

The Missionary Outlook.

A Monthly Advocate, Record and Review.

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NOVEMBER, 1890.

[Whole No. 119

Field Notes.

FOR some years past we have strongly advocated the idea of a cent day for missions. Mr. S. F. Wilkins, a Boston banker, has been urging this same thing in the United States, and the *Missionary Review* draws attention to the fact that if the thirteen millions of Protestant Christians in the United States would give at that rate, instead of the \$6,000,000 now raised yearly for foreign mission work, there would be given nearly \$50,000,000. A cent a day is a very small sum, but that is one reason why we have such faith in it. No one can say, "It is not for me;" it is even within the reach of most, if not all, of our children. Try it, brothers and sisters.

* * *

AN analysis of the subscription list of our Missionary Society would reveal some surprises, especially when one is aware of the circumstances under which the subscriptions are made. For instance, in a list from a thriving country town appear side by side two amounts of equal value intrinsically, but one comes from a wealthy man and the other from a poor widow. Curiosity on this point has led us to a comparison between the contributions of our ministers and those of the rank and file of the Church, at least as regards sums of \$25 and upwards, which appear this year, as usual, in a place by themselves in the annual report. The following is the result: The total amount of this class of contributions is \$31,500, and out of that 76 ministers have given \$2,700, or over \$35 apiece; 14, whose salaries are \$2,000 and over, contribute \$47 each; 4, with salaries ranging from \$1,500 to \$2,000, give \$31 each; 19, who receive on an average \$1,100 a year, give \$34 each; 7, who receive a little over \$800 a year, give nearly \$30 each; 12 give a like amount out of less than \$700; and 3 more, with less than \$600, give the same; while 1 dear brother paid in \$25, which was one-twelfth part of his yearly stipend. Eight men, retired from active work, contribute about \$42 apiece. After a review of these figures, there can be no doubt that if the rich contributed in the same proportion, the income of the Society would be increased tenfold, our domestic missionaries would not have to complain of deficiency, nor those on foreign fields of inadequate support.

* * *

REV. J. E. HOWELL, of Berlin, writes: "Our missionary anniversary was held yesterday. Though the weather was somewhat uncomfortable, the congrega-

tions were good. Financial results gratifying. Though not up to the total of last year, they are considerably in advance of what was done at the meeting, and we believe when the collectors and Sunday-school have done their work, they will be in advance of last year. Rev. C. T. Cocking, late of Japan, conducted the services, both morning and evening, with great acceptability, and entertained the Sunday-school with his pictures of scenery and life in Japan. I have no doubt but he will greatly enhance the interest of our people in Japanese mission work by his addresses at missionary anniversaries during the fall and winter. We are all delighted with his spirit and devotion."

* * *

THE following is from Brother Emerson Bristol, of Ancaster: "As you have a chance of knowing the most needy person, cause, or institution among us, you will please appropriate this memorial sum of ten dollars to the best advantage. This sum is the same as last year. It is the memorial of my spiritual birthday, i.e., 1st of October, fifty-six years ago, on the day I was twenty-two years old. So that I was born, naturally and spiritually, on the 1st of October, twenty-two years apart; but both are worthy of remembrance. I am seventy-eight and fifty-six years old to-day. Thanks to God our Saviour for His long-suffering and great patience with me. I am the child of Providence; many are the great deliverances wrought out for me and mine during these seventy-eight years of life. Praise God, O my soul, and forget not all His mercies."

* * *

IN April last a society was formed, and is known as the "Canadian Indian Research and Aid Society," the object being to promote the welfare of the Indians, to guard their interests, to preserve their history, tradition, and folk-lore, and with a view to creating a more general interest in both their temporal and spiritual progress. We have just received the first number of a magazine published under the auspices of this society. *The Canadian Indian* is a twenty-four-page illustrated journal. The aim of the society is to give, through this paper, "general information of mission and educational work among the Indians (irrespective of denomination), besides having papers of an ethnological, philological and archaeological character. The editors are Rev. E. F. Wilson and Mr. H. B. Small. With the aim and object of this society we are in hearty sympathy, and would bespeak for this publication a wide circulation. By sending \$2, and your name and address, to Rev. E. F. Wilson, Sault Ste. Marie, you will become a member of the society, and receive a copy of the *Canadian Indian* for one year.

Editorial and Contributed.

THE GENERAL BOARD.

NOTWITHSTANDING the somewhat protracted session of the General Conference, which had just been brought to a close, and the desire of its members to return to their homes, thirty-three members of the General Board of Missions answered to their names when the roll was called in the parlor of Dominion Square Church, Montreal. No better evidence could be given of the deep interest felt in the work of this the most important of our Connexional Committees. Dr. Carman presided with his accustomed ability, looking none the worse from the strain of Conference work. After devotional services, the Rev. T. G. Williams, D.D., was elected Secretary; A. J. Donly, Esq., Journal Secretary; and W. H. Lambly, Esq., Assistant Secretary. The General Secretary read the Minutes of the Committee of Finance for the past year; also submitted a statement of income and expenditure, and balance sheet with auditors' certificate. The Rev. John Kay and J. J. Maclaren, LL.D., were appointed a committee to examine the legislation of the General Conference, in so far as it might affect the action of the Board.

Apart from the question of appropriations, which always captures the close attention of the Board, the most important matter discussed at the recent session was the opening of a new mission in some heathen country. The resolution adopted is published in another column, and we refer to it here only to say that opinion in the committee was unanimous and cordial. Every member seemed to feel that a clear providential call had been uttered, which they were bound to heed. In the conversation which arose upon the subject, the Rev. Geo. J. Bond, B.A., of Newfoundland, urged upon the Board the advisableness of establishing a Medical Mission in Palestine, where the openings were encouraging and the needs great. Ultimately the following resolution respecting Mr. Bond's proposal was adopted:—

Whereas, from information laid before this Board by the Rev. Geo. J. Bond, B.A., it seems exceedingly desirable to establish, as soon as practicable, a mission in Palestine; and whereas, in view of the decision of this Board to organize, in the near future, a new mission in China, the General Missionary Society will have as heavy a financial responsibility as they may prudently assume for the present; and whereas the claims of the women of the Holy Land cannot fail to appeal strongly to the Christian sympathy of their sisters in this country, therefore, be it

Resolved,—“That this General Board of Missions respectfully calls the special attention of the Woman's Missionary Society to the inviting field open in Palestine and Syria for the employment of Medical Missionaries, and the establishment of one or more Girls' Schools; and believing

that the initiation of a Methodist Mission in the Lord's land would not only be immediately fruitful of great good to the field entered upon, but would be the means of evoking wide-spread enthusiasm among our people interested in missions, desires to commend the whole matter to the prayerful consideration of our Sister Society.”

The desirableness of having an agent of the Society in the North-West, as the channel through which all communications with the Board and the Mission Rooms respecting Indian affairs should be made, was discussed, and on motion, the Rev. John McDougall was appointed to the position. It was further ordered that a committee be appointed to draft a memorandum of the agent's duties and powers.

A number of letters, resolutions and memorials from the Japan Mission Council were considered; and action taken. In regard to extending the work, it was resolved, that in view of the fact that two new missions (Kanazawa and Nagona) had been already authorized by the Committee of Finance, there be no further extension of the work this year. Respecting allowances to children, it was ordered that the sum of \$100 per child be granted for the present year, and that the Committee of Finance be instructed to consider carefully the sliding scale of salaries submitted by the Japan Mission Council, and to report thereon at the next meeting of the Board.

It was decided to discontinue the mission to the Blood Indians in the North-West, and Rev. John McDougall was authorized to negotiate a sale of the mission property.

Respecting Indian day schools in Ontario, the following resolution was adopted:—

“In harmony with a recommendation of the Report of the Committee on Missions, adopted by the General Conference, this Board is of opinion that it is advisable to relinquish our day schools on the Indian Reserves in the Province of Ontario in all cases where it can be done without prejudice to our mission work; therefore,

Ordered,—That the two schools on the Grand River Mission be placed under the control of the School Board of the Six Nations Reserve as soon as satisfactory arrangements can be made to that end, and that the Committee of Consultation and Finance be authorized to deal with this and all other cases of Indian schools as they arise.”

The following were appointed the members of the Committee of Finance for the current year:—

The General Superintendent and officers of the Society *ex-officio*.

Ministers.

Rev. G. R. Sanderson, D.D.
 “ A. E. Russ, M.A.
 “ W. S. Griffin, D.D.
 “ J. S. Williamson.
 “ Wm. Williams, D.D.
 “ S. G. Stone, D.D.
 “ J. F. German, M.A.
 “ H. S. Matthews.
 “ John Kay.

Laymen.

J. J. Maclaren, LL.D.
 W. F. Hall.
 A. J. Donly.
 A. Johnson.
 Ald. J. B. Boustead.
 W. G. Smith.
 J. S. Deacon.
 J. T. Moore.
 Dr. Lavell.

APPROPRIATIONS.

The following include the chief grants made by the General Board:—

| | |
|--|--------------|
| Home work | \$91,600 00 |
| Indian work | 45,966 00 |
| Japan work—Evangelistic | \$16,526 00 |
| " —Educational | 12,133 00 |
| | 28,659 00 |
| Chinese work | 4,106 00 |
| French work—Evangelistic | \$5,555 00 |
| " —Educational | 4,000 00 |
| | 9,555 00 |
| To recoup advances for parsonage building | 1,825 00 |
| Miscellaneous—Including travelling expenses and school books, Indian missions; Conference and Missionary Committees and Chairman's expenses; affliction and supply; Superintendent of Missions in North-West; Superannuation and Supernumerary Funds; Mount Elgin Institute; McDougall Orphanage; Auditors' fees; annuities; interest and discount; publication charges; office and contingent charges; expenses of missionary meetings; travelling expenses; salaries at Mission Rooms, etc. | 42,715 00 |
| Total | \$224,426 00 |

THE FORWARD MOVEMENT.

AT the annual meeting of the General Board of Missions, recently held in the city of Montreal, the following resolution was unanimously and heartily adopted:—

Whereas, during several years past, evidences have been accumulating showing that the Head of the Church is calling us to enter some new field of heathenism, and thus far the leadings seem to be in the direction of China;

And whereas, several educated and devoted young men have offered themselves for this service, and will be ready to proceed to any designated field in the spring or autumn of 1891; therefore,

Resolved,—That we respond to what seems to be a clear providential call, and appeal to the whole Church to sustain the Board in this forward movement; and that the Committee of Consultation and Finance be empowered to take definite action in regard to the selection of a field, and the appointment of the young men who have volunteered.

Since the planting of our Japan Mission in 1873, no more important question has claimed the attention of the Board. For some time past a note of preparation has been sounding throughout Christendom, and the Churches have been laying plans and massing forces for an advance all along the line. Individual effort is giving place to combined action. Solitary mission stations—outposts of the invading army—are being reinforced. Missionary Conferences are bringing the Churches together. A division of territory is preparing the way to economize men and money, while the great wave of missionary enthusiasm that has swept over the colleges of this continent has supplied an army of volunteers larger than the Churches seem able to employ. All these circumstances are signs that cannot be mistaken; and the Church that intends to keep step with the great missionary army must quicken its movements and fall at once into line.

It is well known that for some years past the conviction has been gaining ground that the time has come when the Methodist Church should take another step in advance, and by planting a new mission on heathen soil, furnish an additional outlet for the prayers and liberality of the Church and give practical evidence of her faith in the promises of God. That conviction has been strengthened by manifest providential leadings, showing how the Spirit and providence of God work concurrently in the accomplishment of His designs. So clear were these leadings, in the judgment of the Board, that no hesitation was felt or expressed as to what the course of the Church ought to be. "Speak unto the people that they go forward," was the unmistakable order which no member of the Board was inclined to evade or disobey. And so, without a dissenting voice or vote, the solemn decision was recorded by which the Board committed itself and the Church to a further development of its missionary work.

It is a noteworthy coincidence that, just as the Board was assembling in Montreal, a joint letter was received from two of the volunteers showing that their purpose remained unchanged. That letter, we are sure, will be read with deep interest, and we give it entire:—

HEIDELBERG, GERMANY, Sept. 5th, 1890.

REV. A. SUTHERLAND, D.D.,

General Secretary Methodist Missionary Society of Canada, Toronto.

DEAR SIR,—Once more, before the meeting of the Missionary Committee of our Church, we want to appeal to you, and to them through you, on behalf of the proposed new mission in China. Now, as never before, we are roused to a sense of our duty in this matter.

Last May 430 missionaries, representing all the evangelical denominations in China, met at Shanghai, and their last act was to send forth that soul-stirring, heart-moving appeal—that "bugle-blast," calling loudly for "1,000 missionaries for China within the next five years." Does not that call reach the ear of our Canadian Methodist Church? There seem to be many reasons why this is a very fit time for our Church to begin work there; as one result of this great Conference there will no longer be a half dozen different versions of the Scriptures to select from. All denominations have been drawn closer together—the spirit of union is everywhere manifest. Most weighty of all reasons is the tremendous need, the millions of Chinese within easy reach who have not yet heard of Christ. If our Church will go forward, and not backward, in her Foreign Mission work, should she not step boldly in and take her place alongside the rest in the conquest of this greatest heathen nation for Christ?

Dr. Pierson's article on "The Lack of Information and Individualism," in the July number of the *Missionary Review of the World*, has impressed us strongly. We feel that his statements regarding the ignorance on the part of the people, of the facts of missions, apply forcibly to the "bulk of our membership"—the bulk of the membership of our own Canadian Methodist Church. And until some means are taken to spread a knowledge of these facts, the people

will not rise to the occasion; they won't be interested, and they will not contribute until they know the condition of the world's heathenism.

Where would the four to five thousand volunteer students of our colleges be to-day, if pains had not been taken to spread the facts, even the smallest minutiae, concerning the heathen world? Large maps and charts were always carried by such men as Forman and Wilder, and by means of these maps, together with short, earnest addresses, which were nothing more than a repetition of collections of hard facts and figures, by such means and such only, under God, were men drawn from almost every college in United States and Canada to give their lives to this work. At the present time 250 have gone, and it is believed that by this time next year as many more will be in the foreign field.

Just here comes another not unimportant reason why our Church should enter China at this time. In the ranks of the student volunteers are many who are preparing themselves as *medical missionaries*. For these Japan offers no opportunity. They are therefore lost to our Church unless a field such as China is opened. So surely as they are rejected by their own Church, they turn to the American churches or to another denomination at home. By means of a Chinese Mission, not only medical missionaries but missionaries of every other class, lay and clerical, may be employed.

In view, then, of what we believe to be the needs of the mass of the people, we trust we will not be thought presumptuous if we make this suggestion:—

One of our graduates in Theology from Drew Seminary, Madison, N.J., 1st of March next. The other can join him at that time on his way home from Europe. For the three or five months following that time, as the Church shall see fit, we are anxious to make a tour of as many Ontario churches as possible, especially those in the smaller towns and villages. We would stay one, two, or three days in a place, holding as many meetings as possible in that time; carry with us one very large missionary map of the world, and one or two large charts. These are a host in themselves they preach a more forcible sermon than we can with our tongues,—a sermon that goes straight home to the heart of every man, woman and child in the congregation. *Facts*, plain facts and figures about the world-field, are what the people need, and that's what we would try to give them.

True, the number of churches we could reach in the space of a few short months would be small; but we could at least begin the work for some one else to carry on.

We are not without a precedent in this scheme for visiting the churches. Doubtless you can call to mind that for a few weeks or months before Rev. Jonathan Goforth set out for China he went from place to place amongst the Presbyterian churches, carrying maps and charts, and giving the people the simple facts, and the results abundantly justified his undertaking. We were privileged to meet him personally at that time and to obtain details of his methods.

We have both done some work of this kind, having spoken a few times near Kingston and in Leeds County. We used a small missionary chart, and that alone, with our words of explanation, seemed often a revelation to the people. We believe God blessed those weak efforts to advance the foreign mission cause, and surely He will do so again.

We leave ourselves in your hands, and in God's! We firmly believe He has called us to work for Him in China. You already know how anxious we are that our own Church, above all others, should send us. We shall not cease to pray for those in authority, that the Holy Spirit may lead them, so that whatever course of procedure is decided upon shall be in accordance with God's will.

Sincerely yours in the Master's Service,

GEO. E. HARTWELL.
OMAR L. KILBORN.

The matter is now before the Church, and we feel confident the response will be prompt and generous. Enough money ought to come from special donations to send these young men to China, support them for the first year, and provide necessary buildings, without touching the ordinary income of the Society. One other point may be noted. This new movement will not work against our Domestic Missions—it will help them. It has been decided that during the ensuing Quadrennium forty-two and one-half per cent. of the income of the Society shall be appropriated for Domestic Missions, and hence out of any increase of income these missions will get their share. Providence has spoken; the Board has accepted the responsibility, and now awaits the Church's answer.

MISSIONARY DEPUTATIONS.

THE Rev. James Woodsworth will be available for Missionary Anniversaries for the two months following New Year. He is making his own arrangements and brethren desiring his services will please address him at Brandon, Man.

The Rev. C. T. Cocking will be employed for the remainder of the conference year at Missionary meetings, as his services may be required. His time is all pledged till the end of December. Arrangements may be made for meetings after that date by addressing him at Markham, Ont. He sends us the following list of dates after New Year that are not yet pledged: January, 6 to 9; 13 to 16; 20 to 23; 27 to 30. February, 3 to 6; 10th and after.

The General Secretary's list of engagements is now full for the entire season, that is till March next. He would be glad to respond to all calls if it were possible, but the best he can do is to fill up all the time there is.

PAUL CAIAN.

THE life of this Christian Indian of the Cree tribe is worthy of particular mention. He passed away in June last. The writer first met him on the trail between Battle River and Edmonton in the winter of 1881. Before partaking of the lunch offered him, he devoutly returned thanks to God. For almost ten years I have known his home to be a house of prayer. To him religion was a reality and a joy.

Paul Caian was seventy-eight years old at his death. During the missionary labors of the pioneer Rundle amongst these Crees and Stonies, Paul became a disciple of Christ. Born near the Rockies, he remained in the west hunting and farming between Athabasca and the boundary. He accompanied Wolsey, one season at least, on the plains, as that noble Gospel messenger travelled with the migratory natives.

Later on Paul enjoyed further discipline in holy things under the McDougalls and their successors on the mission fields. His daughter relates that in camp on the plains, the Indians would assemble at a signal call for worship conducted by her father.

During the excitement of the outbreak in 1885, when I had addressed a crowded house on Sabbath morning, on "Duty and Loyalty," the old man came forward amidst the crowd and said, "I am glad to hear the advice you have given us to-day. We who live at Bear's Hill will keep out of this trouble. We will pitch off west into the forest and pray, rather than fight against the Government." This decision was carried out by the half-dozen families with whom Paul lived, and to whom he always gave wise counsel.

For many years he was a local preacher. On the appointment in 1886 of a teacher (now Rev. C. E. Somerset) at Bear's Hill, Paul was a strong support to the school. During the first year of school he made almost daily visits to the school-house, where his presence and interest showed sympathy with the institution, and love for the rising generation. He seemed to comprehend the scope and aim of school discipline, and, in advance of many others, anticipated the good results of early moral and mental training.

The Agents and Instructors all appreciated his obedient yet independent spirit and diligent life, and favored him in his declining years. Unless compelled by sickness to rest, he could not be prevailed upon to cease work. From field to hunting grounds he kept moving and working to support himself and family. His frugality was a perpetual admonition to younger men. He was a humble, Christian gentleman, whom every one that appreciated character, and knew him, loved.

His daughter and son-in-law often kindly advised him against protracted hunts alone on the prairie and in the forest, lest he should succumb beyond the reach of help and friends, but he was wont to reply, "It is not because I am wilful, that I go hunting; I wish to be working, and no burden to any one. It does not matter where this body lies while my soul is safe in the hands of God." On June 3rd, he left the agency for Battle River Lake, six miles below, on his last hunt, intending to camp out one night, and return the next evening. Three nights passed, and then Saturday night, without his return. His friends concluded that, as he did not reach home for Sabbath service, something serious had happened. Sunday morning a party was organized and started in search. Evening came on, but no discovery. Day after day bands of Indians and others searched on both sides of the river and the precincts of the lake, only discovering tracks known to be those of the old man. Finally, discouraged, the

parties abandoned the search, wondering at the strange thing that had happened. Two months after Paul's departure, strange to relate, as an Indian was riding through the pinery of the south mission lot, one mile from the agency, he discovered the remains of the lost, also his loaded gun and game by his side. While returning home a sudden attack of heart disease smote him down. On the 3rd of August his bones were placed in the coffin and reverently laid in the church cemetery.

Paul Caian's life was a benediction and an inspiration. In the memory and in the hearts of the people he still lives.

E. B. GLASS.

Woman's Missionary Society

OFFICERS:

President:
Mrs. James Gooderham, - Toronto

Vice-President:
Mrs. Dr. Carman, - Belleville, Ont.

Cor.-Secretary:
Mrs. E. S. Strachan, - Hamilton
113 Hughson Street N.

Rec.-Secretary:
Mrs. J. B. Willmott, - Toronto
50 Bond Street.

Treasurer:
Mrs. Dr. Rosebrugh, - Hamilton
52 James Street.

EDITRESSES.

Guardian:
Miss McGuffin, - Toronto
Mission Rooms, Wesley Buildings.

Outlook:
Mrs. Dr. Parker, - Barrie, Ont.

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Supply Committee:
Mrs. Dr. Briggs, Mrs. Dr. Williams,
Mrs. J. B. Willmott,
Mrs. Tynar, Mrs. Bull.

Publication and Literature Committee:
Central Branch, - - - Miss Wilkes
84 Gloucester St., Toronto.
Western Br'ch, Mrs. Dr. D. G. Sutherland
Hamilton, Ont.
Nova Scotia Branch, Mrs. Dr. Willmott
50 Bond St., Toronto.
N.B. and P. E. I. Branch, Mrs. Mackay
83 Czar St., Toronto.
Eastern Branch, - - Mrs. Dr. Parker
Barrie, Ont.

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."—ISAIAH xlix. 12.

"The women that publish the tidings are a great host."—Ps. lxxviii. 11. (Rev. Ver.)

IN this number we present the reports from the Western and Nova Scotia Branches. They are very interesting, and it seems to us might be read with profit in Auxiliary meetings. Our members cannot be too familiar with the methods of our work, and from such reports many ideas may be gained and thoughts suggested to workers who have never, and may never, attend Branch meetings.

We are delighted with the "Good news for the boys." Twice lately we have been asked, "What do you do to interest boys?" and "Can you form Mission Bands for boys?" We were pleased to say, "We can and do propose to interest the boys of Methodism in our missionary work." We expect great things of the boys. Some of them will go to mission fields, others will make money to give to missions, and all, we hope, will grow into love and sympathy with every form of

good work, and every effort to uplift and bless our race, and to promote the glory of our God. The boys of to-day will be the preachers, the legislators, and the statesmen of to-morrow. May God help us, in the home, the Church, the Sunday-school, and in our Woman's Missionary Society, to turn their feet into the paths of His testimonies!

THE Western Branch is making a specialty of Mission Band work, and we hope the enthusiasm thereby evoked will spread throughout our work. The prize banner is a good idea!

WILL our Auxiliaries send us short items of interest as often as possible? There is a stimulus about such tidings, and many have been moved to work by reading of the efforts of others. A few lines on a post card may become an instrument of great usefulness. In a word, tell the readers of the *OUTLOOK* your experience in conducting meetings, your methods of increasing the funds, or interesting the children.

WHAT CAN I DO?

BY E. E. F.

IF you cannot from the platform
 Make an energetic speech,
 Or from sacred desk or pulpit,
 Gospel sermons ever preach;
 You can visit homes where evil
 Holds an undisputed sway,
 And for Christ's sake you can urge men
 From their sins to turn away.

If you have no love of singing,
 And for music have no ear,
 You can enter homes where sorrow,
 Pain, and grief are ever near;
 And in tones of tender pity
 You can breaking hearts console,
 Pointing to the only Saviour
 Who can make those spirits whole.

If from meetings of committee
 You would rather stay away,
 You can ask the Lord to bless them
 At the meeting, when you pray;
 And when work has been arranged for,
 You some humble part can take
 Which will prove a thorough pleasure
 If 'tis done for Jesus' sake.

If you cannot, then, do great things,
 There are small ones you can do,
 And a sphere of Christian labor
 Be assured there is for you.
 Get to work, then, do your duty,
 And your sweet reward shall be,
 In the voice of Jesus saying,
 "Ye have done it unto Me."

Carson City, Mich.

EIGHTH ANNUAL MEETING—WESTERN BRANCH—WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH.

THE Convention assembled in the Park Street Church, Chatham, at 2.30 on Tuesday, 7th, continuing through Wednesday, Thursday and Friday morning.

The President, Mrs. Burns, St. Thomas, opened the meeting by asking the ladies to join in the doxology. A portion of Scripture was read and prayer offered by members of the Convention. The roll being called, fifty-six responded, this number being increased later to sixty-six, together with a number of visitors from surrounding towns.

After routine business, the following ladies were selected as a Nominating Committee, two being chosen from each Conference represented in the Branch: London—Mesdames Fowler and Dickson, London. Guelph—Mesdames Leach, Goderich, and Campbell, St. Mary's. Niagara—Mesdames Jackson, Beamsville, and D. G. Sutherland, Hamilton. These ladies, after meeting, reported the whole Convention, divided into three sections, viz.: Committee on Memorials and Resolutions; Committee on Modes of Work; Committee on Courtesies.

Reports from Auxiliaries occupied the remainder of the afternoon, a number being heard from. Most of these records of home work bore testimony to much self-denying labor among the women of the Methodist Church. Many unique methods of raising money were noted, also difficulties in sustaining interest met and overcome, and many valuable suggestions entered into note-books for action during the coming year.

A letter from Miss Wilkes, Toronto, was read, asking whether the ladies found the missionary letters valuable; whether they were well and wisely distributed, and whether the ladies wished their continuance. In the discussion that followed, the unanimous expression was that they were very much appreciated, and asking that their number be increased, so that Mission Bands hitherto supplied with but one copy, might have the privilege of more, as they would willingly contribute, if necessary, to purchase them.

At the close of the afternoon session, the ladies of Chatham gave a delightful reception in the lecture room, where a couple of hours were spent in social intercourse, and the discussion of a much-appreciated and elegant tea. As year after year goes by, these receptions assume almost the aspect of family gatherings, so affectionate and pleasant are the relations of hostesses and guests assumed for the time.

At 8 o'clock an adjournment was made to the church, where the programme for the evening was filled by ladies and friends of the Society.

The President's address reviewed the work of the Society, and encouraging the workers to continue, even though discouragements arise.

Mrs. Cunningham, Galt, Corresponding Secretary, gave the report for the year. The number of Auxiliaries 92, an increase of 7, also several organized late and ready for work next year; number of Mission Bands 34, an increase also of 7; number of members 2,406, increase, 286; Mission Band members, 936, increase, 259; amount sent to Branch Treasurer, \$6,618.25, a decrease of \$106.46, this decrease being accounted for by the fact of several large bequests and donations last year, and also by the prevailing epidemic during the winter preventing many Auxiliaries from earning as much increase as usual.

Mrs. Hadley, of Chatham, gave a most cordial and graceful welcome to the delegates, in the name of the Chatham Auxiliary, of which she is President. Mrs. Kneeshaw, Ingersoll, replied, expressing the appreciation of the Convention for their affectionate courtesy.

The introduction of the representatives from sister societies was a pleasant and cheering part of the programme. The Baptist, Presbyterian and Episcopal Churches were represented by the following ladies respectively:—Mrs. Mellish, Mrs. Larkin and Miss Mellish, all of Chatham. Mrs. McMechan, of London, being called upon, expressed her pleasure at this sign of approaching unity in the Churches indicated by the presence of these ladies, wishing them God-speed and thanking them for their reports.

The Rev. Mr. Annis, pastor of the church, gave a bright and helpful address, which was received with applause and laughter.

Wednesday morning was occupied with the further hearing of Auxiliary reports and committee work. A number of suggested changes in the constitution having been submitted to the Branches for consideration, the Memorials Committee reported upon them, but as they will reappear in the proceedings of the General Board meeting, in London, on October 21st and following days, we reserve them, giving only those suggested by our Branch.

Resolved,—That all moneys sent by Auxiliaries to special objects under the control of the Society, such as the supply committee, literature fund, French Institute furnishings, etc., be credited as income, and so acknowledged, and pass through the hands of the Branch Treasurer.

Resolved,—That we express our appreciation of the work of the Literature and Publishing Committee, and request that they continue to publish as during this year, one copy of the letters for each member.

Resolved,—That the constitution be so amended as to give all representatives from Mission Bands a right to vote at the Branch meeting.

The Modes of Work Committee reported as follows:—

1. That we recommend the continuation of district conventions where practicable, the time and place being left to the discretion of the District Organizer.

2. That all programmes of entertainments prepared by mission circles, etc., be submitted to the president and officers of the Auxiliary before its completion, and at as early a date as possible.

3. That Mrs. Cunningham, Galt, be asked to explain more fully through the *OUTLOOK* a proposed plan for extending Mission Band work and increasing membership in Sabbath-schools.

4. That all entertainments given by Auxiliaries, Mission Bands or Circles be in keeping with the objects of our Society.

Mission Band reports, followed by Organizers' reports, filled up the afternoon.

The invitation for the next annual Branch meeting being called for, Ingersoll, St. Thomas and Woodstock responded. On motion, Ingersoll was accepted, as they had invited last year, but, on account of the annual Conference meeting there, had withdrawn.

Wednesday evening was devoted to a public meeting, the Rev. Mr. Annis in the chair; the speakers being also the Rev. Mr. Boyd, of Queen's Avenue Church, London, and Mrs. Large, lately from Japan.

Mrs. Large's address was a touching appeal to the ladies to send the Gospel to their Japanese sisters. For an hour she held the audience with her sympathetic and interesting account of life in Japan, especially in connection with our mission schools. Although Mrs. Large is new to Canadian audiences, her winning manner and graceful presence soon gain the attention, and a universal desire was expressed to hear more from her.

Mr. Boyd followed with a graphic and thrilling account of the difficulties encountered in carrying the Gospel to the hardy fishermen of Newfoundland.

The choir and a good collection made up a successful meeting.

Thursday morning opened with a consecration and memorial service, led by Mesdames Phelps and Dickson.

The following members were reported as having died during the year, viz.:—Mrs. Bale, Mrs. Boyce and Mrs. Clark, Hamilton; Mrs. Nelles, Wilsonville; Mrs. Matthews, Goderich; Mrs. Waldron, Sarnia, and Mrs. Toniyaana, a Japanese lady. Earnest testimony was given as to their personal worth and zealous work in the Society.

Mrs. Large kindly attended and answered very instructively many questions put to her by the Convention on Japanese social life, the management of our schools, etc.

Thursday afternoon was occupied for some time in answering questions placed in the question drawer by members. Much valuable information was elicited, and help given to workers by this exercise.

The evening of Thursday was given up to the Mission Bands, a special report being found in another column.

The Organizers reported a varied experience; in most cases correspondence had resulted in kindly answers, even where it was not thought wise to attempt to introduce the work. In a few instances no notice had been taken of their efforts; but all expressed willingness to continue. District Conventions, where held, had been found very helpful to the work. The following are the names of districts reported:—Dunville, Welland, Brantford, Norwich, Paris, Hamilton, Simcoe, Milton, Guelph, Mount Forest, Galt, Windsor, Sarnia, London, Strathroy, Exeter, Chatham.

The following ladies were appointed as Central Organizers:—London Conference, Mrs. Wright, South London; Guelph Conference, Mrs. Scarff, Guelph; Niagara Conference, Mrs. Jackson, Beamsville.

Also the following ladies as representatives to Conference:—London, Mrs. McMechan, London; Guelph, Mrs. Campbell, St. Mary's; Niagara, Mrs. Jackson, Beamsville.

The election of officers resulted as follows:—President, Mrs. Dr. Burns, St. Thomas; 1st vice, Mrs. Dr. Fowler, London; 2nd vice, Mrs. Dickson, London; 3rd vice, Mrs. Phelps, Mount Pleasant; Recording Secretary, Mrs. McMechan, London; Corresponding Secretary, Mrs. Cunningham, Galt; Treasurer, Mrs. Williams, Galt; Auditor, Mrs. Hamilton, London. Delegates to General Board Meeting, to be held in London, Oct. 21, 22, 23, 24, Mrs. D. G. Sutherland, Hamilton; Mrs. Jackson, Beamsville; Mrs. Hadley, Chatham; Mrs. Phelps, Mount Pleasant; Mrs. Dickson, London; Mrs. Sharpe, Brantford; Mrs. Fowler, London; Mrs. Wright, South London; Mrs. Williams, Galt; Mrs. McMechan, London; Mrs. Wood, St. Thomas; Mrs. Hardy, Hamilton. Mrs. Hamilton, London, and Miss Nelles Oakland, alternates.

The usual vote of thanks closed the sessions of the Convention, and we adjourned to meet next year at Ingersoll.

A. G. McMECHAN,
Recording Secretary.

NOVA SCOTIA—BRANCH MEETING.

AS it is some time since you have heard from us "dwellers by the sea," a few gleanings from the annual meeting of the Nova Scotia Branch may give variety to your valuable department in the *OUTLOOK*.

In response to a cordial invitation, we held our seventh annual meeting in the Methodist Church, Berwick, on Oct. 1st, 2nd and 3rd. We were favored with delightful weather, and the golden glory of autumn gave an added beauty to the charming village of Berwick, upon which nature and art have lavishly bestowed their gifts.

On Wednesday morning we assembled in the school-room

of the pretty church, and after a short time spent in friendly greetings with many whom we have learned to love for their work's sake, the meeting was called to order by the President, Mrs. (Rev.) A. S. Tuttle. The devotional exercises of the first half-hour, and indeed the opening services of each session, were full of inspiration, and all were conscious of the Spirit's presence in our midst.

After the reading of *ad interim* minutes of Executive meetings, the roll was called, to which thirty-eight delegates responded. Others arrived during the day, and also a number of visiting delegates, making, in all, a larger attendance than that of any previous meeting. Memorials were read, and rules of order adopted before proceeding with Auxiliary reports, which filled up the greater part of the morning's programme. Speaking of Auxiliary reports, we are reminded that they are often considered an infliction—something that *must be endured*—and one, at least, of our sister branches has limited these reports to *two minutes*. Not so we in Nova Scotia. No part of our programme was of more interest to us than our Auxiliary reports. They were comprehensive, interesting and encouraging, showing that earnest effort had been put forth by our sisters, who, although not endowed with much of this world's goods, are rich in faith. Instead of the time-honored question drawer, the last half-hour of the first session was acceptably occupied in discussing several practical questions.

In the afternoon Auxiliary reports were continued, followed by the reports of Corresponding Secretary and Treasurer. A review of the year's work, was on the whole, encouraging, notwithstanding that the year had been one of unusual depression. Number of Auxiliaries, 44, with a total membership of 1,020, including 964 annual members and 56 life members; number of Mission Bands, 26, comprising a membership of 941. The Treasurer's Report was also gratifying in its showing. Nearly every Auxiliary had made a financial advance, making a total income of \$3,435.38, an increase of \$567.33 over last year's income. Our Mission Bands have contributed \$1,338.36 of the total amount raised during the year.

Wednesday evening was devoted to the public anniversary. The prettily renovated church was tastefully decorated for the occasion with ferns, evergreens and autumn flowers. After the opening exercises, words of welcome and reply, a programme in which music, addresses and recitations were happily blended, was rendered in such a manner as to hold the interested attention of the large audience, which completely filled the church. The retiring President's address, also that of our newly-elected President, are worthy of more than a passing notice, did time permit. And we would also like to tell of the lovely children of the Berwick Mission Band, who added so much to the interest of our meeting by their beautiful concert exercises, but there is only time to speak of the genial pastor of the church, who added his words of welcome to those already given by our Berwick sisters, and also gave expression to his hearty sympathy for the work of the Woman's Missionary Society.

The hours of Thursday were given to discussing the revision of the constitution, election of officers, and Mission Band reports. The discussion on the constitution was conducted by Mrs. MacCoy, representative for Nova Scotia Branch on the Revision Committee, and was the most exciting feature of our proceedings. At one time four delegates were on their feet, but the leader's clear judgment and firm ruling prevented a general uprising. The discussion was exceedingly profitable, and many of our delegates were *constitutionally* enlightened thereby. Our Mission Band reports told of the self-denying efforts of the young of our congregations, and in this connection we rejoice that we are laying a sure foundation for the future prosperity of our

beloved cause. One report referred to an eight-year-old boy who, in the spirit of true self-sacrifice, learned to sew, and hemmed rollers to earn money for his mite-box. The question here arose, "What can we do to interest the boys?" Perhaps some reader of the OUTLOOK will help us solve this problem, for we want the boys, and

"God wants the boys—
The noisy boys, the restless boys, the funny boys—
That He as gold may make them pure,
And teach them hardness to endure;
God wants the boys."

After the monotony of routine work it was very refreshing to rest 'neath the shadow of the Rock of Ages in our consecration service on Thursday evening, led by Mrs. Hart, the mother of our missionaries, the Misses Lizzie and Sadie Hart.

On Friday morning we "gathered up the fragments," and disposed of a good deal of miscellaneous business. A telegram of greeting from the New Brunswick and Prince Edward Island Branch was read, referring us to the beautiful words contained in Eph. iii. 14-21. District organizers were appointed, invitations for next annual meeting received, and final reports of committees adopted. Our committees did the work assigned them in such a satisfactory and business-like manner, that not one item had to be *referred back*. After singing "God be with you," and a brief, earnest prayer by Mrs. Tuttle, our meeting adjourned, to meet next year in Brunswick Street Church, Halifax.

While we have always enjoyed the greetings we have from year to year received from sister organizations, yet we have felt for some time that these friendly interchanges sadly interfere with the legitimate work of our annual gatherings. Having on one occasion received delegates from *six societies*, with the courage of our convictions, we resolved *not to be greeted again*, except by letter or telegram. At our recent meeting we put this resolution into practical effect, and in the added time thus given us for carrying out our full programme with comfort and satisfaction, we have the assurance that we have taken an advance step. If we are to send to those sitting in darkness the sweet, glad story of a Saviour's love, we cannot afford to lose time in conventionalities and platitudes.

M. WHISTON, Cor. Sec.

Halifax, Oct 13, 1890.

FROM THE AUXILIARIES.

FINGAL (Sept. 6th).—Will you kindly find place in the MISSIONARY OUTLOOK for the following?—As another year has been numbered with the past, we linger in a review of its successes and failures before entering upon the labors of breaking up the fallow ground, or reaping the whitened harvest fields that are full in view, awaiting the reaper's sickle. The Auxiliary was formed by Mrs. Cobb, in 1884, with only three or four members, and has been increasing in numerical and financial strength up to the present; and the year just closed has marked the most prosperous of the Auxiliary's existence. We have now twenty members, and raised last year \$53.42. Monthly meetings have been held during the year, besides the yearly meeting, at which Miss Brotherhood, late of Mrs. Osborne's training school, in Brooklyn, N.Y., and Mr. Lipkin, a Russian student from the same school, addressed the meeting. Until recently, eight copies of the OUTLOOK have been taken, and year by year deeper interest is being manifested in this good work. With the success of the past year as a stimulus, we go forth to another's work for the Master, confident that those who bear precious seed shall come again with rejoicing, bringing their sheaves with them. MRS. GEO. WILLIAMS, Cor. Sec.

WOODHOUSE.—The annual Mission Band entertainment was held on the evening of September 8th. The church was tastefully decorated for "Harvest Home," and, considering the disagreeable weather, a large audience gathered. The programme began at 8 o'clock and lasted until 10; refreshments were then served until 11 o'clock. The collection amounted to \$5.10. The Band has had thirty-three mite-boxes out during the year, of which twenty have been returned, containing \$13. We expect to have \$30 to send away, against \$20.25 last year. A meeting will be held on the 20th, for the purpose of electing officers for the coming year. The Band is growing, and with new officers we may probably do better than we have done. We cannot do great things, financially speaking, but we wish to help along the good work. We were disappointed at not having Miss Nellis, the District Organizer, with us at our entertainment.

WELLAND.—A very interesting meeting was held in the Welland Methodist Church, on Friday evening, September 12th, in the interest of the Woman's Missionary Society. Mrs. Jackson, of Beamsville, Conference Organizer, was present, and delivered a very excellent address on the work of the Society, etc., and the necessity of woman's work. At the close of the meeting the District Organizer organized an Auxiliary with a membership of twelve: Mrs. J. H. Hodges, President; Mrs. M. Vanderburg, Vice-President; Mrs. G. H. Bugar, Recording Secretary; Mrs. N. Curren, Corresponding Secretary; Mrs. S. E. Young, Treasurer.

SHEFFIELD.—The Sheffield Auxiliary of the Woman's Missionary Society was organized July 25th, 1888, with a membership of eleven. It now numbers eighteen. We lost Mrs. Thomas Taylor, one of our most prominent members, by death, in February of this year. Our Auxiliary is so small we could ill spare one such as she. She has gone to her reward. Our first public meeting was held July 23rd, 1890. The amount raised was \$11. We repeated it at Lakeville Corner on the following Monday. Collection taken was \$4.

AURORA (Oct. 3, 1890).—In looking back over the last two years, we are greatly pleased at the progress we have made. Our success is greatly due to the untiring efforts of our past President, Mrs. Broad. It can truly be said, "She has done what she could." We held one entertainment, called the "Feast of days." We realized \$45. One dear sister has gone to her heavenly home. We started one Mission Band, called the "Sunshine Workers"; they have a membership of forty.

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

ST. THOMAS (Grace Church).—Our Auxiliary held their first entertainment on September 30th, which took the form of a parlor social, at the home of our President, Mrs. W. A. Miner. Mrs. J. G. Scott, wife of our pastor, occupied the chair, and presided over the following programme with grace and ability:—

- Vocal duet Misses Pullen and Hawkins.
- Instrumental solo Miss Locke.
- Vocal duet Misses Alderson and Burrage.
- Reading Mr. W. J. Robb.
- Instrumental duett Misses Dorricott and Muma.
- Reading Miss S. Nash.
- Vocal duet Mr. and Miss Bagshaw.
- Recitation Miss Baker.
- Song Miss Alderson.
- Song Mr. W. Mummy.

If any numbers of the programme are deserving any special mention, it would be the singing of Miss Alderson,

and the reciting of Miss Baker, both of Alma College, of which the hearty encores of the audience showed their appreciation. A vote of thanks was moved to those who had taken part in the programme by Mrs. Sedge, seconded by Mrs. Butcher. Mrs. Butcher also made a very interesting speech on our mission work, especially of the work as woman's work, dwelling on Japan as their great field. The meeting was then brought to a close by singing the doxology, a pleasant, and we hope, profitable time being spent.

M. BURRAGE, *Cor. Sec.*

WESLEY CHURCH (Dundas Street).—The usual monthly meeting of our Auxiliary was held on Monday, Oct. 13th. Mrs. Crawford, our President, occupied the chair. The preliminary devotional exercises, the reading of last month's minutes, and the roll call (to which each member responds by a text of Scripture), having been gone through, Mrs. Tate, of Chilliwhack, addressed us. Her simple, graphic story of the work in which she and her husband are engaged riveted our attention, and we were sorry when she sat down. To all the questions, and they were many, that we asked, she returned clear and succinct replies; and her words had the effect of enlisting our sympathies most warmly for the Indians of British Columbia. Unfortunately, it began to rain heavily just before 3 p.m., our hour for assembling, and that hindered numbers of ladies from coming; but as we expect Mrs. Tate to address a large audience in our school-room, on the evening of the 29th inst., we then hope that many will become interested in the work.

S. CARTER, *Cor. Sec.*

CASTLETON (Sept. 23).—We are thankful to note a growing interest in our Society in missionary work. Our membership has increased since the last quarter, and we are hopeful for the future. We held our quarterly public meeting a few evenings ago, and were instructed and strengthened by a stirring address or talk given by Mrs. Wilson, of Cobourg. Revs. Messrs. Wilson and Steel also gave us good addresses. The collection at the close of the exercises, which consisted of reports from officers of Auxiliary, besides the addresses before mentioned, was very fair. We are looking to our Heavenly Father for increased prosperity and usefulness next year.

MARY RICHARDS, *Cor. Sec.*

BARRIE.—The closing meeting of the past year was marked by the admission of the first life member of this Auxiliary, Mrs. Fred Marr. The first meeting of our new year witnessed the addition of a second life member, Mrs. Sargent, who also generously gave a donation of \$25 to the Auxiliary funds. Our treasurer is thus very happy, and, with thankfulness to the Giver of all good, we are looking forward to a season of increased usefulness and blessing.

COM.

KIRKTON.—Our Auxiliary has been working away, and shows signs of life and progress. During the year, there has been an increase of money, members, interest and labor. Three quilts have been patched, quilted, and forwarded to Mrs. Dr. Briggs, to be sent where most needed. Mite-boxes have been distributed, and \$13.75 realized thereby. Death has removed one of our esteemed members, and marriage two others; but we have the satisfaction of believing that the one is entered into rest and the others filling spheres of usefulness for the Master elsewhere. We have now on our roll of membership 41, with an average attendance of 15. The total received for the year has been \$67.04, being an increase of \$39.44. Mrs. (Rev.) T. M. Campbell rendered us good service by attending an open meeting and delivering an admirable address. Our pastor

evinces a practical sympathy with our work, and his wife, who was its first President, has just been re-elected, with the other officers, to fill another term. The *OUTLOOK*, of which we have a goodly number in circulation, is a valuable help in circulating information and stirring the people's sympathies. Knowing that our cause is good, trusting in God for His blessing, and with a staff of officers interested in their work, we enter upon another year full of inspiration and hope.

MRS. W. BRAGG, *Cor. Sec.*

FROM THE MISSION BANDS.

CHATHAM (Sept. 16, 1890).—As you have not heard from our Band for some time, it was thought that the best way of letting you know what we have been doing was to send you the following report for the year, which was read by the Recording Secretary, Jennie Bedford, at the yearly meeting of the Auxiliary, on Thursday, September 11. "At the annual meeting of the 'Girls' Mission Gleaners,' held in September, 1889, the officers elected for the coming year were as follows: President, Miss Cowan; Vice-President, Mrs. McKeough; Secretary, Jennie Bedford; Cor. Sec., Effie Lafferty; Treasurer, Minnie Barfoot. The meetings were opened either by singing the Lord's Prayer, or by singing and prayer, and were closed by singing followed by the pronouncing of the benediction. We were first employed in making the clothes for our little girl in the Crosby Home. These were finished and sent by the last of October, which, with the expense of sending, cost us about \$9.43. Our thoughts were then centred in the getting up of a concert, which was held in December, by which we cleared about \$20. We next started a rag carpet, in order to give the younger members employment, for little hands are sometimes more willing than those of older ones. The work for the May Fair, the making of aprons, hassocks, etc., then occupied our time, and the money we raised in this way amounted to \$19. One special way we have of making money is by having a collection plate in which is received any number of cents which any member may feel inclined to give; sometimes it is money which they have refrained from spending for any personal pleasure. Another way is by the birthday box, in which any member having had a birthday may deposit the number of cents that she is years old; and by an autograph quilt, on which will be placed the names of any who will kindly pay ten cents for such a purpose. The number of members now enrolled is eighty. Amount of money from membership fees \$4. The number of meetings held was twenty-one. The average attendance was about eighteen smaller than it would have been had there not been so many rainy Saturdays. Total amount of money received, \$66.83; total amount of money expended \$15.48; on hand, \$51.35. This, probably, is all the work which I could here recall, but perhaps in the great blank future, when we of the band are all grown to be women that then, in our many hearts, we may recall many Saturday afternoons profitably spent in fitting ourselves for the many vocations in life to which we will then have been called. We hope that the end of our next year may find us progressing more rapidly than we have ever done before in our mission work and Christian warfare, and that each of us will set about our individual task with renewed strength and vigor, and, no doubt, we shall reap abundantly the fruit the seed of which we are now sowing."

EFFIE LAFFERTY, *Cor Sec.*

CHATHAM.—A very interesting entertainment was given under the auspices of the Mission Band, in the Park Street Church, Chatham, on Thursday evening, October 9th, in connection with our Western Branch meetings. The Mis-

sion Band being composed of a number of little girls, who completely filled the choir gallery. The meeting opened by singing, "All hail the power of Jesus' name," the Rev. J. W. Annis engaging in prayer. "A cry from Macedonia," sung by the Mission Band, was then given, followed by a *resumé* of our Branch Mission Bands, read by Miss Cosford, of South London; also report of Mitchell Mission Circle, by Miss Phinhamore. A duet was then given by Misses Shaw and Gammage, and a report of Centenary Church Mission Circle, Hamilton, read by Miss Knight; then a duet by Misses Scane and Lamont. Our President, Mrs. Burns, now prepared us for a surprise, and quite a pleasing departure, by introducing Master Eddie White, the Corresponding Secretary of the Chatham Mission Cadets—a Society numbering 42 boys, banded together to aid in mission work, their special object being the support of a little boy in the Indian Home, whom they named "Johnny," and for whom they feel greatly interested, writing to and receiving letters from him, which are read at their meetings. They have a lady president, their other officers being boys. We hope at some future time to furnish the *OUTLOOK* with a full report as given by this very unique and praiseworthy organization. We wish our boys, in all our churches, would follow the noble example of the "Chatham Cadets." The Mission Band then gave a very pretty number, followed by a paper from Miss Webster, of Queen's Avenue Church, London, on "General work by Mission Bands," and Queen's Avenue Church Band in particular. The report from Alma College by Miss Greenham told of moneys raised and sent to India, to the French Institute, and to the Tokyo Girls' School. Reference was made to the fact that Alma College had prepared and sent out one efficient laborer (Miss Winemute), and the day may not be far distant before another follows her; and gratitude was expressed that the cause of missions is being pushed forward in the colleges. Misses Gammage and Shaw sang very sweetly another duet, accompanied by a little girl pianist. The Corresponding Secretary of the Branch presented a statistical report of the Mission Bands, showing the relative number of each Band, compared with the membership of the church to which they belong. Singing again by the children. The presentation of a beautiful banner, so kindly donated by Mesdames Owrey and Screation, of the Queen's Avenue Methodist Church, was then made to the Branch, for competition by Mission Bands; the Band having the largest membership in proportion to its church members, to be the recipient for the year. The "Grove" Mission Band, London township, won the honor of being the possessor of this handsome trophy, and it was presented to them by the President. Miss Etta Webster came forward and gracefully accepted the banner in the name of the Band. Rev. Mr. Annis congratulated them on their success, at the same time challenging the other Bands to hearty competition for the next year. The collection was then taken up, and the singing of "God be with us till we meet again," closed this very delightful entertainment.

M. B.

ENGLAND has done honor to the Negro race by her treatment of Bishop Crowther, the native bishop of the Niger district, in Africa. Everywhere he was kindly received there, and a great farewell meeting was held recently in Exeter Hall, London, in his honor. The New York *Sun* justly says, editorially, of him: "Bishop Crowther is a man whose history proves that some branches, at least, of the Negro race are capable of large development." He is the only non-European Bishop that has been consecrated since the days of the early Church.

Missionary Readings.

THANKSGIVING HYMN.

WE thank thee, O Father, for all that is bright—
The gleam of the day and the stars of the night;
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time.

We thank thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song and for feast—
The harvest that glowed and the wealth that increased;
For never a blessing encompassed earth's child
But thou in thy mercy looked downward and smiled.

We thank thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

We thank thee, O Father, for days yet to be—
For hopes that our future will call us to thee;
That all our eternity form, through thy love,
Our Thanksgiving-day in the mansions above.

—Will Carleton.

THE SEVEN BIBLES.

THE seven Bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindoos, the Zendavesta of the Persians, the Eddas of the Scandinavians, and the Scriptures of the Christians.

The Koran is the most recent of all, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindoos, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore, that portion of

our Bible is at least 300 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was given to the world in the fourteenth century.—*Orange (N. J.) Journal.*

ANNIE WHITFIELD IN COUNCIL.

OUR readers will be interested in the following account of a palaver between Miss Whitfield (formerly of Dundas, Ont.) and the natives of Tateka, which is given by Bishop Taylor in the *African News*:

The king, chiefs and head men of Tateka, came to the mission house one day and said they had come to have a palaver with their teacher.

She received them with her usual kindness, and told them to state their grievance.

Their attorney went on gravely to state that Miss Whitfield was their missionary; that she belonged to Tateka, and must not, therefore, buy palm oil or other food from the people of any other town, except to buy a little the first time they came after this palaver, and then to inform them that they must not again come to sell food, for Tateka did not allow it.

Annie requested them all to speak, and to say all that was in their hearts, and they went on for nearly two hours, some of them waxing eloquent in defence of their rights.

Annie presided in quiet dignity till they were all through, and then said:

"You have all finished and have nothing more to say?"

"Yes," they all replied; "we all be finish one time."

When a man says that in one of their palavers, he is not allowed to speak again on the subject under discussion. Annie knew that, and "drew the fire" of the whole of them, and then modestly replied:

"I thank you for your visit. I have heard all you have to say, so now the palaver is shut, and for the expression of your kind visit to-day I will give you a smoke." They looked at her and at each other, and then the interpreter broke out in a great laugh, and said: "This young woman is too sharp for any and all of us."

A BRAHMAN'S TESTIMONY.

A LEARNED Brahman, at the close of a lecture by Dr. Chamberlain, a missionary clergyman and physician, in the presence of nearly two hundred Brahman officials, students and others, said:—

"I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them, unhealthy clime? Is it for gain or profit that they come? Some of us, country clerks in Government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me.

"Look at the missionary. He came here a few years ago, leaving all and for our good. He was met with cold looks and suspicious glances. He sought to talk with us of what, he told us, was the matter of most importance in heaven and earth; but we would not listen. He was not discouraged; he opened a dispensary, and we said, 'Let the pariahs (lowest caste

people) take his medicine, we wont; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahman streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments, and he came, and our wives and daughters now smile upon us in health. Has he made any money by it? Even the cost of the medicine he has given has not been returned to him.

"Now, what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal in different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness and purity and holiness and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is the Bible that gives it to them. And they now bring it to us and say, 'That is what raised us; now take it and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: Do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, regenerate our land."

SISTER SIMPSON'S SHEAF.

THERE was more than the usual tremor in Sister Simpson's voice while she tried to sing:—

Nothing but leaves! the Spirit grieves
Over a wasted life.

Sister Simpson was a good woman; for thirty years she had been a shining light in the little church at Westwood. She had watched at the bedside of the sick and dying; she had fed and clothed the poor at her door, and had carried brightness into many lonely homes. But the time had come when all that Sister Simpson had done was forgotten, and she remembered only what she had not done. She remembered that during thirty years of Christian life she had not been the direct means of winning one soul for Christ, she remembered that she had never invited a sinner to accept Him, nor told an anxious one of His loving-kindness or willingness to save. "Nothing but leaves," indeed, she whispered; "O Lord, forgive me, Thy faithless servant, and give me a soul for Thee—one sheaf to lay at Thy blessed feet."

It was Monday morning, and Highland Mary, the faithful old washerwoman, stood at the tub rubbing vigorously. During a lull in the work, Sister Simpson ventured to say: "Mary, you are a Christian, I know, but how about Donald?" "Ah! ye hae it noo, Mistress Simpson," said Mary. "Donald, alas, is far frae the kingdom. For mair than threescore years an' ten he's lived wi' a high han' an' ootstretched arm, an' the guid Laird canna' hae mercy on him forever. Cud ye not speak to him, Mistress Simpson?" "I will pray for him, Mary, and perhaps I can find an opportunity of speaking to him."

A few days later Sister Simpson found her way to the McLeod cottage. The old man sat alone in the doorway, his form was bent with the weight of

years; the almond tree had blossomed, and the grasshopper had become a burden. He passed the days in lonely listlessness, content, with an ancient smoking pipe and an occasional village newspaper. Sister Simpson spoke of God and His goodness, but Donald replied indifferently, "The A'mighty wi' na be troublin' Himsel' about the like o' me, an' we dinna ken muckle about what's comin'. I'll no frat."

"But we know that death and the judgment and eternity are coming, because God has told us so, and they are coming very soon to you, Donald; you have nearly lived your day; the shadows are gathering around you; when the darkness comes, where will you be?" A few more earnest words were spoken, and Donald was again alone. From the doorway he watched the last ray of the sinking sun grow dim, and saw the darkness cover the earth; and a shadow darker than the night fell over his heart.

Sister Simpson was alone in her room making supplication for a soul. Her prayer had reached the throne of the Eternal, and the Holy Spirit was nearer than she knew. The silence was disturbed by the entrance of Brother Simpson, who led the way for Highland Mary and Donald, her husband. With slow and uncertain step the old man moved toward Sister Simpson, and said in a tone of childish helplessness: "Is there ony hope, Mistress Simpson; can He hae mercy on the like o' me?" Over and over he asked, "Is there ony hope?" is there ony hope?" Then the story was told—the old story of Jesus and His love—and it fell on the old man's heart like summer rain on the parched ground. Donald McLeod had not wept for a score of years, but as he listened to the good news long-bound tears covered his face. "Pray," pleaded Sister Simpson, pausing in her earnest supplication. Brother Simpson prayed—prayed as he had never prayed before, just for that one poor soul. Highland Mary prayed, and Donald prayed, too. His was the prayer of the publican, "God be merciful to me, a sinner!" and it moved the arm of the Omnipotent; the angels heard and rejoiced; the windows of heaven were opened, and the blessing came down like a gleam of glorious light. The old man's sins were forgiven; he went his way, rejoicing in a new-found hope and praising the God of his salvation.

RIJUTEI, THE COREAN.

RIJUTEI expressed himself with the following beautiful simplicity in writing to a Chinese Christian whose poems he admired: "Now, I have read one of your poems, and I am very glad. I hear that your good name is noted as a teacher of morality, and your writings circulate everywhere. The words of noble men are very sweet to the taste. I have heard of you, and desired for a long time to meet you personally, but have not had an opportunity of doing so. But the reading of your poem is like looking into your face. It is very strange that a man meeting a happy thing becomes very sad, and living in a lonely spot thinks it is a good place. But I am far away from my country and kindred, and recently I joyfully received religion. It is now my greatest desire to introduce the Gospel of the kingdom of God into my country and save my king and people."

Our Young Folk.

DR. TALMAGE'S FIRST CIGAR.

HOW IT TASTED AND HOW HE FELT AFTER SMOKING IT.

THE time had come in our boyhood which we thought demanded of us a capacity to smoke. The old people of the household could abide neither the sight nor the smell of the Virginia weed. When ministers came there, not by positive injunction, but by a sort of instinct as to what would be safest, they whiffed their pipe on the back step. If the house could not stand sanctified smoke, you may know how little chance there was for adolescent cigar-puffing.

By some rare good fortune which put in our hands three cents, we found access to a tobacco store. As the lid of the long, narrow, fragrant box opened, and for the first time we owned a cigar, our feelings of elation, manliness, superiority and anticipation can scarcely be imagined, save by those who have had the same sensation. Our first ride on horseback, though we fell off before we got to the barn, and our first pair of new boots (real squeakers), we had thought could never be surpassed in interest; but when we put the cigar to our lips and stuck the lucifer match to the end of the weed, and commenced to pull with an energy that brought every facial muscle to its utmost tension, our satisfaction with this world was so great our temptation was never to want to leave it.

The cigar did not burn well; it required an amount of suction that tasked our determination to the utmost. You see that our worldly means had limited us to a quality that cost only three cents. But we had been taught that nothing great was accomplished without effort, and so we puffed away. Indeed, we had heard our older brothers in their Latin lessons say, *omnia vincet labor*; which translated means, if you want to make anything go, you must scratch for it.

With these sentiments, we passed down the village street and out toward our country home. Our head did not feel exactly right, and the street began to rock from side to side, so that it was uncertain to us which side of the street we were on. So we crossed over, but found ourself on the same side that we were on before we crossed over. Indeed, we imagined that we were on both sides at the same time, and several fast teams driving between. We met another boy who asked us why we looked so pale, and we told him we did not look pale, but that he was pale himself. We sat down under the bridge and began to reflect on the prospect of early decease, and on the uncertainty of all earthly expectations. We had determined to smoke the cigar all up and thus get the worth of our money, but were obliged to throw three-fourths of it away, yet knew just where we threw it in case we felt better the next day.

Getting home, the old people were frightened, and demanded that we state what kept us so late, and what was the matter with us. Not feeling that we were called to go into particulars, and not wishing to increase our parents' apprehension that we were going to turn out badly, we summed up the case with the statement that we felt miserable at the pit of the stomach. We

had mustard plasters administered, and careful watching for some hours, when we fell asleep and forgot our disappointment and humiliation in being obliged to throw away three-fourths of our first cigar.—T. DE WITT TALMAGE, in *Ladies' Home Journal*.

EVERY INCH A KING.

KHAMA rules over a tribe of the Betyuana people in South Africa called Bamangwato, and he deserves all praise for the manner in which he has kept out of his country the sale of ardent spirits. When young, he became a Christian, and all the missionaries who have labored among his people, speak of him as most helpful to them. Some years ago a few Europeans endeavoured to introduce into his territory cases and casks of rum. They told the chief that they "contained medicine," and the casks they promised to leave untouched. Khama consented, on condition that he did not see drunkenness.

It was not long before he beheld some of his people staggering about like white inebriates. The chief called the Europeans, and said:

"I will have no more ardent spirits brought into my country."

"But," replied the white men, "surely you will not object to our bringing in a case or two for private use at our own table?"

Khama replied, "No, I will not allow a single case to be brought in. You promised me that there should be no intoxication, but have deceived me." An old hotel keeper, not wishing to be baffled by an African chief, began to press his views, but Khama shut him up by these words:

"You made me a solemn promise, which you have broken, and now I command you to leave my country." After reminding the traders of their disregard of his warnings and of the laws of his country, which conduct on their part he attributed, and perhaps not unjustly, to his nationality and color, Khama continued:

"Well, I am black, but if I am black, I am chief of my country at present. When you white men rule in the country you will do as you like, but *now* I rule, and shall maintain my laws which you insult and despise; you have insulted me because I am a black man, in my own town—you do so because you despise black men in your hearts. Go back to your own country, take everything you have got, strip the iron stoop off your houses,—take all that is yours, and *go*. I am trying to teach my people to act in accordance with the Word of God, which we have received from you white people, and you show them an example of wickedness such as we never knew. You know that some of my own brothers have got to like drink, and you know I do not want them to see it even, that they may forget the habit, and you not only bring it and offer it to them, but try to tempt me with it. *I make an end of it to-day!* Go, take your cattle and leave my town, and never come back again."

The English missionary, Dr. Hepburn, who was present when Khama uttered these words, said that "utmost silence followed. Shame and utter bewilderment fell on most of them. They had expected nothing like this, and lost the very power to reply." Since the above occurred, this brave, noble Christian chief

has never wavered, and although repeated attempts have been made to introduce ardent spirits into his country by unprincipled white men, all have been unavailing! Who will not utter an emphatic Amen to the prayer of the missionary among the Bamangwato, "Long may God uphold Khama in his earnest endeavors to raise and purify the people over whom He has placed him?" Would that I could say that other African chiefs are copying the example of Khama! Alas, in too many instances they yield to the temptations which assail them, and not only drink themselves the white men's grog, but encourage their people to do so.

The large tribe of Amaswazi, whose country is supposed by many to be the most auriferous in South-Eastern Africa, seems destined to be swept away, and that too in a short time, by the stream of intemperance which is flowing through their territory. Um-bandine, their chief, is reported to be in a state of intoxication more than half of the time. All the rum which is killing him and his people is imported into Africa by white men.

J. TYLER, in *Christian Secretary*.

THUGS.

THE Thugs are not considered a separate sect by the British Government in taking its census, as they are more properly a lawless set of men whom the Government is expected to arrest and imprison. They are generally called Phansiagars, from the name of the instrument which they use when they murder people. Phansiagar means a struggle, and they use a phansi, or noose, which they throw over the necks of those whom they intend to plunder, and strangle them. These Phansiagars are composed of all castes—Hindoos, Mohammedans, etc. They do not destroy the children of those whom they rob and murder, but take care of them and bring them up to their own horrible mode of life. They always murder those whom they rob, acting upon the maxim that "dead men tell no tales."

It takes two persons to kill a man. One casts the noose over his head, and immediately tightens it with all his strength; the other strikes him on the joints of the knees as he rises, which causes him to fall backward. After he has fallen they kick him on the temples till he dies, which is usually in a minute. After they have murdered a man, they gash the body all over and bury it. They gash it that it may not swell and cause cracks to take place in the ground, which might cause the jackals to dig down to the body, and thus expose their guilt. They give a part of their plunder to the bloody goddess, Kali, whom they worship.—*The Gospel in All Lands*.

JAPANESE CHILDREN.

THE little children in Japan are lovely, because they are respectful to the aged and to their teachers, and obedient to their parents. We gather these little children into schools, and teach them just what you study in your schools (in the Japanese language, of course); and besides, we teach them in Bible and hymns and catechism. The Ten Commandments we

have them repeat daily, so that they may be deeply impressed on their hearts.

Now, when we teach the first commandment, they are filled with surprise. "Thou shalt have no other gods before Me." "Must we give up our gods?" they ask.

"Yes, all."

"Why, do you know we have eight thousand? They will be angry, and make us sick, and destroy our rice-fields, and do many bad things if we do not give them our money, and bow down and worship them."

Then we try to tell them that their gods were made by men and have no power. They have eyes, but see not; ears, but hear not; they are only gilded blocks of wood and stone, and cannot harm them.

Then we come to the second commandment—the worship of God by images—and tell them all these idols must be destroyed—the gilded, the black, the ugly stone idols of every shape and form. The god of the kitchen, which is set up on a shelf in every house to watch all that goes on there—is believed to see whether the little child is always obedient to its mother; whether there are any hard, bitter words between father and mother, master and servant. If that god had eyes and ears such as our God has, what a tale he could tell!

On New Year's day this kitchen god is taken down and his face is smeared over with molasses, so that he may tell the god to whom he reports once a year that all has been sweet in that household. Even their gods lie if they are fed on sweets.

The first and second commandments give them great trouble, as their parents worship many gods, and bow down to images, and desire them to do the same, and they must obey.

Then we come to the third commandment, and they say, "Why, we never break that one. It would be inconvenient to stop and remember which one to swear by out of our eighty thousand, so we don't break that one, any way."

Then we come to the fourth commandment, "Remember the Sabbath day to keep it holy," and we explain to them that it is a day of rest, and they say, "Jolly! that's a holiday. We like that one."

No work for father or mother, servant or child. Freedom from school, from work. Play is all they think of.

We try to make it plain, and then proceed to the fifth commandment—"Honor thy father and thy mother;" and we see a look of surprise pass around the class. Then we stop to explain that honor means love, obey; and their eyes open wider, and one bolder than the others ventures a question: "Why was that one of the commandments? Are there little children in America who do not love and obey their parents? We thought every child did that."

Think of it! Little children who know nothing of the true and living God asking that question about the little children in America, who are taught so much! I have been in heathen lands ten years, and in that time I have never seen a single case of disobedience to parents. The most beautiful respect is given. A son will bow politely to his father on the street—will bow when passing before any aged person. One day, in

conversation with a dear Japanese friend, I asked how this beautiful gratitude was secured. I said many American parents do all they can to bring up their children in the fear of God, and yet when they are grown they are disobedient, disrespectful, and often break their parents' hearts.

"Well," she said, "I will tell you what I know about it. Have you ever, in passing through the streets, heard a child cry?"

"Oh, yes, often," I replied, "but I supposed the little one had fallen or hurt itself in some way."

"Now, the next time you hear a child screaming, just go up to the door and peep in, and this is what you will see—a mother seated by the fire crying, holding her child in one hand, and in the other a heated iron. The child's arm is bare to the shoulder; it has disobeyed its parents. A child who disobeys its parents has a devil. Devils can only be driven out by fire, and she will drive it out by burning a deep scar on the child's arm, so deep that it carries it while it lives; and the same punishment is never repeated in the household."

The story made a deep impression on my mind, although I never witnessed the infliction of the punishment. Don't let the heathen outdo you in love and obedience to your parents.—*Children's Work for Children.*

Along the Line.

THE INDIAN WORK.

Letter from the REV. EDWARD EVES, dated NORWAY HOUSE, August 13th, 1890.

I AM thankful to say we are all well. Yesterday and to-day the people have been receiving their treaty money, and I think by this time the last man will have been paid.

Our services this summer have been well attended, as well as seasons of blessing. Our Sabbath-school has been increasing in numbers and interest of late. I have been trying to model it, so far as I have been able, after the Ontario schools, thus utilizing the talent that we have in our Church in addition to the minister and interpreter. The teachers have taken readily to the work, and I am sure they do their best to teach what they know of God's Word to the younger members of the band. There are some things that hinder us of meeting with as much success as we could desire—we have scarcely any Bibles. Then the teachers cannot attend regularly, and the same may be said of most of the pupils. Yet these things do not discourage us. I feel certain God will bless our effort. Hitherto, only the children were taught, and the consequence is, boys and girls in their teens felt themselves too large or old to attend. I have been teaching the Bible-class, and have the parents for my pupils.

The day after to-morrow (D.V.) I purpose making a trip to Split Lake, taking in Cross Lake next Sabbath, and if I am not unusually delayed by storm, I will get back after two Sabbaths' absence.

This post has not been visited before, because but a few Indians only had taken up permanent residence there. But now I am told by those who know well that many from York Factory have taken up permanent residence there (if such a thing can be said of an Indian), and greatly desire a visit from the missionary. Split Lake lies between Cross Lake and Nelson River, only to the east, probably three days' journey. No other missionary could conveniently reach them. I am quite certain they will be under my charge during remainder of my sojourn at this place. With your consent, I should like to send a local preacher among them.

I was disappointed when the boats came without bringing us a supply of Bibles. How can we succeed if we do not give the people the Word of God to read to their families? You have no idea how badly we are off for Bibles. I mean, in every instance where I use the word "Bible," the Old and New Testaments combined. The people tell me they cannot answer the questions in the Sabbath-school class, for they have no Bibles to study it at home. Send us Bibles! Send us Bibles! We need hundreds of them. Wherever I go, the people are asking for Bibles, and telling me the minister used always to have them to give. But I have none, and can only parry off their earnest appeals by telling them I have written for them and expect them to come soon; but I cannot long hang upon that limb. Please send us relief in this matter if you can, but if you cannot, please let me know, so I will not be feeding the people upon hopes that are never to be realized.* Then, hymn-books are published, I believe, and we would like a few if they could be sent out without cost to the missionary. I mention "cost," because I must be pretty deep into the Missionary Society already.

Letter from the REV. EDWARD EVES, dated NORWAY HOUSE, September 1st, 1890.

I HAVE just returned from my Split Lake trip. We had a good time, and many turned to the Lord. I never preached to more hungry people, and seldom saw more visible effects of the work. Many rose and confessed Jesus, and numbers came to the Lord's table in a flood of tears, and the emotion of some was so great that they cried aloud from the first move they made to get on their feet to come, and came through the crowd to the Lord's table weeping aloud. There are forty adults, nearly all of whom took the sacrament for the first time, eight only excepted. After the Sabbath services were closed, one of the older ones gathered all the young people together and exhorted them in many useful words. He was not asked to do so, but was taught of the Spirit, and I thought it so timely and Christian. I thanked God, and was so glad for all His wonderful works and love.

There are thirty children—seventy in all. This number will be increased greatly very soon by other arrivals from York Factory, which place, in consequence

* We have exhausted the stock of Cree Bibles at the Toronto Bible House, and have written to the Parent Society for a fresh supply. If not out of print we will have them soon.—ED. OUTLOOK.

of the scarceness of fur, is getting to be a hard place for the Indians to live. The Chief is coming to see the place this winter, and then it will be decided whether the whole band will come to Split Lake or no.

The earnest piety of the people speaks well for the good work the English Church is doing at York Factory. If they come under our roof I hope we shall be able to treat them with parental care and tenderness. But that means a school and a local preacher of good stamp and nothing else. I pray the Lord to open the way and help us do the work.

Facts and Illustrations.

INDIA has now about 900 foreign missionaries at work.

THERE are eighteen religious newspapers published in Tokyo, Japan.

THE Moravians give, on an average, \$12 per head yearly to foreign missions.

PROBABLY one-third of the 20,000,000 souls estimated to inhabit the Congo basin are cannibals.

GREAT BRITAIN contributed over six and a half million dollars last year to the cause of missions.

IN the English mission to British Guiana there are 3,000 Christians among the Accowio tribe of Indians.

A VERY small man with a great Gospel can do vastly more than a great man with a small Gospel.—*Dr. A. J. Gordon.*

THERE are 10,000 licensed opium-shops in the British territories in India. The opium habit is increasing rapidly.

FORTUNE knocks at every man's door once, but she doesn't go hunting through the beer saloons for him if he happens to be out.

INDIA is ten times larger than Japan; China nearly three times as large as India, and Africa twice as large as India and China combined.

THERE are thirty-four societies at work in Africa. There are districts measuring thousands of miles without one missionary or missionary station.

THE latest journalistic novelty in India is a Hindoo monthly for ladies, entitled *Sugrihini*. It is published at Rutlam, and is edited by a native lady.

NATIVE Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work.

FIFTEEN hundred Jews are said to leave the synagogue every year—for Christianity, or infidelity. There are now 3,000 Christian Jews in Great Britain.

THE Rev. Dr. James Johnson says that the signs of the times denote that Israel will be largely reclaimed by the study of the Hebrew New Testament version.

THERE are thirteen branches of the Presbyterian Church laboring in India. A movement is on foot that has for its aim the union of these branches into one body.

THE China Inland Mission has established in China sixteen opium refuges, three hospitals and five dispensaries. Their churches number sixty-six and chapels 110.

PROFESSOR DRUMMOND has been making a tour of the New Hebrides. He compared the missionaries to coral zoophytes at work on the fringe of the reef, and his visit as a solitary canoe coming to them.

ON Good Friday, in Mexico, says the Rev. John Menaul, often a person is hung up on a cross and suffers cruel agony for hours at a time, in imitation of our Saviour's crucifixion. This is but a part of the torture inflicted by the "Penitentes."

IT is related of Napoleon that when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was quite true, the Emperor quietly remarked, "There are some men who are capable of believing everything but the Bible."

Bishop Blythe, of Jerusalem, says there are now in Palestine double the number of Jews that returned from the Babylonish captivity, and that the "latter rains" which had been withheld since the time of the exile had been granted again during the last two years.

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