

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

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[Whole No. 110

## Field Notes.

VICTORIA, B.C., Methodism is advancing with long strides. A few years ago a second church was built, and a good congregation gathered. Last summer the congregation of the historic Pandora Street Church found their building too small, and resolved to rebuild on a new and better site. The project culminated in December last, when, at a Sunday evening service, over \$20,000 in subscriptions were pledged. The work will go on at once. Brother Starr is to be heartily congratulated on this grand success.

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WE regret to learn that Mrs. Jennings, wife of our missionary on the Naas River, is an invalid. She is at present an inmate of the California Woman's Hospital in San Francisco, where she may have to remain for some time; but there are good hopes of a permanent cure. We are sure Brother Jennings will have the sympathy and prayers of the Church in this time of anxiety and loneliness. An interesting letter, referring to the work on the Naas, will appear next month.

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*The Missionary Review* for February is on hand, as bright, strong and inspiring as ever. The leading papers are able and instructive, and there are seven other departments replete with facts, intelligence, correspondence, etc. This is a grand magazine, and should circulate everywhere.

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BARRIE has had a most successful missionary anniversary. The General Superintendent was present, and rendered efficient service. Brother German writes as follows:—"We had very successful missionary anniversary services on Sabbath last. Our people gave and subscribed more than was given altogether last year. Some of our good contributors were not present, and the juvenile offerings and Sunday-school givings are not counted, we expect, therefore, a good increase."

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TURNING to the far East, we have a similar report from Newfoundland. Referring to the missionary meeting in St. John's East, Brother Boyd reports:—

"Our missionary anniversary just held was very successful. Dr. Lathern was with us, and did good service. Large congregations and enthusiastic services. Collections about \$70 over last year." Speaking of the great loss sustained by the Church, Brother Boyd says:—"Sorry to hear of Dr. Williams' death. His visit here is very kindly remembered. God comfort the bereaved ones."

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A PAIR of young pea-fowl (male and female) are offered for sale, proceeds to go to mission fund. Price \$5.00. For information write to REV. J. M. TREDREA, Cushendall, Ont.

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TO WHOM IT MAY CONCERN.—Please send all orders and remittances for the OUTLOOK to Rev. A. Sutherland, Methodist Mission Rooms. Sending to the Book Steward or Mrs. Parker puts unnecessary trouble upon them, and causes delay.

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LESS than twelve hours after a little boy entered the family of a New England pastor the father wrote the Treasurer of the Board, enclosing \$10 in the name of his infant child. In the postscript he notices the fact that this amount was equal to about one dollar a pound avoirdupois for the little lad, and expresses the hope that "the Board may hold a kind of moral mortgage on him, in permanence, and it would not surprise me if, within a quarter of a century, there should come a foreclosure and they should take the body." That boy will be watched. We share the father's hope and expectation that he will be found in the missionary field.—*Sel.*

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IN the Chinese Empire there are four hundred millions of inhabitants, or one-third of the world's population. Every third child born looks into the face of a Chinese mother. Every third marriage, every third death, is also in China. If arranged consecutively, every other human being will stand at the judgment, side by side, with a Chinese. In addition to these, think of the two hundred millions in India and the two hundred millions in Africa. How few of all these have heard the Gospel, and what a mere handful have believed.—*Sel.*

## Editorial and Contributed.

### NOTES FROM JAPAN.

BY THE GENERAL SECRETARY.

ON Friday, July 5th, in company with Bros. Saunby and Hiraiwa, I took the 6.30 a.m. train on the way to Kofu. As yet this line extends only about thirty miles, but will soon be completed all the way. On reaching the terminal station we took a *basha*, and had as fellow-passengers the matron of the Azabu Girls' School, and one of the pupils who was returning home. For the information of the uninitiated, I may explain that a *basha* is a very primitive four-wheeled vehicle, with no springs, but the body is swung on leathern straps. As a travelling conveyance for those who desire comfort, it cannot be highly commended, but as an instrument of torture it is a tolerable success. If the old proverb, "the least said the soonest mended," holds true, then the wisest thing is to say nothing at all about a *basha*, for it requires mending very often. One of these vehicles will accommodate six persons, without luggage, fairly well, but Japanese ideas of economy will crowd in ten—if you will let them.

Early in the day rain began to fall, and continued all that day and night, and most of the next day. This, with prevailing mists afterwards, obscured our view of what occasional glimpses showed to be very beautiful mountain scenery. In some of the towns which we passed through, vice makes but little attempt at concealment—houses of prostitution obtruding themselves on the principal streets. When we entered the Yamana-shi ken, we found a decided change for the better, so far, at least, as outward appearances are concerned. At Uenobara, where we had to exchange *bashas*, persistent attempts were made to compel us to pay exorbitant rates. After considerable delay, and the loss of valuable time, a start was made, but two miles out the horses balked, and after long delay, the driver declared he could not make them proceed, and we must return. I was convinced the whole thing was a trick; however back we returned in the midst of the rain, and then the horses went all right, while we walked. We had to put up for the night at the hotel from which we had started, a not very inviting place; but if the accommodation was poor, fleas were plentiful, and the bill next morning was high enough to compensate for other deficiencies. We had another difficulty with the landlord about the price of a *basha*, and had to send for a policeman before we got the matter settled. At last we started,

but the rains had made bad roads, and progress was slow. At the end of the next stage we found a decided improvement—roads better, people courteous and no attempts at extortion.

A most interesting part of the journey was that over the Sasago Toge Pass. At Kuronoda the *bashas* had to be abandoned, owing to the steepness of the way, and the choice was between packhorse, kago, or walking. Inquiry revealed the fact that no packhorses were to be had, and in an evil hour I consented to try a kago. This conveyance consists of a bamboo pole from which depends two end pieces, in a sloping position, attached to a bottom piece, on which a cushion is placed. There is also a top piece to keep off the rain. You seat yourself on the cushion, lean back against the end piece, and bestow your limbs where you can. But, like the prophet's bed, a kago is "shorter than that a man can stretch himself on it," "and it shall be a vexation only to understand the report." Moreover, the roof part was too low to permit me to sit upright, and my position was like that of a double-bladed jack-knife when half open. When all is ready, a couple of coolies put their shoulders under the ends of the bamboo pole, lift it up, and away we go. I sat it out for nearly half a mile, and then explained to the brethren that I wasn't hungry for any more kago, and would prefer to take the rest of the meal on foot. The walk I enjoyed very much, for though the whole distance was over five miles, and the ascent in places very steep, the road was fairly good and the scenery grand. The exercise in a close, warm atmosphere induced free perspiration, but as we reached a higher altitude the atmosphere rapidly cooled, and near the top of the pass we found ourselves enveloped in a mist as cold as a "January fog." In clear weather the view from the summit of this pass must be magnificent. Descending the pass, we again took a *basha*, and as the principal part of the route was now on a down grade, we made good time. Here, as well as on some other parts of the journey, the road, as it skirts mountain sides and descends by a succession of loops into the valleys below, presented a piece of engineering skill that would do credit to the most highly civilized nation on the globe.

On reaching Kofu, we were met by Mr. Yamanaka, and some others. Quite a party had gone out some distance early in the afternoon to meet us by the way, but as we were late they had returned. Reaching Kofu at a little before eight o'clock, we found very comfortable quarters at a native restaurant, kept in foreign style. Tired as we were, we had time only to snatch a hasty cup of tea, and then hurried to a large

hall in a "story-teller's" house, where a lecture meeting had been announced, and where we found a congregation of some 700 people. Brief addresses were given by a couple of native evangelists, after which Mr. Hiraiwa and I spoke, and received good attention. A number of Buddhist priests were present, and they occasionally dissented from sentiments uttered by Mr. Hiraiwa. We afterwards learned that they had engaged the hall for Sunday evening, with the intention of attacking Christianity; but fortunately we had given them no handle. We made no attack upon Buddhism, but contented ourselves with showing the benefits of Christianity to the individual, the home and the nation.

On Sunday we had a delightful service, or series of services, in our little mission church. First, a baptismal service, conducted by the pastor, when nine or ten persons were admitted to the Church. Afterwards (Mr. Hiraiwa interpreting), I preached from 1 Cor. vi. 7, 8, and at the close we joined in the communion service. When this was ended, a tall Japanese stepped forward and began to speak. I caught the sound of my own name, and also a word that sounded like "Shinto," and for a moment thought that this might be a Shinto priest who dissented from my teaching, and wished to engage in controversy; but I was relieved on learning that the man was an official member of the Church, and that his address was one of thanks to the Missionary Society for the help afforded in spreading the Gospel in Japan. The word which I thought was Shinto, turned out to be "shimpo," which means "progress," and was used in reference to the rapid diffusion of Christian truth among the people.

In the evening Brother Hiraiwa preached an earnest sermon on the faith of the Syro-Phenician woman. When the service was over, he went into the hall where the Buddhist priests were holding forth. They did not attack Christianity, but were giving some account of their own belief. One ridiculed the idea of believing in or praying to a god, declaring there is no god but man, and to believe in a higher power is to prevent all progress and development. He informed his hearers that there are seventeen principal sects of Buddhists, with thirty-nine subdivisions; but all may be comprehended under two great classes, namely, those who hold that man is saved by others, and those who hold that he is saved by his own efforts. The fact seems to be that the Buddhism of the priests is blank atheism, while that of the common people is rank idolatry.

After breakfast on Monday, we went to see Miss Wintemute's school. A native building has been

utilized for the present, but it is inconvenient and unsuitable. The founders say they will put up a good building within three years. I suppose they want to see how the experiment will work before expending much money. The school had been open only a few weeks, but Miss Wintemute had made a good impression, and I am convinced her work will be a success. From the school we walked through the public park, which is attractive as a piece of landscape gardening. On the way home we visited a silk spinning mill, the largest in the city, giving employment to about 300 women and girls. The poorest workers earn about ten *sen* per day; the best about twenty-two *sen*. There are thirty of these mills in the city, employing from 100 to 300 hands each. Kofu is the centre of one of the silk producing districts of Japan, but a better article is manufactured near Tokyo.

In the afternoon, at two o'clock, there was a meeting of some seven or eight native evangelists in the church. Interesting verbal reports were given of the various fields. Some places are hopeful, others less so. At Ichikawa there is strong opposition. In the penitentiary at Kofu our missionaries have been unable, on account of other work, to speak more than seven or eight times a year, but the officers are so impressed with the effects of Christian teaching that they have requested the appointment of a permanent instructor to teach every day. Several questions were asked by the evangelists, referring especially to secular work on the Sunday. It was shown that in places where there were no Christians preaching had to be abandoned during the silk-worm season, as no one would come to listen, nor could a preaching place be obtained. There was also a week or two at the critical season when the people were too busy even to prepare food, and for a Sunday or two preaching could not take place. After the conversation was ended I was asked to say a few words, and did so, taking as a basis Paul's words to Timothy, "Take heed to thyself and to the doctrine." At five o'clock, I went by invitation to one of the public schools and to a good audience of teachers and Normal School students gave an address on education, which was well received. Mr. Hiraiwa, who interpreted, as usual, also addressed the assembly.

THE grand peculiarity of Christianity is that it develops duties; it does not destroy, but constructs society. For proof of this, go visit our mission stations. The enlargement and perfecting of the work is only delayed by want of means, and, when the hand of God is laid on the giving hands in the Church, as the hands of Elisha were laid on the hands of the young King of Israel as he charged him to speed the arrows, this reproach will be wiped away from us as a Church.—*Woman's Work.*

## EDUCATION OF THE INDIANS.

BY E. B. GLASS.

IT was especially interesting to read (in October OUTLOOK) the methods by which two girls of the Mission Band earned forty cents and \$1.15 for the Treasurer. Without doubt they would make grand workers in the mission field. I have prepared for next Sunday a short sermon in Cree, using as illustration of the "will to work" in the Gospel cause, the case of those two earnest sympathizers with missionary effort.

A few days ago Mrs. Glass suggested to *avro* (the boy), whose son can read, write, perform questions in division, and is well up in geography, the propriety of his purchasing a broom for the school. He seemed pleased at the idea, judging from the ready promise and the smile, which was not merely facial—it came all the way from his heart—for last Friday a new broom was welcomed at the school-house. This man and his wife are always ready to furnish their share of school wood. I expect the instance of those two Band-workers to encourage our Indians to work cheerfully in seconding our endeavors to give them the Gospel and educate the young. Just now we need willing hands to construct a fence about the cemetery; to hew and haul timber for a second school-house and church combined, three and a half miles north on this Reserve; and to provide piles of wood for school and church. The parents have agreed to get the timber and put up the walls. We have amongst these Indians many good "hewers of wood and drawers of water." It will take \$300 at least, in addition to our manual labor, to erect a substantial, finished house that will serve fifteen years. The Indian Department will probably make a grant of \$100. We can plaster, haul lumber, shingles, lime, and make seats, etc., but we will look for the \$200 from the Church to meet the cash outlay.

Day-schools are good, but we need more thorough and effective institutions. Last spring a man came to the mission house to inform me that he was afraid his son would never be able to talk English, though the boy always went to school, understood much, but would only converse in Cree. "There's the rub" with the day-school system—the pupils get no chance to make English their own. It is but a mechanical lesson without the practice. We need boarding and other schools in which we have faith, and which we can recommend, because they embrace the conditions of success. Pupils trained in such schools will talk English, and experience moral and industrial discipline of a permanent character. The Indian Department will aid such schools to the extent of \$60 per annum for each scholar. The way seems open to establish

five or six boarding-schools, and a couple of Industrial schools under the management of our Church, and at the expense of the Government. Ye men and women of the East arise and agitate, as a Church, a broad Indian educational policy. We owe it to our Indian brethren, and the Methodist Church is not one of the sceptics forever harping on the query, "Are the Indians worth the effort?" We believe they are worth the best and the continued efforts of our missionary organization. With a house to accommodate eager children, and to inspire the parents with hope for their children, we could gather in twelve scholars before New Year, and double that number in twelve months.

I must add that the Indian Department recognized the work done in this day-school for the year ended June, 1889, by forwarding me a prize-check of \$50. Miss Neelands was my assistant in the matter of knitting, sewing, neatness, cleanliness, etc. She was faithful and untiring in ways and means of teaching, and inspired the children. This year Miss A. L. De Graff, a young teacher of some experience, has taken charge of the school, leaving me free to work up the north end of the Reserve.

It is a hopeful and encouraging sign to see teachers, in the vigor of youth, devote their energy and enthusiasm to this work, which calls for sympathetic natures, ardent zeal, and enterprise.

THERE is a Japanese bank in the city of New York with every facility for the transaction of banking business, the sale of bills of exchange, letters of credit and the purchase of specie. The gentlemen connected with the bank are natives of Japan, and men of intelligence, culture and refinement, with that courteous bearing so noticeable in the higher class of the people of China and Japan. They are highly educated, and have adopted the dress, manners and habits of cultivated Americans. This bank, which is a branch of a large banking institution in Japan, is mainly supported by transactions with Japanese merchants engaged in the import or export trade. Its offices form part of the suite of rooms occupied by the Japanese consul, and that gentleman exercises a personal supervision over its affairs, to see that everything is conducted in the interest and to the credit of the government whose commission he bears.

FOURTEEN years ago Dr. McKay, missionary of the Presbyterian Church of Canada, first went to Formosa. Describing the condition of the country then, Dr. McKay says: "Idolatry was rampant. The people were bitter toward foreigners. There were no churches, no hospitals, no preachers." The same missionary recently celebrated his fourteenth anniversary of work in that island, and 1,273 converts assembled from all parts of the country at Tamsui to express in a public manner their gratitude for his self-denying labors among them. Since this meeting Dr. McKay made a tour along the east coast, during which, though only absent ten days, he baptized over 1,200 persons.

# Woman's Missionary Society

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may be proud. And there, in the field of heathenism, because of prejudice, women have specially vindicated their right, to the fullest equipment as physicians, which, in our Christian lands, because of prejudice, it cost them reproach and scoffing to obtain. Prejudice whether in the heathen or the Christian mind, is a mighty obstructor. But let us thank God, who is mightier, that the time is fast approaching when His call to any of His children to any field of duty, shall not be silenced because of sex.

DR. A. S. PIERSON, in the *Missionary Review* for January, enumerates, under the title, "Is there to be a new departure in Christian Missions?"—the following signs of the times:

1. The infusion of a new spirit of enterprise into missionary work.
2. The unparalleled uprising of our young men and women.
3. A marked tendency to establish a more direct tie between the churches and the missionaries.
4. The undeniable tendency to independent effort on missionary fields.
5. The demand for a shorter course of preparation for missionary fields.
6. The tendency to the critical investigation of the actual work of missions and mission Boards.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—ISA. lxv. 17, 23, 24.

THE missionary work of to-day presents many phases of interest. That which is most encouraging is the wonderful awakening it has developed among all classes of thinkers and workers. Missions and missionary work are to-day household words. The subject meets you not only in the church and Sunday-school, on the platform and in the Church paper, but the daily secular press, as well as the weekly, appear to vie with the missionary periodicals in attracting attention to it. The discussion, from so many standpoints, has been most beneficial. Religion, personal, individual religion, has taken on a broader aspect. It is no longer the idea of being saved yourself, simply to escape hell and gain heaven. It is rather being saved so as to help to save others; being saved so as to live for the purpose of fulfilling in yourself, and toward others, all the conditions of that noble, pure and spiritual life which Christ came to purchase.

Among the many movements which have quickened the missionary pulse, the wide world over, we believe the higher education of women has not been the least significant. Though, in common with many other reforms touching the status of woman, it met foolish opposition, yet, it has proved its God-given inspiration, if by no other result than the great success attending woman's medical work in those lands where none but woman may minister to woman. The record of medical work accomplished by women in those old Oriental lands is one of unremitting toil, unflagging zeal, and patient self-denial, a record of which our whole race

In the discussion of this article many most pertinent and searching inquiries are formulated, and methods are suggested whose adoption would certainly involve "new departures." But what of that, if thus more aggressive, successful work might be accomplished? The evangelization of the world is the present fixed purpose of the Church of God. The question is forever removed from the region of experiment. It is now one of means and methods; and the sooner Christians realize their individual, personal responsibility, the sooner denominations realize that it is Christ first, and not denominational aggrandisement, the sooner we shall reach the wisest and truest conclusions. We advise our readers to read Dr. Pierson's article for themselves.

We hope the readers in our Woman's Missionary Society have not overlooked the thrilling and suggestive story of Edward Eves' letter from Norway House, continued in our last two numbers. The Dominion is certainly a Christian country, and we have heard it stated on public platforms that in this country every one "who will" may know Christ and hear His Gospel. But the strongest advocate of "foreign missions" who may read the letter referred to, will certainly acknowledge that in our own land the worst practices of barbaric heathenism exist. When from the scene of such dense

moral and spiritual darkness, the question is asked by a servant of God, "What can be done?" we say, "Let us immediately find out," and go and do it. We think Mr. Eves need not fear the length or frequency of his letters. The people want the true history that is now being made in mission work, as well as that of its earliest triumphs. Let our Canadian people understand the needs of their own land, and Canadian Christians will not prove heedless of their duty.

SOME of our readers may not have met the following beautiful exposition of the improved text of Revised Version—2 Cor. iii. 18: "We all, with unveiled face, reflecting in a mirror the glory of the Lord, are changed into the same image, from glory to glory, even as by the Lord the Spirit." Prof. Henry Drummond says: "We are changed. We have been trying to change ourselves. . . . The condition is that we 'reflect in a mirror the glory of the Lord.' . . . The word 'glory' suggests effulgence, radiance. It recalls the halo that the old masters delighted to paint around the heads of saints. But this is material. . . . It symbolizes the most beautiful, radiant thing in man (or woman), and that is CHARACTER. The glory of Christ is in character. I make a challenge. Does any man know anything more glorious, in man or in God, than character? . . . Do not be misled by that word 'glory' in modern usage. We lose the force of it, because we do not employ it in current speech. When it is in your mind, substitute 'character' for glory, and read the passage with these meanings brought out. . . . 'We are changed from character to character,' from the character a little better to the character a little better still, the character getting nobler and better by slight and imperceptible degrees."

#### ITEMS.

THE revised edition of "Our Work" may be ordered from Miss Wilkes, 84 Gloucester Street, Toronto. We hope our Auxiliaries will adopt some plan of distributing missionary literature as part of their work, and for this purpose Leaflets may be procured at the above address. Send in your orders.

BRANCH officers having suggestions to offer in regard to literature, are requested to correspond with their representative in Toronto.

AUXILIARIES are specially requested to send their subscription lists and all moneys for OUTLOOK to the Mission Rooms, Wesley Buildings, Toronto.

MISS L. CLARK, of Pownal, P.E.I., passed through the city last week *en route* for British Columbia, having been appointed matron of the Chilliwack Indian

Home, which is carried on under the auspices of the Woman's Missionary Society. Miss Elderkin, who went out some time ago, is to have charge of the educational department.

WE hope to hear regularly and frequently from all our fields of work. Write us briefly. Auxiliaries and Bands please briefly write up anything of interest.

#### FROM THE AUXILIARIES.

DUNDAS.—This Auxiliary was organized March, 1884, shortly after Dr. Meacham's return from Japan, while Mrs. Meacham and Miss Moulton were visiting in our town. The beginning was a small one, but, notwithstanding constant removals, the membership and contributions have steadily advanced. Meetings have been held regularly, and step by step have we been led to loftier places spiritually, till to-day we rejoice on a higher and broader plane than ever before attained. In February last, a Mission Band was organized, numbering twenty members, who are doing earnest work for the Master. Great interest is taken in the monthly letters from the various mission fields, and also from one of our own members (Miss Whitfield, of Bishop Taylor's African Mission). With the consent of the pastor, arrangements are being made for monthly missionary prayer meetings, to be held in connection with the regular weekly prayer service, at which letters will be read and general missionary information given. The Branch meeting in October was a great inspiration to us, and we hope to do more aggressive work in the future.

GUSSIE BURROWS, *Sec.*

AURORA.—The Woman's Missionary Society held their first public meeting for this year on Wednesday afternoon, January 8th, 1890. Our pastor, Rev. Mr. Addison, being ill, the mayor, Mr. H. D. Lundy, was invited by the President, Mrs. T. H. Broad, to take the chair. Mrs. D. E. Rodgers, Secretary, read the report for the past year. Mrs. J. Harvey, of Toronto, gave an address, which was both instructive and profitable.

MRS. E. W. STEPHENSON, *Cor. Sec.*

ROCKWOOD.—On the 2nd inst. the members gathered at the home of Mrs. Cunningham, mother of Mrs. (Rev.) Large. In the absence of Mrs. S. Harris, our President, our Vice-President, Mrs. (Rev.) Walker, conducted the meeting. Our regular Bible reading was given by Miss North, Recording Secretary—a psalm of thanksgiving, very appropriate for the occasion. Tea was served, and a very pleasant time spent while partaking of the good things prepared. Our pastor then closed with prayer, and we realized that best of all we had the presence of our Blessed Master, and our meeting together had been a blessing. God alone may become our strength.

MRS. G. CLARKSON, *Cor. Sec.*

CANNINGTON.—Mrs. Dr. Bascom and Mrs. H. Crosby, of Uxbridge, visited Cannington in December, and succeeded in organizing an Auxiliary with twenty members. The officers are: President, Mrs. (Rev.) Watch; 1st Vice-President, Mrs. H. Strickland; 2nd Vice-President, Mrs. Wrist; Recording Secretary, Mrs. R. Shipman; Corresponding Secretary, Miss M. Brandon; Treasurer, Mrs. D. McKay.

TORONTO (New Richmond Auxiliary, McCaul Street).—Mrs. McKay met the ladies of New Richmond congregation on November 22nd, and organized an Auxiliary of the Woman's Missionary Society, with a membership of twenty-four (some new members have since been added). Following are the officers: President, Mrs. (Rev.) J. E. Lanceley; 1st Vice-President, Mrs. Walton; 2nd Vice-President, Mrs. Stewart; Recording Secretary, Mrs. Morrison; Treasurer, Mrs. Tallmudge; Corresponding Secretary, Miss Green. We desire to grow in missionary spirit and knowledge. We feel assured that God has rich blessings in store for us. Our aim is to bring glory to God and help and blessing to our fellow creatures, those whom the Saviour died to redeem. MINNIE S. GREEN, *Cor. Sec.*

MOUNT PLEASANT.—The Auxiliary held an open meeting on the evening of November 20th, the pastor, Rev. Mr. Watson, presiding. The object of the meeting was mainly to give an opportunity of saying farewell words to a dear Christian worker, Miss Miller, who was leaving home to go as a missionary to China. A report from the annual Branch meeting was read by the Corresponding Secretary, and a reading from our own mission to the Chinese in British Columbia, by Mrs. C. Cox, was followed by an interesting address from Miss Miller, telling of the immense field of labor to which she has devoted her life, and of the distribution of the work to be remembered in daily prayer before God, each province to be taken separately in its proper time, and of her own consecration to the work. Then followed several addresses, among which may be mentioned one from Rev. Mr. Preston, giving his personal experience, in consenting to the departure of his own daughter for similar work in Japan, and closing by giving a brief history of the China Inland Mission. Other friends congratulated Miss Miller on being one of those honored in being chosen to bear the light of the Gospel into the darkness and gloom of heathendom, and all gave her an affectionate farewell, and—

“God be with you till we meet again.”

The choir rendered several choice pieces of music; and the meeting and its object will not soon be forgotten. Since then, Miss Miller and the rest of the party have started for their destination, followed, doubtless, by the prayers and good wishes of many friends in Ontario. Our Auxiliary is asking all the ladies of our Church, whether members of the Woman's Missionary Society or not, to join us, once a day, in prayer for our work and the workers, both at home and abroad. J. D. P., *Cor. Sec.*

WILSONVILLE.—The Auxiliary held an open meeting early in December, and had a very pleasant and profitable time. The pastor, Rev. Mr. Foote, presided, and gave everything a good send-off. There was a very full programme of music, readings, recitations, and an address from one of the sisters from Mount Pleasant. The report of the Secretary showed prosperity in all branches of the work. Visits to sick and needy ones in the neighborhood, distribution of missionary and religious literature, and regular monthly meetings, which are seasons of spiritual improvement, make the Society a blessing to the vicinity. A beautiful album quilt was disposed of at a very good price, and some superior rag carpet, which is for sale, was exhibited. The most interesting part of the proceedings was the presentation of two life-membership certificates. The recipients were very completely and adroitly taken by surprise; so much so, that one of them could scarcely be persuaded to step forward to receive it, so sure was she that there was some mistake. After listening to the address, however, she was enabled to make a very suitable reply,

telling how blessed was this work for Jesus, and that instead of weariness, it had brought joy and happiness to her heart. Some friends, driving out that afternoon, picked up a little girl coming home from school, and asked if there were to be many speakers at the meeting. The reply was, “Yes, and I am one of them. I do lots of missionary work.” It was but an example of what may be seen wherever a community sympathizes with this growing work of Christian women for the women who sit in the region and shadow of death; all will try to help, and even a dear invalid, confined to her couch, seemed the best helper of all, for there was offered that fervent, effectual prayer that availeth much, for—

“God's hands, or bound, or open are,  
As Moses or Elijah prays.”

J. D. P.

TORONTO (New Richmond Auxiliary).—Mrs. McKay met the ladies of New Richmond congregation on November 22nd, and organized an Auxiliary of the Woman's Missionary Society, with a membership of twenty-four (some new members have since been added). Following are the officers: President, Mrs. (Rev.) J. E. Lanceley; 1st Vice-President, Mrs. Walton; 2nd Vice-President, Mrs. Stewart; Recording Secretary, Mrs. Morrison; Treasurer, Mrs. Tallmudge; Corresponding Secretary, Miss Green. We desire to grow in missionary spirit and knowledge. We feel assured that God has rich blessings in store for us. Our aim is to bring glory to God and help and blessing to our fellow-creatures—those whom the Saviour died to redeem. MINNIE S. GREEN, *Cor. Sec.*

LONDON SOUTH.—A public meeting was held in the school-room of London South Methodist Church, on Thursday evening, November 28th, for the purpose of organizing a Young Ladies' Mission Circle. Mrs. A. Langford, President of the Auxiliary, acted as organizer. The following officers were elected: President, Miss Williams; Vice-Presidents, Miss Howell and Miss Sara Lewis; Secretary, Miss Lizzie A. Holmes; Assistant Secretary, Miss Rudd; Treasurer, Miss Langford. At the first regular meeting there were twenty-seven names enrolled, with one life-member, and from the interest manifested, we have reason to hope the membership will be rapidly increased. Our Circle meets the second Monday in each month. Hoping and praying that our zeal in the cause of missions will continue to grow, not diminishing in the least, and that God's blessing will rest upon our Circle in London South.

LIZZIE A. HOLMES, *Sec.*

#### FROM MISSION BANDS.

GRAVENHURST.—This Mission Band was organized September 22nd, 1889, by Mrs. (Rev.) G. Browne, with a membership of thirty-nine. It was decided that the Band be known as the “Willing Workers,” and that the daisy be the emblem of the Society. The interest manifested is very encouraging, there being now forty-eight members, all of whom are actively engaged in the work. We cannot do great things, financially speaking, but Jesus' commendation to the poor widow who cast in two mites, encourages us.

RENA HARVIE, *Cor. Sec.*

ST. THOMAS.—On November 20th, 1889, was organized by Mrs. Risdon and Mrs. Wood a Missionary Band called “The Golden Reapers” of Grace Methodist Church, and the following officers were elected: President, Miss Alice Butcher; Secretary, Miss Sadie Clark; Treasurer, Mrs. W.

Teetzel. We have made seventy dollars already by entertainments and other ways, and are now making a quilt.

MISS SADIE CLARK, *Cor. Sec.*

SEAFORTH.—A deputation of the Woman's Missionary Society met the young people of the Methodist Church, Seaforth, on January 7th, 1890, for the purpose of forming a Mission Band. Eighteen enrolled their names as members. We named the Band "Whosoever Will." The following officers were elected: Ella Smith, President; Annie Grey, First Vice-President; Della Livens, Second Vice-President; Nellie Beattie, Recording Secretary; Florence Johnson, Secretary; Mary Casson, Treasurer; Birdie Young, Organist; Alice Daley, Corresponding Secretary; a Committee on Literature, Miss Livens, Miss Doble, Miss Casson and Miss B. Crich. We meet on the second Friday of each month. We are hoping to extend our list of membership and to arouse more fully the missionary spirit among the young people.

ALICE DALEY, *Cor. Sec.*

CHATHAM, ONT.—The first entertainment of the Park Street "Mission Gleaners" for the present year was held on Monday evening, December 16th, in the Sabbath-school room. Quite a large audience gathered. The doors were opened at seven o'clock, and from that time till eight, when the programme commenced, the sale-table was open for purchasers. All the articles on the sale-table were donations made by the members or friends of the "Gleaners." The school-room was tastefully decorated with flags and sheaves of wheat, emblematic of our name. A short but select programme was rendered by the Band. By our entertainment we cleared upwards of twenty-one dollars. At the yearly meeting in September last the following officers were elected: President, Miss Cowan; Vice-President, Mrs. Dr. McKeough; Treasurer, Minnie Barfoot; Recording Secretary, Jennie Bedford; Corresponding Secretary, Effie Lafferty. This year we have between seventy and eighty members, and the number on the roll is steadily increasing.

EFFIE LAFFERTY, *Cor. Sec.*

#### NEWS FROM JAPAN.

I HAVE received to-day a very interesting and most cheering mail from Japan, some of the contents of which cannot fail to deeply touch the hearts of the readers of the *OUTLOOK*, and prove how our noble missionaries there have won the love of the warm-hearted Japanese.

It is known to many that the Rev. Dr. Cochran was dangerously ill for many weeks. I give an extract from Mrs. Cochran's letter:

"MY DEAR MRS. LAUDER,—We have passed through trying times lately. Dr. Cochran, in company with the Rev. Mr. Saunby, started out on an evangelistic tour. They left Tokyo on the 14th September. Dr. Cochran took very ill the third day after they left home. They remained in a Japanese hotel and called in a native physician, who could do very little for the patient; so they left there and went to another place, where they remained a week, and the patient improving some, it was thought they might try to reach home; but the roads were broken and they were turned aside, and reaching Kobe, an open port, a foreign physician forbade the patient going farther. By this time my husband was a very sick man, and I was telegraphed for, and went by steamer three hundred miles. We were obliged to stay five anxious weeks in Kobe, not knowing whether my dear husband would ever recover, or see his home again. But the Lord was very good to us, and, I am thankful to say, he is quite recovered, and we

reached home on the 3rd of November. We never knew how many friends we had in Japan until our stay in Kobe. Letters came to us from all sides, and special prayers were offered in the church in Tokyo, also in Yokohama, and in all the prayer meetings. I wish you could read one-half of the many letters from our Japanese friends. . . . The three last ladies sent out by the Woman's Foreign Missionary Society are a great acquisition to the staff. Miss Blackmore gave me your message."

I copy a Japanese letter, written by one of the students:

"DR. AND MRS. COCHRAN,—We heard a few days ago, from one of our teachers, that Dr. Cochran was getting better. How has he been since? We are very anxious to know the state of his illness, though we believe he is improving gradually. ✓ We are very sorry he is so unfortunate that he is compelled to keep his sick-bed away from his own home. But our loving Lord is with him wherever he goes, and giving His rich grace upon him who is one of His best servants. So we believe that Dr. Cochran had, and is having, ample spiritual consolation from Him. During last week we held special prayer-meeting in our school-room, and prayed our Lord for the recovery of Doctor's sick. We are sure that He heard our prayers. ✕ To Mrs. Cochran, we wish that she may continue in her best health, and hope that her present hard work may not injure her health at all. May Lord bless and enable you both to come back to your own home at Azabu, where your friends and affectionate students are waiting.

"We are, your ever faithful,

"S. YEBARA,

"And other students in dormitory."

Another Japanese says: "We had been surprised very much to hear that our beloved Doctor fell on a disease suddenly, on the way to go to Kanazawa, and had to stay at Kobe, waiting for restoration of strength."

#### ERRORS OF ROMANISM.

BY MRS. J. ROSS.

HAD due consideration been given to these topics at the outset, the Romish doctrine of baptismal regeneration should have been first in order; baptism being the initiatory rite of the Church. However late of notice, we consider it one of the most serious errors amongst the many by which its adherents are led astray. The ritualistic teachers of the Church of England, we regret to say, retain and teach this erroneous doctrine. In one of their catechisms their children are taught, in answer to the question, "What does baptism do for you?" to answer, "By baptism I am made regenerate, a child of God, and an heir of everlasting life." In the Roman Catholic Catechism lying before me, the two first questions on the subject of baptism are as follows: "(1) Q. What is baptism? A. Baptism is the sacrament of regeneration, by which man is born again to eternal life, by the washing of water and the Word of God. (2) Q. What are the effects of baptism? A. The principal effects of baptism are, (1) the pardon of sin, whether original or actual; (2) the infusing of sanctifying grace into the soul; (3) the indelible impress of the Christian character." If this be true, no baptized person can be lost; their sins are pardoned, they are born again to eternal life, and have the indelible impress of Christian character. And yet, how is it that many upon whose heads the baptismal waters have been sprinkled or poured in infancy, and even adults who have submitted to the rite by immersion, have gone down to drunkards' graves and been cut off in the midst of most criminal vices, without a moment's time for repentance? Of such Jesus says, "they cannot inherit



the kingdom of heaven." What right has any man to reverse His decision? Again, the Master said to Nicodemus, when asked how can a man be born again, "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." These verily, verily, of our Saviour are very emphatic, and show that, though the application of water is necessary as the sign or symbol, to be born of the Spirit can alone make us children of God. In a former chapter it is said, "To as many as received Him, to them gave He power to become the children of God, even to them that believe on His name." This willing reception of Christ into the heart by those of adult age is necessary, while infants, as irresponsible, are in God's sight the same as believers, for of them Jesus said, "Of such is the kingdom of heaven."

While Christ appointed baptism as the distinguishing badge of His earliest followers, He evidently did not make it an absolute requisite to salvation, as in the case of the thief upon the cross. Neither did His apostles; for when the Philippian jailer came in trembling penitence with the cry, "Sirs, what shall I do to be saved?" Paul and Silas simply directed him to believe on the Lord Jesus Christ and he should be saved. The faith was an absolute necessity, and he and his household were afterwards baptized as belonging to the household of Christ.

How dangerous the fallacy that leads men to live with complacency lives of sin and worldliness, lulled to security by the thought that, having been baptized, their salvation is assured. This nominal discipleship by no means constitutes a Christian, for "without holiness no man shall see the Lord."

## AUXILIARY WORK.

### HOW TO OBTAIN AND RETAIN MEMBERS, ETC., ETC.

BY MRS. W. HAMILTON, LONDON.

IN undertaking to read a paper on this important subject, I do not wish to be understood as speaking from the standpoint of "one who had already attained, either were already perfect," nor as one representing an Auxiliary in which all the difficulties apprehended have been overcome, or in which the principles of success here outlined have been reduced to practice; for, I must confess, that since commencing to think on this subject, with a view to public discussion, I have been almost surprised at the number of ways which have presented themselves to me; in which, in our meetings and general work, we might have made greater progress.

How to increase the attendance. Perhaps a synonymous question, so far as it concerns that portion of our membership whose defection raises the question, would be, "How can we make our meetings more attractive?" That putting of the case could not apply to all our membership, because the fact that we have Auxiliaries at all, implies that there are at least a few in each one whose hearts are so full of love for the Master, and a sense of obligation to Him, that they are willing to do even unpleasant, distasteful and unattractive things. It is for this class, then, to consider, in their desire to multiply the number of workers, how others may be led to take a deeper interest in the work.

In prescribing then, I would say first, let there be enthusiasm. By this I do not mean mob enthusiasm, begotten of frantic appeals, or intended only to serve the purpose of a day, but that enthusiasm in the work of Christ, which they alone can know who, sitting at His feet, have individually asked Him the question, "What wilt Thou have me to do?" and who, by patient and prayerful search-

ing of His word, have learned His will concerning them in their relation to Himself and to the rest of the world. Without this enthusiasm, any missionary meeting can be little better than a make-believe; with it, no meeting should be positively dull.

Secondly, let us do Christ's work in Christ's spirit. Human nature is the same to-day as when our Saviour trod the earth in person, and mistakes made by those who loved and followed Him then, are mistakes liable to be repeated by those who love and follow Him now. When mothers brought their children for His blessing, His disciples, in their zeal to promote His kingdom, and with their inadequate conception of His spirit, rebuked what seemed to them an intrusion. When starting upon His triumphal march the fervent appeal of the blind men was likewise sought to be hushed by those who thought they did Him service. When James and John, two of those who lived most closely to Him, asked liberty to call down the fire from heaven upon those who they thought were slighting their Master, they came to see that they were far from comprehending the large-hearted principles of His kingdom. Had He not heard and indignantly rebuked the interference with the children; had His ears, quick with intense sympathy, not detected above the din of His triumphal march, the voices of the blind men; or had the fire from heaven come down to consume those who were not up to the disciples' standard of hospitality; the convictions of the blind men, of the mothers, and of the friends of the consumed, as to the nature of His kingdom, would probably have been much the same as exists to-day in the minds of many whose notions of Christ and His kingdom have been prejudiced by the bearing of those who have, perhaps honestly, aimed at doing His work, but have been unfortunate in their interpretation of His spirit.

These observations may seem uncalled for, spoken in relation to our meetings, but Christian societies have, before to-day, been jeopardized, and much of their work rendered nugatory, by the outcropping of petty jealousies, by carping criticisms, and the mistaken assumption that effort in some line of general Christian work, would atone for present neglect of Christian sweetness; or that it rendered insignificant or needless the cultivation of personal Christian graces. We can all think of women of such rare attainments in Christian culture, that the very atmosphere around them seems to invite to Christ, and an hour in whose company is nothing short of a benediction. Let us aim at a high degree of excellence on this line, and the problem of attractiveness in our meetings will largely solve itself. It is not alone in our meetings that the manifestation of this spirit can be made mightily available as a source of attraction. As we go out and in at our work of looking up absentees, and seeking new members, let us remember that the religion of Christ is a religion of humanity; that while He died for *all* mankind, and intended His religion for the masses, yet much of His own individual effort was in behalf of individual souls; and as we find hearts needing Christian comfort and consolation, we will find that the best interests of God's kingdom, both here and in heathendom, will be served by our ministration of these things. If we attract to ourselves as ambassadors for Christ, doubtless we will attract to Christ and His work. Without tenderness, we lack power; without sweetness, we shall be feeble indeed; but with Christliness, the Holy Ghost working through us, will amaze us with the rapidity of His conquest.

Next (taking the succeeding points in the order of our order of business), let our meetings begin promptly at the hour appointed, and let promptness characterize the conduct of them all through. Where busy women make sacrifices to come, dawdling must be next thing to sinful, and is,

besides, an invitation to imperfect order throughout. Let the devotional exercises be something more than a mere prelude to the other business of the meeting. The religion of Christ is nothing, if not aggressive and missionary, and our meetings have no point or purpose, if their mission is not in direct obedience to His farewell commands; hence, there is no business under heaven concerning the interests of which we can wait upon Him with greater certainty of being heard and helped than in our work of sending the Gospel to others. Let our selections for Scripture reading be such as will deepen this conviction, strengthen our belief in the ultimate and complete triumph of His kingdom, and encourage us in our sometimes discouraging work of endeavoring to promote that triumph, and when we come to prayer we will feel no necessity for the intervention of saints or virgin; we will be in closest touch with Him whose servants we are, and with whom it is nothing to help, "Whether with many, or with them that have no power." One great secret of success in interesting people is to employ them, and the President will find in this exercise an opportunity of engaging a goodly proportion of the members, especially if she have prepared, as it would be wise to do occasionally, a number of select portions of Scripture bearing on the points already mentioned, in which case *all* may take part in reading them. The reading of the minutes, which seems to be generally voted a dry exercise, only to be tolerated for the sake of its value from a business standpoint, need not necessarily partake of that character. The Secretary, by the application of a little judicious thought, may impart almost as much interest to them as was possessed by the meeting of which they are a record, and may make their reading a profitable exercise.

Also it goes without saying that in this, as in everything else read or spoken, the reader or speaker should take such a position, and speak with such distinctness, as to be clearly heard by every one present.

In some measure these remarks concerning the minutes will apply to the next two items in the order of business—the reports of the Treasurer and Corresponding Secretary. Concerning the latter, which consists largely of the presentation of letters from the various fields of labor, it may be hinted, as in regard to the devotional exercises, that the interest taken in the meeting may be promoted by a division of the work of reading them. To make this practicable, it should be arranged beforehand, so that the person requested to assist in the reading may be familiar with the matter.

The next item is the reception of reports from members of what they have done for the good of the Society. This is a most important item, and yet it is one that is frequently allowed to go by default. The mere asking of the question, "What have you done?" should itself engender a desire to do, as members will naturally grow weary of answering at each meeting, "Nothing." But where this answer has to be given, it may be because the member giving it has not known what to do or how to do it, and the statements of those who have been busy, may yield them light, and at the same time stir them up to emulation.

Concerning the next item—unfinished business and the enrolment of new members—it may be observed that to make new members feel at home they should be made acquainted. To this end the President should be on the alert for new faces, and when enrolled, their connection should be publicly announced to the meeting.

Under the head of miscellaneous business would arise the question of entertainment, one that may, perhaps, be looked to for important suggestions. It must be borne in mind that the Auxiliary is not a literary society, nor a concert company, nor anything else in which entertainment is introduced for the mere purpose of attracting. Everything brought in here should be clearly and directly in line with

the great and inspiring object of the Society itself. To lose sight of this, and to attempt to attract and entertain members by exercises having no bearing on missionary work, is to enact a burlesque on the Auxiliary and its mission. Fancy a denizen of one of the countries whose condition claims our intensest sympathy and effort dropping into one of our meetings, listening to the warbling of some sentimental love song, or the recitation of some equally unprofitable selection, asking the question "What are these?" and being told in seriousness, "These are introduced as a means of interesting servants of the Lord Jesus Christ in the duty of sending the glad tidings of His love to your country." Would such a statement be likely to increase his hunger for a religion whose exponents resorted to the use of means so impotent and incongruous? There are many countries in which the light of the Gospel has furnished its inhabitants as yet with but the faintest glimmer, and concerning which comparatively little is known. Suppose that an announcement were made at one meeting that at the next, say a half-hour would be spent in hearing from members all they have been able to learn concerning some of these, and that during the month, search were made by each individual member for such information, would not the result be the accumulation of greater knowledge as to the pressing needs of heathendom, and the consequent quickening of missionary zeal? Or, suppose that, in addition to our own *OUTLOOK*, some of the members should subscribe for some of the excellent periodicals published by denominations whose operations are carried on in many countries, much useful information could thereby be gleaned as to the conditions of these countries, and, in fact, of the whole world; and in case of there not being time for a general discussion, some enthralling selection from one of these could profitably be introduced.

Before closing, I may mention some special means resorted to by the Auxiliary to which I belong for increasing and maintaining membership. Between the last monthly meeting of the year and the annual meeting, the Treasurer, accompanied by some other worker, personally calls upon all whose names have appeared upon the membership roll for the year, but who have not renewed that connection by the payment of their annual dues. A standing committee of several members is also in existence, whose duty it is to keep constantly on the look-out for new members, as well as to stir up delinquents.

Then a postal card, announcing the annual meeting, is sent to almost every lady in the congregation. This is taken as a personal attention, and the response made to it usually results in the addition of several new members to the list and an equal number of dollars to the treasury.

#### JAPAN—EVANGELISTIC WORK.

(Continued from page 13.)

YESTERDAY afternoon we three, that is, Mrs. Sabashi, Miss Preston and I, went to Futagawa, a village about four miles away, and held a meeting in a private house. Considering the fact that not one Christian was there, our audience of about fifty inside and out was an encouraging one. The owner of the house is a rich man, evidently, as it was a magnificent place. Both he and his son and all the family listened carefully, though none are Christians. We did not know that there were no Christians there, yet when it was over Miss Preston remarked that she had felt it very hard to speak. It seemed to me like reading against a stone wall, and when I heard that no one save ourselves were Christians, I understood why. Though they listened carefully, there was not the Christian

sympathy that runs like an electric cord from heart to heart. Yet, as we have the promise of a return, if even after many days, we feel that it was not in vain. Just at my right hand were four or five boys, whose eyes scarcely left my face. They were an inspiration that somewhat lightened the burden, which seemed almost too heavy. On the way home we had to cross a river on foot (a plank bridge). Just beside it were a great number of men working at a road. While we were there they had evidently heard of our object, as they were quiet going, but on our return they were very noisy and insulting, and I would have been rather alarmed had I been alone. The hate that arises from lack of knowledge was so plain.

On Friday I was very tired, but went out to a small meeting in a private house. The women asked a good many questions about Christianity, and seemed much interested. On Saturday afternoon Miss Preston, Mrs. Sabashi and I started for Yahata, a village about eight miles distant from Kofu. We reached there at about two, and, as the meeting did not open till three, had time to look about us and get settled for the night before going to the village in which it was to be. How shall I describe Yahata, quite a large village, with scarcely a decent house (beside the preacher's) in it? The roofs thatched, and in the last stages of decay. The school like an old barn, and the children having a glorious time. It was the most dilapidated place I ever saw. As there was no decent hotel in the place, we were taken to Kusakabe (grass wall) village, about half a mile distant, and where there was a very good small hotel. From there we went on half a mile farther to —, another village. There is only one Christian in that village, and he has opened his house for religious services. Judging from its size and furnishings, I should say he is a wealthy man. There we found upwards of seventy people assembled, and had a good meeting.

After it was over, Miss Preston went back to Kofu, as, being passportless, she could not stay all night. Mrs. Sabashi and I went back to our hotel, and after supper, on to Yahata, to Mr. Yuki's house, where our evening meeting was to be. There were fully sixty people there, and at 8 p.m. we opened. Mr. Yuki spoke for about forty minutes, and then I read my talk. The people at both meetings were very quiet and listened very attentively. Next morning we went over to Katsunuma, about four miles from Yahata and ten from Kofu. But before I tell you about that, I must tell you about Saturday night. Between our room and the next were sliding doors with no locks, and in that room was a drunken man, who yelled and made things lively generally. Having no matches, we decided to leave our lamp burning, and so, after turning it down, we got into bed. After lying for a few minutes we heard a slight noise, and on looking up, there was that man opening the doors and peeping in on us. I was not much afraid of him, for I knew it was just curiosity, and so ordered him to shut the doors. He slipped away, and we closed the doors. I resolved to remain awake till he had gone to sleep and did so; but it was hard work, for I was very tired. Mrs. Sabashi told me next morning that she was so tired she just prayed and then went to sleep. I could hear her praying to herself.

At Katsunuma Miss Preston met us, and the meeting was held in the house of a physician, which is larger than the church. About sixty were present, and a floating audience of about twenty more listened throughout the meeting. After that was over we had our dinner, and then went back to Kofu. Found Mr. Saunby there; he had arrived the night before.

Next morning early we left for Kajikazawa, where we intended to take the boat and descend the Fujikawa River.

However, the wind was so high that we had to turn back and come home the way we went. That day we travelled fifty-six miles by basha, and at 8 p.m. reached our hotel, where we got to bed as expeditiously as possible and slept soundly till morning. How tired we were that night no one knows, unless he has travelled in something as awkwardly uncomfortable as a basha.

Next morning we were off by seven a.m., and reached home at a little after one p.m., tired in body, but glad that the privilege to visit these places had been ours. Mrs. Sabashi stood the journey well, and it was certainly the most enjoyable two weeks she ever spent. She was very much excited when trying to talk to large audiences, but what she did say was short and to the point. Her eyes are very poor at night, and I had to help her all over. She would insist on telling everywhere how, though old, she had come on that long journey to tell them about God; and that she was not afraid to go anywhere with the Lord and with sensei. The first was all right, but the second (sensei, myself) made me feel strange; it made me feel so responsible to think she leaned on me so. Of course, she could not have gone alone, for she is too old, but she did not seem to understand why I looked after her and helped her over hard places—seemed to feel as if she ought to do it for me, instead of the obligation being the other way.

On Monday evening (14th) she talked very nicely to the girls in the school, telling them that, though old and white-haired, she could trust God for anything, and that they would find what a helper God is if they only would try Him. There were not enough girls to frighten her, so she talked easily and naturally. She is in very truth like a little child, and has perfect trust in God. Her face is a picture that in itself must carry an influence for good. She seems to see God in even the most trivial circumstances and accidents of her life.

We have arranged for meetings to be held in Kofu weekly, in three places bi-monthly, and in four places once a month. Other places are to be visited from time to time, as the opportunity occurs.

Now about my thought of the work in Yamanashi ken. Patient, earnest, prayerful, trustful work is having its sure reward, and the cause of God is moving on there. I will give you one example of zeal. At Ichikawa, a town about ten miles away, there are only sixteen Christians, yet these sixteen pay the pastor's house-rent, church-rent, running expenses and three yen a month on the pastor's salary. To be sure, these expenses are not large, but neither are the means of the people. I was introduced to nearly all of them, and I felt at home among them. I seemed to realize there, more than any place else, that it was indeed my Father's house, and that my Father was present in very truth. But my letter is already unpardonably long, so I must close.

Yours, in the Master's service,

HANNAH LUND.

WHOEVER heard of a man freezing to death while hard at work? It is the idler in the Church that gets cold; and when one gets cold himself, he is apt to think that every one else is in the same condition, and begins to murmur and complain, and to blame others

A BRAHMIN is said to have written to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years."

## Missionary Readings.

### THE WORK OF OUR HANDS.

"THE work of our hands—establish Thou it,  
How often with thoughtless lips we pray;  
But He who sits in the heavens shall say,  
"Is the work of your hands so fair and fit  
That ye dare so pray?"

Softly we answer, "Lord, make it fit—  
The work of our hands, that so we may  
Life up our eyes, and dare to pray,  
The work of our hands—establish Thou it  
Forever and aye."

—*Woman's Advocate*

### A FIFTY THOUSAND DOLLAR MISSIONARY

MR. ARTHUR L. SHUMWAY, a well-known American newspaper correspondent, writing in the *Christian Union* in answer to the criticisms on missionaries, which have recently appeared in the *Atlantic Monthly*, says: How shall I separate from a large number of similarly conspicuous proofs of the worth of missionaries, some single reminiscence that will serve to vindicate my own respect for the class of people belittled by Mr. House?

One day as I was walking the streets of Canton, China, with Mr. Charles Seymour, our American Consul-General in that great city, we met and passed a quiet, modest-mannered man on his way into the city. Said Mr. Seymour:

"Do you see that man yonder?" pointing in the direction of the receding stranger.

I assented, and he continued:

"That is Dr. Kerr. He is in charge of the great missionary hospital yonder. The hospital was founded in 1838, and has already treated three-quarters of a million cases, I believe. I consider that he is the peer of any living surgeon in the world to-day. To my personal knowledge he undertakes, almost daily, cases which our most distinguished surgeons at home do not dare attempt. I suppose that humble man might just as well as not be enjoying an income of from \$50,000 to \$75,000 a year, instead of his present small salary, if he was only practising in the city of New York on his own account. And I suppose he knows it, too."

And when he afterwards passed through the hospital, inspected the photographs of operations already performed, and viewed the array of deformities to be treated that afternoon, I could not doubt that what he had said was literally true.

It is just such men as John Scudder, of India; Geo. E. Post, of Syria, and John G. Kerr, of China, that heathendom wants. Not those who are *no good anywhere*, but those who are *good everywhere*.

Not those who think that because they have succeeded at nothing, that therein lies the evidence of their call to the Gospel ministry. Rather let us give our best men to follow in the footsteps of the Best Man that ever trod this earth, whose life is summed up in five words, "He went about doing good."

### HOW INDIA WAS OPENED.

IN 1636, one of the Princes of the Imperial family at Delhi was dreadfully burnt, and a messenger was sent to Surat to request the assistance of one of the English surgeons there. Dr. Boughton proceeded forthwith to Delhi, and performed the cure. On the Minister of the Great Mogul asking him what his master could do for him in token of his gratitude for so important a service, with a disinterestedness, a generosity, and a patriotism beyond all praise, Boughton answered, "Let my nation trade with yours." "Be it so," was the reply. A portion of the coast was marked out for the resort of English ships, and all duties were compromised for a small sum of money. "Here," says Sir Henry Halford, the narrator of this interesting incident, "did the civilization of that vast continent commence, and hence the blessed light of the Gospel began to be promulgated among the millions of idolators, since subjugated to the control of the British power.—*Rev. John Lowe, F.R.C.S.E.*

### THE LIGHT OF ASIA.

SIR MONIER WILLIAMS, in introducing the discussion on Heathen Systems, in the recent Missionary Conference in London, drew a striking contrast betwixt them and Christianity.

*The Light of Asia*, he said, was utter darkness. Buddha knew nothing of the existence of any being higher than himself. All that he claimed to have discovered was the origin of suffering and its remedy. All suffering, he taught, arises from indulging desires, and is to be got rid of by the suppression of desires, and by extinction of personal existence. When he said to his converts, "Come, follow me," he bade them expect to get rid of suffering by stamping out desires. When Christ said to His disciples "Follow me," He bade them expect sufferings; to rejoice in their sufferings; nay, to expect the perfection of their characters through suffering. . . . Buddha had no idea of sin as an offence against God, no idea of true holiness—what he said was, "Get rid of the demerit of evil actions, and store up merit by good actions." One day the speaker met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." "What else does your religion require of you?" he asked. The answer was, "I have made one pilgrimage to the holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Japji. Then I descended to the pool and bathed again, and ascended to the second step, and repeated by Japji a second time. Then I did the same a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 p.m. one evening to 7 a.m. next morning." He asked, "What good do you expect to get by going through this task?" The Sikh replied, "I have laid up a great store of merit, which will last me for a long time." This is a genuine Hindu idea—the very essence of Brahmanism.

## Our Young Folk.

### LITTLE THINGS.

A LITTLE spring had lost its way  
 Amid the grass and fern;  
 A passing stranger scooped a well  
 Where weary men might turn.  
 He walled it in, and hung with care  
 A ladle at its brink;  
 He thought not of the deed he did,  
 But judged that toil might drink.  
 He passed again, and lo! the well,  
 By summers never dried,  
 Had cooled ten thousand parching tongues,  
 And saved a life beside.

—Selected.

### FOOTPRINTS IN THE ROCK.

"TURKEY-TRACK ROCK;" what a funny name!  
 Is it really shaped anything like a turkey-track?"

"Not the least bit, but there are shapes in it like the tracks made by a turkey, or bird of some kind."

"Oh, I suppose he walked across it with muddy feet," soliloquized Sam, thinking of his experience with his mother's floor on scrubbing day.

"I said in it, not on it. No, the tracks look as if they had been either cut into the rock, or made by the bird walking over it when it was soft mud, and then preserved by its crystallizing; probably the former way, as the Indians were very expert at imitating the tracks of animals and birds in this way."

"But was there ever mud that turned to rocks, Uncle George—really, truly mud and rocks, I mean?"

"Yes, and with the tracks of animals and birds in it. I can show you a specimen in my collection;" and they ran off to see it.

Next morning the bright wits of Sam suggested a plan for getting a specimen of his own. He had half filled a feeding-pan of the poultry-yard with soft mud, and was "shooing" the turkeys back and forth, trying to make them step into his prepared mold.

Uncle George watched him wonderingly, and then drew near to inquire what it meant. When the humor of the thing dawned upon him, he had hard work to keep his laughter down. "No, not that kind of mud, Sammie," he explained. "You'll be dead and gone before there are signs of rock about that. But there is a way," he added thoughtfully, "by which you can make footprints that will soon begin to harden, and that will last forever."

Sam looked up disappointed, but half forgetting it in his curiosity. "Did you forget anything last night?"

"Forget? I got kindling, fed the chickens, studied my spelling, went to bed at nine, said—no, yes; I believe there was something." And Sam blushed to remember he had forgotten his prayers.

"And you wanted to stay from Sunday-school last Sunday, and I saw you playing "lost track" on the night of the Band of Hope meeting, and you were breaking your bread while father was saying grace this morning; seems to me you are making footprints

pretty fast, young man, and they will stay by you; they will show in your character forever."

"Then I'll begin to make the other kind," said Sam to himself, as he walked away, head down.

"Before the rock sets hard, mind," said uncle, over-hearing him. And he understood; do you?—*Morning Guide*.

## Along the Line.

### BRITISH COLUMBIA.

Letter from REV. T. CROSBY, dated PORT ESSINGTON,  
 December 8th, 1889.

FOR some time I wished to give you an account of our last round trip of two months, steady running, which included 2,427 miles and 55 or more public services. On our way south I took my family to Bella Bella, to help Bro. Beavis at his work for a short time, and we made a visit to Kimsquit, Taliome and Bella Coola. Our friends at Bella Coola, as well as at Bella Bella and Kit-a-maat, are earnestly desiring to build a church, but from want of lumber and financial help they are not able to go on, although they have given well of their poverty to help to build, and we ought to go on. At Rivers Inlet a small place has been put up, mostly by Brother Bretts' own hands, and we must build at the Warnock Cannery in the spring, if possible. The Canning Co. gave \$100 and a piece of ground toward the project. We spent two Sabbaths among the logging camps in the vicinity of Seymour Narrows. There is a grand field for a live man to take these logging camps in the summer, and the Indians at Cape Mudge in the winter. The men received us kindly, and mostly came to the services.

The boat had to be inspected in Victoria, which took several days, and then we were off again. Spent one night at Nanaimo, had a good service with Miss Lawrence and her people. Our return trip took in missionary meetings at Bella Bella and Kit-a-maat, which were blessed times, and the people did well in collections. The next Sabbath was spent at Naas, and although the people were not all at home, they were ahead of last year in their missionary givings at the meetings. The following week we started for the Queen Charlotte Island, but it was so stormy we turned back and spent a Sabbath at Port Simpson, and we took the missionary services. Collections, \$37.

Then Monday, moved my family down here, as Brother Hopkins is gone on a furlough, promised him for some time, as you know; so, as it seemed impossible to get a supply, it was thought best (although I should have to forego much of my work) that I should come here.

Our trip to Skidegate, Gold Harbor, etc., was a little better than the one last year at this time, still it was rough enough. We had good missionary meetings at Skidegate and Gold Harbor. We left Brother George Edgar at the latter place, sorry we had to leave the church without an efficient supply.

It will be hard for us to go over last year as a district in missionary subscriptions and collections, as our

our people are not nearly so well off as they were a year ago.

We rejoice to tell you we are now in the midst of a blessed revival at this place. All the people have been stirred, and numbers have been converted. A party has gone off to Simpson to tell their brethren there about it; we trust by this and the blessing of God it may spread all over the coast.

Last Sabbath over eighty testified in the meeting to the power of God to save; and yesterday was a day of power, many souls were saved.

Pray for us that this blessed work may spread everywhere.

#### JAPAN.

*Letter from REV. J. W. SAUNBY, B.A., dated TSUKIJI, TOKYO, Nov. 1st, 1889.*

AS Dr. Macdonald has already informed you, Dr. Cochran and myself have been to the West Coast and Kanazawa. Unfortunately we had only been three days out from home when Dr. Cochran took suddenly ill with enteritis, at the city of Toyama, and suffered great pain. We were in a Japanese hotel, and could get no good care, as the medical help was of the poorest; so, after waiting a day, we started out for Kanazawa, fifty miles distant, and covered the whole distance in jinrikisha. This was an exceedingly painful journey for the Doctor, but there was no help for it. At Kanazawa he lay for a week sick in bed, and, having recovered somewhat, we thought it best to move on towards home, where the best medical care awaited us. Taking the boat at Kanaiwa, we went southward to Tsuruga, but on arriving there we found that the through line was so damaged by recent storms that we could not get home, except *via* Kobe and the sea, so we headed in that direction. The Doctor stood the former part of the journey very well, but the latter was terribly hard on him, on account of the roughness of the railroad between Otsu and Kyoto, so that when we got to Kobe he was very sick and exhausted. On arriving there we at once sent for the Rev. Dr. Lambuth, of the South Mission, but he was away from home, so Bro. Uttly, of the same mission, came, and called the best physician in the city. After a couple of days' waiting, and careful examination, it was found impossible to attempt the journey home, because of the appearance of low typhoid fever, so that the Doctor has been confined to his bed at the residence of the Rev. J. C. C. Newton for about four weeks now. But we are happy to say that he is now up, and is expected home the day after to-morrow. Of course, we sent for Mrs. Cochran when we knew that the illness was going to be a protracted one, and, on her coming, I returned home. We, as a mission, have been intensely anxious about him, because the loss of him now, especially with his literary work incomplete, would be almost irreparable, to say nothing of the sorrow to his family. It is, therefore, with great thankfulness that we hail his recovery and return home.

Now, as to our trip. By this mail Dr. Macdonald sends you a copy of our report, and the action of the Mission Council in relation to it; but may I, never-

theless, be pardoned for writing you still more definitely concerning this movement, in which you showed so deep an interest when with us. After careful investigation and consideration, our conclusion is that no mission intending to operate along the West Coast, or rather that part of it which lies opposite our present field, can prosecute its work to the best advantage without making Kanazawa the centre. As to room for work, four or five big missions could easily work side by side without crowding each other, providing each one minded its own business; and I venture to predict that there will never be a mission of any strength go to that coast without first planting itself firmly in this great central city.

When we arrived in Kanazawa, in such a bad plight, we were most hospitably entertained by Mr. Benton, a teacher in the Koto Chiu Gakko, and also by the Rev. Mr. Winn, of the Presbyterian Mission. . . . While there we got our eye upon a nice little plot of ground, big enough, at least, for a large church, with a big building on it just fitted for school and evangelistic work, and situated really in the best locality in the whole city, surrounded by the great schools and government buildings, and contiguous to the barracks and the park. It is also a corner lot, with no less than four main thoroughfares converging right at that point. This the mission was bought, house and all, for 775 yen, which, when compared with prices in Tokyo, is remarkably cheap. Mr. Hosaka, my teacher and translator, has gone over to Kanazawa, and is opening an English school, in which I will be employed, thus securing a resident passport. Everything is working smoothly, so that there is scarcely any doubt but what Government permission will be obtained. My plan of work, so far as I have developed it, is to make our little school a centre of evangelistic work for the student class, not only by holding regular religious services, but by establishing a reading room, and arranging for a course of lectures on interesting subjects. In this I will be supported by Bros. McKenzie and Benton, of whom the latter, although a member of the Presbyterian Church, has rendered us invaluable assistance in the purchase of property and in getting started. These brethren, who have student Bible-classes, will bring them into this new centre, and do their best to attract large numbers of young men to the services we may hold. Then, too, I hope to open a preaching-place in some part of the city, and try, by the help of God, to found a living Church.

Now, as to the general field we have outlined in our report, it is not putting it too strongly to say, that the scales have fallen from my eyes as to what the evangelistic policy of our mission should be. You were truly prophetic, Doctor, in your conviction, that as yet we have no business in Nagoya. Not that, in case of the failure of the Union movement, we should not go there—in that case we must—but, under the present circumstances, the duty of the hour is to develop our work out into the regions where the foot of Methodism has never trod. A most magnificent field lies before us—compact, exceedingly populous, and more easy of access than any field in Japan, because of the railways which, with the steamboats, surround it, and which will, during the next five

years, thoroughly intersect it. Then, too, the conviction is forced home upon us that, in moving out, there is very little use of planting an isolated mission station so far away from the rest of our work, that it is practically left to fight the battle alone. We must mark out for ourselves a territory, and occupy it with a connected line of stations, reaching out from our present field as a base, and each within hailing distance of the other. Just look how this will work on the field we propose: Nagano is as near Kofu as Tokyo is, and will have a railway communication down to it first, so that Nagano will clasp hands with Kofu. Then, too, the man stationed at Nagano can leave there at three o'clock in the afternoon and land in Toyama next morning, or in Kanazawa the next evening, or in Fukui on the evening of the second day. Again, the man stationed at Toyama can leave there in the morning and be in Kanazawa before dark, or in Fukui the next evening; or, he can leave Toyama in the morning and be in Nagano by night. You will see from this how thoroughly articulated the whole system is, and how thoroughly workable. This is the actual state of the case; but by turning to the map I now send you, and glancing at the railways which will eventually run through this territory, you will at once be convinced that there is not a more desirable field in all Japan.

It will, no doubt, appear to many to be too large, and the request which we also make for such a large reinforcement, altogether beyond the possible. Yes, the field is large, and the reinforcement asked for represents a very largely increased expenditure; but there are times when the very circumstances of the case demand such a strong, decided move as the present, and the Mission Council has only one mind in the conviction that if ever there was such a time it is now. Let me now enumerate some of the reasons which are so patent to us here:

*First.*—The *Missionary* atmosphere in Japan is now electrified as never before. Forces are largely augmenting on all hands, old lines of demarcation are fading out, and every strong mission is moving out into new territory. Things are on the move, and the mission that misses its opportunity now will, in all probability, not be able to lay out any satisfactory field, or to take a first place, in point of influence, anywhere, in the future.

*Second.*—The *political* atmosphere is also electrified as never before. The people are now learning self-government, and *liberty of conscience*, the great highway of truth, has been opened up. Treaty revision has well nigh passed the crisis, and is assured within the next year. Buddhism is waking up for its death struggle, and men are now thinking on the subject of religion as never before. *Now* is the time to lay out and occupy a field which will give us work for the next fifty years. If we do this, we will obtain the first place when the country is thrown open, and our men will have the language, ready to go from town to town and from village to village preaching the Gospel.

*Third.*—The *commercial* atmosphere is electrified. The great railways, and the Japan Mail Steamship Company, are binding the remote provinces of twenty-five years ago into a single unit, and inside of five years there will be no such thing as long distances on

this little island. The old highways are being rendered obsolete and local, and consequently the commercial atoms are now rearranging themselves and forming new combinations. New towns are springing up, and new centres of trade are being created. The old is very interesting in its plaintive beauty; but the new era has dawned, and while the railway is helping to ring in the new forms of commercial, and the new foreignizing spirit the new social life, we must not be less active in going forth with the old Gospel bell, ringing in "the Christ that is to be."

*Fourth (and last).*—Our duty to Methodism demands it. We have the smallest field of any of the three strongest Methodist bodies, and this new field lies right along our boundary, and, if not occupied by us, will probably be lost to Methodism, and prove a great gap in the future Methodism of Japan. Our Church has no other foreign mission, and therefore, with her ever increasing strength and rapidly accumulating resources, can she not make this, her one foreign mission, as strong as any other operating in Japan? Let her do this by grasping the work which now lies before her, and then move on to China.

This letter, I can assure you, Doctor, is the offspring of a strong conviction, which is shared by every Canadian Methodist in Japan. I pray, therefore, that it may be within the power of the Board to take hold of this matter and furnish us the "sinews."

Dr. Cochran has returned, and has read all I have written. He is fully in accord with it, and will write you also.

#### THE HOME WORK.

**Shediac** (N. B. Conference).—This mission presents a healthy appearance, and warrants future assistance in respect to ministerial labor and financial support. The children in our Sunday-schools are instructed in our catechism, and have taken the temperance pledge, as recommended in the Discipline. These are important matters in connection with juvenile tuition, as being conducive to the advancement of Christian knowledge, and the development of moral principle. Recent ill-health in the case of the missionary has necessitated a "supply," through whom the work is well attended to.

JOSEPH PASCOE.

**Deloraine District** (Manitoba Conference).—Of the District, as a whole, the Chairman, Rev. T. Ferrier, writes:—

"We have tried to inspire the Quarterly Boards of Deloraine, Napinka and Alameda, to take the stand of independent circuits next year for men requiring similar salaries as those stationed on them this year. Of Deloraine and Napinka we have no doubt; Alameda may not. Elmore should, in the near future, but it may not be wise to press the matter this year. From present appearances, it will be some time before Carlyle will be able to keep a married man. All being well, we purpose visiting the ground next May, meeting the officials, etc.

"The crops are very poor, on the whole, this year, hence the people are somewhat discouraged. Many are 'bringing the tithe into the storehouse,' and 'proving God herewith.' The result is temporal and spiritual prosperity."

**Deloraine.**—This mission has ten appointments. Some of them are small and new, but will, doubtless, improve; and sometimes what is lacking in quantity is made up in quality. We have made progress in the different departments of our church work. While we accept aid from the Missionary Society, we are determined to raise the amount given in full from the mission. The mission will voluntarily take the stand of independence next conference year.

**Napinka.**—This mission includes what was known last year as "Napinka," and three appointments from the "South Antler" mission. During the winter months, Bro. Proconier attends Wesley College. Bro. Jamieson preaches four times every other Sabbath, and, by the help of Bros. Callender and McCurdy (local preachers), the work will not suffer by the absence of his colleague. The Quarterly Board is aiming at independence, and, we trust, will hit the mark in the May meeting. Reports will be far in advance of last year.

**Elmore.**—Here we have a part of the "South Antler" Mission, and new ground taken up since Conference. We are far from railroad facilities, and settlers are far from each other. Work now laying foundation lines, but will need aid for some time. We hope not beyond another year. There are many obstacles in the way of progress; by the help of the Lord we are overcoming some of them. Work is moving on the lines of improvement.

W. W. ADAMSON.

**Alameda.**—This mission was formed by the division of the old Moose Mountain Mission. We are able to report a slight progress on the old work, and three additional appointments near Alameda, and one at the Souris coal fields, a distance of twenty-five miles west, and an increase of ten members. The work this year is somewhat trying, owing to the depression caused by the failure of crops. We are looking forward in the near future to independence.

C. H. CROSS.

**Carlyle.**—This mission is a part of the old Moose Mountain Mission. Some advancement is reported. Improvement of the parsonage property, increase of membership. Finances are low, and will continue so, since Carlyle has poor prospects for the future. The land office has been moved to Cannington. Settlers are few and crops poor; yet we hope the time will come when we shall be able to speak more favorably of this field for a married man.

J. B. POWELL.

## Facts and Illustrations.

THE recent action of the Waldensians in refusing to give up their name and adopt that of "Evangelical Church of Italy," will, says the *Independent*, probably postpone for many years, if not defeat entirely, the proposed union of the Waldensian and the Free Church of Italy.

YOU never get to the end of Christ's words. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away; and after all the use that is made of them they are still not exhausted.—*Dean Stanley.*

IF one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily, it will dry up his means, unless balanced by the other virtue of economy. Therefore, let both grow together, then our giving will increase just in proportion to our getting.—*Baptist Missionary Magazine.*

A MISSIONARY to the Sandwich Islands says with much point that "going back to ancient heathenism is not the danger to which the Hawaiians of to-day are exposed, the danger rather being that they will drop into modern heathenism, and become what the slums of our cities are—permanently sensual, vicious, and criminal."

OUR Christian schools for girls are no small factor in the regeneration of Japan. The thousands of young women now under the instruction of Christian teachers will be a mighty force in coming years. Their children and their children's children will not have to unlearn the lessons their mothers have, but will be taught the principles of truth, virtue and morality from their infancy.

THE conquest of Upper Burmah by the British has opened the whole country for missions. Dr. Judson, President of the American Baptist Missionary Union, is making an appeal to the Sabbath-schools and members of that denomination for \$50,000. The providence of God is opening the ends of the earth and calling the church to enter. "The field is the world," and almost every corner of it is accessible for Christian tillage.

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