

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

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[Whole No. 99

## *Field Notes.*

WE are very often asked, "Do you know of any missionary who would be glad to get such papers as the *Guardian*, *Pleasant Hours*, *Home and School*, *Sunbeam*, *Sunday School Times*, or back numbers of the *Canadian Methodist Magazine*?" If any of our missionaries or teachers can make use of one or more of the above, we will be pleased to send their names to some of the inquirers.

REV. S. A. ARKELLS, of the Warminster Mission, who has been ill for the past few months, has gone to New York for medical treatment. Bro. Arkells has our warmest sympathy in his severe affliction, and earnest wishes for his speedy recovery.

WE give a paragraph from a letter of the Rev. Geo. Boyd, St. John's, Newfoundland, in which he enclosed a list of the juvenile collectors of the St. John's East Church, the aggregate sum collected amounting to \$473.28. This was collected by the "Blake" system, and gives an illustration of the success of this system, when properly carried out: "I send our list of subscriptions for last year, from our Sunday School, per 'Blake' system, which, I am glad to say, is 75 per cent. over last year. You will be struck with the anomaly of \$100 from one of our scholars; that happened this way: One of our girls in Cochran Street Church was in poor health, and it was deemed unwise to let her attend day school for the time being. After the other books were issued to collectors, she conceived the idea of doing this work for the Master, thus using her time for Him with the above result. I am glad to report her health is better, and at the last meeting of the S. S. Committee, she was appointed a teacher."

REV. LEROY HOOKER has handed us the following figures, which we take pleasure in giving to our readers. From the statement individual members can have an idea of what they are doing. We hope it will arouse many who have it in their power to devise more liberal things. One who saw these figures sent

in, after having given his subscriptions for the year, a cheque for \$4, marked "for four more."

By multiplying 46,799, the number of actual communicants in our mission fields, by  $4\frac{1}{2}$ , we get 210,595, as the number ministered to by our Society. The total income last year was \$219,480. A comparison of these figures reveals the fact that, practically, for every dollar expended by our Society, one soul is furnished with the Bread of Life for a period of twelve months. Who among us will practise, if need, be a little more self-denial, in order that the Bread of Life may be given to a yet larger number?"

*Chronicle of the St. James Street Methodist Church Montreal.* By G. E. JAUQUES, JUN. Toronto: William Briggs.

A most interesting and readable little volume of 116 pages, neatly printed and attractively bound, packed with information, historical, statistical and biographical, concerning Old St. James', its pastors and officials. To Mr. Jaques the preparation of this memorial volume has evidently been a work of love, and right well has he performed his task. Those whose memories are in any way connected with this historic church, cannot do better than send to the Book Room for a copy.

*The New West: Historical, Statistical, Biographical Winnipeg:* Canadian Historical Publishing Co.

In a quarto volume of over 200 pages, the publishers have given the best bird's-eye view of the Dominion, and especially the great North-West and Pacific Coast that has yet come under our observation. Paper and type are unexceptionable; the engravings are superb; the maps carefully engraved and printed, adding very much to the value of the book; while the literary work seems to have been done with painstaking care, save that here and there a slip in figures has occurred. For example, Toronto is credited with a population of 120,000, which is a good 40,000 below the fact. All the principal towns from Port Arthur to Victoria are graphically described, and although the descriptive list of business houses in each case gives a somewhat "advertising" appearance to the work, and detracts from its literary character, yet even this feature will be of use to the tourist and the settler. We hope the enterprise of the publishers will be well rewarded.

## Editorial and Contributed.

### DR. PIERSON IN TORONTO.

DURING the past month Toronto has been favored with a visit from the Rev. A. T. PIERSON, D.D., of Philadelphia, one of the editors of the *Missionary Review of the World*. On the 13th of February, Dr. Pierson spoke in Knox Church, under the auspices of the ladies of the McAll Mission of this city, giving an interesting and earnest address of about an hour and a quarter. He dwelt on the command of Christ, "Go ye into all the world and preach the Gospel to every creature," to which was annexed the gracious promise, "Lo, I am with you always," turning duty into a delight, and the cold necessity of obedience to the most inspiring, enrapturing privilege. The fact of the promised presence had not been appreciated, and we had failed to recognize the supernatural in the work of preaching Christ. Two facts commanded our attention: the providential opening of doors, and removal of obstacles and barriers; and the gracious manifestation of transforming power in the individuals and communities in heathen lands. It is also a fact that stupendous changes have taken place within less than a century. A hundred doors, great and effectual, God had set before His Church, and in wonderful ways, by keys of His own, He had unlocked the gates of hermit nations. The rapidity of the change is a mark of the supernatural. India was the first-mentioned illustration of this mighty power. Trade, under the name of the "East India Company," going into the heart of the East, was the beginning of the British Empire in the Orient.

Back of man's selfish schemes lay a divine purpose. Fearing the honesty of Christianity the company were hostile to missions, but the Sepoy Rebellion of 1857 proved that the heathen, favored by the British Government, massacred the Queen's subjects, while the native Christians proved her loyal friends, and from that time the attitude of the English Government underwent a change. The "Walled" Kingdom of China was referred to, also Japan with its closed ports, which were at last opened in 1853, without the shedding of one drop of blood when Commodore Perry was sent by the United States with an expedition to demand protection for American ships and crews, and secure a treaty for the purposes of trade. One Sunday he entered the Bay of Yeddo, and spreading an American flag over the capstan of his vessel, he laid thereon an open Bible and read the one hundredth Psalm, and he, with his crew, sang:

"All people that on earth do dwell,  
Sing to the Lord with cheerful voice."

In due time Perry delivered his letter from the President, and in 1854 negotiations were concluded and a treaty signed. Africa, "The Dark Continent," and the men raised up for her development, was brought under review.

Dr. Pierson ended by giving a short account of his visit to the McAll mission in Paris. The providential call, the small beginning of the mission, the mighty faith of Mr. and Mrs. McAll, with the skill and energy shown in taking advantage of every circumstance to spread the work and scatter the Word of God among the people, were given in a manner that captivated his audience.

To those who are indifferent, and who have little or no interest in mission work, but desire to read a thrilling and interesting book, we would say, read Dr. Pierson's book on the "Crisis of Missions, or The Voice out of the Cloud;" and to those whose hearts are burning within them, and whose cry is, "Oh Lord, how long?" we recommend the same book, after the reading of which, we doubt not, faith will be almost lost in sight.

The next evening Dr. Pierson lectured in Association Hall, taking for his subject, "The Place of Young Men in the Place of God."

### WHAT IS SAID REGARDING THE "OUTLOOK."

FROM numerous letters we make the following extracts:—

From Auburn, N.S.:—"A very old lady, a member of our Church, asked me to tell you that she 'reads the OUTLOOK with great delight and profit. It is gaining in favor all around; the print is so good for aged eyes, I heard two people saying, last week, that the contents 'affected them like God's own words.' I find great pleasure in recommending the paper, I gain so much good from it myself."

From St. Thomas:—"Following our list of twenty last week, and a club of eight obtained by another member of St. Thomas First, we gladly subjoin the following twenty-two names, making fifty in all; and we still hope to increase the number. We appreciate and enjoy the OUTLOOK, and are agreed that the copy for January, 1889, excels any former number."

From Pickering:—"I am glad to be able to send a few more new subscribers for your valuable little paper. I believe it is doing a good work among our people here."

From Paisley:—"I greatly enjoy the OUTLOOK, and hope it will arouse the missionary spirit here. Enclosed you will find \$2."

From Stellarton, N.S.:—"Please find enclosed, from a Presbyterian brother, fifty cents, on account of the

OUTLOOK. He has been a subscriber for the past year, and is greatly delighted with it, and anxious to have it continued."

From Hantsport, U.S.:—"We found your paper such a valuable help last year, that we don't care to try to get along without it. Enclosed you will find \$2."

### THE NEGLECTED RACES.

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

ONE of the most encouraging indications presented by this progressive age is found in the sympathetic and wide-spread attention which is being given to those tribes and races of men who, for many generations, have been left to push their way through life as best they could, to walk in the darkness of an immeasurable gloom, and at last to die more like the brutes around them than anything else. The treatment extended to the unfortunate and uncivilized sections of the human family by unprincipled and self-seeking men has, in the vast majority of cases, been of the most inhuman and cruel type.

What may be termed the great under-part of the human world has, outside of the range of Christian influences, been either totally uncared for, or regarded as material suitable for all kinds of infamous traffic, or as so much human refuse, or rubbish, fit only to be trampled under foot, and without much thought or feeling swept away out of the world.

When we speak of that portion of the race whose existence has been spent under the demoralizing influences of paganism, or the cruel policies of un-Christian governments, we indicate a number of men, women and children which a long line of figures fails adequately to express.

Vast millions of such have come and gone, and of them it may truly be said, that no man cared for their souls. Is it not a sad and humiliating thought that such countless hosts of the human race have lived and died in deepest degradation and despair, when by some far-reaching and redeeming agency millions of them might have been enlightened and elevated, blessed and saved?

We are told in ancient story, that when Xerxes, the Persian conqueror, looked from his throne of marble, which had been erected on the beach, at his army and navy, composed of three millions of men, instead of being delighted by the grandeur of the spectacle, he wept, and said to one of his counsellors that the cause of his tears was the fact that all that magnificent assembly would in a few years be no more.

On higher grounds, and with a clearer understanding of the solemn significance and possibilities of a human life, all right-feeling men cannot fail to be

saddened when they remember "man's inhumanity to man," and the great crimsoned and darkened pages which selfish and wicked hands have drawn through all the long and dolorous past.

But a brighter and more humane condition of the world's history has arrived, and with glad and grateful hearts we hail the better and the nobler day.

Since the commencement of the present century, changes of the most beneficent and inspiring kind have been accomplished, and movements which shall yet usher in a sunnier time are on their way. The extent of these great Christian endeavors, to care for the outcast and benighted millions living in the dark habitations of the earth, are most wonderful to contemplate. In all these ameliorating movements, social, educational and religious, there is living and breathing the spirit and purpose of an irrepressible expansion, and humane, sympathetic and Christian designs, wide and universal as the race itself.

In Greece, Turkey, Persia and Egypt, in Northern Africa, East Africa, in Northern, Southern and Western India, the dawn of a kindlier day has already commenced. Among the peoples and countries of Continental Europe these redeeming forces are working as never before. Amid the vast throngs of China, Indo-China, Thibet, the Indian Archipelago and Japan; of Australia, Polynesia, Southern and Western Africa, of North America and the West Indies, is it not a fact that results have been achieved during the last eighty years, which stand before the Church as the most inspiring and substantial encouragements to continued toil, and as the divinest pledges of a world-wide emancipation and uplifting yet to come? And is not this high endeavor to wipe out forever the cruelties and inhumanities of the dreary past, and to inaugurate for the neglected of our own race a period of blessing, rich with the most sacred and glorious possibilities for the future, the direct and practical outcome of that Gospel committed to the Church eighteen hundred years ago? It surely is not difficult to trace all these grand and beneficent movements to their true and original home? Not to the religious systems of merely human make do we go; for in the great majority of instances these present little else than one festering brood of cruelties and horrors; not in the policies of grasping, worldly men do we find the source of anything so grand and real; nor in the thought and action of the whole crowd of unbelieving and infidel men can we find the parentage of that which can brighten and bless the world. Under the blighting, blasting influences of an unchristian and atheistic philosophy no human wilderness has ever bloomed, and no solitary place, or heart, or sorrowing life has ever yet been made glad. It is no more

difficult to find the true source of all that is now working for the universal elevation of the long-despised and neglected races, than it is to trace a sunbeam to its source in the sun. All the alleviating institutions and influences in operation to-day, all the emancipating and redeeming efforts which distinguish and crown this kingly age, are the result of the life and teachings, the purposes and aims of that Saviour, who through His power upholds the pillars of the whole created universe, yet to the weak and suffering He is infinitely gentle and kind, for "the bruised reed He will not break," and the dimly "smoking flax He will not quench." Do not these two expressive figures fitly describe the condition of the vast multitudes who have lived, and are still living, in the regions of unspeakable degradation, and in all the bitter experiences of a sad and immeasurable gloom?

To the Christian Church the world of to-day is indebted for the social and moral achievements which have been won among the peoples and tribes who have carried the deep, black brand of sensuality, cruelty and animalism for years and generations which we cannot name; and though the Church has not during the present century worked up to the full measure of her ability, her endeavors to reach the immense population of the heathen world have been on a wider scale than in any former period in her long and eventful history. More has really been done within the past eighty years for the civilization and salvation of the great outside, down-trodden and morally shipwrecked world, than in all the two thousand previous years put together. Whatever men may say, one thing is certain and clear, beyond the shadow of a doubt, and that is that scores and hundreds of tribes are not *what* they were, nor *where* they were before the humanizing and elevating influences of the Gospel were brought to bear upon them. The barbaric and bloody scenes of purely pagan days, in many lands, have passed away to return no more forever. The "miracles of modern missions," as sketched in the various issues of this review, are among the most thrilling pages ever written, and constitute an argument for the universal propagation of Gospel truth, which nothing can resist.

When the apostle, in the name of his risen Lord, poured strength into the ankle-bones of the lame man at the gate Beautiful, it was a symbol and prediction of what Christianity would, in a higher sense, do for the morally and spiritually bruised, afflicted millions of our weak and staggering world. By the agencies of Divine appointment, applied by a faithful and consecrated Church, the long-despised and neglected tribes and races are receiving strength and healing, and thousands and tens of thousands have already appeared

in the temple praising and glorifying God for His wonderful works; and the days are coming when the temple shall be crowded with such as have been healed, emancipated and saved through the same blessed and enduring name. Yes, the mighty lever of believing prayer, of uplifting educational forces, and of an ever-extending Christian endeavor has been successfully placed under the very lowest strata of this living, human world; and gradually, but surely, the whole vast bed is rising upward into liberty and light. The fulcrum cannot move, and the lever cannot break, for into their constitution has been poured, not only all that is best of the human, but also the richest and most abiding of that which is Divine. This work cannot die. The redeeming, upward movements of the age cannot, and will not, go back, for they are the fruit of principles which are immortal, and the outcome of the teachings of that Saviour who, in the might and majesty of a boundless mercy, came to seek and to save that which was lost.

#### NOTES FROM THE NORTH-WEST.

(Continued from page 111.)

AS soon as breakfast was dispatched we left Scarlett's, for a drive of sixty miles lay before us ere the desired stopping-place could be reached. I watched with interest certain points on the route, well-remembered since my my first journey over the trail, eight years before. A halt, for lunch, at the "Lone Pine," recalled the sudden breaking of a spring, and the welcome help afforded by John and David McDougall in tying up the wounded vehicle with a piece of dried poplar and a coil of "shanganappi." Strange to say, on the return journey this time, within a few miles of the same spot, I met with a precisely similar accident. While driving in a waggon, owned by John McDougall, an exact counterpart of the former one, another spring broke, and had to be tied up in the same way, rope being substituted for "shanganappi."

About the middle of the afternoon, we passed the scene of my first encampment on the banks of the Red Deer, and I remember, with great distinctness, and a good deal of pleasure, the quiet Sabbath rest we then enjoyed. In all the North-West, I know of no other spot so beautiful as the valley of the Red Deer; nor one possessing so many attractions for the prospective settler. Already there is the nucleus of a prosperous settlement, and the lovely fields of recently cut grain which we saw, bore evidence at once of the richness of the soil and the suitability of the climate for agricultural purposes. This region is destined to become one of the garden spots of the great North-West.

Hitherto, the draw-back has been the want of railway accommodation, but this will soon be remedied, as application is now before Parliament for a charter to construct a line from Calgary to Edmonton through the Red Deer Settlement. It has been long known that there is abundance of bituminous coal at various points on the Red Deer, but recently a report came of the finding of a gigantic vein of pure anthracite; and if the report proves to be well-founded, it will be of greater value to the country than a mine of gold.

Diverging to the right before reaching the "crossing," a drive of two or three miles brought us to the hospitable home of the Rev. Leonard Gaetz. Here our party, though somewhat large, received a royal welcome, and we spent a delightful evening in recalling events of the swiftly-passing years, and comparing notes in regard to questions of to-day. It was a source of joy to me to find Brother and Sister Gaetz in apparently vigorous health, with their lovely family growing up about them, and with every prospect of a happy and prosperous future. A missionary was appointed to this field at the last Conference, and regular services are maintained. A mile or so from Brother Gaetz's residence there is a school-house, with an efficient teacher, so that the educational needs of the settlement are fairly supplied. I understood that in the North-West schools must have a minimum attendance of eight scholars, to entitle it to Government aid; but as, in the case of the school just referred to, Brother Gaetz supplies seven-eighths of the requisite number from his own family; there is little danger of the grant being withheld.

A bountiful table and a comfortable night's rest was a good preparation for the next day's journey. We returned to the "crossing" by a different route, which took us by steep and winding ways through beautiful groves to the level bottoms. What a lovely site for a town! And what splendid private residences will crown these heights on either side the river in the coming time! Down the steep but not lofty bank we go, and into the river, for there is no bridge over it yet. There is a rope and a scow ferry; but the water, when we crossed, was too low in places for the scow to float safely, so we forded. Here, the stream has a width of some 600 feet, and the clear, glacier-fed waters flow in crystal beauty over a pebbly bottom. It was easy fording at this time, but when the floods are on, it would sweep horse and vehicle to destruction. Across the Red Deer, our way lay through a park-like country; stretches of prairie, interspersed with groves and clumps of poplar. Although we were now in the first week of October, the heat was oppressive. Driving

in one's shirt sleeves, sheltered by an umbrella, was only a partial protection, and it was a relief when a halt was called, and we could rest for a while in the shade.

Late in the afternoon, we reached the Woodville mission, on the banks of Wolfe Creek, and were hospitably received by Brother and Sister Nelson. A comfortable mission house of squared logs stands on an eminence, overlooking a lovely stretch of valley and sweep of distant hills. A short distance away, is another building, also of square logs, which answers the double purpose of church and school-house. The Indians here are Stonies, who formerly resided at Pigeon Lake, but after the treaties they removed to Wolf Creek, as better suited for agricultural purposes. At the time of my visit, I found them plunged in deep sorrow. During the previous year the measles broke out among them, and there was scarcely a family that was not called to mourn the death of some of its members. In some cases, all the children died; and so extensive was the mortality, that the school was almost annihilated. At a meeting held next morning, I spoke such words of comfort as I could, John McDougall interpreting; but it was pitiful to see the bowed heads and sorrow-stricken faces—"Rachel mourning for her children, and would not be comforted, because they were not."

It is characteristic of most of our missionaries that they are reticent on the subject of personal hardships and trials, and it is only by questioning them along other lines that the facts come out in an incidental way. There are few of those quiet, undemonstrative women in the humble mission-houses of our Indian missions who could not relate experiences that would fill a two-volume novel of thrilling interest. And yet, as a rule, if they speak of such things at all, it is in a quiet, matter-of-fact way, as if they considered their severest hardships hardly worth mentioning. The fact is, those who give themselves to the Indian work, especially on the more distant and isolated missions, must have in them, if they are to succeed, the stuff of which heroes are made; and this is true of not a few who are now in the work. When the revolt broke out, and many of the Indians were in a state of intense excitement, it was deemed prudent, and indeed, necessary, to send the wives and children of missionaries to places of safety at Calgary or elsewhere. Mrs. Nelson started on horseback for Morly, accompanied by a daughter of ten years, and another, an infant of ten months, in her arms, with a single Indian as guide. This involved a journey across country of 150 miles, avoiding the principal trails, often travelling by night

and resting by day. At length, with torn and travel-stained garments, and weakened by fatigue and lack of suitable nourishment (for little food could be carried), the welcome shelter of Morley was reached. Doubtless more than one such story could be told by other missionary women, if they cared to speak. To the credit of the Wolf Creek Stonies be it said, that although the mission-house was left unoccupied and unguarded for weeks, not an article was disturbed. When the missionary and his family returned, they found everything as they left it.

### NEWFOUNDLAND AND ITS MISSIONS.

(An Address at the Public Meeting of the General Board of Missions, Winnipeg, Sept. 11th, 1888.)

BY REV. GEO. J. BOND, B.A.

I CONGRATULATE myself upon the privilege of seeing this fair city. I have been walking about it somewhat, and taking in, so far as possible, its proportions and its prospects, the width of its magnificent streets; the substantial and elegant character of its commercial, municipal and ecclesiastical buildings; the elegance, taste and comfort of its private residences; and I stand amazed at the brevity of its history, and at the speed with which it has attained to its present proportions. I had heard much of it. I was prepared to see a very wonderful development; but I confess that I feel as the Queen of Sheba did on her visit to the stately city of Solomon, that the half had not been told me. May the future of this fine city and this fair province be as solid and permanent, as its rise has been recent and its progress phenomenal.

The second city in Britain, whose teeming thousands toil beside the lovely Clyde, has for its motto, "Let Glasgow flourish." Time was when that curt and somewhat selfish motto was rounded and completed by a prayer, "Lord, let Glasgow flourish by the preaching of the Word." The old-time motto of Glasgow might well be the motto of Winnipeg, and the prayer which it breathes is, I feel sure, the heartfelt utterance of every one of us now enjoying its kindly hospitalities, "Lord, let Winnipeg flourish; Lord let Manitoba flourish by the preaching of the Word!"

I come, sir, from that great island which stands like a stern sentinel at the gate of the Gulf of St. Lawrence, and holds, for all time to come, the key. I bring to these fair western prairies the greetings of a land whose far eastern cliffs are beaten ceaselessly by the Atlantic surge, whose bold outline is last seen by the mariner speeding to the Old World, and first

hailed by the emigrant who has left the effete and overcrowded soil of Europe, for the fresh, the free and the fertile acres of this glorious continent. I stand in this, one of the newest of cities, one of the latest of colonies, a representative of a land which is proud of its title of the most ancient colony of the British Crown. And as my country is not only *terra nova*, but very largely *terra incognita*, I may be pardoned, perhaps, if I dwell somewhat at length upon her history and her characteristics. She is a land full of anomalies of every kind—historical, political, social, ecclesiastical. Even geographically she is anomalous, for while but a triangle three hundred and sixteen miles in total length, and about the same in greatest breadth, her coast line is serrated into two thousand miles; great bays, abounding in splendid harbors, cut deeply into her, while large lakes cover one-third of her acreage. A chain of hills runs almost completely round her, close to the shore, and in many places this encircling range stands out lofty, bluff and precipitous against the unappeasable rage of the storm-tossed sea. Fine rivers flow into the bights of the bays from the lakes in the interior; and the valleys, cleft by these river, are fertile and wooded. In the centre of the island stretches a vast plateau, largely marshy; but this central plateau has been visited by few, and traversed by still fewer, since the aboriginal Beothics, now extinct, hunted the caribou which teem in those sylvan solitudes.

And here comes in the most striking of our historic anomalies. While the oldest of Britain's colonies, Newfoundland is, for the best of reasons, one of the least populous and least developed. I say for the best of reasons, for while Britain was using every means to encourage emigration to her other North American colonies, she was absolutely prohibiting it in Newfoundland, and no longer than a century ago it was a penal offence to settle on her shores. She was regarded by the nation simply as a nursery for seamen, and the clique of merchant adventurers who grew rich by her fisheries, and desired to keep them as their own monopoly, were powerful enough with the government of the day to have laws enacted to suit their purposes. The country remained a mere fishing station, and generations of merchants rejoiced in the rich preserves of her teeming waters, and left the land that enriched them, purposely, undeveloped and poor.

Upon this great island, larger than Ireland, lives a population of only two hundred thousand souls, for the most part in small and sparsely-settled communities, fringed along the shore. There is not a single inland town; there is not, I think, a settler's cabin twenty miles from the sea. For the population

is exclusively a fishing one; its prairie is the ocean, and its plough is the keel. The whisper of the tide is the lullaby of the fisherman's babe, and the moan of the surge his requiem when his toilsome life has come to its close. Our people live on the sea, and many of them are buried beneath its bosom. Year in, year out, they ply their dangerous calling, and are subject to the privations incident to a means of livelihood peculiarly uncertain and precarious. One year there may be fish in plenty; the next, a man may not only toil all night and catch nothing, but, alas, he may toil all the days and nights of the fishing season, and find himself at the close without the means of providing for his family in the long and unproductive days of winter. A portion of our fishermen ply their calling in small craft within row and sail of their homes; a proportion brave the fogs and storms off the banks, while a further proportion sail away northwards to the bleak and storm-smitten shores of Labrador. In every case, however, the rule holds good, the mode of earning is terribly uncertain, and the effort of the people being confined to the one industry, failure in that means penury or pauperism. During the past few years there has been a succession of bad fisheries, hence the universal depression of trade throughout the country; hence, too, the tales of famine in your newspapers, some, I am bound to say, grossly exaggerated, which have horrified many a kindly heart in these more favored lands.

To these sparsely-settled communities of fishermen, widely apart, remote and isolated, the Methodist missionaries have been preaching the Gospel of the Christ for more than a century. Indeed, Newfoundland claims to be virtually the first mission-ground of Methodism, for our Church was founded there in 1765 by Laurence Coughlan, who, though a Church of England clergyman, was an avowed and enthusiastic Methodist, and originated, within a year of his arrival, the first Methodist Class-Meeting on this side of the Atlantic. Another little known fact I mention with pride. From my native city of St. John's was sent the first contribution to the great Wesleyan Missionary Fund outside of Britain, Ireland itself coming after Newfoundland.

(Conclusion next month.)

WHEN Ko-chet-thing, the Karen convert, was in America, he was urged on one occasion to speak to the people on their duty to send out and support more missionaries. After a few moments, he asked, with emotion, "Has not Jesus Christ told them to do it?" "Certainly," was the reply, "but we wish to remind them of their duty." "O, no!" said he, "if they will not obey Jesus Christ, they will not obey me."—*Exchange.*

## Woman's Missionary Society

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*Outlook:*  
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"Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."—DEUT. xi. 18, 19.

WE are pleased to note that so many Bands and Auxiliaries have already fallen into line with the design of the Literature Committee, in adopting for their meetings the programmes furnished.

From several letters received expressing gratification with the experiment, we extract the following:

Mrs. Rev. John Gee, Aylesford, King's County, N.S., writes: "I felt so thankful to organize a Mission Band here last November, 'Oak and Ivy,' acting as President, Secretary, Treasurer and all, for this year. And I did rejoice when I read the first of the series of Responsive Exercises in the OUTLOOK. The Programme charmed me greatly. We held our first quarterly meeting, which was a 'Sabbath evening missionary service for the young.' We took the Responsive Service without map for the first part, and for the second, one of the recently printed and deeply interesting dialogues on 'Our Indians.' Our service was a grand success—pronounced a *rich treat*. Such a gracious influence pervaded the whole service. We were requested to state our opinion of these exercises. For the use of Mission Bands in the country, I consider that their help will be invaluable. If it were only for two of the four objects named in the OUTLOOK, viz., 'the connection of the Bible prophecies,' etc., and the bringing into more frequent use by the young of the soul-inspiring hymns of our own hymn-book. If it were only for these two objects, they are weighted with a spiritual value that will long outlive the time of using. We have been requested to give our service again, and we are going to give it in different places,

so that these papers will do good service. I do hail their appearance with joy."

Mrs. W. E. Ross, Montreal, writes: "The Programme was a great success."

Bands planning a meeting might gather good hints from Mrs. Ross' methods, as given by the Corresponding Secretary, in this number.

Mrs. Maybee, Foxboro', writes: "We used the Programmes you sent, and they were more than well received."

The Spadina Ave. Toronto Auxiliary used the Japan Programmes for part of their first quarterly public meeting, and reports, letters, sacred solos, etc., for the rest. The general opinion seemed to be that missionary information thus associated with Scripture readings, in which all may join, is well adapted to increase and build up an interest in the cause.

All information concerning Leaflets and Programmes, etc., may be obtained from Miss Wilkes, 84 Gloucester Street, Toronto.

Presidents of Auxiliaries are again reminded of the decision of the General Board, that a collection for Literature Fund; of not less than one dollar for each Auxiliary, should be taken up as soon as possible, and forwarded to Miss Wilkes, 84 Gloucester Street, Toronto.

Mrs. Cunningham's Programme for Mission Bands has been sent out to the Branch Corresponding Secretaries.

We publish herewith an Easter service, prepared by Miss Chown, of Kingston. It is given in this number, to allow societies time to have it prepared for the Easter season. We believe it will well repay those who get it up, as it abounds in information most pleasingly conveyed, and a truly devotional spirit.

Perhaps the following letter expresses the desire of many others, and therefore we insert it, that one reply may answer:

CHATHAM, Feb. 15th, 1889.

DEAR MRS. PARKER,—

Have you any Leaflets to help a Mission Band, or papers; we have nothing, and we think it would be so nice to either read something every meeting, or have some subject to talk about. Please let the Mission Band know as soon as possible, either through the OUTLOOK, or personally.

MINNIE BARFOOT, Cor. Sec.

Miss Wilkes, we think, can send Leaflets to Mission Bands desiring them, and in this number will be found a list from which choice may be made.

Our dear young friends are referred to the August, 1888, OUTLOOK, which contains some good suggestions for conduct of Bands. How would it do to take the OUTLOOK to the band-meeting, and have one or two members read out some of the selections? Ask your leader to have questions and answers prepared on slips of paper, numbered and distributed to the members, then have them read out aloud.

We trust the dear sisters who have sent us papers for insertion in the OUTLOOK will patiently bide their appearance.

There is every desire on our part to make our paper serve a good variety each month, and also to reflect faithfully the work that is going on. We also desire to please contributors by early insertion of their articles; but it is not always practicable, partly for lack of space, and partly because papers on kindred subjects sometimes come too close together. Sometimes, also, when a long paper cannot be inserted, a shorter one might.

Programmes on "The Chinese Work," by Mrs. J. H. McMechan, of London; "Indians," by Miss Silver, of Halifax; "Loyal Womanhood," by Miss M. B. Smith, N.B. and P.E.I. Branch, are received, and will appear duly.

LEAFLETS, ETC., FOR SALE.

A Strange but True Story. (8 cts. per doz.)	1 cent each.
A Glimpse of Our Work in Japan	Free
A Mute Appeal. (30 cts. per hundred)	
Aunt Mchitable's Account of the Annual Meeting.	10 "
A Story of the Bees	2 "
A Study in Proportion	2 "
A Talk on Mite Boxes. (20 cts. per doz.)	2 "
Aggression in Work for Missions	2 "
A Partnership. For the Young People. (10 cts. per doz.)	2 "
Bringing the Ranks up to the Standard. For the Young People. (15 cts. per doz.)	2 "
Band Work. (\$1.00 per hundred, 12 cts. per doz.)	1 "
Coral Workers. For the Young People. (10 cts. per doz.)	1 "
Christian Giving—Some Questions and Answers	Free
Critical Hour of Mission Work. (20 cts. per doz.)	2 "
Children's Mission Bands	1 "
Chips for Children's Bands. (25 cts. per doz.)	5 "
Duties of Auxiliary Officers	Free
Five Cents in a Tea Cup	3 "
For His Sake	2 "
Our French Work	Free
Our Indian Missions	" "
Giving like a Little Child. (6 cts. per doz.)	1 "
Gems for Missionary Meetings. For the Young People.	" "
Helping Together with Prayer. (10 cts. per doz.)	1 "
How to Awaken a Deeper Interest in our Auxiliaries. (15 cts. per doz.)	2 "
House-top Saint	2 "
How to Manage a Missionary Society. (20 cts. per doz.)	2 "
How to Kill a Missionary Meeting. (10 cts. per doz.)	1 "
How Shall we Interest the Children. (20 cts. per doz.)	2 "
Hints and Helps for Children's Bands	5 "
Jack's Pennies—For the Young People. (6 cts. per doz.)	" "
Lessons Which the Heathen May Teach Us.	3 "
Loyalty. (15 cts. per doz.)	2 "
Life Membership—What does it Mean?	1 "
Mrs. Pickett's Missionary Box. (12 cts. per doz.)	2 "
Mission Band Programme, Japan. (40 cts. per hundred.)	" "



Mrs. Purdy's Parquises. (15 cts. per doz.)	2 cents each.
My Beckey's Conversion to Foreign Missions. (25c. per doz.)	5 "
Not for the Heathen Merely, but for Christ	Free
O. P. J. (15 cts. per doz.)	2 "
Our Girls. For the Young People.	Free
Our Chinese Work	2 "
Pitchers and Lamps. (20 cts. per doz.)	1 "
Preparation for the Master's Work. (10c. per doz.)	3 "
Prayer Cards	2 "
Suggestions to Mission Bands	2 "
The Society at Springtown. (15 cts. per doz.)	2 "
That Missionary Baby	2 "
The Wounded Lip. For the Children. (10 cts. per doz.)	1 "
Thanksgiving Ann	Free
The Hows of Band Work Answered	"
The Voices of the Women	"
The Mother at Home	3 "
The Scriptural Significance of Thank Offerings. (10 cts. per doz.)	1 "
The Responsibility of Not Doing. (10 cts. per doz.)	1 "
Temple Building. (20 cts. per doz.)	2 "
That Missionary Meeting. (20 cts. per doz.)	2 "
Unused Power in the Church. (10 cts. per doz.)	1 "
Unemployed Talent in the Church. (15 cts. per doz.)	2 "
What is Foreign Missions' Rightful Share? (15 cts. per doz.)	2 "
Why we should keep up our Auxiliaries. (10 cts. per doz.)	1 "
Will You Lead in Prayer. (10 cts. per doz.)	1 "
Whose Sheaves? (10 cts. per doz.)	1 "
Mite Boxes Free, except Express Charge, which must be paid by Auxiliary or Band ordering.	
Annual Reports	5 "

In ordering Leaflets marked *free*, please send stamp for postage.  
Send orders for Leaflets to

MISS M. WILKES,  
84 GLOUCESTER ST., TORONTO.

For Annual Reports, to the BRANCH SECRETARIES.

FROM THE MISSION BANDS.

CHATHAM, (Feb. 15th).—The Gleaners of Park Street Methodist Church, held their first entertainment on Monday evening, Feb. 11th. A few words from the pastor opened the meeting, and then we gave the programme "On Japan," but found the Japanese words hard to pronounce. (Could you send the pronunciation next time?) Then followed a short musical and literary programme, given by the members of the Band, and a good collection was taken up. We had also a sale table at the close. The net profit amounted to \$35. We are glad to tell you our Band is most encouraging; every meeting new members. We now number seventy four, and we hope, and are determined, to raise enough money to support a little orphan girl in the Crosby Home.  
MINNIE BARFOOT, *Cor. Sec.*

WOODHOUSE—Our Mission Band was organized about nine months ago. The officers are: President, Miss Lilian Smith; Secretary, Miss Ella Jones; Treasurer, Miss Wyckoff; Corresponding Secretary, Annie Bowlby. We have chosen for a name, "Lights Along the Shore," hoping that some gleam from our small lamps may help to lighten up the darkness. Motto: "Gather up the fragments." There are to be ribbon badges, with name and motto printed on. The Band meets fortnightly, and a quilt is started. The fifteenth meeting was held February the 16th, a very stormy day, but five were present. We purpose holding a public meeting on the 8th of March, with a programme of mission songs, exercises, dialogue, readings and recitations. Our minister, Mr. Trimble, has promised to help, and we hope the meeting will be a success.  
ANNIE BOWLBY, *Cor. Sec.*

CANNING, N.S.—The first public meeting of the "Light-Bearers'" Mission Band, of this Circuit, was held on the evening of Thursday, 27th December. The President presided. In the absence of the Secretary, Mrs. F. W. Borden, who has charge of the musical department of our Band work,

reviewed our work from the date of organization, in June, 1888. We started with eleven members; we now number thirty. The programme consisted of singing, readings, recitations, and two dialogues. The one entitled "Young Solidators" was considered very good. The devotional exercises were conducted by our pastor, and "Words of Welcome" were well spoken by one of our boys. A short catechetical exercise upon our missions and missionaries, conducted by the President, showed that our Band had some practical knowledge of the work of the W. M. S. A very pleasing feature of the entertainment was the rendering of a piece of music called "The Light-Bearers." The children entered the main audience-room from the class-rooms, each bearing a lighted taper, and singing, while others, out of sight, responded, in plaintive tones, to imitate the cry of the heathen for "Words of Life." During the intermission, useful and fancy articles were sold from the Christmas tree, to trim which, youthful hands had been busily employed for six weeks; also refreshments. "The Heathens' Box," as the children call it, into which each had contributed from their own means, and a prize, offered to the highest contributor, was opened, and found to contain \$5.60. We had a good audience, and our receipts for the evening, from all sources, amounted to \$35.  
S. E. AINLEY.

CHATHAM.—Instead of holding our February meeting in the lecture hall of the church, we held it at Mrs. Marquand's. There were twenty-five present. After the reading of the minutes of the last meeting, Mrs. Marquand read the President's address, given at the last meeting. Mrs. (Rev.) Freeman gave us a very instructive address, "Why Should we Engage in Missionary Work." Our Pastor, Mr. Treleavan, being present, was then called upon, and in a few well-chosen remarks, spoke of the necessity of increasing energy in this field of labor. Miss Carrie Shaw, Secretary of "The Gleaners'" Mission Band, read an encouraging report of their work, giving as their membership, seventy-two. Mrs. Marquand who was elected to solicit subscriptions for OUTLOOK, reported forty-seven more than last year. Tea was then served, and altogether a pleasant and profitable afternoon was spent. Receipts of afternoon, \$10.72.  
M. A. METCALFE, *Sec.*

FROM THE AUXILIARIES.

ST. THOMAS FIRST.—Our outlook for another year is most encouraging. Over sixty members are already enrolled, while others follow so steadily that we hope for a large increase over last year. Each month, sixty-five (65) copies of the OUTLOOK, with its valuable information, find their way to as many homes, where they cannot fail to awaken interest, by keeping our people informed as to what is being done in our different missionary fields. Its cheapness, clearness of type, spicy editorials, letters, variety of topics, etc., cannot fail to make a powerful factor in any Auxiliary. We, too, have inaugurated a birthday box, with encouraging results so far, trusting it will be another means of educating our ladies to give as they can, without having to resort to entertainments, etc. In December, Miss Cartmell gave an account of the work in Japan, so dear to her heart, and ours also, because of our own Miss Wintemute being there. So many people paint this field in roseate hues only, we were glad Miss Cartmell explained some of the difficulties to be overcome. In concert with others, we pray earnestly this month, that if best, God will permit her to return to her loved work, fully restored in health. Mr. and Mrs. Youmans, of McDougall Orphanage, visited us in January, when, by means of the blackboard, they made us almost see

the Bow River, farm, buildings, and the very spots where the stove, tables, sewing-machine, etc., now stand. Love must be their ruling power, judging from the way they speak of the little ones, as well as from the numberless toys that we know were stowed away in their trunks, to be distributed on reaching home. Mr. Crosby's great heart takes in adults as well as children. How he manages to control, direct and instruct so many is most wonderful. We were surprised at the magnitude of his work. Much of our success is owing to our indefatigable President, Mrs. Wood, who is always at her post, ready to do anything to advance the interests of our Society. Arrangements have been made for an Apron Bazaar, to be held in a few weeks. Praying we may, as a society, work more faithfully to spread that

"Word which shall shine in cloudless day,  
When heaven and earth have passed away."

MARY L. STRUTHERS, *Cor.-Sec.*

SEARLETON.—An Auxiliary of the Woman's Missionary Society, was organized by Miss Palmer, at Searleton, on November 28th, 1888, with a membership of sixteen. The following officers were elected for the present year: President, Mrs. S. R. Black; First Vice-President, Mrs. D. S. Wright; Second Vice-President, Mrs. S. H. Trueman; Treasurer, Mrs. Alder Black; Recording Secretary, Miss Alice Black; Corresponding Secretary; Mary A. Trueman. M. A. Trueman, *Cor. Sec.*

ST. JOHN'S EAST, NEWFOUNDLAND (Feb. 3rd, 1889).—Our annual public meeting in connection with this Branch, was held in the Gower Street basement last December, and was a great success. A carefully prepared programme was effectively rendered; then a supper followed, which was well patronized, and from the effort our Society realized \$50. Our last regular monthly meeting had the largest attendance of members that we have seen for some years, and our meeting was interesting and profitable. We owe much to our indefatigable Secretary, who spares no pains to push forward the good work. We trust that with the blessing of God we too shall have a share in dissipating the darkness and bringing in the light. MARY G. BOYD, *Cor. Sec.*

RIDGETOWN (Feb. 9th).—The ladies of Ridgetown Meth. Church, met at the parsonage, Jan. 15th, and organized an Auxiliary to the Womans' Missionary Society, with the following officers: President, Mrs. Jas. Graham; Vice-President, Miss Tweedale; Secretary, Miss Mary Shaw; Corresponding Secretary, Mrs. H. T. Johnson; Treasurer, Mrs. T. Gray; Managing Committee, Mrs. Findlay, Mrs. Hunter, Mrs. Schlanker. We have met twice, and find our meetings very pleasant and beneficial. Our membership is only eight as yet, but expect a number next meeting. We decided to give our funds to the *Indian work* of our country. MRS. JOHNSON, *Cor. Sec.*

ST. JAMES', MONTREAL.—The first quarterly meeting of the Mission Circle of St. James' Methodist Church, for the present year, was held in the church parlors, on Tuesday evening, the 15th inst. The President, Mrs. Ross, occupied the chair, and conducted the various exercises in her usual pleasing and able manner. The entertainment provided was both novel and instructive, of which the programme furnished by Mrs. Dr. Parker, and published in the December number of the *OUTLOOK*, formed the basis. A notable feature of the evening was a visit, in imagination, to the several mission stations of the Womans' Missionary

Society; a fine large map having been kindly loaned for the occasion by John Torrance, Esq. The Recording Secretary, Miss Allen, consented to act as guide, and conducted the audience from mission to mission; pointed out the geographical position of each, and after giving a summarized account of the work carried on in these, called upon some member of the Circle to read the latest news, in the form of a missionary letter, from that place. The musical part of the programme was also of a high character, consisting of vocal and instrumental solos, the former by Mrs. McIntyre, the latter by Mrs. Robt. Ross and Miss Craig. After the reading of the report by the Treasurer, Miss Nichol, and a short address by the pastor, the collection was taken up, the audience responding liberally. A very pleasant and profitable evening was then brought to a close by the benediction. Our thanks are due to Mr. Torrance, who, at the close of the meeting made a generous donation of the above mentioned map to the Circle. M. FROST, *Cor. Sec.*

UNION.—A very successful open meeting was held in connection with this Auxiliary, in the church, on Tuesday Evening, February 12th. Our President, Mrs. Parsons, conducted the meeting to the satisfaction of every one present, ably speaking in the cause of temperance, as well as on mission work. Much of the success of the evening was due to the beautiful and instructive addresses on the need and object of missions, given by Miss Greenham and Miss Axford, of Alma College. A silver collection was taken up, by which was realized over ten dollars. Nine ladies joined the Society, and the old members are enthusiastic over such a reinforcement, and feel that their prayers and faith have not been in vain.

MRS. G. H. LLOYD, *Cor. Sec.*

GODERICH.—On Monday afternoon, Feb. 4th, we had Miss Cartmell with us to address an open meeting. The small fee of ten cents was charged at the door. After Miss Cartmell had delivered her address, refreshments were passed around, supplied by the members of the Auxiliary. The friends grouped themselves together, and a very social time was enjoyed. Nearly all were introduced to Miss Cartmell, and expressed themselves as highly pleased and profited. The young lady members passed around leaflets, sold reports, and canvassed for new members. Some few gentlemen dropped in at six, and all seemed gratified. We realized the sum of \$10.30, although the afternoon was very stormy. Miss Cartmell was detained on account of the storm, and did a great deal to "enthuse" the ladies who called; so much so, that a Mission Band is contemplated, from which we trust you shall hear glowing accounts.

FRANK A. McCLEAN, *Cor. Sec.*

MONTREAL.—The first united quarterly meeting of the different Auxiliaries of the Womans' Missionary Society, in this city, was held on Wednesday afternoon, the 15th inst., in the East End Church. A very large number of ladies were present, completely filling the homelike, pleasant parlor. After singing, and reading of selected passages of Scripture, special prayer was offered that the women of Methodism might be aroused to a sense of their responsibility in reference to the salvation of the world. Very cheering reports were given by the officers of the different Auxiliaries represented; several but recently organized were full of hope for the future. The report of the Eastern Branch was also given, showing a gain of five Auxiliaries and two Mission Bands for the quarter. Mrs. Dr. Nichol gave an account of the school at Acton Vale, stating that the average attendance had been twenty-seven.

Mrs. Morton, of Douglas Church, after speaking of the enthusiasm of their Auxiliary, spoke of the real need in our work of love, leading to consecrated effort, and of the necessity of spreading information in reference to the missionary work of the world. A very able paper was read by Mrs. W. I. Shaw, "How can I help the Womans' Missionary Society?" So many valuable hints were given, that Mrs. Shaw was asked to send it to the OUTLOOK for publication. Mrs. Geo. Holland emphasized the need of greater earnestness and watchfulness, so that every opportunity might be embraced. Every heart was touched by the reading of two letters, telling of self-denial and toil willingly, gladly borne for the Master's sake. The ladies of the East End Church, through their pastor's wife, Mrs. Hall, invited those present to remain for a cup of tea. A pleasant half-hour was spent in conversation, and so ended a very delightful and profitable meeting. L. W. R.

### EASTER MISSIONARY SERVICE FOR MISSION BANDS OR SUNDAY SCHOOLS.

*Subject:—THE WORLD.*

*Remarks*—The members of the Band, or those taking part in the programme, should be seated on or around the platform, facing the audience. Have the artist of your Band draw a map of the world, coloring the heathen countries black; Mohammedan, green; Greek Church, brown; Roman Catholic, yellow; Jewish, pink; and Protestant, pale blue. This will be an object lesson in itself. Failing this, have a map of the world, and a letter pinned on each country, showing what religion predominated. Each country should be pointed out when mentioned. A chart, showing the proportion of population to each religion (to be obtained from W. B. Jacobs, 148 Madison St., Chicago, Ill., price 60 cents), might be hung in a conspicuous place; or smaller charts, price 30 cents per hundred, distributed through the audience. The sketches of the continents may be regarded as outlines, and further details added. Some pieces for juvenile Bands, or primary Sabbath-school classes, have been introduced. This programme may be lightened by suitable music, missionary readings, or dialogues. A book of very good missionary dialogues is published by *Gospel in all Lands*, 805 Broadway, N.Y., price 10 cents. We are indebted to *Gospel in all Lands* for much of the material in this programme.

Singing in chorus.

Hymn 116—"Christ the Lord is risen again." Methodist Hymn-Book.

Prayer.

Responsive Scripture Reading.

*President*—And though they found no cause of death in Him, yet desired they Pilate that he should be slain.

*Band*—And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre.

*Pres.*—He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.

*Band*—Him God raised from the dead the third day.

*Pres.*—And He commanded us to preach unto the people.

*Band*—Saying "All power is given unto Me in heaven and in earth: Go ye, therefore, and teach all nations, . . . and, lo, I am with you always, even to the end of the world."

*Pres.*—The Gospel of the Kingdom shall be preached in all nations, . . . and then shall the end come.

Prayer by Band, President leading (heads lowered). God be merciful unto us and bless us, and cause His face to

shine upon us. That Thy way may be known on earth; Thy saving health among all nations.

Hymn 32, "Raise the Psalm," Methodist Hymn Book.

The religions and populations of the world.

*Pres.*—The world is a very appropriate subject for Easter, when we commemorate the resurrection of the Saviour of the world.

*Band*—God so loved the world that He gave His only begotten Son.

*A voice*—In the light of the Lord's resurrection,  
His people should conquerors be;  
In the battle with evil, triumphant;  
In the terror of death ever free.

*Pres.*—What is the population of the world?

*2nd voice*—About 1,424 millions.

*Pres.*—What is the condition of the people?

*Band*—All have sinned, and come short of the glory of God.

*Pres.*—How may they be saved from their sins?

*Band*—Whosoever shall call upon the name of the Lord shall be saved.

*Pres.*—How many have heard of God?

*2nd voice*—Only one out of every three persons on the globe.

*Pres.*—What is Christianity?

Christianity is the religion of the followers of Christ, who said of Himself, "I am the Way, the Truth, and the Life."

*Band*—I am come that they might have life, and might have it more abundantly.

*Pres.*—What is Protestantism?

*2nd voice*—The most Scriptural form of Christianity. There are 160 million Protestants, or one-eleventh of the world's population.

*Pres.*—What is the Greek Church?

*3rd voice*—The Greek Church retains the Bible, but is a cold, formal church, in which ignorance, superstition and apathy prevail. There are 84 million adherents.

*Band*—I know Thy works, that Thou has a name, that Thou livest and are dead.

*Pres.*—What are the errors of the Roman Catholic Church?

*4th voice*—She denies the Word of God to her adherents, places the authority of man above Christ's, and has many doctrines not authorized by the Bible. It is the religion of 190 millions.

*Band*—Thus have ye made the commandments of God of none effect by your tradition.

*Pres.*—What is Mohammedanism?

*5th voice*—Mohammedanism is a civil as well as a religious power. It is enforced by the sword, and apostasy from it is treason to the State. Their sacred book, the Koran, is the statute book of the realm. It is a religion of rites and ceremony, whose watchword is, "There is no god but God, and Mahomet is His prophet." This system upholds slavery and polygamy, degrades women to the level of brutes, and moulds its adherents into an evil type, the most intolerant, sensual, and hostile to Christianity which the world presents. It holds sway over one hundred and seventy millions.

*Band*—In vain do they worship me, teaching for doctrines the commandments of men.

*Pres.*—Who are the Jews?

*6th voice*—The Jews were God's chosen people, to whom He revealed Himself. They gave the world the rich heritage of the knowledge of one God. They reject Christ, and still look for the promised Messiah. They only number eight millions, and are scattered throughout the world.

*Band*—Thus saith the Lord God of Israel . . . Behold, I will gather them out of all countries whence I have driven them in My wrath. . . . And they shall be My people, and I will be their God.

*Pres.*—Who are included under the term Heathen?

*7th voice*—All people who have no knowledge of God through revelation. God has not left Himself without a witness in any nation. Everywhere man has the idea of the Infinite; but all human attempt to embody this idea are only systems of religion, and lack life-giving power. From the followers of the lifeless morality of confessions to the degraded savage of Africa, all plead for the bread of life.

*Band*—Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image, made like to corruptible man, and four-footed beasts and creeping things.

*Pres.*—How many heathen are there?

*Band*—Eight hundred and fifty six millions; but mission work must be carried on among Mohammedans, Jews, Greeks, and in all strictly Catholic countries, for Catholicism, separated from the elevating influences of Christianity, becomes paganism.

*Pres.*—How many Christian workers in the foreign field?

*7th voice*—One to every four hundred thousand heathen, while in the States and Canada there is one minister to every seven hundred and fifty people.

*Band*—The field is the world.

## IDOLS AND THEIR WORSHIPPERS.

*Recitation by Six Boys and Six Girls.*

SINGLE VOICE.

*Children*—Do you the story know  
Of idol gods? And can you show  
How they are made, and by whose hands  
Are formed the gods of heathen lands?

Six girls recite in concert, with appropriate motions, Ps. cxv. 1-8. At the word *us*, touch themselves; *heathen*, or *far-off*, extend arms at full length; *God*, raise one hand; *heavens*, raise both; *work of men's hands*, hammering motion, etc.

Boys then recite Isaiah xl. 12-20, making motions of *blacksmith*, *carpenter*, *hewing* and *planting trees*, etc. From the words "*he is hungry*" to the words "*he is faint*," let the voice grow weaker and weaker, the head drop, and the appearance one of exhaustion.

An older girl or boy then recites, with motions, Psalm xcvi. 1-10, and leads the children in singing:

Jesus hail! the King of glory,  
Earth rejoices in Thy sway;  
Heathen nations bend before Thee,  
Heathen darkness yields to day.

Every idol falls before Thee,  
Seeks the night from whence it came,  
While ten thousand souls adore Thee,  
Trophies of Thy saving name.

## MISSIONARY TOUR.

*NOTE.*—Different members should ask the question as if they were prompted by interest in the subject.

*Pres.*—Having glanced at the religions and their relative strength, we are now ready to accompany six young ladies in a visit to the mission countries of the world. Members are at liberty to ask any questions.

*1st Guide*—Starting in our beloved Canada, we are glad she is mainly Protestant. The Province of Quebec is Roman Catholic, and tribes of Indians, numbering about one hundred thousand, in the West and British Columbia, are heathen. Missionary work is carried on in these fields, but not as aggressively as it should be. We want this Dominion for Christ.

*Band*—He shall have dominion also from sea to sea, and from the rivers unto the end of the earth.

*1st Guide*—In the North-West Alaska, an American possession, is mainly inhabited by Indians. It is still heathen. Missionaries from the States are laboring there. Our neighboring Republic is Protestant. In no State do the Roman Catholics predominate. Mission work is carried on among the Indians of the North-West Territories, the foreigners in the large cities, and the freedmen of the South, whose religion is Christianity, but held in ignorance and superstition. Passing South, into Mexico, we find it a Roman Catholic country, but the religion there is as distinctly idolatrous as those of pagan lands. Missionaries are laboring there, and the people may be divided into three classes. First, those who have become disgusted with Catholicism, and have drifted into infidelity; secondly, those who have accepted Christ as their Saviour; and thirdly, those who cling to Catholicism.

*Band*—Because that, when they knew God, they glorified Him not, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

*2nd Guide*—The aboriginal tribes of South America are to be found in the interior, where, in uncounted multitudes, they are sunk in superstition and heathenism. Along the coast, and extending back from fifty to two hundred miles, are the dominant class—Creoles of Spanish, Italian and Portuguese descent. The religion of the country is Catholicism, so mingled with idolatrous rites, that it is as destructive and dangerous as the heathenism of Central Africa. The State of Columbia has only one Protestant missionary. Bolivia and Venezuela have none, and Ecuador is closed against them. There are a few, very few, missionaries in each of the other States.

*Q.*—Are the people ready to receive the Gospel?

*2nd Guide*—In many of the States there is a strong reaction against Romanism, and the people are looking for something better, or drifting into infidelity.

*Band*—Many nations shall come and say, Come and let us go up to the mountain of the Lord, and He will teach us of His ways.

*3rd Guide*—Nowhere has the Gospel won such triumphs as in the island world, lying between the Pacific Coast of America and Australia, with a population of two millions. The islands are inhabited by many races, and were sunk in the lowest depths of degradation, before the introduction of Christianity. Cannibalism and human sacrifice were prevalent. Now Sandwich, Friendly, Society, Fiji, and many of the smaller groups of islands, are Christianized. As soon as the islands were converted to God, they were converted to missions. Many of the islands have been Christianized by native missionaries from surrounding islands. Some of the groups of islands are inhabited by Mohammedans, while others are heathen. Australia is peopled by British subjects, and is mainly Protestant.

*Band*—All the isles of the heathen shall worship Him.

*4th Guide*—Nearly every missionary society has a representative in Asia, but there is much land to be possessed, as one-half of the human race live in Asia. Every sixth person in the world lives in India. The people of Afghanistan, Beloochistan, Persia, one-fifth of the people of India, and the islands of Borneo, Sumatra and Java, are Mohammedans. All the other inhabitants of Asia, with the exception of the few converts to Christianity, are heathen. Every

country, except Thibet, is open to the Gospel. Carey landed in India almost one hundred years ago. The first convert was made in Japan in 1872, while Korea was only opened to the Gospel in 1885.

*Band*—Behold, these shall come far; lo, these from the north and west, and these from the land of Sinim (China).

*Q.*—What are the hindrances to the spread of the Gospel in Asia?

*A.*—The lack of Christian workers, degraded position of women, and the immoral lives of nominal Christian traders.

*5th Guide*—In Europe, the Greek Church is dominant in Russia, Greece, and parts of Austria. Turkey is chiefly Mohammedan, and Southern Europe Catholic, while Norway, Sweden, Denmark, Germany, and Great Britain, are mainly Protestant. Fifty years ago the Protestant population was to papal as 3:13; to-day it is 1:3. There are twenty-two Protestant churches in Rome. The Bible cannot be printed fast enough to supply the demand in Spain. Churches are being erected in France. Everywhere Protestant Christianity is gaining ground.

*Band*—All kings shall bow down before Him; all nations shall serve Him.

*6th Guide*—Africa, the Dark Continent, is four times the size of Canada, and has a population of two hundred and twenty millions. Nearly one-third are Mohammedans, who occupy North and North-Central Africa. The rest of the continent is heathen, with the exception of the extreme south, and along the western coast, where Protestantism prevails. Protestant mission work skirts the coast, and has penetrated into the interior, along the Nile, Niger and Congo, but has made little impression on the Mohammedanism and heathenism of the natives. Madagascar, an island off the east coast of Africa, has been Christianized, and sends missionaries to Africa.

*Band*—Ethiopia shall soon stretch out her hand unto God.

*Q.*—What is the chief hindrance to mission work in Africa?

*6th Guide*—Everywhere the trader follows the missionary, giving liquor in exchange for goods. The liquor degrades, demoralizes the African, more than natives of any other race.

*Band*—Woe unto him who giveth his neighbor drink, singing:

Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.

*Pres.*—St. John says, "After this I beheld a great multitude of all nations and kindreds and peoples and tongues stood before the throne clothed with white robes, and with palms in their hands, and cried with a loud voice, saying,

*Band*—Salvation to our God, which sitteth upon the throne, and unto the Lamb.

PART II.

Hymn 174—"Christ the Lord is risen to-day," Methodist Hymn Book.

Dialogue for eight girls—"A plea for the nations,"—*Gospel in all Lands*, Feb. 1889.

Scripture exercise—1 Cor. xv. 12-18.

Let seven scholars recite these verses one after the other, without being called upon.

Reading—"Removal of barriers." Crisis of Missions.

Recitation by eleven children. Have a large globe of the world; drive eleven nails in it. Have the letters of the motto cut in cardboard, and covered with flowers or bright

paper, and let the child hang her letter on globe, then turn and recite her verse.

*H.*—He is the propitiation . . . for the sins of the whole world.

*E.*—Exalted to be a Prince and a Saviour to give remission of sins.

*D.*—Declare His doings among the people.

*I.*—I am the Lord, . . . a just God, and a Saviour: there is none beside Me.

*E.*—Every knee shall bow to Me: every tongue shall confess to God.

*D.*—Declare His glory among the heathen.

*F.*—For all the gods of the heathens are idols.

*O.*—O sing unto the Lord a new song: sing unto the Lord all the earth.

*R.*—Righteousness exalteth a nation: sin is a reproach to any people.

*A.*—All the ends of the earth shall see the salvation of our God.

*L.*—Look unto Me and be ye saved, all the ends of the earth.

*L.*—Lo I am with you always.

Join hands in a circle around the globe, and repeat:

Now we say to all men, far and near,  
That He is risen again;  
That He is with us now, and near us,  
And ever shall remain.

And what we say let each this morn  
Go tell unto his friend;  
That soon in every place shall dawn  
His Kingdom without end.

Reading—"The island world." Crisis of Missions.

Hymn 9—"All people that on earth do dwell"—Methodist Hymn-Book.

Benediction.

NOTE—"Crisis of Missions" may be obtained from Methodist Book Rooms. Price \$1.00.

WHY HAVE WE NOT A LARGER MEMBERSHIP?

(A paper read before the Picton Auxiliary of the Woman's Missionary Society.)

I HOPE it is not necessary for any one to act as apologist for our Woman's Missionary Society, but ever since our organization we have been greeted on every side with the time-worn refrain: "Attend to the wants of those at home." As members of this Society and as Christian women, we are exceedingly sensitive to this implied charge of neglected duty, and if there is any question in the mind of the Church about the present or ultimate influence for good of our Woman's Missionary Society, it is time there was an investigation.

The question often comes to us, if women are convinced that this is the Lord's work, why is not every Christian woman engaged in it? How can any one shirk the responsibility? And, after a little thought and observation, we believe we can in a measure understand why it is. A great many say that our organization is superfluous; that we could contribute through the General Society and save the expense of a separate institution. Could we save as much as we make? This year our Society has raised over nineteen thousand dollars, and so far as we can see, the General Society has not suffered, it, also, having advanced in its receipts. But the raising of money is only one department of our work, and we believe the experience of most members is, that in the pleasure of working for this cause, and the

spiritual help received from our meetings, we often forget that our professed object is to raise money.

Some say the money is wasted in delegates' expenses, printing of reports, leaflets, etc. We used to think ourselves that it was an unnecessary expense for delegates to go to Convention, that while it was very nice for the delegate, it was a loss to the Society. We feel now that any woman is richly paid in going, and paying her own expenses, while those sent by the Auxiliary should bring home enough inspiration to give new life and energy to all the old members, and add many more to their numbers. We would not like to be responsible for the prosperity of any Auxiliary that never sends to headquarters for instruction in modes of work. Remember, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

The work of this Society of over eight thousand members, including members of Mission Bands, is managed by women with household cares like ourselves, and with no more physical strength, who accomplish the work by taking many hours from needed rest. They are responsible for the wise appropriation and disbursement of our nineteen thousand dollars; they conduct the correspondence, look after the printing and distribution of reports, leaflets, letters from mission-fields, etc.; spend their time organizing and visiting Auxiliaries, and think, and plan, and suggest, and decide for 291 distinct societies; but they work for nothing, except an occasional vote of thanks and the reward that is sure to come to them for their cheerful gifts of heart and life. It would be hard to run a Society on more economical principles than that.

Some feel that they can't afford the dollar a year and the hour or hour and a half per month, especially the latter. Well, there is no doubt that in some cases both money and time represent a good deal of self-denial, and of a few it may even be said, "She hath done what she could;" but if the testimony of our members is good for anything, it comes back to us over and over again, and, if it do s not, it is because we give to the Woman's Missionary Society, and not as unto the Lord. Compare our outlay of money and time with the work of the General and Branch offices; compare our sacrifice with those who give *themselves* or their *sons* or *daughters* to the mission-work, and who ever heard a complaint from one of these. Think of Miss Preston leaving father and mother and home and native land, and everything that ordinary people think worth living for, and writing back from Vancouver, *en route* for Japan: "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." "He that soweth bountifully shall reap also bountifully."

I attended, two years ago, a convention of returned missionaries, numbering about sixty. They were from all parts of the world—Africa, China, India, Japan, and many other islands of the sea. One had buried his wife in China, and had brought his motherless child to the friends at home to be cared for, while he returned to his distant field of labor. Another had buried his children in India, and another had brought back an invalid wife, expecting to return alone. I heard from their lips the thrilling story of escape from many dangers, but *never a word of complaint*. Every one seemed to be exulting in the grace and love of God. Surely "the secret of the Lord is with them that fear Him," and there is no secret more wonderful than the peculiar blessing and support and *reward* that God gives to those who deny themselves and take up their cross and follow Him.

(Concluded next month.)

To pity distress is human; to relieve it is God-like.

## Along the Line.

### A TRIP ON THE "GLAD TIDINGS."

Letter from REV. T. CROSBY, of recent date.

[NOTE.—A former account of this trip was sent by Bro. Crosby, but never reached the Mission Rooms.]

**D**URING the trip, which took me away from home about seven weeks, we travelled 1,800 miles, and preached about one hundred times to thousands of people whom I had never seen before. We took in a visit up Knight's Inlet, and preached to many tribes connected with the Fort Rupert nation, and the logging camps near Cape Mudge, when I preached at four large camps, and rowed fifteen miles in a small boat, spent a very pleasant Sabbath, and received much kindness from the white men at all the camps. The next Sunday I spent at the mouth of the Fraser River, among the different fishing camps and canneries. I preached seven times, and closed two other services. I started at 6.30 in the morning, and was through at 6.30 p.m., when I took a good supper, as I had not time to take a bite from breakfast in the morning; till that time. This was one of the happiest days I ever spent.

On our way round the west coast of Vancouver Island, we found hundreds and thousands of people, as dark and as dirty, and as low and degraded as they could be; and in many places they urged me give them a teacher. I met numbers of young men who, the summer before, had come down from Sitka, seal-hunters from the schooners taken in Alaska. They called in at Simpson, and were there, some of them, for weeks. Some of them attended our school a day or two, just to see the change that was going on; so now they said they wished teachers to be sent to them, as they wished to be taught like the people were at Port Simpson.

It was on this trip I saw a young man dying of consumption, and after I had preached to them he said, "You did well to come, and you have told us a wonderful story; but, missionary, why did you not come sooner? why did you not come sooner?" I thought this was the language of thousands, "Why did you not come sooner?"

Along that coast we could place four or five men and women full of faith. Indeed, I would like to see a chain of self-supporting faith-missions all up that coast, so that every place might have the Gospel. It is reported that up that coast there are between three and four thousand Indians, and nearly at the head of the Island, where the sugar-loafed headed people live, the Qous-kee-noes and the Quat-see-noes, and Flat-kee-noes live.

Why should we not have laymen in the mission field who would trade and preach? There are wicked men who sin and trade, and by their influence do much harm. Surely we can get some who will work and trade, and carry on business for Christ's sake.

Don't forget to say a good word for the *Glad Tidings*. We shall need a good round sum for repairs. She has done such a good work, and we want her to do more. We shall soon need a new boiler, etc.; say in all \$1,000.

## THE CHINESE WORK.

Letter from MR. J. GARDINER, Chinese Missionary, at  
VICTORIA, B.C., dated Jan. 30th, 1888.

ABOUT a dozen more young men have been converted, and as many more are under conviction; and, which I am sure the ladies of the Woman's Missionary Society, as well as yourself, will be pleased to hear, five out of the six girls in the Home have been freed from the chains of heathenism, and are now rejoicing in the liberty with which Christ has made them free. We intended to have them baptized when Brother Ch-an came, but, owing to some little misunderstanding in connection with the exchange of pulpits, or something of the kind, Brother Starr had to postpone the service for a little. They will now be baptized at the next missionary meeting. With such encouraging results, I cannot but recognize the call of my Heavenly Father. Then, again, last evening being Chinese New Year's eve, we had our usual watch-night service, and, with the exception of those of our converts who had gone to Vancouver, New Westminster, and other places, where they could help on the cause of Christ, all who had been baptized from the beginning were at their post last night, showing they were still faithful and true, and that, too, when some of them had undergone three or four years of severe trials and tribulations. Had it been otherwise, they would have been seen among the hundreds, if not more, who were at that time worshipping their gods of wood and stone. Although it pained us to see still so large a number remaining slaves to just so many blocks of wood and lumps of stone, yet those young men at our service last night, with their faces beaming with new life and joy, clothed and in their right minds, worshipping the one true and living God, presented a contrast that thrilled us with unspeakable joy. With this joy came the resolution that, God helping us, we will double the number of clean hearts and happy faces before the return of another New Year's eve.

With regard to the attendance on Sundays, I am glad to be able to say that it is very good, even better than the night you saw them last. On one or two Sabbaths, even the stairway was blocked. I would seriously urge, therefore, that the new building be put up for them just as soon as possible.

## THE HOME WORK.

**Comox.**—A few lines from this mission may prove of interest to the Readers of the OUTLOOK. Situated about the middle of Vancouver Island, though an old settlement, Comox is comparatively new so far as Methodism is concerned. The first sermon of any denomination was preached twenty-six years ago, by Rev. Ebenezer Robson, now President of this Conference, and the community has been visited a few times by Methodist brethren since that time. Comox, we are told, has been a by-word on the Pacific Coast, and has sustained the reputation of being a tremendously godless place. It has not not been, however, a *God-forsaken* place, for the Episcopal and Presbyterian Churches are represented by resident ministers. Our

Conference of 1886 constituted it a mission, but failing to procure a supply, it was again left without Methodist influence until a young brother from one of the American Districts was employed to work up the neglected portions. He succeeded well for a time, but suddenly disappeared, and was lost sight of from that time. This year it was again taken in hand, and with very gratifying results.

At one of the appointments (Denman Island), a series of revival meetings were conducted, and a gracious Spirit was poured out by the great Giver of all good. Over thirty persons, most of whom are adults, profess to have experienced a thorough change of heart. A pushing little society has been organized, and a neat and comfortable church is in course of erection, amply large enough to accommodate 120 persons. A new organ has also been purchased for it, and all will be handed over to Conference free of debt or incumbrance. At other appointments there is a hopeful interest in our work. The new mines (coal) in the close vicinity are being well looked after, and although it is difficult to work up a permanent cause in the present unsettled state of affairs, Methodism has many firm friends on the ground. We thank God and take courage, hoping that at the end of the year it will be fully evidenced that we have not run in vain, neither laboured in vain. W. W. BAER.

**Arden Mission.**—Arden, a village of about 150 of a population, pleasantly situated on the C. P. R., eighty miles from Peterborough, with four other appointments lying outside the village, form the Arden Mission; though two other places farther north want preaching, and one man cannot work seven appointments with justice to himself or work. The country here is hilly, rocky, and broken by lakes; the soil fairly good; lumbering, which has been carried on for thirty years, put much money into circulation in the past, and made times good; but lumbering is done; none this year for the first time. As a result, times are hard, and the people poor; and though our membership is large, yet through poverty, are unable to raise much money as salary, etc. Notwithstanding hard times, etc., our missionary contributions will be somewhat in advance of last year. Methodism has made good advancement here, being guided by the steady, judicious hand of Bro. Metherell, my predecessor, into a happy union. Since our coming here, in June, 1887, God's blessings have crowned our labors with His people. We have exchanged our old C. M. Church for a church shed and parsonage stable; shed, 76 x 20; stable, 14 x 20. We have fenced our parsonage lot on the four sides, drained it, built a sidewalk in front of it, plastered, papered and painted the inside of parsonage. In all, we have paid over \$150 for parsonage improvement, leaving a debt of only \$60 on all our church property on this mission, which we will attempt to clear by next Conference. Besides the above, we have improved our village church to the extent of \$100, and paid for it; and our Ladies' Aid Society have worked hard, and have the parsonage fairly furnished. We see converts every quarter; had an increase of sixty last year, all doing well. We expect an increase this year.

JAMES S. McMULLEN.

"RICH AND INDISPENSABLE."—A. T. PIERSON, D.D.

# REPORT OF THE CENTENARY CONFERENCE

ON THE  
PROTESTANT MISSIONS OF THE WORLD.

HELD IN LONDON, JUNE, 1888.

Edited by REV. JAMES JOHNSTON, F.S.S., Secretary of Conference

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**AN IMPORTANT FEATURE** of this Report, lack of which has prejudiced many against reports in general, is the special care taken by the editor, who has succeeded in making the work an interesting and accurate reproduction of the most important accumulation of facts from the Mission Fields of the World, as given by the representatives of all the Evangelical Societies of Christendom.

**AND ANOTHER:** Being published at the above unprecedented price, we feel sure that all interested in Missions will at once use their influence to secure its world-wide circulation, as it well deserves.

**STILL ANOTHER:** The exceptionally complete and helpful indexing of the entire work in such a thorough manner as to make it of the greatest value as a Reference Encyclopedia on Mission topics for years to come.

**THE REV. ARTHUR T. PIERSON, D.D.**, of Philadelphia, in a note just received regretting that the volume reached him too late for the *Missionary Review* of January, says: "It cannot be commended too highly. I will take twenty-five copies, to give away myself. I think no volumes have been published in our day so rich and indispensable to students of Missions."

**THE REV. ALEX. SUTHERLAND, D.D.**, General Missionary Secretary, Methodist Church, says: "The publication of the Report of the World's Missionary Conference, recently held in London, marks an epoch in the history of Missions. The two volumes comprise the richest treasury of Missionary literature ever given in the world, and are indispensable to every one who desires to be well informed on this the foremost religious question of the day."

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## Facts and Illustrations.

CHRIST is the best of paymasters. He borrowed Peter's boat to preach from, and at the close of the sermon gave him such a draught of fishes as he had not had before.

NOTHING is more expensive than penuriousness; nothing more anxious than carelessness; and every duty which is bidden to wait, returns with seven fresh duties at its back.—*Charles Kingsley.*

IN the realms of Christian love and service everybody has a place of his own. It has been ordained for him specially. In it he can do for God and his fellow-men what no one else can do.—*Congregationalist.*

DRUNKENNESS and delirium tremens are so greatly on the increase in Berlin, that the medical profession are calling attention to the necessity of reducing the number of places where intoxicating liquors may be sold.

THE Romish Church has now in China 25 bishops, of whom 17 are French, 12 Spanish, 3 Belgian, and 1 Dutch, with 565 foreign, and 544 native priests. The number of converts is reckoned at half a million.—*Témoign de la Vérité.*

WE read that the Jews never counted their alms-giving a part of their tithe-paying. Yet alms-giving was always a sacred duty with them. This, however, could not begin until the tithes were provided for. Their charities must be taken out of the nine-tenths of their incomes, not out of the Lord's one-tenth.

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