too high, and, after a good rolling, turned in to Skidegate, which we reached 8 a.m. Spent Sunday there, taking two services at Skidegate and one at the Oil Works, while Brother Miller was at Gold Harbor. Brother and Sister Miller have been pushing round their mission, and seem very happy in their work. Monday, a fine morning, we left for Massett, and had a fair wind up to Rose Spit, which we rounded at 2 p.m., and anchored at Massett at 7 p.m. Called on the C. M. S. Missionary. I found many of the people who had urged my visit, after waiting a week to see me, had left that day. During the night there came on a strong south-east gale; the steamer dragged anchor on to the sand; got her out with two anchors down; but as the storm increased in fury, Mr. Oliver was obliged to keep steam up, to keep her to anchor.

I hope my visit did some good. The storm kept up twenty-four hours. We lost our ship's boat. Wednesday, 9 a.m., we left, and had a lively trip over; most too windy, and a very high sea. When Capt. Oliver says everything ought to be lashed, it is well to look out; but by a kind Providence we anchored safely in Simpson Harbor at 8 p.m., having travelled in all about 450 miles, and found all well.

Letter from E. SEXSMITH (Native Missionary), dated KISHPIAX, SKEENA RIVER, B.C., August 22nd, 1888.

I GOT the OUTLOOK and also your kind letter, for which I feel grateful to my kind heavenly Father. My poor Indian heart was warm and proud with joy of heavenly feelings while reading both of your papers. I wish to tell you that more of the heathen are converted to God, and many more are preparing to renounce heathenism, when the white missionary comes up. The foundation of darkness has been shaking up by God's mighty power. Our log school-house is now completed; my wife and myself packed five hundred shingles on our backs from the mountain side to finish the roof of the school-house. Eight persons joined our mission this summer. Our people are busy every day like bees in gathering lots of good Indian food for the winter, also they are eating the angels' food, even the Word of Life. Two of the head chiefs of this tribe are willing that their people should forsake their evil ways and walk in the new, living way. Pray for these chiefs and their people, that they may be saved by grace through faith in Christ.

Letter from the REV. J. P. BOWELL, dated SALT SPRING ISLAND, 1st September, 1888.

THIS Island, after being two years in connection with the Saanich Mission, was by last Conference again joined to the Maple Bay Mission, and in this way became part of my field of labor. Seen from Vancouver Island, it presents a coast line of precipitous mountains that have their continuity broken in but two or three places. These, however, form the outlets of a complete network of exceedingly fertile valleys, which are well settled by a people who have strong faith in the agricultural and horticultural possibilities of their respective farms, as their persistent encroachments

on the primeval forest of vale and foothill abundantly testify. At this season of the year (September) apple, pear, and plum trees are burdened, and some breaking with their load of delicious fruits, while there are hundreds of young trees of healthy look and vigorous growth not yet bearing, and preparations are being made to plant out hundreds more. Nor are the mountains unproductive, as they are all owned and mostly fenced as ranges for sheep, thousands of which roam the extensive pastures. Morally and religiously the people compare favorably with any in British Columbia. Two organizations are actively engaged in temperance work. One saloon-keeper has been induced to drop his license and close his bar, and there is reason to hope that the only remaining saloon on the island will be compelled to close for lack of customers. Clergymen of all Churches are welcomed, and none more so than the Methodist missionary. For many years previous to 1873, the island was visited by our ministers from Nanaimo, since then it has been part of either the Maple Bay or Saanich Mission, and has from the first paid a fair proportion of all receipts. There are two Sabbath-schools supplied with our own S. S. papers and lesson-helpers.

At one of my four appointments a neat church witnesses to the liberality of the people, for it has never been in debt. At another initial steps have been taken to erect a suitable place of worship. Our members are loyal, earnest, devoted, growing in grace, useful in church, Sabbath-school, and temperance work, while the class-meeting is to them a blessed privilege and a delight. My work, though arduous, is to me a source of blessing, and there is evidence of the power of the Gospel to quicken and to save.

Facts and Illustrations.

NIGHT brings out stars, as sorrow shows us truths.—*P. J. Bailey.*

THAT which is most needed in our churches to-day is heat and enthusiasm.—*Independent.*

A LOVELY life beheld and loved is worth a thousand sermons that are only heard.—*Rev. John Page Hopps.*

THOUGH a gem be worn on the feet, and glass on the head, yet glass is glass, and a gem a gem.—*Hindu.*

TROUBLE and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—*Melanchthon.*

JUST now the most popular book in Japan translated from the English is Bunyan's "Pilgrim's Progress."

ONE of D. L. Moody's favorite principles is, that it is far better to set others to work than to try to do all the work oneself.

THERE is no degree of merit so high as to place man beyond the reach of temptation or to prevent him from rising still higher.—*Dr. Follen.*

AN elder of one of the Presbyterian churches in Tokio has recently been appointed the chief magistrate of the neighboring province.

SMILE not at the legend as vain, that once in holy hands a worthless stone became a heap of silver. Let thy alchemist be contentment, and stone or ore shall be equal to thee.—*Persian.*

LET no beginner in the life of faith model his service after the pattern of any other erring brother or sister, but take his own marching orders for himself directly from the Book.—*Moravian.*

THE church bells of innumerable sects are all chime-bells to-day, ringing in sweet accordance throughout many lands, and awakening a great joy in the heart of our common humanity.—*Chapin.*

I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—*A. Lincoln.*

DR. WOLFF, a traveller who has recently been exploring one of the tributaries of the Congo, tells us that when one of the kings in that part of Africa died a little while ago, a thousand female slaves were sacrificed upon his tomb.

EVERY man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—*Emerson.*

CONTENTS.

FIELD NOTES—By the Editor	177
EDITORIAL AND CONTRIBUTED :—	
Committee of Finance	178
Notes from the North-West	178
Language-Study. By ROBIN RUSTLER	180
WOMAN'S WORK :—	
Notes by the Editor—Programme for Mission Band Entertainment—From the Auxiliaries—Letter from MARY A. SHARP—Letter from MRS. THOMAS THOMPSON—Letter from MISS MORGAN—Auxiliary Work, by MRS. J. L. STONEY	182-191
ALONG THE LINE :—	
British Columbia—Letter from REV. THOMAS CROSBY	191
" " —Letter from REV. E. SEXSMITH	191
" " —Letter from REV. J. P. BOWELL	191
FACTS AND ILLUSTRATIONS	192

The Missionary Outlook

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

Address orders to

REV. A. SUTHERLAND,

Methodist Mission Rooms, Toronto.