

The Missionary Outlook.

A Monthly Advocate, Record and Review.

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Field Notes.

WHEN the late Rev. Dr. Punshon, with others, proposed that the Methodist Church should enter the foreign mission field, mentioning Japan as

less. In 1872-3, the year in which Drs. Macdonald and Cochran left for Japan, the income of the General Society was \$108,369, and it has been steadily increasing until last year it reached the handsome sum of \$220,026. The Metropolitan Church, in which Dr. Punshon made so eloquent and earnest appeal on



MAP OF CHINA.

* The City of Chen-too (or Ching-too) the Proposed Head-quarters of our New Mission.

the objective country, there were not wanting many whose fears were greater than their faith, and who predicted, if not failure, embarrassment to the Church. Time has proved that all such fears were ground-

behalf of a foreign mission, never to be forgotten by those who had the privilege of hearing him, gave that year \$2,243; and, although fast becoming a down town church, and having the difficulties to contend with

arising from this circumstance, the subscription to the General Fund last year amounted to \$4,214, besides liberally supporting and carrying on city mission work. May we not learn a lesson from past experience regarding the opening up of work in China. The indications have been many and plain that the Lord is in the movement, and is it not the duty of the Church to go forth in faith "with a glad heart and free?"

* * *

-THE reports concerning the work of the Tabernacle mission, Tokyo, Japan, are most encouraging. Dr. Eby writes:—"Besides excellent public services, we have flourishing women's and children's meetings, a large Bible-class, and a Sunday-school which is the wonder of the city in the present condition of the churches. Best of all, there are conversions almost every week."

* * *

WE greatly regret to learn that the Rev. Dr. Cochran's medical advisers will not sanction his return to Japan until his health is more thoroughly established. The Doctor has been resting in California during the year, and until within the past few weeks it was hoped that he would be able to return to Japan in time to resume work in September next.

Editorial and Contributed.

ON the first page of this issue is a map of China, the large star indicating the part of the country in which it is intended to open up work. Some idea of the distance our missionaries will have to travel to reach their destination may be gained from the fact that after they arrive at the mouth of the River Yang-tse-kiang, which will occupy about twenty-eight days, it will take two months to reach Chen-too—the principal mode of travel up the river being in native boats, which is necessarily slow. It is more than likely that in the near future this mode of travel will be a thing of the past. A missionary, in writing to the *New York Christian Advocate*, says:—

"The air is full of rumors about railroads. Upon our return to China last fall, we travelled upon a newly-constructed railroad from Taku to Tien-tsin, when each car was well filled with passengers. Not many years will elapse before China will be intersected with various lines of railroads, probably following the routes already marked out by the telegraph lines, which now unite the most distant provinces of China, as well as the rest of the world, with Peking."

A more speedy method of conveyance will be a great accommodation to the missionary, yet it has a dark side.

Dr. Hart in setting forth the advantages arising from the position of the province in which our work is to be located, gave, as one, the lack of foreign element. It is disgraceful that one of the chief difficulties the missionary has to encounter is the wickedness introduced and indulged in by those representing Christian nations.

However, China is progressing. She has been watching Japan, the adamantine exclusiveness is gradually giving way, and she is steadily, if slowly, following in the footsteps of her sister.

The Chinese have always adhered to the conviction that all nations are, or ought to be, tributary to the "Son of Heaven," hence the Emperor would never receive foreign representatives on equal terms. Some years ago Lord Amherst was sent to China, but his embassy failed simply because the Emperor insisted on the ceremony of the Kow-tow, or bumping the head on the ground in the presence of the Emperor, being an essential element in the etiquette of the audience. To consent to this would be to acknowledge the inferiority of England to China. As Lord Amherst firmly refused to comply with the conditions, no audience was held.

For the Emperor to receive foreigners on terms of equality is an innovation that the Chinese will concede only under strong pressure. But the young Emperor Kuang-Hsu, whose name signifies "Brilliant Beginnings," made a beginning by taking the reins of government so far into his own hands as to issue an edict inviting the various ambassadors residing in Peking to an audience with his majesty.

On the 5th of March last, this event took place; the Emperor personally received the foreign representatives on equal terms, and not as the despised "foreign devils" of past years. The reception was held in the "Hall of Tributaries" ("Shining Purple Hall"), in which representative states present gifts and knock heads to the Emperor, and it is said by foreigners residing in the country, that, while the officials of the foreign legations did not perform the Kow-tow, still the holding it in this "Hall of Tributaries" was to the Chinese mind, acknowledging the inferior position of the various powers which they represented.

However it may be viewed by the Chinese, the fact that the Emperor has received representatives of foreign states, to all outward appearance, on equal terms in the face of the opposition which doubtless he had to contend against, gives promise of better things in the near future, especially as he has signified his intention of making it a yearly occurrence.

DR. LIVINGSTONE made it a rule never to read or preserve any words of praise.

THE INTERNATIONAL MISSIONARY UNION.

THE International Missionary Union will hold its Eighth Annual Meeting at Clifton Springs, New York, on invitation of Dr. Henry Foster, June 10 to 17, inclusive, 1891.

The purposes in view are, the mutual acquaintance and conference of missionaries, and the promotion of Foreign Missions both in the hearts of Christians in the home churches, and in the wide field abroad.

All persons of either sex who are or have been Foreign Missionaries in any field or of any Evangelical society, constitute the only membership of the Union, and will be entertained without cost during the week. Provision cannot be made for the children of Missionaries. Missionary candidates under actual appointment will, so far as practicable, be hospitably entertained. Very moderate rates for board in private houses can be obtained by other persons attending.

The sessions of the Union are open to the public; the rights of vote and debate being reserved to the members. The mornings are usually occupied by conferences on technical subjects of missionary policy and experience; the afternoons by prepared papers and addresses; the evenings by the more popular exhibit of fields.

The programme for 1891 cannot yet be furnished, being dependent to some extent upon late arrivals and conditions of health. The number of well-known Missionaries arriving in America this summer, however, gives promise of an unusually interesting meeting. Drs. Happer, Martin and Nevius, from China, promise papers or presence. A representative of the Baptist work on the Congo is looked for. The Student-Volunteer-Movement, which began delegated relations with the Union last year, will be heard from, particularly its Cleveland Convention. Important future plans for the usefulness of the Union are to come up this year in connection with the generous invitation of Dr. Foster to Clifton Springs, and of others.

Missionaries are requested to communicate further with the President or Secretary, or for Canada with the Executive Chairman, S. H. Kellogg, D.D., Toronto. Mention of papers or topics proposed, or late-arriving Missionaries from abroad, will be gladly received.

Missionaries and others expecting to attend, will please notify the President, giving name of field and society or board, with years of appointment and, if retired, of departure from the field. The Union cannot assure entertainment to any persons not so reporting to Dr. Gracey. Any inquiries will be answered by either of the undersigned.

J. T. GRACEY, D.D., *President*
Rochester, New York.

WILLIAM H. BELDEN, *Secretary*,
Bristol, Connecticut.

TO CREATE AND MAINTAIN INTEREST IN MISSION WORK.

A BROTHER sends us the following suggestion, which we take pleasure in publishing, with the hope that it may be the means of causing other brethren to consider how they can best interest their people in this important department of the Church's work. The mistiness of some regarding it is lamentable, of which we were forcibly reminded within the past month when one who has been an active Christian worker for years came to us, and exclaimed in a tone of surprise, "Why, it was only last week that I found out we have no missions in China."

"I think the OUTLOOK does good when sent to the people. I believe I cannot spend a part of the Lord's tithe better than sending the OUTLOOK for a year to Methodists among whom I labor, and I am confident the Mission Fund could be considerably enlarged in this way if every minister should try it. I sent \$4 worth of OUTLOOKS to friends on my last field before I left, and I expect to hear of them doing better for missions as a result of that seed sown. I think you may look for a list from one of the young brethren of this District, to whom I mentioned my plan of informing the people of our missions, and stirring them up once a month through the OUTLOOK. My firm belief is, that it would put many a dollar into the Mission Fund without lessening the minister's subscription, and at the same time enable you to do work for the Society. This Mission will do better than ever before and I think a good deal is owing to the OUTLOOK."

THE CHINESE WORK IN BRITISH COLUMBIA.

THE following brief letter is from the Rev. Chan Sing Kai, our native Chinese Missionary at New Westminster. When Mr. Chan came to this country, two years ago, he did not know a word of English, but the letter shows that he is making good progress in the language. We print it almost exactly as written:—

NEW WESTMINSTER, B.C.,

April 16th, 1891.

"I am very glad I have a good time about this three months. In the New Year's time we have meeting three weeks every night and the room were full. And on the 21st January I go to Kamloops and Revelstoke and Donald. When I preach up there they all very quiet to listen to me and a happy time too. I have little sorrow. There are five Chinamen want to baptize in our Methodist Church, but there are no minister there at that time and they go to other church to baptize. Until the 4th of February I come back to Westminster for the Chinese New Year when I preach here and lot of the Chinamen come to meeting. And then on the 7th of March I go to Victoria for the Chinese new church were gone to be open, and very good meeting, too. And I come back to Westminster I brought four Chinamen to baptize

by Rev. Mr. S. J. Thompson. I thank God for this, because He help me to work for Him. From yours truly.
CHAN SING KAI.

OUR CHINA MISSION.

A VALUED correspondent sends the following letter, which we commend to all readers of the OUTLOOK:—

“DEAR DR. SUTHERLAND,—Glancing through the *Missionary Review* for March, I came across several striking statements which heightened my desire to see our proposed mission to China an established fact in the early spring. May I present them for the consideration of those who have not looked over the *Review*?

“Cities in Central China of from seventy-five thousand to three hundred thousand without one missionary of any denomination! Do we feel the force of it?”

“It is stated that not one in ten thousand of the Chinese have yet heard of the Saviour of mankind. The province of Shen-si, which possesses eighty-eight walled cities, has eighty-six without a missionary. Another province has fifty-six such cities, and fifty-four utterly unreached by the true Light. Nine other provinces of the empire are equally destitute.”

“Do not our hearts, for the moment at least, forget self, and go out in yearning pity for these millions groping in the dark for that which we can give them? Shall not Canadian Methodism carry the banner of the Cross into one or more of these walled cities?”

“Every town in our land could as well as not send a missionary to China, and support him or her in that land. It is nothing chimerical nor improper, with the cheap means of travel, and the love of Christ constraining us, and the awful condition of China’s millions, that we make the same effort we would to rescue men and women from famine and death, or from fire and earthquake in our own land.’ If, then, every town could send a missionary to China and support him, what could our entire Dominion Methodism do?”

“Yours in Christ,
“CHINA.”

ON a Sunday evening at Christ Church of London, Westminster Road, the Rev. Dr. Newman Hall begged the congregation to reserve judgment on the African horrors in the hope that the ghastly reports may be disproved. If verified, there should be a day of national humiliation to repudiate participation, to express abhorrence before men, and to ask forgiveness of God. Other nations might well taunt us unless we protested indignantly against such abomination. Events in Providence—plague, famine, defeat—had been occasions of public humiliation; much more should such demoniacal cruelty by men bearing the English and Christian name.

A FEW months ago we spoke of the Extra-Cent-a-Day Bands that were being organized. Of them Dr. Sherwood, one of the editors of the *Missionary Review*, says: “A cent a day is but a trifle, but if the thirteen million Protestant Christians in the United States would give at that rate, yearly \$47,000,000 instead of \$6,000,000 would flow into the Lord’s treasury. Is the plan not worth a vigorous trial?”

Woman's Missionary Society

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

“Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

“And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.”—ISAIAH xl. 4, 5.

JUNE—the month of Conferences! The elect ladies of our Society who are to represent us at the several Conferences should be remembered in our prayers. The addresses of our women are now a regular feature of the Conference session, and one appreciated and enjoyed by the members, if we may judge by the resolutions passed. This is as it should be.

THE Christian women of North China have issued a tract to the Christian women of England upon the opium iniquity. In this the China women declare to “all Europe and to all mankind that foreign opium is a greater scourge than war or pestilence.”

A WRITER in the *Christian* suggests that a good service could be rendered by many Christians if they would write letters to missionaries in foreign lands. We all know something of the delight of receiving letters from our own land when far distant, though still among friends and congenial associations. We too often forget the loneliness our foreign workers must feel.

“By thine own soul’s law learn to live;
And if men thwart thee, take no heed;
And if men hate thee, have no care—
Sing thou thy song, and do thy deed;
Hope thou thy hope, and pray thy prayer,
And claim no crown they will not give!”

—Selected.

THE horrors of child-marriage in India are attracting universal attention among Christian workers. All the India papers notice the terrible death of a wife of eleven years, two hours after marriage, and this only one of thousands. Petitions are before the Governor-General of India, in reference to this abominable practice. In connection with this, we read also that Great Britain permits in her Indian territories 10,000 licensed opium shops, deriving revenue therefrom. Add to this the destruction wrought by the liquor traffic, introduced and perpetuated by British authority, and then contemplate the extent of the social evil, recognized and permitted by the same power. Well may we cry, Oh! Lord, how long! how long! shall Christian England help to damn souls for gain? Would that the innate virtue, goodness and womanly tenderness of our Victoria the Good, might be woven into real queenly power, such as could legislate out of degradation, vice and cruelty, at least the helpless women and children of her dependencies, and rescue them from the bondage of purely man-made laws. Well did the tender Saviour, looking down through the long vista of the ages upon oppressed, degraded, womanhood, say, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children." Women of Christendom, let us link our God-given powers to the power of the Christ, who commissions us, and "in His name" let us attack all the strongholds of sin, though they be entrenched behind the most respectable conventionalities, to infuse into all legislation, the "pure religion" and the just principles of the "Sermon on the Mount," should be the fixed end and aim of every Christian. "And God, even our own God, shall bless us, and all the ends of the earth shall fear Him."

FROM THE AUXILIARIES.

BRAMPTON.—At the May meeting of the Brampton Auxiliary of the Woman's Missionary Society, it was resolved to give notice to the General Board of the following motions:—1st. That Section 1, Article 5, of the Constitution of the Woman's Missionary Society, be amended to read thus: "The management and general administration of the affairs of the Society shall be vested in a board of Managers, consisting of the officers of the Board, the President and Corresponding Secretary of each Branch, and delegates from each Branch in the proportion of one to every one hundred, etc. 2nd. That the number of delegates elected to the General Board from each Branch be limited to ten"

L. A., *Cor. Sec.*

BOLTON.—Mrs. (Rev.) A. Langford, of Brampton, District Organizer, met the ladies of this place in the church, on March 24th, 1891. She gave us an interesting address on "The Origin and Work of the Woman's Missionary Society." At the close of the address, Mr. Walker, pastor, suggested that an Auxiliary be organized of the women of the Church who were present and in favor of it. After

some discussion, it was agreed to organize at once, with the following officers:—President, Mrs. W. Extense; 1st Vice-President, Mrs. G. Walker; 2nd Vice-President, Mrs. C. Walford; Treasurer, Mrs. A. Dodds; Recording Secretary, Miss Jennie Bell; Corresponding Secretary, Miss Allie Bell. Fifteen names were enrolled for membership, and we hope to have more. We meet on the first Thursday of the month and have had two regular meetings, which were very interesting. By vote it was decided to take a collection to provide leaflets for the members and for distribution among others who have not joined.

ALLIE BELL, *Cor. Sec.*

WINGHAM (April 17th).—The members of our Auxiliary held their first "At Home" in the parsonage on the evening of April 7th, 1891. There was a good turn-out, a fair collection and a pleasing programme. The chief attraction of the evening was an address from Mrs. Cuyler, widow of one of our late missionaries to Bella Bella, British Columbia. All were pleased with what she said, and will be glad to have another opportunity of hearing her. Our energetic President, Mrs. (Dr.) Towler, collected and sent away two barrels of clothing last January, to the Cape Croker Indians. We have twenty subscribers for the *OUTLOOK* this year.

E. SCOTT, *Cor. Sec.*

PICTON (April 13th).—The members of this Auxiliary held their first missionary prayer-meeting on Thursday evening, April 9th. The meeting was led by Mrs. (Dr.) Griffith, assisted by Mrs. (Rev.) Young and Mrs. Tobey, who each gave short addresses, which were soul-stirring. Some facts regarding woman's work in foreign lands were read by several of the members, which created much enthusiasm. Several of the gentlemen rose to testify their appreciation of such a service, and moved that we be requested to hold a similar meeting each month. Our numbers are increasing at each meeting; and we are not only growing stronger in numbers, but we trust, stronger in Christ.

E. H. WELBANKS, *Cor. Sec.*

SOUTH BAY (April 9th).—This Auxiliary was organized by Mrs. G. D. Platt, of Picton, January 16th, 1890. This being a country place, ten names only were enrolled. Since organization nine new names have been added to our list. In February of the present year a social was held, from which the Society realized \$15. The refreshments were furnished by the Society, and a committee appointed to furnish entertainment. The evening was a pronounced success. Of late the Society shows a marked increase of interest. The officers for this year are as follows:—President, Mrs. J. Church; Vice-President, Mrs. G. Dulmage; Second Vice-President, Mrs. J. Welbanks; Treasurer, Mrs. C. Church; Corresponding Secretary, Mrs. D. Thompson; Recording Secretary, Mrs. A. Clark.

MRS. D. THOMPSON, *Cor. Sec.*

ST. MARY'S.—The St. Mary's Auxiliary reports as follows:—Organized in 1885; annual members, thirty-two; life members, four. Donations have been made to the funds by means of mite-boxes, a birthday-box and sewing fees; also quite a sum realized from missionary evenings, calculated to an increase of interest in the mission work, as well as of the funds of the Society. The last of this kind was given in January; the principal feature of which was a stirring missionary address by Rev. Mr. Taylor, Rector of St. James' Anglican church. A Mission Circle was formed by the President, Mrs. (Rev.) T. M. Campbell, in February, with a membership of nineteen. The President has also

organized Auxiliaries in Granton and Woodham; leaving five places in this district still to be worked up. Mr. Thos. Wilson has for three years faithfully looked after the interests of the OUTLOOK, this year sending in a list of eighty-eight subscribers. Mrs. H. L. RICE, *Cor. Sec.*

BOWMANVILLE.—This Auxiliary reports progress. There is a good attendance and interest taken in the regular meetings. Several new names have been added to roll for 1891. Last month we had a public entertainment. Although the weather was very unfavorable, there was a good attendance. Mr. J. Joblin, an honorary member, was chairman. The first part was a miscellaneous programme; second part, *Sowing Light*. It was very interesting throughout; but space will not permit making mention of each item. A collection of \$10.25 was taken at the door in aid of the good work. MARY A. BUNNER, *Cor. Sec.*

BENSFORT (April 6th).—Our Auxiliary is steadily progressing; although we regret the loss by removal of three members. Six new names have been enrolled during the past year, making a present membership of sixteen. On New Year's eve we gave a social and entertainment, which proved a success in every particular. The social was held in an adjacent building; after refreshments were served, we adjourned to the church, where an excellent programme was rendered, consisting of music furnished by the church choir, readings, recitations and essays bearing on mission work. At the close our pastor, Rev. D. M. McCamus, spoke a few words of encouragement. The amount realized was \$18. EMMA CREBA, *Cor. Sec.*

HUNTINGTON.—This Auxiliary is in the fourth year of its existence, and has a membership of forty-seven, including four honorary members. Our monthly meetings have been regularly held, fairly well attended, and an increasing interest is manifested. Our sources of income are membership fees, donations and our annual public meeting, which was held in March in the lecture room of the church. The platform was bright with plants and cut flowers, while an overflowing audience filled the room. Our President, Mrs. Armstrong, gave an interesting report of the Society's work, and effectively pleaded the claims of the Woman's Missionary Society. After a reading by Mrs. Lunan, Mrs. Dr. Williams, of Montreal, was introduced, who, in moving words, presented the claims of the heathen to the Gospel, and our duty in sending it to them, after which little Mary Wells gave a recitation. The young ladies of the Auxiliary, led by Mrs. McNaughton (Vice-President), gave in dialogue form, a history of modern missions, their achievements, and the work yet to be accomplished. "Mrs. Purdy's Parquisites," as read by Miss Lighthall, brought down the house. The choir furnished choice selections of music. Each member took an active interest in the meeting, which was a decided success, and showed that the regular missionary meetings of the Churches are not to die out, as they threatened to do. The amount realized is \$25. Again we are called to mourn the loss of a beloved member, Mrs. Seely, who took a lively interest in our Auxiliary since its formation, and gratefully remembered it by leaving to the Woman's Missionary Society a legacy of \$300.

A. C. DALGLIESH, *Cor. Sec.*

BAYSIDE (April 7th).—This Auxiliary held an open meeting on Friday evening, March 21st, in Wesley Church. The President, Mrs. Gilbert, occupied the chair. Readings, recitations and songs, all bearing on the missionary work, made up a programme of about two hours that held the

attention of the audience to the very end. The church was filled to the doors. A number of leaflets and mite-boxes were distributed at the close.

MRS. O. S. HICKS, *Cor. Sec.*

KINCARDINE (May 15th, 1891).—The Kincardine Auxiliary of the Woman's Missionary Society was organized last December by our pastor, Dr. Henderson, when the following officers were elected:—President (Rev.) Mrs. Henderson; Vice-President, Mrs. I. J. Fisher; Treasurer, Mrs. G. Swan; Recording Secretary, Mrs. I. S. Fisher; Corresponding Secretary, Miss Louise Sturgeon. The interest and membership have been increasing ever since, and we have now seventeen members. We have mite-boxes circulating monthly among the members, and the amount raised in this way is very encouraging. Every quarter a missionary prayer-meeting is held, in place of the usual weekly meeting, when a short programme is rendered which has been previously prepared by the Society. Mrs. J. V. Ellis was appointed to solicit subscribers for the OUTLOOK. At her first canvas she received twenty-two names, which we think a very good sign of a large increase in membership. We trust and pray, in thus extending our sphere of usefulness, that the Church at home will be greatly blessed spiritually.

LOUISE STURGEON, *Cor. Sec.*

BATH.—This Auxiliary records with sadness the death of Mrs. Mott, one of its members, on the first of the month. Though but one year a member and in too delicate health to be active she will be missed. The March monthly meeting was held at her home and greatly enjoyed, and she cordially invited the next meeting there and looked forward to it with pleasure, but was not permitted to live till that time. We are glad to know though God removes His workers He takes care of the work, and our ranks were filled by a new member last meeting. The monthly letters are an inspiration to labors more abundant. A monthly prayer-meeting began; has increased a more general interest in the work and all feel it a conscious blessing to be allied to the glorious cause. M. G. HAWLEY, *Cor. Sec.*

BATHURST, N.B.—On Tuesday evening, April 7th, the Woman's Missionary Society, in union with the Mission Band, held an entertainment in the Methodist Church. A varied and profitable programme was carried out. Collection amounted to \$8.58. Our Society has been very much encouraged this present year by the increase in membership. There has been two removed from our roll; one by death, Mrs. James Smith, who, at the last meeting that she was present with us, gave evidence in her prayer that she was quite prepared to meet her God. The other, Miss A. Buttiner, has gone to reside in a distant Province.

VINA BUTTIMER, *Cor. Sec.*

BEDEQUE, P.E.I.—Mrs. Albert Bell fell asleep in Jesus March 23rd, 1891. Mrs. Bell was a member of the Woman's Missionary Auxiliary for some years, but on account of ill-health was not able to attend our meetings regularly; we were, however, always sure of her sympathy and prayers at home. Our sister was deeply interested in our work, and not only ours, but in Christian work generally. She was in every respect a consistent Christian. During her more than two years of suffering, battling with consumption, she was wonderfully sustained. I have never known any one so joyous and triumphant. As one of our members remarked, after visiting her just before her death, "It did not seem like dying, it was more like translation." We sympathize with the sorrowing husband and children in this their hour of great and sore bereavement. This is the

first loss by death which our Auxiliary has sustained, though our membership has always been quite large and in existence some seven years. CARRIE E. HARRISON, *Pres.*

BRANTFORD (Brant Avenue).—Our monthly meetings are very well attended; we find them interesting as well as profitable. We have had some very instructive papers read, which not only add to the interest of the meeting, but are very beneficial to the members. Our Auxiliary has sustained a great loss in the death of our dear sister and Vice-President, Mrs. Brethour. We have lost a sister prized and beloved, but heaven is the richer for her presence, and what is sorrow to us is eternal joy and felicity to her. May the remembrance of her devoted consecration to His service prove one more attraction to draw us heavenward. Especially do we commend our dear President, Mrs. White, to the fatherly care of our God the Divine Comforter in her time of sorrow and bereavement. If "One member suffer, all the members suffer with it."

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

We pray that our Heavenly Father may direct us in our work, and that our members may increase in number.

S. E. ROSE, *Cor. Sec.*

SARNIA.—A social under the auspices of the Sarnia Auxiliary of the Woman's Missionary Society of the Methodist Church, was held in the lecture room of the church on Wednesday evening, April 29th. A fine programme was given by friends of the Society, after which an address was read and presented, together with a certificate of life membership in the Woman's Missionary Society, to Mrs. Cullen, to whom the credit of organizing the Auxiliary is due. Mrs. Cullen replied to the address in feeling terms. Refreshments were served, and social conversation filled up the time until the hour of closing. Regret is generally felt and expressed among the membership of the church that the time is drawing so near when Mr. Cullen and his family will be removed to another field of labor. The text of the address was as follows:—

SARNIA, April 29th, 1891.

DEAR MRS. CULLEN,—

As this, in all probability, will be the last social gathering in connection with our Woman's Missionary Society while you go in and out among us as our leader, we cannot let you go without saying that you have been to us a bright example of patient, untiring energy in the Woman's Missionary cause. We have learned to look upon your work among us as "a work and labor of love;" the free-will offering of one whose heart is so impressed with what her Lord has done for her, that she cannot do too much for Him. While we regret your departure, and shall miss your Christian counsel, we cannot but rejoice to know that wherever you go the Woman's Missionary cause will have an earnest advocate. We beg you to accept this certificate of life membership as a token that we appreciate what a benefit this Society has been to ourselves in "stirring us up by way of remembrance," of our duty to our sisters in heathen lands, as well as the great privilege of taking some humble part in the evangelization of the world.

M. A. BEATTY, *1st Vice-Pres.*
E. WHEATLEY, *2nd Vice-Pres.*
E. MAJOR, *Treasurer.*
C. J. LAWRENCE, *Cor. Sec.*
H. A. ADAMS, *Rec. Sec.*

SHELBURNE (March 30th, 1891).—As an Auxiliary we are working along amid many discouragements, but we have the Master's approval upon the work done, and we are determined by His help to continue on. During our first quarter, death visited two of our homes—in one took a mother who is greatly missed from our circle, and in the other a child. We are hoping and praying for deeper interest in missionary work. Our meetings are held on the second Thursday of each month. Our officers are as follows:—President, Rev. Mrs. McTavish; 1st Vice-President, Mrs. Dr. Barr; 2nd Vice-President, Mrs. A. B. Noble; Recording Secretary, Mrs. J. Crocker; Corresponding Secretary, Mrs. James Williams; Treasurer, Mrs. H. Bretz.

MRS. JAMES WILLIAMS, *Cor. Sec.*

BAIE VERTE, N.B. (15th May, 1891).—At the May meeting of the Woman's Missionary Society a resolution was passed that we convey an address, expressive of our sympathy to our pastor, Rev. L. S. Johnson, on the death of his beloved wife, who, after a brief illness, fell asleep in Jesus, on 29th April, 1891, aged 38 years. The following address was duly presented:—

"It is with no ordinary feelings of sadness that we, the members of the Woman's Missionary Society, approach the subject which draws forth expressions of our deepest sorrow and tenderest sympathy, at the great shadow which has fallen upon you and upon your darling children, who must henceforth forego the loving care and sweet companionship of mother. How dark and mysterious the dispensation seems, which so suddenly deprives the family circle of her whose bright and joyous spirit was ever a source of strength, and society of one whose cultivated and practical intelligence shed its elevating influence on every department of Christian work, evoking its love by the pleasing earnestness faith which she identified herself with whatsoever things are lovely and of good report, always choosing the humbler and less attractive part, her refined and sensitive nature declining positions of more conspicuous publicity. At the last prayer-meeting she was permitted to attend, it was evident to all she was rapidly stepping heavenward, her testimony being full of a glorious hope of immortality.

"Memory is fragrant with the hallowed feeling which pervaded while our dear sister led in the closing prayer of her final meeting with our Auxiliary; lingering in supplication, as if reluctant to part with the "moments so rich in blessing which before the cross we spent." We would bow in humble and lowly submission to this mystery of Infinite Love, realizing that this love which at the grave of Lazarus wept sympathizing tears with like sorrow, will also, by His grace, strengthen, comfort and sustain you and your dear family with the sweetest joys of resurrection.

"In hope of the glad reunion where

"No slightest touch of pain,
Nor sorrow's least alloy,
Can violate our rest, or stain
Our purity of joy.
In that eternal day,
No cloud nor tempest rise,
There gushing tears are wiped away
For ever from our eyes."

O. S. CHAPPELLE, *Cor. Sec.*

On behalf of Baie Verte Auxiliary of Woman's Missionary Society.

FROM THE MISSION BANDS.

—CHATHAM (April 16).—On the evening of Good Friday, the "Gleaners" gave an entertainment in the Sunday-school rooms. An excellent programme, consisting of

dialogues, recitations, instrumental and vocal music, was rendered by the members. The collection amounted to \$12. We have been very busy since you heard from us last, we sent a bundle of quilts, comforters and clothing to Mr. Agar, at Sudbury, for distribution among the Indians. Our rag carpet we donated to the Macdougall Orphanage, so you can see this caused quite a drain on our treasury. If you only knew the pains that all the members, especially the little ones, took to have our carpet good and pretty, you would be surprised at the willingness with which the girls, when asked by the Orphanage Supply Committee, gave that with which they had intended to increase their funds. We anticipate no trouble in raising the \$50 for the support of little "Nelly" in the Crosby Home. Our attendance this winter has been large, considering that the majority of our members are very young, and that the weather has been extremely disagreeable. We are thankful for our past prosperity. EFFIE LAFFERTY, *Cor. Sec.*

CHINESE WORK.

From MISS CARTMELL, 100 CORMORANT STREET, VICTORIA,
B.C., March 16th, 1891.

(Continued from page 75.)

THURSDAY noon our bell was rung three times rapidly. Dick was there; nervously and excitedly he said: "Annie's father at my house; strike Annie, me, my wife — you come take!"

Miss Leake snatched her hat and ran. At the first crossing the tramcar stopped and the Rev. Mr. White stepped off. Miss Leake said: "There's a Chinaman beating his daughter; come with me." They were in too great a hurry to explain. The brave woman sped on through the alleys, and up the stairs, and walked in the house without asking; found the father lying on the couch at the door, and the little eleven year old daughter soothing him. Not finding the women, she rushed into the bedroom and knocked at the farther door that was locked. Hearing her voice, Annie and Dick's wife opened at once. She simply said to Annie, "Come with me," and the girl was following, when the father threw himself in front of the door with arms spread out, saying, "No, no!" She would have fought her own way through, but Mr. White took him by the wrist and wheeled him round, flourished his cane and talked policeman. The Chinaman believed he was a policeman. Annie shrank back from the men on the stairs, but Miss Leake took her by the arm and encouraged her. The men stood back, and they passed as quietly and as quickly as they came, through greater crowds.

Miss Leake had not gone a minute before I came in. The girls were all excitement; every hand went up and every tongue entreated me to "Go; quick, quick!" Dick, too, begged, "You come my house; you come my house, quick, quick!" Carrie said: "You go, I take care of door."

Half way there we passed the rescuing party; the poor, sobbing, trembling child supported by Miss Leake's strong arm. By the time I reached the house, the attacking party had retreated. The daughter Saisō was like a cat on the high fence, looking over and chattering her indignation. While trying to soothe Dick's terrified wife, I heard the cries of Saisō, and thinking that the father, having lost one, was abusing the other, I tried to find the way through, but Dick would not show me. He said she cried for fear I had come to seize her.

Returning, we met Messrs. Watson, White, Gardner and Tom Chue, on their way to finish the collecting of subscriptions, from Chinese merchants, for the new church to be

dedicated the next (Friday, March 13th) evening, to which work they had devoted the day, meeting with great courtesy and wonderful success. There on the street we stopped to tell our story, and I felt it would be a good time to see the Chinese shoemaker who was the guardian of Saisō; that a conversation with him just at this juncture would be serviceable. Mr. Gardner looked dubious, thought it hardly prudent. While hesitating, a messenger from the shoemaker invited us over. We had a lengthy conversation. The father and son at first felt inclined to blame Mr. Gardner for the trouble, but though fearing the consequences of such steps as had been taken, when told what was the business the gentleman had on hand, the subscription book being produced, they took it, retired a few minutes and returned it with a \$20 gold piece. I reminded the younger gentleman of a former call, when he promised to take me to see his wife, and of his absence at the time appointed. He remembered; the home was not then prepared for English visitors, but that now I would be welcome. Pray for me that when the time comes for that visit I may have special power with God and man, and that dear little Saisō may yet learn to laugh at her present hatred and fear, when she learns to love the Saviour for whose service we covet her. It was sometime before we could get the different threads of our story so arranged as to understand the whole. It seems the merchant clansmen had completed their preparations for the marriage. The cakes were purchased, and it only remained to get the bride and make her ready.

This day (March 12th) the father, accompanied by several others, went to Ah Dick's house, and bade his daughter follow him. When she refused, one of the highbinders (an influential man, who can speak English well, and act as an interpreter), said, "Strike her and make her come." This the father proceeded to do, when Dick and his wife sought to defend her. But they were also handled roughly, so Dick, getting worsted, rushed to the Home, as described. Saturday, the 14th, it was necessary for Miss Leake to go again for Dick's wife, who was being so persecuted and beaten that she talked of suicide. Both she and her husband were terrified, and the latter really in danger of his life. The Chinese had held a meeting Friday night, and one of their number reported to the wife, that their decision was if he did not produce the girl by a certain time, they would kill him. The tears and evident terror of both proved they believed it. All the Christian Chinese, from their knowledge of the past, and of the men, knew that only Christian influence under God could save his life. Mr. Gardner said the Christian boys and foreigners must do all they can to protect him. If he should disappear, we need never expect another rescue. If they should succeed in intimidating or bribing him and the mother, and we lose the girl, it will be a great triumph to them and humiliation to us.

On Sunday Dick came to tell us he had been obliged to promise to go to a meeting they had appointed in the Joss-house (or temple). He asked us what he should do—he might never return alive. The little wife, with hands clasped and tearful eyes, begged us to help. Mr. Gardner advised him to keep his promise, but take two or three Christian boys with him, who would be prepared to summon the police, already notified, at the first attack.

At the time appointed they went to the Joss-house, where were a crowd of angry Chinamen, who at once said, "We won't have any *Jesus* men here." One of our manly boys replied, "This is a Chinese public meeting, and we claim the right of Chinamen." When they were about to pass from wrathful words to beating poor Dick, they spoke up again, saying, "If you are right, you have no need of might," and boldly declared they came for the express pur-

pose of protecting Dick, and that with the first act of violence they would summon the police. It was thought best to content themselves with bluster, and saying, "The Home is a nest of tigers, and Miss Leake the tigress," they couldn't face; that when the girls entered we gave them medicine that so controlled them, it would be useless to try to get them out. They abandoned their project. At eight o'clock that night Dick was in the "house of prayer," an humble and grateful man. Again Monday night he was there, and we trust accepted the Word of Life preached.

Tuesday morning, the 17th, the wife asked Miss Leake to take her home, that she might see how it fared with her husband. She resolved before going she would never worship idols again. Reaching the house, one of the Christian boys was keeping guard over Dick. As soon as he saw Miss Leake, Dick took the household god from its shelf, and vigorously tossing it aside, said he would never pray to it again. It was given to her, and with a beaming face she interrupted our school-work to tell us the good news, and show the trophy of a battle won. The image is a white porcelain hollow figure of about six or eight inches in height, representing, I suppose, the Goddess of Mercy. Our children would wonder and laugh at the idea of saying prayers to a thing that would break into pieces if let fall, yet this image has been worshipped for years; daily offerings of incense and food have been set before it, and the light never allowed to go out. A few minutes ago Dick came with purchases for his wife's board. He is now upstairs with the rescued ones. Do you wonder we have sought the assembly of saints to tell of the Lord's conquests of these hearts?

Is not this a fitting seal upon the dedication of the new Chinese church? The President, Rev. C. Bryant, conducted the dedication service last Friday night, which proved to be the first time our newly rescued one had ever been within hearing of the preached Gospel. Revs. Messrs. Chan, Gardner, Watson, Hall and White gave short addresses, after which the Chinese Christian boys brought in the refreshments they themselves had prepared so well and in such abundance.

The church is a very nice one, bright with gas-light, and adorned back of the platform with handsome Chinese banners, one bearing a Scripture motto, embroidered by Mrs. Chan, two with Chinese inscriptions, presented by Mr. Chan, and two embroidered in gold, the gifts of Mr. and Mrs. Gardner. These having scarlet backgrounds, were very effective on the white plastered walls. The platform is neatly carpeted. The school-room upstairs has a fine blackboard, eight large tables covered with green baize, at each seven boys with their teacher can be seated comfortably. A smaller class-room, which is hoped to grow into a library some day, and two small rooms below complete the accommodation. The seating capacity of the church is for three or four hundred. Friday and Sunday it was crowded and many turned away; last night, at the special service, a most attentive congregation listened to the earnest addresses of Mr. Gardner and Mr. Chan. Evident power is attending the efforts made to turn curiosity into devout inquiry.

It was gratifying to the workers to see how profoundly impressed the English people were at the opening service. They expressed their astonishment at the evident fruit of the past, and the wonderful prospects for the future. The eagerness visible on the hundreds of upturned faces was very impressive, and not a heart remained unmoved.

On Sunday afternoon about fifty were present at the first Sabbath-school, seven of whom were English people, glad to offer their services as teachers.

What a sacred privilege this seems to me, this duty of informing our Auxiliary members of the developments of

their work and the answers to their prayers. May it make more real to them their oneness with us in this glorious work of our Lord.

WOMAN'S WORK.

BY MRS. REV. J. AWDE.

(Read before the District Convention, Brantford, April 3rd, 1891.)

ON the very threshold of this comprehensive subject, we are led to ask the question, not what is woman's work, but what is it not? Had my task been to number the stars of the heavens, I might with Newcombe have made a fair estimate; or had it been to count the sands on a sea-shore, or the blades of grass on a wide prairie, I might possibly have thought it a feasible undertaking. But of woman's work, only a bold outline may be drawn, completing the thought, somewhat, in your minds, of her labors, with these words, And there are also many other things which women do, the which, if they should be written every one, I suppose that even the world itself would not contain the books that should be written. But that no assumption of duty, plan or position may be made, we would look unto the sacred record of Scripture to know her God appointed sphere. And at the Creation we find her, with her companion man, given the dominion of the world. And God said, "Let them have dominion over all the earth." Later in their history we find penalties imposed upon them, because of God's broken laws. Hear God Himself pronouncing this punishment upon woman for her disobedience to His divine command: "Thy desire shall be to thy husband, and he shall rule over thee." For centuries this punishment rested upon woman, and as a consequence she sank into obscurity. But with her downfall, man and nations sank into darkness and heathenism. But lo! at last a light breaks upon the horizon, the star of Bethany has risen, Christ the Redeemer of the world has come, has set at liberty the captives. "And, therefore, there is no condemnation to them that are in Christ Jesus." Let songs of deliverance be sung, let praise be given unto Jesus the Eternal King, man and woman, in Christ Jesus, are again free; no longer are they under penalties, they are restored to the favor of God, and they are restored to each other. And together they stand, side by side, commissioned by Christ to go forward as co-laborers with Himself for the redemption of the entire world. It has taken the world almost nineteen centuries to grasp this one fact, that woman in Christ Jesus is liberated from all imposed penalties, and as yet it is only partially understood. But as practical evidence of its truthfulness, it is only necessary to compare Christian with heathen nations. Where the influence of Jesus Christ was unfelt, woman is degraded, and man rules over her with selfish tyranny. But in due time, as the purposes of Christ are fulfilled, woman will share all that man has as fully as the Christian is invited to share all that Christ has. Knowing woman's God-appointed sphere at the time of her creation, and knowing her to have been commissioned by Christ to tell the world of Himself, and of His resurrection, and instructed, as we believe, to wait at Jerusalem (else why were the women there) till endowed with power from on high, we would like to indicate her work as related to the home, the church, society and public life, in all of which good women have shown their allegiance to Christ and His cause.

For one moment we would dwell upon woman's power in the home. Given the honor of motherhood, with the possibilities of very early Christian culture; given the opportunity of instilling into the mind of her youthful child

abiding principles; given the companionship of early manhood, what needs it but devoted concentration of purpose on the part of womankind to train the generations for Christ in order to bring the world to the feet of the Redeemer? We would this were more clearly seen, and more assuredly carried out by every mother in Christendom. But when we read, as we have recently done, of five million young men in the United States who never attend church, we feel sure there is something radically wrong in the training. And because mothers do not measure up to this holy standard of living and of training of their children, labors are multiplied to those devoted to Christ's cause.

And for this purpose are we convened to-day in this convention, to consider plans of home mission work and plans of work for our less-favored sisters in heathen lands. The question, therefore, arises, How can we awaken a deeper and more widespread interest in missionary work? What can we do toward securing immediate and enthusiastic co-operation? We fully agree with Rev. Dr. Pierson in our answer, "that first and most important is the need of increased information." True zeal is according to knowledge. Fire may be fanned, but it must be fed; and the fuel that feeds the flame of missionary enthusiasm is a knowledge of facts. Hence the necessity of more definite knowledge of the foreign fields of missionary work, viz., of Japan, China, India, Africa, Mexico, South America, etc.; of the home work, the French, the Indians, the Chinese, our schools and their methods, etc.; of knowing what is already accomplished by our representatives and devoted workers, and also what remains to be evangelized; of having knowledge of the different religions of the world, viz., Romanism, Mormonism, Buddhism, Brahmanism, Confucianism, Mohammedanism, etc. These and other subjects which these suggest would, we think, form very popular subjects for papers in our meetings, both public and private, and would give to the people in general and to ourselves a keener relish for, and intelligence of, the Lord's work throughout the world. Our faith to-day is strong that no true child of God can remain indifferent when she knows the need and extremity of the thousand millions who have no Christ; when she learns what modern missions have done and are now doing; when she sees the unmistakable moving of God in the missionary fields, and the signal triumphs of grace in heathen communities. While we recognize the efforts men and women have made for the cause they love—such men as Moffat, Carey, Livingstone, McKay, of Uganda, Alexander Duff and others, and such women as Susannah Wesley, Mary Bosanquet, Miss Howard and hosts of others, naming with equal propriety our own friends who are now in distant lands—and the great work already wrought upon the world by the Lord Jesus Christ, yet as we look upon the map of the world of the present day we are appalled—856,000,000 without the Gospel; 170,000,000 Mohammedans, and of these it is said no less than 80,000,000 are women confined in Moslem harems; 8,000,000 Jews, 190,000,000 Roman Catholics, and 84,000,000 of the Greek Church.

But, ladies, we will not be paralyzed by these facts, will not look at our own frailty and weakness, but will look to Him who has already rescued millions, to our infinite and Almighty God, and will go forward, in His name, as women to do what we can to send the Gospel to the estimated 450,000,000 of heathen women and children who are crying to us from Macedon for the Bread of Life. May the Lord our God strengthen our hands, that we may come nearer to these our benighted sisters; let us for one moment contrast our positions. As Christians born in a Christian land, we enjoy far greater blessings. From childhood we have breathed the atmosphere of Christian liberty. Even the least favored of us knows not the meaning of slavery. We are free to choose our own life-work, to form our own

judgments, and to worship God according to the commands of our own consciences. We belong to a land of public schools and of Christian churches, where it is an honor for woman to reach the highest possible standard of physical, intellectual and moral excellence.

Indeed, so great and so many are our privileges, that often we are even burdened with them. But above our national inheritance of liberty, above the intellectual advantages of our schools, above even the religious privileges of our churches, above, but intimately associated with all these are the blessings of our Christian homes. With home we associate everything most dear and sacred. Here, in innocent childhood at our mother's knee, we learned our first little prayer. Here, in happy youth at that same mother's side, we found tender, loving counsel to guide our thoughtless steps and comfort our troubled hearts; and here, in womanhood at the sound of wedding bells, we left the dear mother to build other sacred homes. And the years which to a stranger but bring forgetfulness, are for us only weaving veils for "the beautiful picture that hangs on memory's wall." And it may be that some can look upon pictures still more sacred. The death angel has entered the home, has taken the dearest treasure. But by faith in the Lord Jesus you know she is safe in His presence, and you can almost see her standing with outstretched hands, beckoning you over the river. In the midst of the deepest sorrow we can find in Christ a supply for every need.

While these are some of the blessings of our inheritance, what, we may ask, are those of our heathen sisters? Do they understand the meaning of liberty? Do they experience the joys and comforts of Christian homes? Do they look by faith to an inheritance with God's people? If such were the case, a meeting of this kind would be unnecessary. Millions of our sisters look upon pictures that have no hope in them. Upon some of them let us look for a few moments. Let us to-day imagine ourselves crossing the wide Pacific *en route* for the land of the Sunrise Kingdom, our steamer arrives at Japan and we are enraptured with its beauty. But we find that in spite of its majestic mountains, its picturesque island groups, its beautiful bays and lakes, and its magnificent old temples, in spite of the fact that the Japanese woman loves refinement and order, and teaches her sons patriotism; in spite of the fact that educational advantages for woman are received with great favor, there is a dark side to the picture; their chief religion, Buddhism, teaches that woman has no soul, and her only hope lies in the transmigrations of the future in which she may possibly appear as a man and gain a right to immortality. The one curse to a Japanese woman is filial obedience. She is under the control of her father, who may sell her into a life of the deepest shame. Miss Cartmell, a returned missionary from Japan, writes: "That in that wonderful city of Tokyo, so rapidly putting on its new attire of Western civilization, this traffic in human life is carried on at the rate of ten innocent, shrinking, non-resisting, silently-compelled victims per day. Think of it, 3,650 girls annually sacrificed, lost to all mental, physical or moral life. This is the record of the metropolis. What must be the record in the interior, where reforming influences have so much less power?"

Leaving Japan, let us cross the strait into China, "The Celestial Empire," boasting a civilization of nearly 3,000 years, a nation of male students, but of whose customs and degraded women we shall hear to-day from our friend and returned missionary, Miss Crosthwaite. Leaving China, let us sail for India, "the land of the Vedas." These are narrow places, where only woman's feet can travel, rough spots that only her touch may smooth, low levels which only her hands can raise, recesses of sin and sorrow where only her voice can be heard. Here are 21,000,000 widows whose condition forms one of the darkest pages in history.

A girl may be betrothed at infancy, and if the man dies before she reaches the marriageable age of twelve or fourteen years, she must ever after remain a widow and suffer the penalties of widowhood. She must sell her jewels for her support; she must shave off her beautiful glossy locks and put on the widow's garb, and become the meanest slave in the household. It is a life not only of seclusion, but of stigma. These victims of the marriage system become the worst enemies of the Hindoo household. Many of them, discarded by their friends and trodden upon by their own people, find a refuge in the harems of polygamous Mohammedans, of whom it is said there are 50,000,000 in British India. It is true that the British law in India permits the widows to marry again; but custom far more powerful forbids it; and the family abetting remarriage even in the case of maiden widows would in most parts of India be doomed to social ostracism. Over 500 remarriages of widows are reported as having taken place during the past few years. This is but a few out of 21,000,000, but shows that even this great reform has had a beginning.

From India let us pass through parts of Africa, "the Dark Continent." In the region of the Congo we shall find thousands of women and children sold into the worst slavery. Livingstone calls this traffic the curse of Africa. He says: "From what I have seen of slavery, exaggeration concerning its cruelties and barbarities is simply impossible." And Stanley has corroborated Livingstone's words. He says: "Never, in any part of the known world, or in pages of its history, has there been such butchery and murder and such contempt for human life. Already millions of human beings have thus been murdered during the last quarter of a century." And Dr. Pierson thus writes: "Doubtless, Africa has, to-day, at least 200,000,000 of people who never saw a Bible or heard the first proclamation of the good news."

Ladies, are you too advanced in years to go to these foreign fields? or have you responsibilities binding you to your present homes? If so, dedicate your children to this great work, to go at the Master's call. Let us emulate the spirit of the Moravian mother, who understood Christ's call for workers in the world's harvest. A friend in much sadness said to her: "Your son is gone." She replied: "Is Thomas gone to heaven through the missionary work. Would to God He would call my son John." John went and died. The committee were sad; but the old lady anticipated them and exclaimed: "Would that He would call my last son, William." William was called, went and fell. Then she exclaimed: "Would that I had a thousand sons to give to God."

Surely we have no gift too precious for Christ's service. It is not too much to give even an only son or an only daughter to tell the story of His love who gave His only Son to redeem us from our lost and fallen state. And now, the world having opened her gates, the wailing cry of the millions reach our ears; the needs of the hour is more money and more workers. Let those to whom the call comes answer, "Here am I." If the call comes to you, sister, do not disregard it. Let not the fact that we have enough heathen at home keep you from the field to which God calls you.

Knowing the condition of the millions in heathendom, and understanding that Christ came to save the lost, whether African slave, Hindu widow or Chinese Empress, can we look with indifference upon the condition of the unsaved or upon the means of Christianizing them.

For some of us God has work in the foreign fields, but not for all; but for all of us He has some work. We can encourage others to go. We can give of our time and our money, and thereby place many stars in our crown of heavenly rejoicing. We can give our sympathies and our

prayers; and prayer is one of the mightiest forces back of any missionary enterprise.

We can unite with the Woman's Missionary Society, and so help to heal the heartbreak of humanity; realizing that while mother-love works magic for humanity, organized mother-love works miracles. And God grant that every one of us, at His call, may be ready to work anywhere in His vineyard—in our churches, in our cities, in our own country or in foreign lands,

"Till through the world His truth has run,
Till Christ has all the nations blest
That see the light or feel the sun."

Missionary Readings.

THE TREASON OF CHRISTIAN GOVERNMENTS.

I THINK it is no exaggeration to say that Christian governments universally betray Christianity in their intercourse with heathen and inferior peoples, and that this is at present the greatest of the obstacles to the progress of missions. The cruel and bloody wars of Great Britain with China to force upon China the opium trade; the equally unjust, tyrannical and cruel treatment of natives by Spain, Portugal and France; our own treatment of the Indians, the Chinese and the colored people, and the common guilt of all Christian nations in protecting the trade in all kinds of intoxicating liquors—all these are grave high treasons against the kingdom of Christ. Scores of similar atrocities against all justice, mercy and benevolence, against all that is Christ-like, could be referred to, and if drawn out in all their native blackness they would prove that the kingdoms of this world are not yet the kingdoms of our Lord or of his Christ, but are the kingdoms of the prince of darkness in all their administrative capacities among the heathen.

And yet the statesmen in these governments are often regarded as noble Christian men. Mr. Gladstone is an eminent instance of what we mean. The world knows him as the most distinguished Christian statesman of this century. But as prime minister of Great Britain, regarding him as responsible for her government, he has shed more blood in unholy wars and has done more to promote the opium trade and the liquor trade than any other man.

Let the whole Church bow her head in prayer that the abomination that maketh desolate may be removed; that Christian governments may act Christianly; that justice and mercy may be the guiding principles of their administrations among the heathen. Then the heathen and the Moslems will no longer hate and fear Christianity as the author of their bloody and cruel wrongs; and the Christian missionary will no longer have to explain how it is that Christian governments are un-Christian and regard a few dollars of revenue of more consequence than the souls and bodies of men.—CYRUS HAMLIN, D.D., in *World-Wide Missions*.

BOUND FEET.

I WAS much interested in a recent letter from China in the *Christian Advocate*, written by Bishop Warren, in which he speaks of a woman of sixty who had unbound her feet because she had lately "vividly

realized that she would be ashamed to go toddling up the golden streets on mutilated feet." I fell at once to thinking whether there are not women outside of China who had better "vividly realize" the same thing with reference to themselves.

"Will you take the place of president in our Auxiliary, Mrs. A.?"

"Really, you must excuse me. It would be impossible for me to attend the meetings, and I have not time to look after the interests of the society."

Yet Mrs. A. has time for frequent shopping excursions, and for anything else that she really wishes to do. Self has bound her feet from girlhood.

"Will you lead the next monthly meeting, Mrs. R.?"

"Really, you must excuse me. I never could gather courage to stand before an audience."

Self-consciousness and timidity bind Mrs. R.'s feet. Yet her friends know that if she were only "free in Christ Jesus," she could do great things for Him in her quiet, agreeable way.

Illustrations are numerous. Self, timidity, unbelief (perhaps all varieties of fetters are included in these three), hold back many a child of God who ought to be walking in free and gladsome service.

The Lord gives much encouragement for our feet. Even though we have travelled painfully and slowly up to sixty years, we may take example of our Chinese friend and unbind at once. Shall she walk with a free step "up the golden streets to the throne," and we follow with a limping tread?

"How beautiful are the feet of them that preach the gospel of peace, that bring good tidings of good things!" (Rom. x. 15.)

"The God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20.)

"Stand therefore, your feet shod with the preparation of the gospel of peace." (Eph. vi. 15.)

"He maketh my feet like hinds' feet." (2 Sam. xxii. 34.) (That is, they have a grip that never slips in difficult or uncertain places.)

"I will make them of the synagogue of Satan to come and worship before thy feet, and to know that I have loved thee." (Rev. iii. 9.)

These are wonderful promises. But they are not for "bound feet;" they are for those who "run" in the way of His commandments, because He has "enlarged" the heart.

"Take my feet, and let them be
Swift and beautiful for thee."

STOOD BY HIS GUN.

DR. PIERSON, in the *Review*, tells of a gunner who had been left alone in the hottest part of the battle of Waterloo, was afterward asked what he saw. "Saw?" he replied, "I saw nothing but dust and smoke." "What did you do?" was the next question. "I stood by my gun."

Alexander Mackay, of the Uganda Mission, in the heart of the Dark Continent, stood by his gun until he sank under the fatal African fever, and God gave him his furlough.

In 1876, a party of eight missionaries, under the auspices of the Church Missionary Society, left England in answer to the invitation of Mtesa, king of Uganda, sent to the Christian world by Stanley. Only

five reached their destination. One by one they were forced from the field by sickness, or found graves in Central Africa. Others were sent out, but much of the time Mackay, single-handed, held his lonely outpost. Mtesa was feeble and fickle, yet remained friendly to the mission. He died in 1884. His successor was fickle and false. The Arabs poisoned his mind against the missionaries, and in 1885 the storm burst upon them. Three boys were burned to death at the King's command. Bishop Hannington, who was coming to his relief, had reached the border of Uganda when he was cruelly murdered. Mackay and Mr. Ashe, his companion, were summoned before Mwanga. They calmly met his taunts and threats with the reply that they did not rely upon the English for protection, "but upon Katonda (God)." They were confined to their inclosure by the order of the king; but they encouraged the persecuted Church, often by night, and heard with sad yet triumphant hearts the story of the fidelity of their converts as they passed through the martyr's flame. In 1887, Mr. Ashe was permitted to leave the mission, but Mackay was retained as a hostage by Mwanga, who feared that England would hold him accountable for Bishop Hannington's death. Mr. Ashe estimated that 200 Christians connected with the Protestant and Catholic missions were slaughtered during these days of persecution. Mackay's mechanical skill and inventive genius commanded the respect of the natives, and these qualities, coupled with his calm and resolute spirit, may have shaken the bloody purpose of the king. Writing home during those days of danger, the heroic missionary said: "We are upheld by your prayers, and protected by an arm infinitely mightier than Mwanga's." Released at last by the king, he retired to the further shore of Victoria Nyanza, where, surrounded by a little company of followers, he waited until the storm should pass and he could return to his post. The Christians had been driven out of Uganda by the wars between Mwanga and his rivals. Stanley estimates their number at about 4,500, and claims that 2,000 of those native Christians were won from heathenism by the labors of Mackay and his associates. The great explorer thus records his measure of the man:

"A clever writer lately wrote a book about a man who spent much time in Africa, which, from beginning to end, is a long-drawn wail. It would have cured both writer and hero of all moping to have seen the manner of Mackay's life. He has no time to fret and groan and weep, and God knows if ever man had reason to think of 'graves and worms and oblivion,' and to be doleful and lonely and sad, Mackay had, when, after murdering his bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm, blue eyes that never winked. To see one man of this kind, working day after day for twelve years, bravely and without a syllable of complaint or a moan amid the 'wilderness,' and to hear him lead his little flock to show forth God's loving kindness in the morning, and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it."

Later came the news of Mackay's death. His body sleeps on the shore of the Nyanza. Before a call could be made, nine young men volunteered to take his place.—*Miss. Reporter*.

Our Young Folk.

THE PATIENCE OF HILLEL.

HILLEL was the chief of the Sanhedrim, or Jewish council, at the time our Lord was born. He was then an extremely aged man. He was descended, it is said, from King David, but he was so poor that he lived and supported his family upon little more than two pence a day. His desire for knowledge of the law was intense. His memory was compared to a well-cemented cistern, which never allows a leak of water to escape which once drops in.

Here is an interesting illustration of it. It is quoted by Archdeacon Farrar from one of the books written in rabbinical Hebrew:

"Now or never," said a man to his friend; "four hundred zuzins" (coins with the head of Jupiter on them) "to the man who can make Hillel angry."

"Done!" exclaimed the other.

It was Friday afternoon, and Hillel was washing and combing his hair for the Sabbath.

"Is Hillel there?" rudely and bluntly asked the man, as he knocked at the door.

"My son," he exclaimed, hastily putting on his mantle, "what dost thou want?"

"I have a question to ask."

"Ask on, my son."

"Why have the Babylonians such round heads?"

Now Hillel himself was a Babylonian Jew by birth, and this question was pointedly rude.

"An important question, my son," said Hillel. "It is because they have clever nurses."

The man turned his back, went off, and returned in an hour. The same rude interruption was repeated, and this time the man asked:

"Why have the people of Palmyra such narrow eye-slits?"

"An important question, my son. It is because they live in the middle of a sandy desert."

A third time the man returned, and asked:

"Why have the Africans such broad soles to their feet?"

Hillel calmly replied that it was because they live on such loose soil.

"I should have plenty to ask you," said the man, "were I not afraid that you would get into a passion."

Hillel drew his mantle closer, and quietly replied, "Ask on, whatever thou hast to ask."

"So," said the man, thoroughly disarmed, "you are the Hillel whom they call Nasi" (the president) "of Israel?"

"Yes."

"Well, then, I hope there are not many like you."

"Why, my son?"

"Because through you I have lost four hundred zuzins."

"Calm thyself, my son. Better that thou shouldst lose, for Hillel's sake, four hundred, ay, and four hundred more, than that Hillel should lose patience."

The Hillel of this beautiful story was the grandfather of Gamaliel, the teacher at whose feet sat Saul, who afterwards fell at the feet of Jesus and learned of Him.—*Selected.*

RESCUE OF AN INDIAN BOY FROM THE TORTURE OF ALASKA SAVAGES.

CAPTAIN WILLIAM BROWN arrived in San Francisco yesterday with a seven-year-old Indian boy whom he recently rescued from death in the heart of Alaska, after an exciting fight with the savages. Captain Brown said that, while travelling through the wild region of Alaska, he heard that a little Indian boy was about to be burned at the stake for witchcraft.

The tribe had been attacked with "la grippe," which the medicine man could not cure, and the boy, who was the son of one of the chiefs, was charged with being in league with the devil to thwart the effect of his medicine. After the deliberations of the council, the father agreed to the boy's death. There was but one escape for the boy. If the old medicine man, who was himself sick, did not die, the boy should live, but meanwhile the little fellow was bound to a stake for seven days, during very severe weather, with nothing to cover him.

It was believed that the more terrible his suffering, the sooner the devil would be brought to terms, and the medicine man cured. On the eighth day, the old doctor grew rapidly worse, and it was resolved to burn the boy alive. All the preparations were made. Fires were to be lighted on the following morning at sunrise. Savage devils were already singing death songs when the captain and his men arrived in the neighborhood. Hidden by the darkness of the forest, Captain Brown and his men crept forward on their hands and knees. They saw the boy tied amid the fagots, and the black savages lying around him. When the savages went to sleep, the captain crawled up to the boy and cut him loose. The lad remained perfectly quiet. Suddenly one of the Indians awakened and gave the alarm. The captain's force rushed in with cocked revolvers and overpowered the savages. He then retreated with the boy to the river, where the party embarked on the first steamer.—*Special to New York Herald.*

"O-HAY-O."*

A STRANGE word is that! Can you guess its meaning? Hardly, for it is Japanese. It means good morning! and missionaries tell us that of all the words that greet their ears none are more winning or oftener heard. "O-hay-o!" says the servant in the morning. "O-hay-o!" says the fisherman as he greets us on the shore. "O-hay-o!" says the peasant as he meets us in the mountain pathway, and "O-hay-o!" call the merry children in the street. This little word is a sermon in itself. Our day is indeed "O-hay-o!" to Japan. For thousands of years her people barred their doors against the outside world, and seemed asleep. For thousands of years the darkness of heathenism brooded over their beautiful land, but now the morning light is breaking, and the Sun of Righteousness is beginning to shine in the hearts of many of the people, so that it is indeed to this people of the "Sunrise Kingdom," as they love to call their country, "O-hay-o!" The good morning of Gospel light.—*Children's Friend,*

* Pronounced *Ohio*.

Along the Line.

JAPAN.

Letter from REV. F. A. CASSIDY, B.A., dated SHIZUOKA,
March 23rd, 1891.

IT is Monday morning. Squatting on the *tatami*, my thoughts run away to my beloved Canada, and the many happy Christians who spent a delightful day yesterday in their lovely churches, with their bells, and carpets, and charming music, and bright, stirring sermons. And while the sweet experiences of yesterday are fresh in my mind, I wish to write you a few notes concerning them. Though between the sea-shore and the charming Fuji Mountain, the surroundings are not inspiring for a Sabbath day's work, for beyond the few who have become Christians, no one seems to know that it is Sunday. The schools and public offices are closed, but everything else is just the same as on other days. Even a large paper factory in the neighborhood has introduced foreign machinery and methods, but not the Christian Sabbath. The marks of sin are everywhere. The destroyer's hand has not failed to mar the divine image in which the race was stamped. The most prominent and beautiful buildings are the haunts of vice, and many a face and figure shows the traces of sin, inherited and indulged. My day's work among these surroundings was not without sad reflections and anxious sighs; but the Christian Church has become large enough to form a little circle, within which there is a Sabbath with all its sweet and hallowed influences. My work consisted in three services, like our ordinary circuit day, with three sacramental services and one baptismal service in addition; and I must needs always administer the Lord's Supper separately in the house of Watanabe, the leper. The Omiya and Yoshiwara services were fairly good, considering the unfavorable weather, but the Numazu gathering last night was a feast to my soul. The hearty welcome I always receive at the station here is a beautiful combination of Japanese politeness and the good old affectionate hospitality of early Methodism. The church was fairly filled; two adults were baptized and forty-two communed. This church is in a most promising condition. The Holy Spirit seems to pervade the membership, and prompts the most kindly and noble feelings. Prominent among the members are several influential teachers, who are instrumental in gathering a lot of promising boys and young men. It was a special occasion for joy and thanksgiving, for the pastor, Brother Yoneyamee, who has been down to death's door, was able to attend for the first time, and Brother Ebara, an old-time member and resident of Numazu, was just home from the first session of Parliament, of which he is a member. Some time later I wish to give a sketch of the life of this humble, but famous, Christian man. Altogether the Numazu Church of to-day is a beautiful example of missionary success in Japan, and ought to encourage you all at home to pray for and bear with us on the field, though success may not always meet your expectations.

THE INDIAN WORK.

Letter from REV. D. JENNINGS, dated PORT ESSINGTON, B.C., March 9th, 1890.

SINCE writing you last, I have been moved from the mission on the Naas to my old mission on the Skeena. While on the Naas I came in contact with much rank heathenism within easy reach of the head-quarters of our mission work. The three heathen villages adjacent to Grenville I visited every week that the ice in the river would allow me safely to cross over. I was greatly blessed in carrying the Gospel to the heathen. It was almost impossible to get them to congregate in one house. In order to reach them, I had to visit from house to house. In that way I was able to tell each household the way of salvation by faith on the Son of God. Some families would give great attention to the Word spoken. In some cases the men would reply to what I had said, would thank me for coming, and invite me to return. Sometimes I would find the houses newly swept, the children's faces washed and their hair combed, in anticipation of my visit, when it was known that I was in the village. One Sabbath after one of my visits, a heathen came as near to the Christian village as he dared, while the bell was ringing the people to church. When the tolling ceased, and the man thought the people engaged in prayer, he was seen to kneel down on the snow as if he, too, wished to offer prayer to the Christian's God. This man was not far from the kingdom of heaven.

Public opinion is very strong in heathen villages against going over to the Christian side. It takes a man of no ordinary strength of mind to take a stand for Christ among the heathen. The taunts and jeers he is subject to seem more than he can bear.

Much kindness was shown me at those heathen villages. On some of my visits I found the people making great preparations for their dances, having their singing schools, carving objects for their tricks of legerdemain. Yet at my request, they would suspend their exercises and listen to the word I would preach to them. While engaged in prayer for the salvation of these people, my faith has been much strengthened. I believe they will yet come to the truth, as it is in Christ Jesus. I loved those people on the Naas, and had not my influence over them been undermined, I should have been pleased to have dwelt among them.

Grenville is a small village, having a population of seventy-eight souls. By request I went from house to house, and wrote down the names of every member of every family. The members of the Church were widely scattered, living in as many as ten different villages, from Alaska to Kishpiax.

The church at Grenville is an excellent substantial building, but too large for the population.

Kit-lac-tamux has had no missionary since the early part of 1888, then only for a short time.

In 1889-90, a native agent spent three months only at Kit-wan-silth. The people at this village are almost wholly given up to heathenism, the potlatch and the dance occupying their time through most of the winter months, either at home or at the neighboring villages. I was only able to visit Kit-lac-tamux

and Kit-wan-silth once during my stay on the Naas, which I described in a former letter. A missionary should not be trammelled with business affairs.

We reached our old mission on the Skeena on the 12th of October, found most of the people away from home. Our Sabbaths since that time have been times of refreshing. Our week-night services have been well attended. Our class-meetings have been highly profitable. Our Bible-class has been well attended, and much interest has been taken in the study of God's Word. We have seen the hearts of the people stirred by the spirit and power of that word. Our band of Christian workers has rendered us valuable aid. A week ago, quite early Sabbath morning, one of the band went through the village singing, "O brother, be faithful," etc. After singing he would give a word of exhortation and offer prayer for the spiritual welfare of his countrymen. We had a good early prayer-meeting that morning, though the weather was very cold.

My predecessor, Brother Hopkins, had well finished the church which was in building previous to my leaving Essington in 1888. We have much to be thankful for on this mission. We have a good day-school well conducted by Miss Tranter, late of Chesley, Ontario, also a good Sunday-school, divided into classes, some of which are taught by native teachers. Our Church catechism translated into the Tsimshian, is committed to memory by the scholars, as well as passages of Scripture.

Though we have much to cheer, yet we have also foes to fight. There has been much illicit traffic in intoxicants, for which some Indians have a strong appetite. As in every other place, so here, the excessive use of intoxicants produces its long train of evils. I am glad to say that we are putting a check upon this illegal ruinous business. The government of British Columbia is affording us great help in this matter. Were I to relate what has come under my notice during the last few months, as the effects of intoxicants on both Indians and whites, your deepest sympathy would be quickened for the victims of the traffic, and your greatest indignation would be aroused against those illegal, heartless vendors, who care not if both body and soul of the Indian perish, provided they can profit by his loss.

During the holiday season, there was but little feasting and revelry. The spirit of the people has been Christward.

We think the past winter in many respects has been one of the best seasons we have experienced since our coming on the mission field.

Our people are already on the move, and strangers are coming in to share in the labor of curing the salmon.

We ask an interest in the prayers of all God's people.

Letter from REV. J. A. McLAUGHLAN, dated VICTORIA, ALTA, (Pakan P.O.) March 11th, 1891.

I HAVE just returned from Saddle Lake, having gone there to assist Bro. German in his missionary meetings. While there I was present at a very interesting gathering. For some time past Bro. German

has been holding an English service for the benefit of the Government employees and others on the reserve, who do not understand Cree. Shortly after my arrival on Saturday evening, these friends took possession of the mission house, and treated us to a genuine surprise party. During the evening Mr. Harper, on behalf of the congregation, presented Bro. German with a most laudatory address and a purse of fifty dollars. Evidently our Brother is doing a good work, and is appreciated.

The missionary meetings were a success financially. In the morning I preached to the Indians, and these, though very poor, subscribed \$26. This was all the more encouraging because, as I understand, it was the first time such a meeting had been held among them. In the evening I spoke to the small white congregation gathered at the mission house. They responded nobly, giving us \$46, making a grand total of \$72. A splendid showing for Saddle Lake.

At Victoria we have been greatly blessed this winter. Shortly after the new year I commenced special services, and God has crowned the effort with His blessing. The Church members have been thoroughly awakened, some backsliders reclaimed, quite a number converted, and the good work is still going on. There is a decided advance at each appointment, both among Halfbreeds and Indians. One pleasing evidence of the change is that at two of the appointments they are holding extra services among themselves. These things have greatly cheered our hearts. How much, only those who have toiled and waited, alas the waiting! for the harvest in a field of this class can realize. Bro. German spent a week with us, and greatly aided the work by his clear and pointed expositions of Gospel truths. We have not yet held our missionary meeting, but expect to do so on the 29th. The prospects are much better this year than last, though some of the people are short of provisions, owing to their not being able to secure sufficient seed last spring. The hard experiences of the past few years have not been wasted on these people. Already they are preparing to farm a much larger acreage than at any time since I have been here. A short time ago one of our old members, Father Howse, dropped dead. His was indeed a ripe Christian experience. He *lived* well.

THE HOME WORK.

Port Hood (Nova Scotia Conference).—I have just finished a careful and instructive reading of the last number of the OUTLOOK; and the thought comes to me that a word or two from this, to you, far away mission, though near to me, will be acceptable. This is one of the smallest missions in connection with our Church, but not the least important, as, with the exception of the Presbyterian Church at Mabou, ten miles distant, whose pastor preaches here once in three weeks, there is no Protestant preacher except our own within thirty miles. The entire country is largely settled by Roman Catholics, whom we find exceedingly kind and courteous. There are only about forty Protestant families in the place, half Presbyterian and half Methodist; and out of our twenty families many

of the young people have gone to the United States. Last January I formed a branch of the Epworth League, which has been of great benefit. Our twenty families are divided into two congregations, one in the village of Port Hood, and the other on Port Hood Island, a mile from shore. This weakens our weak forces. All of our twenty families are poor save four or five, who have to give the most of the money raised. Now bear with me, and let me boast a little, for the benefit of those circuits and missions that are always "begging." Recently we (four families giving nearly \$100 each) raised over \$400 and paid off the parsonage debt; and by the close of this year we will have raised for all purposes between \$700 and \$800, which, in proportion to our ability, I challenge any circuit or mission in Canada or on the continent to beat. And within five years we have built a church and bought said parsonage, raising, with circuit expenses, etc., some \$4,000 or \$5,000.

The other day we held our missionary meeting, and raised \$50, as much as formerly. The circuit receipts have been but \$200, very small, but for means few circuits reach the proportion, and this year we will come up to \$250.

Notwithstanding the unprecedented winter, and all other drawbacks, which are many, our little flock being so scattered, services have been regularly held and fairly attended, and several have confessed Christ and joined the Island church. J. B. HEMMEON.

Maple Creek.—This year, thus far, has been one of prosperity. We have been able to finish our parsonage upstairs, which makes it quite comfortable, and also to do something towards furnishing it. The mission is advancing financially and spiritually. God has been pleased to pour His Spirit upon us and save souls. About twenty presented themselves as seekers, and at least twelve profess to be converted. We are indebted to Bro. Teeter, of Medicine Hat, and Bro. Dean, of Banff, for valuable assistance. To God be all the praise. J. WESLEY JOHNSTON.

Colebridge Mission (Bay of Quinte Conference).—This mission is thirty-two miles east of Bracebridge, the same distance north of Minden, and eighteen miles south-east of Huntsville. It is about thirty miles in circumference, composed of six preaching places at various points on Trading Lake and Lake of Bays, in Ridout and Sherborne townships. The whole mission contains about 100 Protestant families, in all, perhaps 400 souls, of various persuasions, many of them in this part of the country for fifteen years without Gospel privileges, and as a result are disposed to accept such at the hands of any Christian Church. There are about 150 children on this work capable of attending Sunday-school, but without papers or books; any persons having such to dispose of please address them to the Rev. Alfred Brown, Dorset, Ont. Last May District Meeting of the Lindsay District recommended the formation of this mission; Conference ratified this recommendation, and sent Mr. Alfred Brown, a young man just received this year on probation, as their first missionary. This young brother, with true Methodist zeal, has traversed this broad field on foot, by canoe, by snowshoes, carrying his hymn-book and Bible, and frequently his rifle, visiting, praying, sing-

ing, preaching to this neglected people, until two Sabbath-schools have been formed, and quite a number converted to God. This mission should be named Dorset, instead of Colebridge, as the post-office is called Dorset. My Recording Steward, Bro. R. H. Baker, and myself, visited this work in February, to cheer the young missionary, and get an exact knowledge of the work, and we strongly recommend that this mission be transferred to the Bracebridge District, and worked under Huntsville, for the following reasons: 1st. Because it is only twenty-five miles by steamboat or good waggon road from Huntsville, whereas it is thirty-two miles from Minden (the nearest point in the Bay of Quinte Conference from which it can be reached), over a wild, rocky, uninhabited, untraversed region, without passable roads, for the most part. 2nd. Because the people of Dorset Mission do all their business in and receive their mail from Baysville or Huntsville, and there is no communication between Minden and Dorset, because it is impossible to travel to and fro except with great hazard. JAMES S. McMULLEN.

THE Catholic African Association of Germany has granted 25,000 marks toward building a missionary steamer to be used on Lake Victoria.

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