

The Missionary Outlook.

A Monthly Advocate, Record and Review.

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[Whole No. 127

Field Notes.

THE General Secretary has returned from his official trip through the North-West and British Columbia in good health, after travelling nearly seven thousand miles, attending two Conferences, holding some thirty services, besides inspecting different sections of the country with a view to their fitness as sites for Indian Industrial Schools.

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FRIENDS in ordering the OUTLOOK to be sent to any person residing in the city of Toronto or outside of the Dominion, will kindly remember that, owing to the regulations regarding postage, the ordinary rate of 40 cents per copy will have to be charged, instead of club rates, 25 cents.

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THE other day a lady sent us a long list of subscribers for the MISSIONARY OUTLOOK, and closed with the following kind and cheering words: "The OUTLOOK is prized in our homes, and I am trying to do all I can to increase its circulation." We believe this paper is doing good, and our aim is to make it as interesting as possible. Please help to circulate still more widely.

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REV. F. A. AND MRS. CASSIDY have been called to part with their only son, little F. Vincent, who succumbed to a severe attack of membranous croup, on the 16th of May. We, with their many friends, sympathize most deeply with our missionaries in this sore bereavement, which only the Great Physician can heal.

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It is with a sense of great satisfaction that we publish such a report as the following, sent in by the Rev. W. R. Hughes, of Oak River, Manitoba:—

"We are glad that, as a people, we are able to report that what has heretofore been known as Oak River Mission is such no longer, but has developed into a full-fledged circuit, supporting its own minister, and is able to report some \$95.90, or almost two hundred and fifty per cent. over last year's collections, to the Mission Fund. May the example of Little Benjamin inspire other fields in our District to claim their

privilege as Christians by following suit, as their surroundings and position will warrant, and to God be all the glory. Last Sabbath we had our Chairman, the Rev. T. B. Beynon, with us, and had a regular old-time quarterly meeting. Our brother preached us two able and instructive sermons, and several were received into full membership, resolved in heart and life, in death and forever, to be true servants of God and his Christ. May this be but the droppings of the shower that is to follow."

* * *

WE have obtained a number of the Rev. J. T. Gracey's, D.D., pamphlet on "China," which is instructive, interesting and concise, a copy of which should find its way into every Methodist household. The price (ten cents) is so moderate that it is within the reach of all. The following is an index of the contents: Ancestor Worship—Antiquity of Chinese Civilization—Appeals for Missionaries from Shanghai Conference—Buddhism—Extent of Chinese Empire—Extent of Chinese Empire compared with other Countries—Christianity in China—Confucianism—Doctrines of Confucianism—Confucianism, a Barrier to Christianity—Character of Converts to Christianity—Diagram of Comparative Population—Map showing Comparative Area—Education and Literature—Results of Famine to Missions—Feng Shui—History of China—History of China compared with other History—Language—Encouragement of the Work of Missions—Difficulties in way of Missions—Facilities for Work of Missions—Genuineness of the Work of Missions—Results and Prospects of Missions—Statistics of Missions—Modern Progress and Enterprise of the Chinese—Population of China—Population of China compared with other Countries—Punishments in China—Religions of China Blended—Inefficiency of Religions of China—Effects of Taiping Rebellion—Taoism—Treaty with China—Water Communication over China—Work to be done. Do not fail to send for one.

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The Methodist Magazine for July, 1891. Price \$2 a year; \$1 for six months; 20 cents per number. Toronto: William Briggs. The thirty-fourth volume of this popular monthly opens with a number of special interest. "The Land Beyond the Forest" is a brilliantly written and beautifully illustrated article on Transylvania, by Madame D. Lazowska-Gerard, the wife of an Austrian officer, who knows and loves the

country well. "From Heidelberg to Paris," with numerous fine engravings, by the Editor, concludes the adventures of the Canadian tourist party in Europe. "Over the Cottian Alps," by V. Barbier, is also copiously illustrated. The heroic career of Mackay of Uganda is sketched, and an excellent portrait presented. Mr. Wm. Dale, M.A., of University College, contributes an able paper on "Methodism and its relation to Literature," especially to modern poetry. Rev. Erastus Hurlburt recounts the missionary heroism of his brother, the late Rev. Thos. Hurlburt. Lady Kintore contributes another graphic sketch of a high festival at Honolulu. Rev. A. W. Nicholson gives a vivid sketch of a visit to St. Helena. The scientific papers are: "Method in the Growth of Continents," by Prof. Winchell, and "Empire of the Spade," by Wm. Harrison. Habberton's "All He Knew," a story of absorbing interest, continues. "Aunt Randy," by Annie Trumbull Slosson, author of that thrilling story, "Fishin' Jimmy," will be read with pathetic delight. Other interesting matter make up a noteworthy number. Now is the time to subscribe for the next volume.

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The Illustrated Christian Weekly is a sixteen-page paper devoted to the extension of Christian truth and morality. Nor are the little folks neglected, as there is always two or three pages especially adapted to their uplifting and entertainment. Published every Saturday at 149 Church Street, New York. Subscription, \$2.50 a year; to clergymen, \$2.

Editorial and Contributed.

EDITORIAL NOTES.

THE Japanese Government has not allowed foreigners to reside outside of treaty limits, unless they were engaged as teachers, or in the employ of Japanese, when a permit was granted them. During the recent session of parliament this question received consideration, but no definite action could be taken until treaty revision was satisfactorily settled. In reporting the committee urged that the law be more strictly enforced than it had been hitherto. But not only were teachers to be allowed passports, but also missionaries, on the ground that they are "employed in church work." This concession on the part of the Japanese Government indicates an appreciation of the work done, and the beneficial influence of the missionaries.

Two Mohammedans have started a remarkable movement in Madras, India, their object being the preaching of the Gospel of Islam, and the conversion of Hindus, and, if possible, Christians, to Mohammedanism. They claim to have no sympathies with the prejudices of old-fashioned Mohammedans, and

assert that they are one with the Unitarians of England and America. The Fatherhood of God is accepted, and hence the prejudice against the Christian expressions "Son of God," "God's children," which by many Mohammedans are considered blasphemous, is overthrown. In this may not God be making the wrath of man to praise Him, as this new movement is resulting in a spirit of inquiry, which we pray may be the means of opening the eyes of many to the truth of the Gospel as it is in Christ Jesus.

THE attention of the civilized world is now turned toward the Jews, and the treatment they are receiving from Russia, which is at once cruel and unjustifiable. The edict of 1882 is being carried out without respect to persons, and more than a million of people will be expelled from the country as the result. How to solve the vexed question of providing for the Jews is being widely discussed. Baron Hirsch, one of the greatest philanthropists of the world, who has established an office with a staff of clerks for the management of his plans, and who has the interest of this people greatly at heart, some time since offered \$2,000,000 for the public schools of Russia, on condition that no distinction should be made in the application of the fund as to race or religion. The offer, however, was declined by the Russian Government. The Baron now proposes to settle about half a million of Russian Jews on the River Plate. Among the latest suggestions is one from St. Petersburg, calling attention to a portion of land extending along the Red Sea in Arabia, where it is said the climate is good and the soil fertile. In the district there are only about 10,000 Arab nomads, and it could easily, the author of the plan says, support half a million. It is stated that the Egyptian Government has been approached respecting the establishment of an autonomous principality, with the Khedive as suzerain. This unrest of the Jews is regarded by many as the fulfilment of prophecy, and that eventually, Palestine will be opened to them. Bishop Blythe, of Jerusalem, says there are now in Palestine double the number of Jews that returned from the Babylonish captivity. In 1843, there were but 800 Jews, now, forty-seven years later, the number is multiplied nearly ten-fold, and is constantly increasing; also that the "latter rains," which have been withheld since the time of the exile, have been granted during the last two years.

THE opium trade of India and China has long been a blight upon those countries, and England has been bitterly censured for her action in regard to it. Though late, it is gratifying to know that the British House of Commons, by a majority of thirty, has passed a resolution affirming "that the system by which the Indian opium revenue is raised is morally indefensible,"

and urging upon the Indian Government the duty of ceasing "to grant licenses for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes, and at the same time take measures to arrest the transit of Malwa opium through the British territory." In the past statesmen have claimed that the revenue would suffer so materially that it would be impossible to forego the profits from this trade; but it is cause for devout thankfulness that the British Parliament now decides in favor of righteousness rather than revenue.

WHILE we deplore the opium trade of India and China, there is cause for anxiety in regard to this traffic in our own country. Opium is manufactured largely in Victoria and Vancouver, British Columbia. The opium is imported in the form of sap done up in parcels weighing about three pounds. We quote the following from *Harper's Magazine*:

"The Chinese merchants in British Columbia find the method of manufacture very simple. The stuff costs \$2.50 raw, or \$3.50 per pound with the duty added. When it has been cooked into smokers' opium it has cost in the neighborhood of \$7, and it fetches from \$8.50 to \$12.50 per pound in various parts of the United States. There are thirty or forty firms of Chinamen manufacturing it constantly in the two British Columbia cities, and one firm—not the largest—admitted to me that they produced from two hundred to three hundred pounds a month.

THE passage of what is termed the "Scoble Bill," the object of which is the prevention of child-marriage, is an important event in the history of India. It is not all that could be desired, but it is hoped that it is the beginning of better things. It raises the "age of consent" to twelve years in the case of girls. Many desired the age of consent to be fourteen years, and because it was lowered to the age twelve would not advocate the bill. The vast majority of Hindus were bitterly opposed, and monster meetings were held to protest against its passage. The temples were visited, and the idols earnestly besought to "interpose for the protection of religion." The Government was appealed to on the ground that it was an interference with their religious convictions. Sir A. R. Scoble, who introduced the bill, declared that, "a discriminating regard for religious opinions was not incompatible with the suppression of practices repugnant to the first principles of civil society, and to the dictates of natural reason." That there should be such fierce opposition to the bill is only another proof of the prevalence of infant-mariages, and of the need of reform, and if such legislation is detrimental to their religion, it is evident there is something wrong with the religion.

RUSSIA is reckoned among the Christian countries, and yet, judging from a couple of questions and answers taken from one of the official text-books used in the Russian schools, it would appear that the country has only reached the mediæval period.

"Question.—What do we owe the Czar? Answer. Divine reverence, obedience, payment of taxes, military service, love, prayer, long-suffering, perfect and unlimited obedience in every respect, and the most careful execution without question or examination of all his commands. Question.—By whose example are these teachings enforced? Answer.—By the example of Jesus Christ, who lived and died as subject of the Roman Emperor, and submitted respectfully to the ukase that condemned Him to death. We have also the example of the apostles, who loved the magistrates, bore patiently imprisonment according to the emperor's will, and did not rebel like evil-doers and traitors. We must follow their example and endure all in silence."

According to Russian theory the Czar is the divine head of the Church, and therefore this teaching is consistent. But when the people begin to think for themselves, the examples quoted will be found to be more ingenious than reliable. It cannot be said that Christ showed great respect toward one at least in authority. When the Pharisees informed him that Herod had designs on his life, his reply began with, "Go tell that fox." Nor did the apostles fail to insist upon their rights. "They have beaten us openly uncondemned, being Romans, and have cast us into prison; now do they thrust us out privily? Nay, verily, but let them come themselves and fetch us out."

LAKE TEMISCAMINGUE MISSION.

THE General Secretary on his way to British Columbia was detained for a few hours at North Bay, where he met Bro. Neville, who has had some genuine experience of backwoods missionary life, which, we doubt not, our readers will find interesting:—

Dear Dr. Sutherland,—According to my promise, I give you a short account of my visit and mission to Temiscamingue. Until the end of January (this year), I was on the North Bay District, under the Rev. John Webster, about thirty-five miles from Mattawa. Bro. Webster, hearing that Christ was not upheld at Temiscamingue in any shape by any on the spot, and the people were living as in heathenism, he did not rest until he had one of his men on the way to this "heathen country." The happy lot fell to myself, and after some talk and prayer with Bro. Webster, I left for Mattawa *en route* for Temiscamingue. After waiting at Mattawa for two weeks, receiving the kind hospitality of Mrs. T. G. McAmmond, I started on my journey of 114 miles to the head of the lake.

I had to travel on a sleigh, which was well loaded with both live and dead stock, of which we had a goodly load. We left Mattawa, hoping for a pleasant

journey which was not realized, for we had to encounter bad roads, bad weather, and music (in great profusion) from our live stock. It took us nine days to get to our journey's end, on account of the bad roads on lakes and land, often having to unload our sleigh and reload again. One day we had more to do of this than usual, only making four miles.

Before we got to our journey's end I met a praying woman, who said she "had been praying that God would send some person, as it was like living in heathendom, no regard either for God or for the Sabbath." Arrived at the head of the lake, at the residence of Mr. Adam Burwash (who, I learned, was a near relative of our Chancellor of Victoria University). I cannot speak too highly of Mr. Burwash, as he did all in his power to help on the work of saving souls, also making things comfortable for myself.

I arrived at Mr. Burwash's on Friday afternoon about 5 o'clock, and spent Saturday in preparing for a service at the Mattawa mine and smelting works, some fifteen miles farther on. I left Mr. Burwash's at about 1 o'clock p.m. on Sunday, arriving at the mine at 5.30 p.m. tired and sore, this being my first attempt at snow-shoeing, and before I reached the mine my feet were very sore. I held service at the mine, which seemed to be appreciated, taking for my subject, "The marriage of the King's Son." On Monday morning I left the mine for Haleybury, which is on the opposite side of the lake from the mine, about eight miles distant. Here I made myself known, and informed them I would hold service on the following Sunday morning. I left Haleybury at 4 o'clock p.m., for the head of the lake. After walking, with the snow-shoes on, from twenty-four to thirty miles, being my second day on snow-shoes, it was hard on my feet, taking the skin off and blistering them, so that the marks are yet visible.

This work continued more or less, with the addition of visiting two shanties and holding a week-night service, which was well attended by the Indians. With my Sunday services, shanties and week night meeting, I held never less than four services a week, and sometimes more.

Some may say, "Well, to hold four meetings a week is not a great deal." I would say, "yes, brother, you are correct, four meetings are not a great deal, but when you have to walk ten or twenty miles on snow-shoes between each meeting place, it soon brings Sunday and the round begins again."

Things went on well until the end of March, when the mine gave up working (for the want of a pump, they having cut into a spring), also the shanties were closed, the men leaving Temiscamingue for their homes in different parts of Canada and the States, leaving less than thirty Protestants on the lake, which is some seventy miles long. Bro. Webster, hearing of the state of affairs, came to the conclusion I had better come down to North Bay and take my examinations with the young men, as he would not ask me to return.

I received Bro. Webster's letter on Monday, 13th of April, at 12 o'clock, and determined to walk down to Mattawa, some 114 miles. This was the only means of getting down to Mattawa, as the lake was beginning to open and teams were not safe on the ice; and to wait until I could come down by boat would be

waiting until the end of May, and thus miss my examinations for this year. I got on well the first day, coming some thirty-three miles by walking by moonlight. On Wednesday I was not quite so successful, for, after walking about eleven miles, I came to where the Keppernay River flows into the lake, and had to cross over the mountains in some three feet of snow before I could get safely on the ice again. This I did after nearly three hours of a loss, and only walking twenty-three miles that day.

Thursday things seemed to be getting even worse, for I came across what was a good road going up, but had formed itself by the help of the surrounding bush, rocks and hills, into a creek, which was between four and five miles long, taking me some seven and a half hours to wade through it.

This creek was in many places three feet deep, and never less than two, for the whole distance; but the God who had taken me to Temiscamingue was bringing me back again, and I came out safely, after slipping down under the water once, arriving at the head of Gordon Creek on Thursday night, which is forty miles from Mattawa. Here I met Mr. I. Thompson, lumberman of Mattawa, who kindly harnessed up a team and sent me twenty miles of my forty, the remainder of which I walked that day, arriving in Mattawa at 7.30 p.m. on the fourth day of my journey, hungry, tired and dirty. After washing and partaking of the good things Mrs. T. M. Deacon had provided, I started for the Church prayer-meeting in that town, to praise the Lord for His goodness.

My arrival surprised Bro. Webster, who was under the impression that I could not get down until early in June, and who also said, when I gave him an account of my journey, "Praise the Lord!" I feel assured that God did bless my labors while at Temiscamingue. One poor fellow who had been leading a bad life asked me to pray for him. I knelt down with him on the lake, and asked God to open his eyes. This God did, and soon after he was at my meetings praising the Lord for a clean heart. This is one out of many who I believe have been led "out of darkness into His marvellous light."

THOS. NEVILLE.

CONSECRATED SONS.

A TRUMPET voice has been sounding through the land for a consecration of the sons and daughters for foreign mission work, and the hearts of Christians have been gladdened by the response that has been made to this call, the prayer of a great host being that this may be only the droppings before the shower.

Still the Church of to-day has a dark side which should be the subject of earnest prayer, deep heart-searching, and humiliation before God, on the part of Christ's followers.

On looking over an audience one Sunday morning during the past month, where the services were of a specially attractive character, the majority of daughters was painfully conspicuous. The sons of our Christian families, where were they? and in this city

where so many young men, for different reasons, are gathered from all parts of the Dominion. Is there another Gospel or Saviour with more lenient demands for them? Ah, no; and yet the world, nay, Christians, by unspoken consent, leave it hard to draw other inference. God gives one standard for man and woman, and this non-recognition by public sentiment of God's wisdom, is one of the gigantic evils of the nineteenth century. Haste the day when the same law shall hold good in both cases, and thus remove the stumbling-block of sinning-made-easy for the sons, which is accepted by worldling and Christian.

Is it not possible for godly fathers and mothers to consecrate the sons to God in infancy, and then look for and expect Him to keep that which has been committed to His care? It cannot be that the covenant-keeping God of Abraham, Isaac, and Jacob has promised sufficient grace in vain, or that His arm is shortened that He cannot save. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them; I will increase them with men like a flock."

Less anxiety in seeking worldly advantage, and a determination that above every thought and desire this note shall swell, "Christ first," would give us a noble army of "stalwarts of stalwarts" for God, with victories such as it hath not entered into the heart of man to conceive.

BRITISH COLUMBIA PENITENTIARY.

THE following letter was sent to the Rev. E. Robson, of New Westminster, B.C., which he has kindly forwarded to us for publication:—

BRITISH COLUMBIA PENITENTIARY,
May 19th, 1891.

MY DEAR SIR,—In addition to my verbal acknowledgments, I think it right to make a written, grateful acknowledgment of the services of your Chinese missionary in assisting me in my work among the Chinese in this Penitentiary. His services fortnightly, on Wednesdays at noon, seem to be received with increasing attention and interest, and I trust with great profit.

As you know, there are about twenty Chinese of an average in the year under my care, and though they are almost all taught to read English, and I am able to communicate to them the simple, leading principles of our religion in that language, still it is a very imperfect work, especially with those serving short-time sentences. And we can understand how much more satisfactory, and likely to be productive of the highest results, for the poor Chinese to hear in their own tongue wherein they were born, the wonderful works of God.

To you and Mr. Chan and the Methodist mission I feel very deeply indebted for these voluntary services, and I pray that many precious souls may be saved thereby.

I may add, that Mr. Chan will be able to say that the Warden and all the officials of the Penitentiary always treat him with every respect when I am absent from his services, as I am occasionally, as well as when I am present.

I am, yours very truly,
ROBERT JAMIESON, Protestant Chaplain.

Woman's Missionary Society

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

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."—Is. lxi. 11.

NOTICE.

WESTERN BRANCH.—Miss Bertha Dickson, 843 Dundas Street, London, has been appointed by the Executive Corresponding Secretary of Mission Branch.

CHANGE OF ADDRESS.—After July 1st the address of Mrs. Cunningham, Corresponding Secretary, will be Box 556, Guelph.

FROM THE AUXILIARIES.

BROADWAY TABERNACLE.—The closing meeting of our Auxiliary was a season of peculiar pleasure and interest, which will be fraught with happy memories to all present. In order that we might enjoy the privilege of having the presence of our beloved and honored missionary, Mrs. Large, ere her departure for Japan, also of meeting our much-loved President of the Central Branch, Mrs. Dr. Williams, we decided the better to meet the convenience of our honored guests, to hold our monthly meeting on the afternoon (instead of our usual hour of 8 p. m.) of Monday, 1st June. A goodly number were present, and the happy hour or two spent together were as bright and happy as the glad June afternoon could well be. Our dear President looked truly happy as she introduced our guests to us.

Mrs. Williams gave us a most interesting address, earnest, appealing, and bright. We were specially edified by her description of her own mission work among the Chinese pupils in the Metropolitan Sunday-school. Long may she be spared to visit the various Auxiliaries in her district and convey as much sunshine as she certainly infused into our little gathering.

It would be difficult to describe the emotions produced by the address of Mrs. Large. Her earnest words we knew would possibly be the last we would ever hear from her, and we felt that the joy of her presence was tempered with sadness and regret that we should see her no more. Her words to us were most touching and earnest, full of tender pleading, and gentle encouragement. Her address made us feel that our home work in our Auxiliaries was in touch with that of her own and that of all our beloved missionaries in their far-off fields of labor. For the benefit of other Auxiliaries who may not have enjoyed the privilege of a visit from Mrs. Large, I wish I could convey to them how plainly she exalted our little efforts to the plane of the work of the laborers who go forth as standard-bearers to distant lands. It is an inspiration to us to greatly increase our efforts, and in the giving of that which we all can give, viz., our prayers, our sympathy, and our financial aid.

Following the addresses came a most interesting feature of our meeting, viz., the conferring of a life-membership of our Auxiliary upon dear little Hattie Large. The darling little one was brought to the platform and surrounded by many loving hearts was presented with a neatly framed, prettily illuminated certificate of life-membership. God bless the dear little one, and spare her to gladden her bereaved mother's heart. Our sympathy, our love and our prayers accompany them in their journeyings to Japan.

Our programme concluded with refreshments served by our young ladies, and all felt that an enjoyable afternoon had been spent.

C. DEVER, *Cor. Sec.*

ATHENS.—Our Auxiliary is steadily progressing, with a membership of twenty-two. We held a parlor social at the residence of our Recording Secretary, Mrs. Taplin, last month. A very interesting address on mission work was given by Miss Hartwell (sister of George Hartwell, who is to go soon as a missionary to West China). She had recently returned from visiting the mission churches of New York, and stirred us up to a sense of duty on home mission work. Collections amounted to \$7.15. We have a flourishing Mission Band and also a Junior Band of nine little girls, who meet on Saturday afternoon of every other week, for the purpose of sewing. This is a very interesting part of our work. We have two quilts about finished and other work started, which we propose sending to Port Simpson, B.C., where they are about starting a hospital. We are asking God's blessing for prosperity in our work. Mrs. Dr. Bolton, Port Simpson, is a former member of our Mission Band. We have sustained a great loss in the death of our dear sister, Mrs. A. Parish, a life-member of our Society and one of the faithful who has been with us since our organization. She was deeply interested in our work in Christian work generally, and was in every respect a consistent Christian. May it be said of us as can be truly said of her, "She hath done what she could."

MRS. G. W. BEACH, *Cor. Sec.*

HAMILTON, (Gore St.)—The monthly meeting of the Woman's Missionary Auxiliary of the Gore Steet Methodist Church was held June 9th, nearly the whole of the members being present. Miss N. Burkholder, B.A., gave an interesting account of the work in Japan from a native standpoint, and also an account of the wonderful revival of missionary spirit among the students of the various colleges in Canada and the United States. Miss G. Burkholder sang a solo in her usual excellent manner. It being the last monthly meeting prior to the departure of the President, (Rev.) Mrs. Pickering, the members expressed their personal regard for her, and acknowledged her great interest in the Society by presenting her with a beautifully framed

certificate of life-membership. A bountiful tea was much enjoyed, after which the meeting was rendered very pleasant by impromptu speeches from Mrs. Whipple, who presented the certificate in a very happy manner, followed by Mesdames Olmsted, Bassett, Dawes, Richmond, Evans and the Misses Burkholder and Furness. Many others expressed their regret at the departure of Mrs. Pickering, and their appreciation of the flourishing state of the Auxiliary, to which she had largely contributed. Mrs. Pickering replied, thanking the ladies for the interest they had taken in the work and her sorrow that the time had come to leave them.

GUILDS (June 2nd).—Our Auxiliary was formed on May 14th, 1891, at the close of a lecture on "The Woman's Missionary Work," delivered in this place by Mrs. Gordon Wright to an audience of from seventy to one hundred persons. Mrs. Wright's lecture was highly appreciated by those who had the pleasure of hearing it. She has awakened an interest in missionary work in the minds of many of the women of our neighborhood, which is greatly increasing. We have now fourteen members, and fully expect to have more before the beginning of another quarter. We met for organization on June 1st. Our officers are as follows:—Mrs. L. Gordon, President; Miss Abbie Bayley, Vice-President; Mrs. B. Bently, 2nd Vice-President; Miss Minnie Rice, Corresponding Secretary; Miss Jennie Serson, Recording Secretary; Mrs. P. Bently, Treasurer.

MINNIE E. RICE, *Cor. Sec.*

FLORENCE (June 16th, 1891).—I have pleasure in reporting to you as instructed, though at a late date, the organizing of our Auxiliary of the Woman's Missionary Society here by Mrs. S. R. Wright, May 18th. The following officers were elected:—President, Miss E. Huff; Vice-President, Mrs. J. A. Forshee; 2nd Vice-President, Miss L. Ackroyd; Corresponding Secretary, Mrs. E. Mills; Recording Secretary, Miss L. Cumner; Treasurer, Mrs. E. Laird. Number of members twelve and one honorary member. We have since held a meeting and have made some little progress in the way of forming committees, etc., preparatory to entering into the work in earnest, a work worthy of our support. The date of meeting is the first Thursday in each month.

MRS. E. MILLS, *Cor. Sec.*

At the April meeting of the London South Auxiliary the following resolution was carried unanimously:—That the London South Auxiliary respectfully memorialize the General Board to the effect, that in the event of any officer of a Branch meeting failing to be re-elected she remain a member of that meeting during its continuance.

MRS. L. K. WRIGHT, *Cor. Sec.*

NEWCASTLE (May 7th, 1891).—I feel that I have hardly done my duty in regard to sending report from this Auxiliary, therefore, I will try and do better for the future. We hold our meetings regularly once a month, and although we have lost some members by removal from our village, and some by sickness, yet I think we have been able to fill up the vacancies thus made by new members. We number twenty-eight members. Our Mission Circle is doing good work also. We held an "At Home" in behalf of the Woman's Foreign Missionary Society, and realized \$11.55, which (considering the sickness which prevailed at the time) was pretty good. Our president, Mrs. Thorn, is an earnest and zealous worker for the missionary cause, and we owe a great deal to her for our success in the past three years. Trusting that God will bless us in our feeble efforts in the future as in the past, and stir us up to greater effort for the Master in this work.

MRS. W. RICKARD, *Cor. Sec.*

St. JOHN'S.—The members of the Auxiliary of the Woman's Missionary Society of this place held an "At Home" at the residence of Mr. D. Morden, on Wednesday night, May 20th. It was a lovely evening and the house was crowded. A good programme was given and refreshments served by the ladies. The collection at the door amounted to about \$9. We also had a Bazaar table, the sale of the things amounted to \$5, total, \$14. Our Auxiliary is in a flourishing condition at present, for which we thank our Father in heaven.

MINNIE W. HAWKINS, *Cor. Sec.*

GUELPH (June 12th).—On May the 11th, Mr. Turk, our pastor, met with the ladies of the Dublin Street Church to talk over organizing an Auxiliary. On May the 15th, an Auxiliary was organized, with the following ladies as officers:—President, Mrs. E. R. Bollert; First Vice-President, Mrs. F. Dowler; Second Vice-President, Mrs. J. Kelly; Treasurer, Mrs. E. A. Tucker; Corresponding Secretary, M. L. C. Wideman; Recording Secretary, Miss E. S. Barker. We are earnestly praying that our efforts may be honored by God, and that many more may be added to our number this year. We meet the second Wednesday of every month. Pray that God may be with us, much good done, and missionary zeal greatly increased in our community

E. S. BARKER, *Cor. Sec.*

COLLINGWOOD (May 26th).—This Auxiliary held a public meeting on above date, in connection with the District Meeting. The chair was occupied by our pastor, Rev. Mr. Barker. After the opening hymn, our Vice-President, Mrs. Williams, read the Scripture lesson, and prayer was offered by our Chairman. Then followed the report of Recording Secretary, giving a short account of the work done by our Woman's Missionary Society and also of our own Auxiliary. In reference to the latter, we have reason to be encouraged, as we rank higher in both membership and funds than we did last year. Our monthly meetings are well attended, and one fact argues well for continued interest, that is, each member seems alive to her individual responsibility for the success of the whole. Our choir favored us with some excellent music, which, with a duet by Mrs. Fry and Mrs. Beatty, added greatly to the pleasure of the evening. Mrs. W. Telfer read appropriate extracts from our leaflets, and Miss Sing read "The History of a Day" in a way that carried her hearers with her. The meeting closed with addresses by Rev. Wm. Hunt, of Stayner, and Dr. Stone, of Meaford. Our collection amounted to between \$12 and \$13. It is a matter of regret with us that the invitation to be with us met with only one response from the surrounding towns and villages. Thornbury was the one exception, and we were pleased with the report by the delegate from that place, and trust that others may be induced to join in this work that does good, not alone to our heathen sisters, but also to all who heartily engage in it.

J. A. TOWLER, *Cor. Sec.*

REPORT OF THE BELLEVILLE DISTRICT CONVENTION.

THE first convention of the Belleville District was held in the Tabernacle, Belleville, May 21st, in connection with the Ministerial District Meeting.

Mrs. Massey, District Organizer, presided, and conducted the devotional exercises at the morning session, choosing for Scripture lessons Ezekiel xxxiii. and part of Isaiah xxxii. The convention was organized by appointing Mrs. Massey President, Mrs. J. Lewis Secretary, and

Mrs. Copeland Treasurer. The remainder of the morning session was taken up with reports from Auxiliaries and a testimony meeting, conducted by Mrs. Copeland, in which many of the ladies testified to the benefits, both intellectual and spiritual, received from their connection with the Woman's Missionary Society.

The President, in her opening address, referred to the great need of women's help and sympathy for their sisters in heathen lands; to the small proportion of the women of the Methodist Church engaged in this urgent work, and to the solemn obligation resting on Christian women because of the great privileges bestowed upon them. She also stated that an Auxiliary had been formed on every Circuit in the Belleville District and Mission Bands in several.

More than thirty delegates answered to the roll, besides whom a large number of visitors were present. The reports from Auxiliaries and Mission Bands showed earnest and increasing interest in this great and glorious work of our Lord and Master Jesus Christ.

The devotional exercises of the afternoon were conducted by Mrs. W. Johnson, Miss Willson leading in prayer. A carefully prepared programme was then presented to the large audience assembled, Mrs. Carman giving a cordial address of welcome to the delegates and friends, and Mrs. Moran, of Sidney, the reply, in a few well chosen words. A very interesting paper on "China," read by Mrs. Lewis, of Shannonville, was followed by a touching recitation given by Miss Spafford, of Belleville, and a vocal solo, "Abide with me," by Miss Chisholm, of the Jubilee Mission Band.

A carefully prepared paper on "Our Indian Work," by Miss Huff, of Albert College, and one on "The Responsibility of Not Doing," by Mrs. Maybee, of Foxboro', added to the pleasure of the afternoon, and after prayer by Rev. Dr. Gardiner, the convention closed, all feeling that it had been in every respect most satisfactory.

The ladies of the Tabernacle generously provided luncheon for the entire convention, to which the members of the District Meeting were also invited, and a very pleasant and sociable hour was enjoyed. A collection was taken in the afternoon, amounting to nearly \$9, and after defraying one or two small expenses, the balance was handed over to the Tabernacle Auxiliary.

The reports from the Mission Bands were especially interesting, describing, as they did, the various ingenious methods resorted to to keep up their numbers and also to raise money. That from Albert College stated that three young ladies belonging to the Band were holding themselves in readiness to enter the mission field whenever the way opened for them to do so.

MISSIONARY WORK AND ITS RELATION TO OTHER DEPARTMENTS OF WORK.

Paper read at Quarterly Meeting of Brantford Auxiliaries by Miss ROUNDS, and published by request of members.

IT has become a recognized fact that the grandest work of the world to-day is emphatically missionary work, but we are apt sometimes to think of all missionary work as direct, and as something distinct and separate from other work of the Church organization, while the thoughtful mind cannot fail to trace a connection between this and other departments of work, both secular and religious, that makes even the small, common opportunities that come to us with every day intensely interesting and beautiful.

In the secular world, scientists and philosophers with busy brain and tireless zeal may delve for underlying truths and abstract principles, statesmen may plan and labor for

their own and their country's welfare, men of commerce may discuss trade, traffic and commercial intercourse, triumphs may be achieved in art and literature, brilliant discoveries may be made and wonderful results be obtained, but all the time, God, who is watching the course of events with an eye that neither slumbers nor sleeps, and who makes even the wrath of man to praise Him, will ultimately use the pen of the philosopher and statesmen, the busy brain, the restless energies, the planning, plotting, and scheming, as well as the offering of love from busy brain, heart and hand, for his own great design, and that design no less than the ultimate evangelization of the world.

We erect our costly or our humble edifices of worship, and consecrated men and women came with willing gift and offering and lay them at the temple shrine, and labor and plan to clear their church from indebtedness, is it that that work accomplished, they may fold their hands and sit at ease in Zion? If this were so, the Church would have failed in accomplishing her mission and would become a stupendous failure, but is it not rather that the Church with which they are identified may become a missionary church, and does not the prayer go up that that Church may be so honored that forth from her portals may go one or more who at the Divine command, "Go ye into all the world and preach my Gospel to every creature," have responded with glad hearts, "Here am I, O Lord, send me."

In the Sabbath-school the teacher strives from Sabbath to Sabbath to instruct the children in the wonderful precepts and counsels of that wise old book, the Bible, and the work of the hour seems to be to impress each youthful mind with the necessity of obeying its precepts and running in the way of its commandments, but the teacher, looking beyond the work of the hour, at the wonderful possibilities infolded in such young lives, is thrilled with the thought that in the Sabbath-school, perhaps among those whom she has trained, may be some upon whom God has laid His hand and set apart to the privilege of carrying the glad tidings of great joy to those who are sitting in the region and the shadow of death. In the great work of the temperance reform, than which there is no nobler, the work of earnest men and women is to rescue the fallen and throw what hindrances they may in the way of the traffic that is sowing crime and misery broadcast over the land, that is crippling the hand of the missionary and is the greatest barrier in the way of the spread of the Gospel in the heathen lands; and when this traffic, that is the blight, the curse and the disgrace of Christendom, is annihilated forever, who can doubt, that the promise of God will be very near its fulfilment of the time when His dominion shall extend from sea to sea and from the rivers unto the ends of the earth?

For centuries past our forefathers, with eyes that were holden, but hearts full of faith, were praying that the doors of heathendom might be opened, and all the time the march of commerce was going steadily on, and to-day the doors of heathendom are standing open wide, and from the land of palm and coral reef our dusky faced sisters are calling us, from crowded lanes and alleys where vice and squalor reign, from secluded zenanas, from lands of snow, ice and destitution, our kindred are stretching forth to us appealing hands and a thousand million voices are sending forth the old pathetic cry, "Come over and help us!" coupled in the light of this nineteenth century with the Divine Command "Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee."

We cannot all carry the sweet old story of the Cross to those who are sitting in heathen darkness, we cannot all sing songs, or write poems, or preach sermons that will thrill the multitude with their power and eloquence, but we

can all do something for the missionary cause, remembering that there is no honest effort however humble but will have its reward; and whether we sit idly with folded hands or run with glad hearts and willing feet to do the Master's bidding, the truth is marching on, and the day is assuredly coming when "His name shall cover the great earth, when every knee shall bow and every tongue confess Him."

It rests with us to say whether in the great harvest-home you and I shall have any sheaves for the garner.

PICTON DISTRICT CONVENTION.

A VERY successful and enthusiastic convention was held in the First Methodist Church on Tuesday, May 19th, Mrs. Platt, District Organizer, presiding. The meeting opened with devotional exercises, and from this time forward the success of the meeting seemed assured, and we entered upon our duties equipped with that which alone can bring a meeting to a successful issue—the presence of the Master. In response to a call from the President, delegates from nine out of the ten Auxiliaries presented reports, viz., Picton, Bloomfield, Centre Church, Northport, Demorestville, South Bay, Wellington, Albury and Mt. Pleasant, the remaining Auxiliary being represented. Delegates from the Picton and Northport Mission Bands also reported. These reports in every case were earnest, hopeful and cheering, and gave forth no uncertain sound. In giving her report, one lady expressed the wish that youth were again hers, that she might longer work for the interest of the Woman's Missionary Society.

Miss Hawley, District Organizer for Tamworth, addressed the convention. She expressed herself as pleased at the success which she witnessed, and while not jealous, yet, she would like to see the same results in her own field of labor. This closed the morning session.

In the afternoon the large lecture room was filled back to the doors, a very unusual thing in the history of conventions in this town. The session opened by singing the 147th hymn. A very instructive Bible reading was given by Miss Murney, which was followed by a solo entitled, "Behold the Open Door," given by Mrs. Hubbs.

A testimony meeting was next in order, which was conducted by Mrs. (Rev.) Young and Logan with the old familiar hymn, "Come, Thou Fount," and as one after another arose and thanked God that He had sent out Mrs. Platt to the work of organizing and also testified to the benefit they had severally received in their own souls while working for the benefit of the heathen, we thought how true it is "In blessing others we had ourselves been blest."

The words of welcome to our visitors were then given by Mrs. (Rev.) Griffith. She thought the convention compared favorably with the Central Branch meeting held at Toronto. A solo was then given by Miss Larwood, entitled, "Lo, I am with you alway."

Mrs. Powers then gave a reading on "The Voice of thy Brother's Blood," in which a loud and solemn call was made to go to the rescue of the million who are dying in China without a knowledge of God.

Greetings from the Woman's Foreign Missionary Society of the Presbyterian Church were then given by Mrs. (Rev.) Coulthard, which were reciprocated and appropriately replied to by the President. Following this was a well written paper by Mrs. Grier, of Wellington, on "Our Indian Missions." Miss Platt then gave the solo, "Cast thy bread upon the waters."

Mrs. Baker, of Demorestville, then gave an address on "God's History among the Nations in pulling down Barriers," which showed a wonderful amount of research. Then followed a paper by Mrs. Demill, of Northport, on "Women

Wanted," which we would like to see published in full. A reading was then given by Mrs. Tobey, the President of the Picton Auxiliary, on "The Converted Opium Smoker."

Mrs. Anning gave a history of the Extra-cent-a-day Band which is in successful operation here, she having in a short time secured thirty-one names. Mrs. (Rev.) Willson, of Demorestville, was to have taken part in the programme, but was called away. This brought the afternoon session to a close.

The evening meeting was held in the Main Street Methodist Church in conjunction with the District Meeting then in session. After Scripture reading and prayer, the minutes of the day were read. These were followed with a paper by our District Organizer reviewing the Woman's Missionary work of the world and defending our Society from the charge that it detracts from the funds of the General Society, or hinders any Church work. Mrs. Powers then followed, in the same reading of the afternoon. The evening session was enlivened with appropriate music rendered by the choir, to the members of which and their leader we feel deeply indebted. The closing address was given by Dr. Kilbourn, of Kingston, and must awaken interest in the new mission about to be started in China

M. G. PORTE, *Rec. Sec.*

CONSECRATION.

MRS. (REV.) J. LAYCOCK.

Read at Hamilton District Convention, Centenary Church.

THE word is a sacred one coupled with the name of God. It has a profound meaning, one to many humble believers awe inspiring. It has several definitions: To set apart, by some rite, as sacred uses; to dedicate to the service of God; to devote; to hallow. Personal sanctification to a specific work will cover the ground which has been assigned to me as a topic for this afternoon.

Woman's duty towards missions is the consecration of time, talents and income to the advancement of the kingdom of Christ; yea, at the sacrifice, when needful, of home, country and life. The ability of Paul, the eloquence of Apollos, will not suffice for a lack of soul consecration to the work of the Redeemer.

Sometimes I am amazed at the thought that God allows us to be coworkers with Him and His Son in the evangelization of the world. What a work for men to engage in, no less a work for women, drawing from heaven the rich supplies of mercy and of grace, and quickened in soul by spiritual fire, we are prompted to do, give, and suffer for Christ, so that we may impart to those sitting in darkness and in the shadow of death, the same truth, light, life and fire. Giving to others in our immediate surroundings by our lives and words, and quickened by the Holy Ghost, ever receiving according as we impart, drawing more largely from the supreme fountain, we grow to know the love of Christ which passeth knowledge and to be filled with all the fulness of God.

This is the life and work, the duty and reward, which God sets before us, and without consecration to it in the fullest sense, we cannot expect the full measure of blessedness. The sowing shall be the gauge of the reaping. Leaving to the Divine the work that belongs to Him, we must with all our wisdom, energy and devotion do our best in the interests of the harvest.

Granted to us by God the seed, the field, and the opportunities, ours is to sow. The seed springs up, we know not how; the crop matures, we know not when; the harvest will be gathered by-and-by. "Cast thy bread upon the waters, for thou shalt find it after many days." There is a harvest

time, and Christ shall perfect His organization and complete in due time the kingdom which He has inaugurated, but He has so ordered that we are to be His angels of the dawn. Relatively speaking, He hath made us of great importance to the work of evangelization.

In one sense we are dependent, in another interdependent, so that watchful labor, activity and self-sacrifice must be ours. We are to sow beside all waters. This we can do in this age as never before. We can send seed unto the ends of the earth. We can sow by proxy, our money paying and sustaining those personally engaged in foreign fields. We are not responsible for the results of the sowing. The laws of spiritual growth are always mysterious, sometimes the truth is long hidden, the seed is tedious in germinating, the heavens refuse rain, and we naturally lose courage and heart. We say, Oh, how much expenditure, sacrifice, and labor, but what small results.

Sometimes the sowers fall. Death reaps them when we think we least can spare them, and the tidings dishearten us and cause us to languish. Sometimes years of drought, instead of refreshing seasons, cool our ardor and dampen our faith, and oftentimes we make excuses for our lethargy and inaction, our selfishness and lack of liberality, by asking, What is the use, it costs so much for such meagre ingatherings? We want more of the spirit of the sainted Mrs. Judson, more of her sublime faith. We want more of the love, more of the spirit of self-sacrifice of our own dear Sister Large, more of the willingness not only to offer our means but lives on the altar of sacrifice, as many of our sister missionaries are now doing in foreign lands. Faithful service is the highest evidence of divine grace in our own souls, and faithful service was never yet rendered without entire consecration to God.

We do not need assumed sanctity, the profession of sanctification, a sham display of consecration. We need and must have the holy anointing of the baptism from on high, the fitness the Master alone doth impart.

"Consecrate me now to Thy service, Lord,
By the power of grace divine;
Let my soul look up with steadfast hope,
And my will be lost in Thine."

In answer to such a prayer how selfishness vanishes. How the love of ease, luxury and gain fades out! How shallow and insipid the frivolities and vanities of fashion become! How the real issues of life dawn upon our vision, the importance of spiritual qualifications, of purity, wisdom and power, the need also of incessant warfare with spiritual adversaries.

We see dangers we never dreamed of in our lethargic hours. We value time as never before. Our eyes are alert to watch against carnal foes and for opportunities to advance the cause of our Redeemer. We walk the line of holiness as those conscious that they are moving between two eternities. Heaven becomes a glad reality, so real to us that lukewarm professors will call us visionaries, so near that we shall know its hallowed influences and feel them in our souls.

Hell also will be to us a vivid picture; the perdition of ungodly men a terrible fatality. To work in the interests of Heaven, our highest delight a duty that brings rapture to our souls. To save men from coming wrath our constant endeavor.

Not as blind leaders of the blind do we go forth among the highways and byways, not even as those who see men as trees walking, and who therefore are liable to fears from false conceptions and elaborate shadows. But we go forth with proper views of duty, with clear sight in the clearer light of grace, to rescue the lost, and uplift the fallen.

Home missions will furnish us splendid opportunities for

usefulness. The heathen near our dwellings will not be able to say, "None careth for our souls," for we shall with gladness and joy seek them out and break unto them the Bread of Life. We shall live for more than those who love us, and whom we love. We shall help not only those who think us true but those who regard us as false, the heaven that shines above us we shall want to shine for all.

"The world for Christ" shall be our motto—yea, and "Christ for the world."

Reformation among those needing it at home shall keep us busy, but not to such an extent as to make us forgetful of those in foreign realms.

All fields of Christian duty shall enlist our sympathy and co-operation.

We shall pray, but we shall do more than pray.

The consecration that contents itself in doing nothing outside of the closet or prayer-meeting is of very little importance.

The prayer that does not quicken us, impel us to greater zeal for souls and more earnest effort for their salvation, is worthless.

The prayer that does not loosen our purse-strings, enlarge our liberality, never received an answer from heaven.

Who receives a telephone message from the throne has something at once to do. Prayer is incomplete that is not followed by doing and giving, whilst the doing and giving that are not preceded by prayer are apt to be meaningless and meagre attempts at duty.

Prayers, deeds and alms are the fruits of consecration.

And now, my dear sisters, permit me to briefly particularize as to how we should proceed in consecration.

First, ourselves, soul, body, spirit, all on the altar, and ever on the altar. The success which attends our labors depends largely upon our own state of grace.

Spiritual influences emanate from the spiritual. Permanent influences for God flow from sanctified believers. The setting apart of time to certain labors of charity is not enough, the bestowment of wealth will not suffice—the occasional efforts of genius in the interests of righteousness—these are all well enough as the fruits of consecration, but what we first need is the personal and complete sanctification of our souls, bodies and spirits to God.

The gift is cheap that has not the soul in it. God wants the heart, the seat of the affections; the soul, the seat of spirit life; the mind, the seat of wisdom; the body, the instrument of labor.

Grant him self consecration and all the extraneous gifts and tokens of love are easily rendered.

Our best efforts shall be at the disposal of Him whom our souls loveth. Our will shall be in quiet submission, our faith shall be made perfect in loving toil, unceasing labor in the vineyard of the Master. How our willing hands shall work and our obedient feet run on messages of love. All time shall be irksome when unemployed for Christ, then arduous labor shall be our sweetest enjoyment. We shall, peradventure, be made perfect through suffering. We shall not dwell upon our sacrifices, or vaunt much regarding our gifts or deeds, but we shall rather dwell upon our failures to fill up our opportunities to the measure of our abilities.

We shall set God at our right hand, give Him the seat of honor. Great love does not remind the bystanders of its sacrifices, it does not trumpet its exploits in the ears of men. It hides from human view its gifts, its humility being always commensurate with its depth of affection, and its sensitiveness for God's glory more acute than for the needs of human praise.

We shall not grudge the time for Christian duty, but husband all our moments and arrange our business, our household duties and social affairs so as to give as large a

proportion of our time as possible to Christian and philanthropic work. We squander away too many golden moments in needless leisure, in indolent and morbid exercises of thought. Thinking that never ends in action is vain, thinking that results in frivolous and unnecessary work is wicked. Planning, and then carrying out our purposes, are two different processes. The unfulfilled plans of Christians, carried out with earnest solicitude, unflinching integrity, and Christlike self-sacrifice would soon bring in the golden era of peace and righteousness.

We shall not begrudge our means when personally consecrated, money shall not be an ascendent in our breast; God, and not gold, shall have dominion over us. His cause shall not go out threadbare and ragged upon a begging tour, while we have plenty and to spare and dwell in luxury. The Spirit of the Nazarene shall be within us, His mantle of humility shall clothe us, His righteousness our existence, live coals from Heaven's altar touch our lips and enkindle flames of love in our hearts.

Dear friends, while I speak a flame of zeal burns within my soul, for Christ's sake I feign would speak words of light and power.

With the pen of fire I would inscribe burning sentences upon your souls.

Consecrate yourselves this day anew to God. Give Him the reins of direction over your lives. Let us each cry out to Him in darkness and in light, "Lead Thou me on!"

"The night is far spent, the day is at hand." The dawn is upon us; the morning light is breaking over the world.

A few more years of heroic toil by the Church and the world shall be disenthralled.

Nations even now are being born in a day. The heathen nations now are wheeling into line to march under the banners of the cross.

Then, dear sisters, shall we as a powerful auxiliary of one of the most aggressive branches of the Church of God sink back in dejection, or recline on luxuriant couches in apathy and indifference and listening to the Macedonian cry of the heathen for help, for light, for the Bread of Life, take upon us no responsibility, and with cool unwomanly composure allow them to perish?

Methinks from every sister I hear in response a motherly, sisterly and womanly, No.

There is not one woman in the Methodist Church who should not be a faithful member of the Woman's Missionary Society, personally consecrated to God and an earnest and enthusiastic worker.

Come with thy gifts—them on the altar place
As just returns of blessings given to thee
From Heaven; the God of Justice and of grace
Expects incense of gratitude from thee and me.

Come with thy love enkindled to a flame,
Thy soul and body offer at the shrine
Of love, and mercy infinite; its hallowed name
The Cross of Calvary, and there alone recline.

Come with the deeds of kindness, works of faith,
The fruits of consecration full and free,
To Him whose words of counsel to all sayeth,
Take up thy Cross and follow after Me.

Take up thy Cross and bear it if thou wouldst
My faithful and beloved disciple be;
Sell all thou hast—distribute; if thou shouldst
Desire eternal life to gain, and reign with Me.

THE Divine Being is that to a Christian which home is to the weary traveller; it is his dwelling-place, the stay, the solace, the centre and rest of his spirit; and hence he is constantly anticipating his arrival home.—

Robert Hall.

Missionary Readings.

MRS. DALE'S MISSION VINE.

MRS. DALE was unmistakably poor. She lived in a little humble cottage, and took in washing to pay the taxes on it. It seemed sometimes as if she could not make both ends meet, and I must confess that it was hard work for her to keep out of debt. She belonged to the little mission band of the village church, and wanted to do her part. But how? In the small garden back of her cottage she raised vegetables for the use of her own family—herself and her two daughters. There were potatoes and corn and tomatoes, and back of these, over an old trellis, grew a grape-vine.

"What can I spare for missions?" This was the question that was troubling her. The vegetables were a necessity to herself and her children; she could not spare them. Suddenly a light broke upon her mind, "I know," she said, clapping her hands, "I can give my grape-vine; I will give it to the missions."

And so in one sense the grape vine was consecrated. The vine hung full of great stems of luscious grapes, slowly but surely purpling in the September sunshine. Irene and Laura Dale often looked longingly at the graceful vine, and felt very strongly tempted to pick "just a grape or two." But their mother said quite decidedly, "No, my dears, you can go without grapes for Christ's sake. I must make my harvest offering a worthy one."

Towards the last of September the grapes were all ripe. Mrs. Dale bought twenty small baskets of the grocer, and with the help of her little daughters filled them with grapes to be sold; and the result was ten dollars for missions. Mrs. R——, a wealthy member of the society, had contributed five dollars, but after Mrs. Dale's offering had been received, she added twenty dollars to her own gift.

A few days passed, and there came one which brought great joy to the Dale's.

"There," said a ruddy-faced farmer, rolling a great barrel of beautiful apples into the widow's home, "I heard from my wife how you wouldn't touch one of the Lord's grapes; God bless you! But here's your apples. And I've got some pears for you, too. I'm a farmer, Mrs. Dale, and my wife's a mighty good woman, if she has been a little stingy on the mission question, she'll never be stingy any more, Mrs. Dale, neither to missions nor to you; may God bless you!"—*Missionary Reporter*.

HOW TALMAGE WAS CONVERTED.

YOU can take any man for Christ if you know how to get at him, writes Dr. Talmage in *The Ladies' Home Journal*. Truman Osborne, one of the evangelists who went through this country many years ago, had a wonderful art in the right direction. He came to my father's house one day, and while we were all seated in the room, he said, "Mr. Talmage, are all your children Christians?" Father said, "Yes, all but DeWitt." Then Truman Osborne looked down into the fireplace, and began to tell a story of a storm

that had come on the mountains, and all the sheep were in the fold; but there was one lamb outside that perished in the storm. Had he looked me in the eye, I should have been angered when he told that story; but he looked into the fireplace, and it was so pathetically and beautifully done, that I never found any peace until I was sure I was inside the fold, where the other sheep were.

BIRTHDAY GREETINGS OF BISHOP TAYLOR.

FROM DONDO, ON THE COUNZA RIVER, ANGOLA, AFRICA.

This is the memorial of my birth, on May 2nd, 1821. So to-day I finish my "three-score and ten." One score more, by the will of my gracious God and Father, will round out my term of service in this world nicely. His will, not mine, be done, He hath said in my hearing, "With long life will I satisfy him, and show him My salvation." Possibly that may carry me twenty years, and save a hundred thousand souls in Africa.—WILLIAM TAYLOR, *July African News*.

A TELLING TRIBUTE TO THE BIBLE.

AT the close of a lecture by Dr. Chamberlain, of the American Arcot Mission, when nearly two hundred Brahmins, farmers, artisans, officials, and students were present, a Brahmin politely asked permission to address the meeting, and then 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 an unhealthy clime? Is it for gain or prophet 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 this missionary. He came here a few years ago, leaving all, and seeking only our good. He was met with cold looks and suspicious glances, and was shunned and maligned. 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 class) take his medicines, we won't;' but in the time of our sickness and distress and fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and our 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 our 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 his Bible!* I have looked into it a good deal, at one time and another, in the different languages I chance to know; it is just 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 all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us, and say, 'That is what raised us; take

it and raise yourselves!' They do not force it upon us as did the Mohammedans their Koran; but they bring it in love, and translate it into our languages, and lay it before us, 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 Christians' Bible that will, sooner or later, work the regeneration of our land."

"I could not," adds Dr. Chamberlain, "but be surprised at this testimony. Some time ago I had attended in his zenana, his second wife, a beautiful girl, through a dangerous illness, and I knew that he was very grateful; but I was not prepared to hear him, before such an audience, give such a powerful testimony to the power and excellence of the Bible.—*The Missionary Helper*."

MODERN INDIA.

SIR WILLIAM HUNTER says:—"I have often amused myself, during my solitary peregrinations, by imagining what a Hindu of the last century would think of the present state of his country if he could revisit the earth. I have supposed that his first surprise at the outward physical changes had subsided, that he had got accustomed to the fact that thousands of square miles of jungle, which in his time were inhabited only by wild beasts, have been turned into fertile crop-lands; that fever-smitten swamps have been covered with healthy, well-drained cities; that the mountain walls which shut off the interior of India from the sea-ports have been pierced by roads and scaled by railways; that the great rivers which formed the barriers between provinces and desolated the country with their floods have now been controlled to the uses of man, spanned by bridges, and tapped by irrigation canals.

"But what would strike him as more surprising than these outward changes is the security of the people. In provinces where every man, from the prince to the peasant, a hundred years ago went armed, he would look around in vain for a matchlock or a sword. He would see the country dotted with imposing edifices in a strange, foreign architecture, of which he could not guess the uses. He would ask, What wealthy prince has reared for himself that spacious palace? He would be answered that the building was no pleasure house for the rich, but a hospital for the poor. He would inquire, In honor of what new deity is this splendid shrine? And he would be told that it was no new temple to the gods, but a school for the people."—*Selected*.

THE MARTYRDOM OF LUGALAMA.

[The pathway of the truth has often been illumined by the flames of martyrdom. They have been kindled in Africa. Here is the story of a boy born a heathen who met a horrible fate of torture and death with as much dignity and heroism as did Crammer and Ridley at Smithfield.]

HE was the first Uganda martyr, and was with Mr. Ashe a great favorite and much attached to Christ and His missionaries in Africa. King Mwangia siezed him and the other boys to wreak upon them his rage and fury.

The story is thus told in the pages of that admirable volume, "Two Kings of Uganda," (Sampson, Low & Co.):—

"And so the three boys, Seruwanga, Kakumba and Lugalama, were led away to death, a mocking crowd following them. 'Oh, you know Isa Masiya' (Jesus Christ), said Mujasi (the cruel instrument of Mwangia's hatred). 'You know how to read? You believe you will rise from the dead? Well, I shall burn you, and see if it be so.' These were some of the mocking taunts which they endured, and loud was the laughter which greeted such sallies. But the young Christians, as some reported, answered boldly and faithfully. Seruwanga was a daring fellow, and I can well believe that when Mujasi mocked, he would sing, 'Killa Siku tunsifer' ('Daily, daily sing the praises'), as all were reported to have done. Kakumba, too, had come to us when all others were afraid, and perhaps his voice joined in the song. But what could have been in poor little Lugalama's heart but the haunting, overwhelming horror of death, and such a death! What a *via dolorosa* was that which these doomed captives were now to tread! But there were none who dared to beat upon their breasts and show the sorrow that they felt, though there were many sympathizing friends who followed—many compassionate hearts that God had touched with a pity which, perhaps, before they had never known. One of these was Musali, and it was from him, gentle, loving, and brave, one of God's noblest martyrs, that I heard this story.

"He told me how the mob, carrying gourds of banana-cider, wound on their way till they reached the borders of a dismal swamp, called Maganja, a place I have often visited with Lugalama. Here they halted. Part of the crowd bring firewood, others make a kind of rough framework, under which the fuel is heaped. Then the prisoners are seized, and a scene of sickening cruelty is enacted. Some lay hold of Seruwanga, others of Kakumba, and others of Lugalama, brandishing their long, curved knives. Seruwanga has committed his cause to Him who judgeth righteously, and the cruel knife cannot wring from him a cry; bleeding, he is cast into the fire. Kakumba appealed to Mujasi. Mujasi believes in Allah the All-Merciful—he pleaded relationship with him; but alas! there is as much mercy in the knife in the executioner's hand as in Mujasi's heart, and he, too, undergoes the short agony and the flame.

"And now the saddest scene of all. Mujasi bids them treat Lugalama as they treated the others. Surely, even these men, hardened by frequent executions, have never had to do a deed like this. They come nearer, and he cries out, 'Oh, do not cut off my arms; I will not struggle, I will not fight! only throw me into the fire.' Surely this was the saddest prayer ever prayed on this sad earth—'only throw me into the fire.' The butchers do their work, and mar what was so wonderfully made, and the poor bleeding boy is placed on the framework that the slow fire may finish what the cruel knife has begun. A wail of anguish goes up, becoming fainter and fainter; a last sob, and then silence.

"Musali stood sadly watching the sorrowful scene, wondering perhaps whether his turn may be next, when Mujasi, drunken with blood, came to him, 'Ah!

you are here! I will burn you too, and your household. I know you are a follower of Isa' (Jesus). 'Yes, I am,' said Musali, 'and I am not ashamed of it.' Never a truer word was said, and never a braver man spoke."—*World-Wide Missions*.

Along the Line.

INDIAN WORK.

BRITISH COLUMBIA CONFERENCE,

Westminster District.—The past year has been one of the most successful in the history of this mission. Our Central Church, which was built but a short time ago, has been enlarged to nearly twice its capacity, and even now, on special occasions, we find it none too large. Towards this enlargement the mission subscribed over \$200, whilst the General Board of Missions made us a grant of \$100. At the beginning of the year we organized a Quarterly Board, the first to be organized among the Indians in this land. This has placed our work on a more solid basis, while at the same time it has been a great help to the missionary. At our first quarterly meeting they undertook to raise during the year one hundred dollars toward the missionary's salary, and so far have raised every cent. Our missionary subscriptions are nearly twenty-five per cent. ahead of last year, besides quite an amount towards other connexional funds. We have had a few conversions during the year, and there has been a marked improvement in the spiritual life of the people generally. We thank God and take courage, trusting that the coming year will be marked by a large ingathering of souls. The children in the Coqualetza Home have made rapid advancement in the several branches taught in that institution. Several of the boys and girls ought to be placed in an industrial school; hence the necessity of establishing such an institution at once. At New Westminster, a church costing \$500 has been built on a lot given to us by the Government, and worth at least \$1,000. This is used by the Indians during the fishing season. That part of our work between Chilliwack and Hope is suffering through inadequate supply. We trust a young man will be found this year, full of faith and the Holy Ghost, to take up this work, study the native language, and devote himself to this most important work, and that the Mission Board will see its way clear to make a grant for his salary.

C. M. TATE.

Glad Tidings Mission.—This mission was left without a supply last year for want of men. It has been impossible for me to do more than make one visit over part of the field, which has been a great drawback to such work as church building and administering the ordinances. This left the boat in the hands of Mr. Oliver, while he was also working a saw-mill, in aid of evangelistic work. In November last the good little ship *Glad Tidings* was driven ashore in a high gale, and the last three months we have been hard at work repairing an almost wrecked vessel, at a cost already of over \$600, while a number of lost articles are yet to be

replaced, and we need also a new boiler to fit her up properly. *Kih-kata*, or Hartly Bay, is in great need of a native teacher in the winter season. At *Kit-a-maat* a new church is to be built, and here we need a good man and his wife, who would teach and preach, and lead on these poor people. Mr. Robinson, who has been a good supply there for years, wishes a change. *Kit-loop* needs a white teacher. The people of *Hy-hies*, we hope, may yet move to Bella Bella and form part of that mission. *Bella Coola* is doing as well as could be expected, under the faithful work of Brother and Sister Nicholas, but it is a hard field religiously. Some are saved and get right to heaven. *Talliome* and *Kim-squit* have been visited. The latter place needs an agent. *Rivers Inlet*, as may be seen by the Minutes, was transferred last Conference to Bella Bella. It is still our hope that the mission ship *Glad Tidings* will be used to carry the blessed light to all the tribes along this coast, and on the west coast of Vancouver Island, and that many new missions may be taken up. It is urgent that the Church do something for Cape Mudge at once.

T. CROSBY.

Upper Skeena.—For several weeks after District Meeting last year, I was stationed at the mouth of the Skeena River. In July I returned to my mission and spent August and September in visiting the several fishing stations and improving the mission house. This I find to be one of the best times to work among them. All is then quiet, and they will listen. In winter when the crowd is home, there is too much excitement. In October I visited Kish-kagas, most of the people had not returned from their hunting grounds, though they had been long expected. Those in the village listened to the simple conversations held in the different houses. An unexpected freshet swept away the bridges on the trails, consequently I did not go to Kuldaw. But most of the people of that village were in Kish-pi-ax for several weeks during the winter. Almost daily, in early part of November, canoes arrived from the coast. Singing and dancing began in December. In January the surrounding villages were all invited to the potlatch. This lasted for several weeks, thousands of dollars worth of goods were given away. Between ten and fifteen canoes were burned. Excitement ran high, most of our school people joined their friends in the dance. Services were not well attended, school was small because the children were amused with special dances and presents. Services were held regularly. There have been twelve deaths with but one Christian burial. I visited Hug-wil-get as often as practicable. Some of the people have moved back to their old village, forty miles inland. Some are willing to move to our new mission if they might still go on with their old customs. This we have discouraged. The seed has been sown, we hope to see it grow. In February many people left for the Naas, where they make grease from Oolachan. Two weeks after their departure, I followed, had a good trip of about 150 miles over the mountains. March and April have been spent among the many different people gathered on the Naas. There is great need of industrial schools or institutions of some kind, to teach the people to develop the resources of the country, especially the agricultural portion of the interior.

Queen Charlotte Islands.—During the first half of the year a good many of our people were away from home, in places where it is very hard for them to live pure and sober lives, and many fell into sin. Shortly after they returned home in the fall, most of those who had fallen professed repentance and promised to live for God in the future, and our work during the past winter was more encouraging than usual. At Skidegate the services have been exceptionally well attended. We have had an exceedingly interesting Sabbath-school, with an average attendance of eighteen. Some adults prefer the Sabbath-school to the regular afternoon service. A day school, too, has been held, one session a day, for six months, with an average of between fifteen and sixteen. Fair progress has been made, considering the ability of Indian children. Seven or eight families of Gold Harbor moved to Skidegate this spring, and the rest will, in all probability, follow them, though at present they refuse to do so. Their moving will, we trust, prove a blessing to them in the end, though for the time being the excitement in connection therewith dampened somewhat their spiritual fervor. George Edgar, our native assistant, has been at Gold Harbor this year again. A day school and also a Sabbath-school have been maintained when practicable. A white man was expected to arrive at Clue in September, but the accident to the *Glad Tidings* prevented his reaching there till the middle of February. In the meantime we sent them a native from Skidegate. Notwithstanding their disappointment, the Clue people have been in excellent spirits the whole year. We thank God for the blessings of the past, and pray that He may continue to bless these poor people, and save them before they pass away.

A. N. MILLER.

Port Simpson.—In returning to this mission last summer after a short absence, we could see marked improvements in many homes, and it was pleasant to hear expressions of kind welcome on the part of many of the people. We had to mourn the spiritual decline of some, but the Band Workers were alive, and as the people gathered home in the fall, it seemed for a time that we were on the eve of a sweeping revival, when, alas! some who were prominent made missteps and fell. This, with other things, seemed to hinder. Then as the festive times came on, the people entered into them with far too much zest for their own good. There was not only the attempt to imitate the white man, but in many cases the old heathen pride showed itself. Still the public services were well attended, and missionary and other collections good. Our want of a teacher the greater part of the year was much against us. The school was kept up by the assistants as best it could be. Dr. Bolton has been untiring in his ministrations to the sick, and in other ways also has been a great blessing to our work. Death has made inroads. In the fall a young man who had been one of our local preachers and class-leaders passed away. His hope in Christ was bright and firm to the last, and he did not fear to talk to every one who came near him of the Saviour and the necessity of being ready for his coming. A woman formerly of Metlakatla, but married here, died with a blessed confidence that she was going to be with the Saviour. But the death that most impressed the people was that of Paul

Legaic, the leading chief of the place, a quiet, good man. He left his home in the evening to attend a meeting; failing to return when expected, a search was made for him, and his lifeless body was found in the water not far from his own house. He had been somewhat subject to fits, and it was supposed he walked down the beach, fell in a fit and lay there till the tide caught him, and he was drowned. We have taken a subscription for a bell and other improvements on the Georgetown church, and also for our little church at at Work's Channel. *The Girl's Home.*—Miss Hart says, "We have much to praise our Heavenly Father for. There has been no sickness to speak of among the children. Our four boys entered the Boys' Home last fall. Since then we have taken in eight girls, making our number at the present twenty-one. Several applicants have been refused for want of room. The children, as a whole, have made good progress in every household department. There has not been the earnestness manifested in religion that we longed for, but in personal conversation they all seem anxious not only to live good lives, but to give themselves wholly to Christ. We are about to enlarge this work, as a Home capable of keeping fifty children is about to be erected." The necessity of our Boys' Boarding School becomes more apparent every day. Seven boys are in residence at present, and applications for admission are being made constantly, and have to be refused. We trust that the church may soon get at this important work. We are earnestly praying that God would pour out His spirit upon this people, and that many souls may be saved.

T. CROSBY.

New Kit-ze-gucla.—We have many reasons for gratefulness to God that He has not left us to ourselves during the winter. While our hearts have been cheered by the working of the Spirit on the hearts of some of the people, we could not help feeling very sorry to see others yielding to the temptation of the potlach and heathen dances. When we arrived in the fall we found but few people home, so it was quite late before we could obtain any assistance to build a mission house. On that account we bought a log cabin, which was quite new, and had it taken down and rebuilt, with the addition of two more rooms, on the mission site. On the third Sunday of November we opened our new church, some attended from other missions. At the morning service three children were baptized, and in the afternoon we had a love-feast. On Monday evening the people gave a tea, and afterwards made speeches to strengthen one another's heart in the good way. Christmas-day was one which our people will not soon forget. At the morning service fifty were listening to the story of the Saviour's birth, and all felt grateful to God for being permitted to spend the day in celebrating it. The watch-night service was a time of heart-searching to all present. At the beginning of the new year the special services began, and lasted four weeks. The result was that believers were quickened, backsliders returned to their kind Shepherd, and others professed to enter His fold. We had night school for a while, but owing to the special services it had to be closed. Old Kit-ze-gucla village has been visited during the winter, and Sunday and week-night services have been regularly held. In our opin-

ion, much more good could be done if we had a home to train the rising generation. An institution of that kind is greatly needed. On this river there are a number of children around us who would be glad of an opportunity to enter school.

Naas Mission.—Acting under the direction of our chairman, we left Bella Bella about the first of October, and came here to take charge of the work on the Naas Mission. On our arrival we found the majority of the people preparing to go up the river to Kit-wan-silth and Kit-lach-damux to a heathen feast and potlatch. The feast and the potlatch are the greatest hindrance to the progress of Christianity among the Indians. The people from our Christian villages cannot attend those festivities and mingle with the heathen in their homes without becoming very weak spiritually, while the debaucheries of such occasions increase their sinful passions and promote disease and death among them. Our people returned in November without any spiritual vigor, and not much desire to attend the means of grace. However, later on the public services were very well attended. Their interest in the Sabbath-school and their desire to study God's word increased, while some expressed a wish to live better lives. The population of Greenville has decreased so much during the past five or six years that it almost seems that in a very few years the place will not be worthy of the name of a village. This has affected the few people who remain to such an extent that they have lost their interest in the future prosperity of their village. They look back on the time when they first began, when their hearts were warm and their houses filled with new arrivals from heathenism. They compare the past with the present, and as they look upon the houses whose inmates have gone to swell the ranks of heathenism and death, their Indian nature leads them to indifference and despair. Their refusal to pay the balance of their subscription to the new church and to subscribe to the missionary fund, has been a cause of much spiritual decline.

R. B. BEAVIS.

Essington, B.C.—The period since my return to Skeena has been one of the most interesting in our missionary life. On the part of the people greater earnestness and zeal in the cause of Christ and far less inclination to border on the lines of their old life have been clearly manifest. The prospects that lie before the Christian seem brighter to the people, for we have heard the expression, "I cannot look back, I must go forward in the way of life." What we desire is that the people shall cut down the bridge lying between their old and the new life, so that it be impossible for them to retreat. These people are exposed to terrible temptations on almost every hand. There are those who, for the love of money, will sell that which degrades the man to the lowest level, caring not if both body and soul be lost and the Indian race become extinct, provided they can profit in passing. We have had to withstand this class of illicit traffickers in human blood. Death has taken away some of our numbers during the year, one a fine lad of fifteen years. I first knew this boy seven years ago. Since then I do not remember hearing him say a bad word or know him do a mean act. When in health he was usually present at the regular meetings of the children's class. He always

gave a clear testimony of his trust in the Saviour. Just before dying he asked the missionaries to sing. While they sang, he seemed to realize the presence of his Saviour, and exclaimed, "Jesus! Jesus!" and so passed away. A pleasing thought in connection with this boy is the spirit of resignation which his father and mother have shown in the loss of their only son. They have said, "Thy will be done on earth as it is done in heaven." Too often when Tsimshian parents lose their children by death they absent themselves from the house of God a long time; but the father of this lad, attended the regular prayer-meeting on the very day his son was buried and took part in the exercises. Our Sabbath-school has been well attended. It is now divided into classes, with native and white teachers. The scholars readily commit to memory passages of Scripture and the first catechism. Our day school, in care of Miss Tranter, has been well attended, and the pupils are making progress in the study of English. The attendance at both the class and the prayer-meeting has been most encouraging. Notwithstanding removals and deaths, we are able to report a small increase. The outlook on this mission is hopeful.

D. JENNINGS.

Bella Bella Mission.—The ordinary meetings of the Sabbath and week nights were exceedingly well attended. Nearly every family was represented every Sabbath by one or more, and often the whole family attended the morning and evening services. Our Sabbath morning prayer-meetings were often blessed seasons. Eighteen to twenty have, at times, engaged in prayer in one of these services. The Wednesday night class held in the school-house was also largely attended, and were very earnest meetings. We cannot report any special revival, but trust that the good seed sown from God's Word may spring into life. A few have testified to being strengthened and edified. There has been a very interesting Sunday-school every Sunday afternoon. Over forty children have, at times, gathered in the mission-house for religious instruction. If a lady teacher were here to take the day and Sabbath-school, we might hope for much improvement from the rising generation. The Kokite people moved here in a body, except a couple of small families, last fall. These people had their village burnt down last summer, while they were away working at the canneries. It was the turning point for them. They had long been receiving Christian instruction by visits of missionaries and from constant mingling with the Bella Bella people, but had never given up their heathenism. They have, however, thrown it all over now. Settling here brings them under constant religious influences, and we look for conversions amongst them ere long. Bro. Brett writes from Rivers Inlet that he has had a prosperous year. Though saddened by the backsliding of some who had been numbered with us, we rejoice that three had left their heathenism and joined us. Immorality, gambling, and the use of intoxicating drinks greatly degrade these people, and although efforts have been put forth to check these sins, they are still prevalent. A day school has been kept open part of the year, but the parents take so little interest whether the children attend or not, that it was impossible to always have school open. A small church at Wanuck cannery was erected.

Though not completed, we are able to hold services in it. Bro. Brett, on invitation, visited the Quashella people, at Smith's Inlet, in August. He found a heathen village of about forty people, who seemed anxious to have Christian instruction.

Facts and Illustrations.

REV. JOHN NEWTON, seventy-eight years old, and the oldest of missionaries in India, landed in Calcutta in 1835, and is still a hale and happy worker.

IN India a single church, whose members have a total income of \$1,800, gives annually \$400 of that sum for religious objects, a quarter of which is set apart for the support of a native missionary in another district.

THE field which the missionaries of the Persian Mission are attempting to evangelize embraces an area of 500,000 square miles, and comprises three ancient kingdoms—Babylonia, Edom, and Persia, the whole of the Persian Gulf, and the northern half of Arabia.

DURING the past decade the communicants of the Methodist churches throughout the world have gone up from five millions to six and a quarter millions. In the United States of America for every 100 communicants in the Protestant Episcopal Church Methodism numbers over 1,000!

THE Canadian Presbyterian Church is meeting with excellent success in China. At the end of sixteen years' work with a small staff of laborers, they report 2,650 baptized members, two native pastors, sixty-four elders, sixty deacons, and thirty-seven native preachers. They maintain two mission-houses, fifty chapels, a girls' school, and a training-school. Grand result.

DR. THEODORE CUYLER, writing in one of the American Presbyterian organs, says: "Our last General Assembly at Saratoga sang a doxology over the peaceful adjustment of the controversy over revision; they might also have chanted a dirge over the lamentable fact that the two great boards of missions finished the year with a debt of \$140,000.

THE Rev. Dr. L. N. Wheeler, well known as a Missionary of the Methodist Church in China, has taken the agency of the American Bible Society in that empire, and has also become the editor of *Chinese Recorder*. These positions were left vacant by the departure of the Rev. Dr. L. H. Gulick, who has rendered such excellent service not only in China but in many other lands, and who is now an invalid, living with a son at Springfield, Mass.

DR. JOHN HALL preached last Sunday on the subject of Premillennium. He said the second coming of Christ was to take to heaven those who loved Him. It was a coming for judgment; it was not a coming to set up a throne on earth. It was for "concluding purposes." It was to bring His kingdom in its present form to an end forever. He would then deliver up that kingdom to the Father. If He did not have that kingdom to-day He could not deliver it up. That was the only Second Advent the Bible taught.—*Independent*.

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

It is rather humiliating, says the *Christian Leader*, to contrast the popular enthusiasm in certain cases with the pecuniary expression elicited when an appeal is made to the enthusiasts. We lately saw a melancholy example of this in the poor response to the movement in behalf of the widow and child of the late Prof. Elmslie. Now Mr. Stanley draws attention to the miserable sum that has been subscribed for placing a steamer on the Victoria Nyanza, a matter in regard to which there is some apprehension that the Germans will forestall us. Yet we might have expected, after the Stanley fever, that all that was necessary would be raised within twenty-four hours. This case may almost be bracketed with the fiasco of the Gordon Memorial, when the millions that went delirious over the fate of the hero of Khartoum failed to give as much as would set the proposed boys' training home fairly on its feet.

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