

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

Vol. IX.—No. 7.]

JULY, 1889.

[Whole No. 103

## *Field Notes.*

THE ministers who move this year, particularly missionaries at distant points, whose post office addresses are not given in the published list of stations, would confer a favor by sending a card to the Mission Rooms giving this information, that the mailing sheet may be corrected before the issue of the OUTLOOK for August.

MR. M. R. TUTTLE who went to Japan on the "self-supporting" plan, and is teaching in one of the Government schools, writes: "I noticed in the March OUTLOOK you would like the names of missionaries or teachers wishing back numbers of papers. I can use very well in this academy *Pleasant Hours, Home and School and Sunbeam*. The students appear to like them, and as there are three hundred, quite a number of papers could be distributed. The native pastor and a teacher in another school would be very glad to get a few numbers of the *Methodist Magazine*." Address Ohu Gakko, Matsumoto, Nagano ken, Japan. Rev. J. Heyfield, Moreton's Harbor, Newfoundland, also writes: "Any surplus papers or tracts you may be able to send, can be put to good account on this extensive mission." Our list of names of those desiring to supply papers, magazines, etc., is exhausted, and we publish the above, hoping there are many others who will be glad to send such literature when they know where it is needed.

THE sixth annual meeting of the International Missionary Union will be held at Binghamton, New York, July 5-12. Ministers and others interested in Foreign Missionary work are invited to be present. All Foreign Missionaries, of either sex, temporarily or permanently in this country, are eligible to membership in the Union, and will receive free entertainment during the meeting. Those who propose to attend are requested to communicate as soon as possible with the President of the Union, Rev. J. T. Gracey, D.D., 202 Eagle Street, Buffalo, New York.

THE Presbyterian Church of Canada is setting an example to the other Churches of this country in the matter of foreign missions, which is well worthy

of imitation. Already it has missions in Trinidad and Demerara, in China, in India, and in the New Hebrides. In the former of these fields, it has three ordained ministers and four teachers at work. In Honan, Northern China, it has three ordained missionaries, and one medical missionary employed; and in Formosa, two ordained missionaries. In Central India, its missionary staff consists of five ordained missionaries and six lady missionaries, two of them having received a regular medical education and the degree of M.D. In the New Hebrides it has three ordained missionaries and four teachers. And all these are exclusive of a large number of native workers on these several mission fields. And that this department of the work of this great Church is growing in interest and popularity, is evident from the fact that at the meeting of the Missionary Board, which has just held its session in this city, no less than seven additional candidates for the foreign missionary field—three being young men who have completed their preparatory studies, and four being ladies—were accepted, and are to be sent out immediately. The three young men and two of the ladies, who are trained nurses, are destined for Honan, Northern China; and the other two ladies are to go to Central India. This is certainly a very creditable showing, so far as foreign missions are concerned, and it is all the more creditable on account of the energy with which it is pressing its home missionary work in every part of the Dominion.

THERE never was a time when the subject of Christian missions was so carefully studied as at present. The hostile criticism of such men as Canon Isaac Taylor, Mr. W. S. Cain, M.P., and others, may no doubt be thanked in part for this fact. But unless a profound interest in the subject existed, no accident of this kind would have created the demand for missionary literature which at present exists. The fact is the world is more intelligently Christian to-day than it ever was before. This is the real secret of the eagerness with which everything is looked for, which promises to shed light upon the mission fields, and the missionary agencies and methods of the Church. Within three months of the publication of the great Missionary Conference, held in London a year ago, seven thousand copies were sold, and a third edition of five thousand copies has been issued. The number of

periodicals devoted to the subject of missions is constantly on the increase, and most of them seem to be well supported. And, although the literature on the subject is already very large, seldom is a new book published which sheds any additional light upon it, in any of its branches, that does not find a ready and an extensive sale. These things show that the heart of Christendom is right on the subject.

CONSTITUTIONAL government in an oriental country is an almost startling novelty. So far as we are aware, it has never existed before. It is, however, now an accomplished fact in Japan. The Emperor has redeemed the pledge given to his subjects on his ascension to the throne. And after a most thorough study of the governments of Europe and America, a constitutional monarchy has been substituted for the "feudal despotism tempered by assassination" which was abolished in 1871. The new constitution has been received with great rejoicing; but, as some of the most thoughtful men among the Japanese themselves understand, in order to have a moral basis for the successful working of a popular government they must have a religion which, while it commends itself to the judgment and consciences of men, will thoroughly conserve the morals of the people. They see that free popular institutions, such as they are adopting, are really the product of Christianity, and have never been successfully worked apart from its influence. It is this which leads them to look so favorably upon the propagation of the Gospel in their country.

## Editorial and Contributed.

### EDITORIAL NOTES.

THE *Missionary Review of the World* (Funk & Wagnalls, New York) is one of the very best of the class of publications to which it belongs. The June number comes to us richly laden with valuable matter. The opening article, by Dr. Arthur T. Pierson, is an able review of the great Missionary Conference which met in London last year. While strongly affirming the unique character and incomparable importance of that great gathering, Dr. Pierson thinks that it was marred, and its usefulness impaired by certain mistakes in its management and the conduct of its business. The selection of a large number of chairmen to preside at the meetings of the Conference, with a view to putting as many people of importance as possible into positions of prominence, instead of selecting one or more persons as permanent presiding officers, with special reference to their fitness for that work, he holds was one of its most conspicu-

ous mistakes. This was a mistake of the Committee of Management, but the speakers, too, according to his view, made some mistakes. Among these, he notes apologies, the introduction of irrelevant topics into their addresses, and the flaunting of denominationalism. The multiplicity of meetings, too, Dr. Pierson thinks, was a mistake leading to more or less confusion, and the loss of that sort of unity which is necessary in order to secure that peculiar "cumulative-ness of impression" which is even more important than the unity itself. Then Dr. Pierson thinks that the Committee made a mistake in hampering the Conference with unnecessary restrictions, especially in determining in advance, that no resolutions should be introduced into the Conference. Another mistake was, that no special attention was given to what the writer calls "the great uprising of young men in our colleges and seminaries." He says, "The last five years have witnessed a sort of crusade of missions in which the main movers, the leaders, have been students." And in illustration of this fact, he adds, "As we write, word comes to us that 3,000 in our own country (the United States) alone have signified a willingness to enter the foreign field when their course of preparatory study is completed." Dr. Pierson is of opinion that more should have been made of this fact. And finally, "It seemed to many delegates a very serious mistake—so the article in question affirms—that no provision was made for permanent and closer bonds of fellowship in missionary work" in the form of a permanent Standing Committee of a thoroughly representative character, to whom might be referred many matters needing careful consideration.

Dr. Pierson's article on the mistakes of the great Missionary Conference, a summary of which has been given, will be read with interest and attention, especially by those who were present at that memorable gathering. And it will be read with all the more interest on account of the writer, who will be remembered as one of the ablest and most active members of the Conference. But few probably will, however, be able to see along the same lines with him, or to accept his conclusions. Even the appointment of chairmen, to which he objects, had its advantages. It did honor to a considerable number of distinguished men who had rendered signal service to the cause of missions, without assigning them such a part in discussions as would have practically shut out many of the humbler members of the Conference who, on account of their actual connection with the practical work of missions, had a right to be heard. As to the mistakes of speakers, which the article in question points out, they were so few as to be scarcely worthy of notice. The

multiplicity of meetings could scarcely have been avoided, unless the session of the Conference had been very greatly prolonged. To say nothing of the question of expense, it is questionable whether very many of such persons as composed this Conference would find it possible for them to give a month or six weeks to such an assembly, all of which would have been needed if all its meetings had been meetings of the entire body, and that there had been, say, only two meetings in the day. Something may be said, too, on the side of the restrictions imposed upon Conference by its promoters. They were, doubtless, the result of careful deliberation. It was, probably, found that some of the older and most important of the great missionary organizations were not prepared to send delegates to a body, the composition of which it was impossible to foresee, if it was to exercise even *quasi* legislative functions, and pass resolutions by which they would be even morally bound. And whether any of the Churches are prepared just yet to even so far limit their freedom of action as to make it necessary for them to consult any such standing committee as that which Dr. Pierson thinks ought to have been appointed, either in respect to the work which they are to undertake, or the manner in which it is to be conducted is to be doubted. The papers read and the substance of the discussions which took place during the sessions of this great Conference have happily been published in permanent form. They deserve to be carefully read and studied, especially by all such as are interested with the management of the missionary organizations of the Churches; and let us hope that all such will have the grace to follow the hints and suggestions which they contain, so far as they commend themselves to their sanctified judgment.

As a curious difficulty which confronts Christian missionaries in heathen and Mohammedan lands, may be mentioned the attitude which they have sometimes to assume toward runaway slaves. To give them up to their possessors would be, in many instances, to hand them over to torture, or even to death, for no other crime but the desire to be free. On the other hand, to afford all such an asylum would not only be impracticable, but would bring the missionaries into such direct and deadly conflict with the slave-owning class, as to make it next to impossible for them to carry on their work with any hope of success. None but those who have studied this subject carefully have any idea how difficult a problem it presents. This, however, is one of the last of the great barriers in the way of the world's evangelization, which, by the wonderful working of Divine Providence, is being taken out of the way. Henry Drummond, in an interesting article

in the current number of *Scribner's Magazine*, on slavery in Africa, remarks that "the greater Governments of Europe are just now combined in joining, not the usual alliance to enrich themselves, or diminish the risks of war to those they love and guard, but an offensive alliance to save the land of a stranger, who has no claim but his utter helplessness." It is remarkable that, while the nations are united in the attempt to rid Africa of the curse of slavery, all the Churches, including the Protestant and the Catholic, are laboring side by side for this common end. The light is breaking, and the dawning of a brighter day for Africa is at hand.

#### GIRLS' HOME, PORT SIMPSON, B. C.

WE have received the following encouraging report from the Rev. Thos. Crosby, which, we doubt not, will be read with pleasure and interest:—

The work in the Girls' Home, under the care of Miss Knight and Miss Hart, has gone on satisfactorily during the past year, and we have realized God's blessing upon our efforts to do good to the needy ones committed to our care. The children have made good progress in school, many of them having shown marked ability. With the exception of a few of the younger ones, all can speak and read English well, and write a letter that would compare favorably with those who have had far greater advantages. In domestic work, sewing, etc., they are quick to learn and prove themselves quite capable of becoming industrious and orderly.

In spiritual things no great profession has been made, but we see no cause for discouragement, as those who are old enough to realize the value of eternal things, show by their lives that they are striving to do what is right. Their minds are stored with Scripture truths, which must sooner or later bring forth a rich harvest of blessing to themselves and glory to God.

At present we have twenty girls and four boys in residence, a larger number than we can conveniently accommodate in the building we now occupy. For some time we have refused admission to all but cases of pressing need, as we could not take more without endangering the health of the children by too much crowding. We greatly need a new building, as our present one is unsuited in many ways, and also worn out to a great extent. God has been wonderfully kind in preserving the health of the children, which we look upon as a special providence, as with our present accommodation it would be a serious disaster should sickness break out among them. If we had a larger and more convenient house, we could combine a boarding school with the orphanage, as many have sought admission who need the training and discipline of the Home, whose parents are able to support them, and would willingly do what they could to help us. Up to this time we have refused many such, as there were needy ones that we could not turn away, and yet the needs of those refused, although different, are just as great, as the parents, though kind and indulgent to

their children, are not capable of teaching and controlling them properly. The parents themselves see this, and are anxious to have their girls so taught that they may grow up good and industrious women.

We sincerely thank God for restoring to health our Matron, Miss Knight, after such a trying and painful illness; and for all God's mercies we give thanks and take courage.

#### SELF-SUPPORTING MISSIONS.

THE self-supporting missions established by Bishop Taylor, in India, in South America, and more recently in the fiery heart of Africa, and the China Inland Mission, established by the Rev. J. Hudson Taylor, though not precisely identical in the principle on which they are carried on, are sufficiently alike to be put in the same class; and, occurring about the same time, they mark a distinct epoch in the history of modern evangelization. It is scarcely conceivable that the example, which has been set by these heroic bands of self-denying missionaries, should not be followed by many others. And, if this should be the case, we may reasonably expect such an expansion of missionary operations, that within the next generation there will scarcely be a human soul on the earth to whom the Gospel offer of salvation will not have been made.

These two great missionary movements, like everything human, are still on their trial. Enough has, however, been accomplished by them to prove that nothing but the inefficiency or unfaithfulness of the missionaries can prevent them from being crowned with success. The two Taylors have demonstrated to the Church and to the world the feasibility of the speedy evangelization of the whole race, if only all classes of Christian people can but be inspired with the missionary spirit. Their respective systems—if anything so simple and inartificial deserves to be called a system—deserve to be carefully studied by all who desire the speedy subjugation of the world to the dominion of Christ.

In neither case have the missionaries any support guaranteed to them; and in neither is anything asked for them even from individuals or Churches. In both cases the sole underlying principle is faith in God. In the case of the China Inland Mission, the missionaries are given to understand that in the event of the income of the mission, furnished entirely by the unsolicited contributions of Christian friends throughout the world, be sufficient, they will each receive such an amount as will provide them with the necessaries of life. But even this prospect is not held out to Bishop Taylor's missionaries. Their missions are expected from the beginning to be absolutely self-supporting. If the missionary has private means, he is expected to support himself; if he has friends who are able, it may

be assumed that there will be no objection to their contributing to his support; but, if he has neither, he is expected to follow the example of Paul, and minister to his own wants by the labor of his hands.

Which of these two systems is the better? It is not easy, without the accurate knowledge of their working, to determine. It is possible, however, that practically they amount to very nearly the same thing. The objection which is likely to be urged against them is, that it will be scarcely possible to obtain in this way a class of thoroughly educated and highly trained men. But on the other hand, it has been said that while there are important branches of missionary work, such as the translation of the Scripture and other Christian literature, and the training of native ministers, which can only be done efficiently by thoroughly educated men these, as a rule, are by no means the most effective evangelists; and, however desirable it may be to have highly trained missionaries, it is utterly impracticable to get a sufficient number of such, in order to overtake the work required to be done. And, moreover, the Head of the Church may be safely trusted to supply these scholarly men in the proportion in which they will be most serviceable to the work.

But, perhaps, the most serious difficulty that men have seen in the way of the introduction of this form of evangelism is the effect which it may have upon the regular missionary organizations and work of the Church. The work which these societies are doing is too important to be jeopardized by anything that is merely experimental. The Church cannot afford to break faith either with the missionaries that have been sent into the field, or with the missionary churches that have been formed by their labors. Indeed, the missionary machinery of these societies is so vastly important that the Church cannot, without criminally betraying a solemn trust, allow its efficiency to be impaired; but in order to prevent this, the income of these societies must not only be maintained, but be constantly and largely increased.

It is beginning, however, to dawn upon the minds of earnest Christian men who have studied the subject thoroughly, that there is room for both, and that so far from there being anything necessarily antagonistic between the two systems, wisely managed, they may be made eventually helpful to each other. There is work which can be done by the society as heretofore organized and supported, which cannot be done by the self-supporting missions; and it seems to be equally evident that there is work which can be done on the self-supporting principle which cannot be overtaken by the societies. It is a significant fact that an appeal has recently been sent to England by two honored missionaries of the London Missionary Society, pray-

ing for the establishment of a "self-supporting mission" in connection with that Society in China. The ground of this appeal, as we understand it, is not that there is anything wrong in the principle upon which that and kindred societies are managed, or that the missionaries laboring under the direction of these societies are any better paid than they should be, but that these societies, with the resources at their disposal, are not able to overtake the work, and that there is a vast amount of unused power in the Church which cannot be made available for the world's evangelization on any other but the self-supporting principle.

It is pointed out that there are in England—and the same remark applies to Canada, and probably to all other Christian countries—many who could and ought to go into the work of foreign evangelism self-supported. There are those who have independent incomes, and there is no part of the world probably in which such persons can live more cheaply than in China. There are those, too, who have relatives and friends who are well able, and probably willing, to support them. No doubt there are a great many of both these classes that only require to be marshalled and led forth by some heroic and self-denying leader like Bishop Taylor, or his no less devoted namesake of the China Inland Mission, to be induced to go at once. The demand for thoroughly trained medical practitioners is so great in nearly all the mission fields of the world, that almost any number of such may go into the missionary work of the Church on this principle. The same remark applies to a considerable extent to teachers; and, probably, if all the facts were known, the demand for engineers, and for thoroughly trained and skilful artisans and farmers. And these with a fair English education, a thorough knowledge of the plan of salvation, and fully baptized with the Holy Ghost, might become efficient and valuable missionaries, while they at the same time amply providing for their own support. We earnestly commend this matter to the serious and prayerful attention of the hundreds of earnest, thoughtful people in our own Church in this country who are prayerfully asking God, "What wouldst Thou have me to do?"

ROME is straining every nerve in China, and Rev J. Lees, a deputation from that country, recently stated that the number of Chinese who are joining Rome is very large. He added that, seemingly, its funds were unlimited, and that "it adopted means in connection with its work which would cause a great outcry if adopted by Protestant missionaries. The same missionary says that the number of adherents to the Protestant faith now number 100,000, there having been 26,000 conversions last year as compared with 3,000 in 1881.—*The Christian*.

## Woman's Missionary Society

### OFFICERS:

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166 Carlton Street.

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

*Cor.-Secretary:*  
Mrs. E. S. Strachan, - Hamilton  
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Mrs. J. B. Willmott, - Toronto  
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Mrs. Dr. Rosebrugh, - Hamilton  
52 James Street.

### EDITRESSES.

*Guardian:*  
Mrs. Dr. Briggs, - Toronto  
21 Grenville Street

*Outlook:*  
Mrs. Dr. Parker, - Toronto  
238 Huron Street.

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"Now there are diversities of gifts, but the same Spirit. . . . And there are diversities of operations, but it is the same God which worketh all in all. . . . But covet earnestly the best gifts: and yet show I unto you a more excellent way."—1 Cor. xii. 4, 6, 31.

IN view of the fact that two more numbers of the OUTLOOK will bring us to the close of the third year of our work in this department, we have decided to bring before the membership of our Woman's Missionary Society a few thoughts, the result of our experience, to which we invite careful and prayerful attention. Any one who will take the trouble to review a few of the earlier numbers of the OUTLOOK containing our department, and compare them with the later, will note a good many indications of

### ITS GROWTH.

The Society had been growing from its birth, but the monthly record of its increasing interest was poor, indeed. Compare these numbers with the May number, where some twenty-two Auxiliaries and Bands make a showing, and the reader will at once see the advantage of a paper in building up the Society. Organizers and speakers have certainly their own important work. They come and go. Interest is begotten. Organization effected. But for the steady growth, the chief feeder of interest is the regular quiet visitor coming into the

### HOMES EVERY MONTH,

with a fresh record of news from fields, home and foreign, and bringing the stimulus of the home-workers' latest efforts which, to the Society, is immeasurable in its power to "provoke" others to like good works. A society without a paper is in the position of a business unadvertised. The world knows nothing of it. In this day the

## PRINTING PRESS

may be said to be the greatest power in the world; and it is a matter for gratitude to God that in our own country, so large a portion of the daily secular press is so freely given to the work of religion and moral reform; and, more, we think it a glorious sign of the times that right alongside political and commercial news so often appear the Christian, statesman-like utterances of the ministers of God. Religion, honest religious conviction, woven into the fabric of the national, political and commercial life is a very important method of advancing the kingdom of our Lord and Saviour Jesus Christ. And the secular press,

## SO EAGERLY SCANNED

by all classes, and so intelligently read by our Canadian youth, is doing its share toward that most desirable consummation.

## THE QUESTION

we put before our Woman's Missionary Society to-day is the need of a paper of our own, or the need of an enlarged *OUTLOOK*, as a joint paper for the two Societies. If, after so many years, an enlargement were not demanded, it would argue poorly for the growth of an intelligent interest in missionary work among our people.

Repeated resolutions have been passed by Auxiliaries, Branches, and we think also by the General Board, asking that more space be granted us in the *OUTLOOK*; but through some mistake or misunderstanding, the official request has, we are told, never reached the proper authority. However this may be, the few pages we have, do not now meet the case. And, moreover, the General Society is at a like disadvantage with ourselves for lack of space. The communications for this department have exceeded thirty the past month, showing a most gratifying interest in the work, and giving evidence, as far as material goes, of the ability to maintain a paper of our own. Many excellently prepared papers have been printed, and several yet remain, some of which have been in proof for some time. A good paper prepared for an Auxiliary may have its usefulness extended a hundred-fold by publication. And why should it not then be published? Those who dwell in large cities, with four or five dailies and several religious weeklies, and have access to large libraries, may not see or feel the importance of the matter we are urging; but it is for the Woman's Missionary Society to consider thousands of homes deprived of these opportunities where it might become our

## PRIVILEGE

by means of a paper to prosecute a most valuable work for God.

One great disadvantage of insufficient space is the necessity of the "cutting-off" process. Now, when the official knife has passed over a letter, the life has generally gone out of it, and a very bare skeleton is left for edification (?). Also we think it is rather trying to missionaries and others, who naturally prefer their letters to be read as written, as the readers most certainly prefer the fresh, crisp news right from the field, without the awkward disconnections so often discernible, where lack of space requires erasures.

We take the ground, that all the operations of the Society possess the highest interest for the members of the Society, and that the success of the Society depends upon these being communicated to them at the earliest moment, that a live interest may be kept in both work and workers.

If the object of our Society in having a paper be merely to duplicate letters, slips, selections, etc., then we may do as we are; but if the paper be as it should be, a live and faithful reporter of the latest doings of all departments of the Society's work, with the real issues of the missionary question discussed, and the doings of workers in other lands noted; if it be, as it should be, the friend of the family, a silent, though constant, auxiliary in every Methodist home, encouraging interest, nursing the missionary spirit, reviving intelligent purposes, and combining and building up missionary effort in sparse neighborhoods; if it be, as it should be, a regular means of communication between the workers at home and those abroad, a bond to bind them in love and sympathy and Christian sisterhood, then there may be no limit to its power for good in the Church of God. How many busy house-mothers may only snatch for reading the few minutes during the day while waiting for the family to gather round the table! How often we ourselves have just at such times gathered a thought of beauty or truth that has fed our minds for hours, while our hands have been employed! O these seed thoughts! how they grow!

To one who reads, nothing is more trying than after you have eagerly opened your paper to find stale old selections, or reprints of articles you have read in some other paper weeks before. In these days of rapid mail transit speed the missionary tidings, do not delay them. We all want the freshest reading we can get.

If it be thought or, after deliberation, be found really impracticable to establish a paper of our own in the near future, let us, at least, work toward that end, and in the meantime, we trust, measures will be properly taken to make the *OUTLOOK* a good deal more than it is.

For ourselves we accept the well-established view that, employed in the service of God and human pro-

gress, no agency is more potent than the printed page. Quietly it enters the home circle, winning a glad welcome. It speaks when all other voices are silent. It becomes the companion and solace of youth, age, and invalidism. By its sweet, inspiring ministry noble thoughts grow into noble deeds, listlessness grows into activity, wholesome aims are born and nursed, and sturdy Christian manhood and womanhood are developed.

Recognizing these as only some of the effects of a well-conducted paper, who may estimate its influence for good?

Dear sisters of the Woman's Missionary Society, we prayerfully commit these thoughts to your earnest consideration.

## NOTES.

THE question is asked, "Whether, in making up the annual report of Auxiliaries, the names of the old or the new officers should be given?" As there has been considerable diversity of action on this point, we submit our view, by request. When an Auxiliary is organized, it is immediately reported, and the names of the officers given. These officers carry on the work to the annual meeting. The work of the annual meeting is to receive reports and elect officers for the ensuing year, and the business of the year *is not completed* until the new officers are elected. Consequently, it appears that the new names are the proper ones to submit. Again, the annual report is the guide of the workers during the year, and it is obvious that confusion must ensue if, after seeking there the names and addresses of officers, we learn too late that these newly reported officers are the old retired ones, and thus the intended "guide" misleads us.

It has been the custom of the General Secretary to issue the June and July numbers at the same time, that subscribers may get their copies before the holidays. In consequence, this number goes to press without its quota of reports, which do not come to hand until the usual date.

THE address of Mrs. (Rev.) T. G. Williams will be "Sault au Recollet" until October.

AUXILIARIES and Mission Bands are requested to send in orders to Miss Wilkes, 84 Gloucester Street, Toronto, for programmes for public or band meetings. Copies of the admirable French programme may now be had. At this juncture in the history of our country, it is most desirable that our youth, and, indeed, all Protestants, should learn all possible about the teachings and results of Romanism. And the French programme will afford a profitable and timely study for one part of an evening entertainment. Send for it.

## PERSONAL.

WE have learned with deep regret of the long and painful illness of Mrs. Dr. Carman, Belleville, Vice-President, General Board of Managers. Mrs. Carman is now slowly gaining strength. In extending the sympathy of the membership, we express the hope that Mrs. Carman may experience a speedy and complete recovery.

OUR beloved missionary, Miss Kate Morgan, is passing through a sore bereavement. Her only brother, Mr. Harry Morgan, died at Albany, Oregon, on the 25th April. We are sure our dear sister will be remembered in the prayers and sympathies of the Woman's Missionary Society.

## NOTICE FROM MRS. E. S. STRACHAN.

AN appropriation was made at the last annual meeting for the furnishing of the French Institute, Montreal; but as this will be required for the heaviest and more expensive articles, it has been thought that some of the friends might be pleased to make special donations of table and bed-linen, cutlery, etc.

Any Auxiliary or individual Mission Band desiring to furnish a bed-room containing two single beds can do so, it is estimated, at a cost of about \$30. It is understood that such effort must not interfere with or be taken from the ordinary income of the Society. Further particulars may be obtained from Mrs. Dr. Briggs, 21 Grenville Street, Toronto.

## WOMAN'S MISSIONARY SOCIETY.

THE Executive Committee of the Woman's Missionary Society met in Toronto on Wednesday, May 15th. All departments of the work were carefully considered.

## THE FRENCH WORK.

The committee of ladies in Montreal, to whose care this work was entrusted by the Board, considering it inexpedient to duplicate the cost of management, educational and domestic, by maintaining both the Montreal and Acton Vale Institutes, recommended that, for the present, the work be consolidated by removing the school from Acton Vale to the new French Institute in Montreal. The committee expresses confidence in the judgment of the ladies in Montreal, and fully approved of their recommendation.

The advisability of opening mission day schools in the French districts was discussed. The committee in Montreal was requested to consult with the missionaries and the chairmen of the districts, and to make such arrangements as they might think best.

## JAPAN WORK.

In response to a request from a committee of gentlemen in Kofu, and in compliance with a resolution passed at the last meeting of the Board, a school has been opened in Kofu, in charge of Miss Wintemute, Miss Hargrave, of

Winnipeg having been sent to take Miss Wintemute's place in the school at Tokyo. From information received from Mrs. Large and the Missionary Council in Japan, it was considered very important to send a lady to assist Miss Wintemute. It was decided by unanimous vote to send another lady to Kofu as soon as possible.

An offer has been made by some friends to pay the travelling expenses of the ladies, if sent to Japan this summer, who shall for the first six months devote themselves especially to the study of the language, giving such assistance in mission work as may be necessary. By correspondence with the Executive Committee, a majority vote had been given in favor of accepting this offer. On motion of Mrs. Ross and Mrs. Cunningham, a resolution was passed unanimously approving of the decision of the committee.

Of the missionary candidates accepted conditionally by the Board, two were chosen for the work in Japan—Miss Hart, of Lockport, N.S., and Miss Blackmore, of Truro, N.S.

#### THE CHILLIWHACK HOME.

The President stated that plans and specifications for the building, supposed to be within \$2,000, the amount appropriated by the Board for that purpose, had been forwarded to Mr. Tate. A letter was read from Mr. Tate, saying that the building has been erected, but the price of material and the cost of labor in British Columbia had been much greater than had been anticipated, that to complete the building, pay for the land and fence it, \$1,000 more will be required. The additional sum of \$1,000 was granted. The furnishing of the home was entrusted to the members of the Executive Committee who reside in Toronto, and the Corresponding Secretary. The question of securing a Government grant for the Home was discussed, and on motion of Mrs. Briggs and Mrs. Rosebrugh, Mrs. Burns and Mrs. Cunningham were appointed a committee to apply to the Minister of Indian Affairs for a grant from the Government commensurate with the work being done by the Home.

Before the committee adjourned, very feeling reference was made to the long and trying illness of the much esteemed Vice-President of the Society, Mrs. Carman, and the Secretary was requested to express to Mrs. Carman the deep sympathy of the members of the committee, and their sincere regret at her absence from this meeting.

M. B. W., *Rec. Sec.*

DIGBY, N.S.—I wish I could explain some of the beauty of our quiet little town, at this quiet season of the year, but suppose that you would rather hear how the mission cause is progressing in our midst. I am glad to say that financially we are doing better than last year. During the winter we worked awhile upon the "Talent System." The little ones were chiefly instructed in this, each taking a small amount of money and working with it. It was surprising to see how much could be done; and the pleasure it gave the children to earn their own money, for membership fee and mite-boxes, more than repaid them the toil of teaching them how to do the work.

Our Band service this month was extra good. We find it well to change our method of conducting them, consequently we had a prayer meeting—short, earnest prayers—good music, interspersed with reading letters from missionaries, occupied an hour. At the close we felt blest. The death angel has broken our ranks for the first time. The oldest member of our Auxiliary, Mrs. H. Titus, one from whom we have received words of encouragement, has left us for her better home. Who will fill the vacancy?

MINNIE PARKER, *Cor. Sec.*

#### INSTITUTE INCIDENTS.

THE following interesting items have been furnished by the Rev. Ernest Taylor, M.A., Principal of L'Institute Methodiste Francais, Montreal.

Last year there came a French boy from the Mission of St. Jovite, a place about eighty miles north of the St. Lawrence. This boy was fourteen years of age. He could not speak one word of English. He wore a suit of clothes which had been purchased for him by a young man who was one of our students last year and who came with the boy. Through the entire session, this boy made good progress in his studies in French and in English. He at length began to speak in the class meetings. At the end of the session he did not wish to return home. I found a situation for him in the city with a Methodist family, and he earned enough through the summer to buy two suits of clothes. This year he is a very manly fellow, and promises three dollars a month for his board; a part of which I shall obtain from his employer, there being some money still due to him. I find him valuable in the Institute this year. He performs his manual duties faithfully, and he often takes junior classes in French and also in English, for he can now read, write and speak the English language with fluency. This year he is to work on a farm, and hopes to enter the new Institute and finally the French Mission work.

Another boy, from St. Adrien, gives promise of usefulness. Since the boy came to the Institute the announcement of the departure of his father's family from the Church of Rome has appeared in *L'Aurore*. He, too, desires to be fitted for missionary work.

We have one young man who is the son of French-Canadian parents, but as he was born in Ontario he could not speak the French language. After his conversion he was seized with a desire to work for the salvation of the French-Canadians. He is here to learn the language for that purpose.

We have also a fine young man who holds the Model School Diploma from the Jacques Cartier Normal School. He is here studying Latin and Geometry, in order to matriculate in medicine. Recently he has been soundly converted, and though of a retiring disposition he takes part in the prayer-meetings.

These instances are not the only ones we can record in the line of encouragement in our work.

#### EXTRACTS FROM REV. GEO. BOYD'S LETTER CONCERNING NEWFOUNDLAND WORK.

OF course here, as in many other places, the romantic side has left our work; and to-day it is simply a record of earnest, persistent war against sin, and strong encouragement to love Jesus, and prove it by faithful and life-long service.

We advanced so rapidly, during the past fifteen years, that, with our failing fisheries, we find it enough to do to maintain our position—making aggression on that part of Satan's kingdom right beside us. Many of our brethren are enduring great hardships in "holding the fort" for Christ. Mere isolation needs to be experienced to be understood, while their comforts are very few and small indeed. We have two missionaries on the coast of Labrador, who

have large and extensive travelling to do, whose congregations are very small and exceedingly poor, yet the news comes to us of heroic devotion to duty, and of successful ministrations of the Word of God. For the past two years, the people on that coast have been kept alive by Government aid, so you can imagine how little enthusiasm can be evoked, unless through the "glorious Gospel," which our men teach and preach. I had rather a noteworthy instance of what is being done on Labrador, last fall. A boy came here with his widowed mother. He was thirteen years of age, had never seen a school or schoolmaster, yet was able to write his name distinctly, read his Bible and do simple sums. They lived alone on the coast, but I found that our missionaries, on going round their long journey, had spoken to the boy, set him lessons, then heard him recite. We have with us this winter a young man, who was born and brought up in Labrador, never was from the coast until last winter; he was converted to God, through the instrumentality of our missions. He is now living a consistent Christian life, and witnesses for God with a clearness, simplicity and unction that tells upon any service.

We have just commenced (on a small scale) an orphanage, in which we have seven orphan girls. This is a work that has long been needed. Now it is commenced, we hope to make something of it, in the teaching and training of those whose parents have gone.

FROM MRS. J. N. FORWARD, PRESIDENT OF W. M. S., IROQUOIS.

I ENCLOSE a copy (*verbatim*) of a short report of a Woman's Missionary Society that existed in the years 1833-34-35, at which time my mother was Secretary. The report contains the names of many old residents of the then Matilda Circuit, and it may be of interest to their descendants, scattered all over Canada, and incite others to fresh zeal and courage in the cause. I send it at Miss Cartmell's suggestion. We had the pleasure of a visit from her. She lectured in the church on the 8th of March, and also addressed a ladies' meeting in the basement on the afternoon of the 12th of March. Our little society received an impetus that greatly encouraged us.

We organized in October with eight members, and have now twenty-seven.

If you think the report worthy of publication in the OUTLOOK, it is at your disposal.

CONSTITUTION.

ARTICLE I.—This Society shall be called the "Matilda Female Missionary Society," auxiliary to the Canada Conference Missionary Society, the object of which is to assist the Parent Institution to extend their missionary labors, and more particularly to civilize and Christianize the natives of this Province.

ARTICLE II.—The business of this Society shall be conducted by a President, two Vice-Presidents, Secretary, Treasurer and seven Managers.

ARTICLE III.—Any female paying the sum of 1s. 3d. or upward, annually, will be considered a member, and the payment of 15s. at one time will constitute a member for life.

ARTICLE IV.—The funds of this Society shall be transmitted annually, or oftener, to the Treasurer of the Parent Society, to be appropriated as expressed in Article I. of this constitution.

ARTICLE V.—The annual meeting of this Society shall be held in the month of July of each year, unless otherwise directed by the Board of Managers.

ARTICLE VI.—This constitution may be altered by a majority of the members present at any annual meeting.

Officers for the year:—President, Mrs. Waldron; Vice-Presidents, Phoebe Brouse and Nancy Brouse; Secretary, Maria Carman; Treasurer, Mrs. P. Shaver; Managers, Elizabeth Shaver, Elizabeth Ault, Hannah Bailey, Catherine Dillabough, Phoebe Rose, Mrs. Swain, Anna Rose.

Resolved that the Secretary do notify the different Managers of their appointments and duty.

SUBSCRIBERS' NAMES AND SUMS.

Mrs. Phoebe Brouse	15/	Mrs. West	2/6
Mrs. Nancy Brouse	15/	Sibel Nash	2/6
Mrs. Maria Carman	15/	Ann Coons	2/6
Mrs. Fanny Brouse	5/	Mrs. Vancamp	1/3
Jane Rattery	5/	Mary Brouse	2/6
Susan Waldron	2/6	Catherine Dillabough	15/
Mary Hitchcock	2/6	Emmeline Carman	15/
Eurana West	2/6	Mrs. P. Shaver	15/
Adelina Brouse	2/0	Mrs. G. Brouse	5/
Amelia E. Shaver	5/	Miss Maria Brouse	2/6
Ellen M. Shaver	5/	Mrs. Margaret Brady	5/
Margaret Bowen	1/3	Mrs. Delilah Rose	5/
Rachel Brouse	2/6	Widow A. Shaver	1/3
Harriet Rose	2/6	Charlotte Shaver	2/6
Elizabeth Shaver	5/	Mary Carthy	2/6
Sarah E. Finch	1/3	Mrs. M. Keeler	1/3
Catherine Shaver	2/6	Mrs. Middagh	2/6
Mrs. Rachel Carman	2/6	Miss C. McDonald	2/6
Miss Ellen Beckwith	2/6	Mrs. E. Lewis	2/6
Hannah Parlow	1/3	Mrs. Esther Brown	1/3
Adeline Parlow	1/3	Mrs. Chloe Sawyer	5/
Sarah Dillabough	1/3	Mrs. Dinah Robinson	2/6
Mrs. Julia Parlow	2/6	Mrs. Spies' Donation	1/3
Mrs. Clarissa Tuttle	2/6	Miss Rachael Vancamp	1/3
Mrs. S. Keeler	1/6	Mrs. L. Ellison	1/3

At a meeting held on the 23rd of July, 1833, the following appointments were made:—Mrs. Mary Shaver, to be President for the ensuing year; Mrs. C. Dillabough, Treasurer; Mrs. M. Lewis to be Manager.

Total amount of last year's collections, £24 3s. 6d.

Proceeds of Missionary Society for the year 1834, meeting held on the 18th of August, £4 1s. 1d.

For the year 1835, the following appointments were made:—President, Mrs. Phoebe Brouse; Vice-Presidents, Mrs. D. Rose, Mrs. M. Brouse and Mrs. E. Shaver; Treasurer, Mrs. C. Dillabough; Secretary, Mrs. M. Carman; Managers, Miss S. Dillabough, Miss H. Rose, Mrs. E. M. Carman, Miss D. Stamp, Miss R. Adams, Mrs. J. Shaver, Mrs. M. Hickey, Mrs. A. Benyon, Miss L. Coons, Miss E. Fuerman.

Total amount of collection, £8 2s. 11½d.

The ensuing meeting to be held at Peter Carman's, on the first Monday in July.

THE WORK AND ITS OPPORTUNITIES.

BY MRS. A. H. EATON.

THERE can be no question of the statement, that the grandest work which is being accomplished in the world to-day, is that which is known as emphatically missionary work. To the thoughtful mind, there is a beautiful and evermore perceptible connection between all the other work and this, which is the ultimate end of all in the mind of the Divine Ruler and Disposer of all things. Men labor with hand or brain. When discoveries in science are made, splendid results are achieved in arts and mechanics; the thought in the mind of the toiler may be a purely selfish one; he may have no higher end than his own aggrandizement, or somewhat better, a desire of adding to the world's knowledge. But the Christian student who devoutly watches the course of events that he may trace the eternal purpose, which, like a golden chain, links together these seemingly separate and wholly alien things, is surprised and overwhelmed at times at the startling developments. He is amazed at the exhibition of the divine patience which has waited for centuries till an idea has been slowly evolved from the mind of man into a form which becomes active and potent for the good of humanity. The discoveries of the latent power of steam and electricity, as they caught the inspiration from the Infinite Wisdom, all unconsciously set in motion forces which were hereafter to become mighty agencies in the world's evangelization. Did Watts ever see, as in a vision, the steamship ploughing her way to the distant islands of the sea, bearing the message of the cross of Christ to the people who sit in darkness and the shadow of death? Do the statesmen who

plan in their council chambers realize that One presides over their assemblies who will bring their deliberations to nought, or bend them to His own design? The Christian student, as he views the history of the world, past and present, becomes deeply impressed with the conviction that all the events and discoveries, all the political and social economies, all the interchange of thought and commerce, in fact, all things have been steadily tending toward one central point, the accomplishment of one purpose in the mind of God, and that purpose nothing less than the redemption of the lost human race, and its restoration to the forfeited Eden. In some rare moments of spiritual exaltation, he seems to see, as in a revelation, the wonderful adaptation of means to the desired end. How strangely "things have worked together." While dynasties have risen and fallen, while possessions have been transferred and governments upturned, silently, noiselessly, long closed doors have been swinging back on their rusty hinges, and the way has been made ready—"A highway for the Lord." Perhaps the most striking example of this adaptation of man to the desired end, may be found in the way in which woman has been slowly gaining in the front ranks of the missionary army. When the question of her higher education began to be agitated, and yielding to the omnipotence of public opinion, the doors of the old conservative seats of learning began slowly, one after another, to open to her, these paving the way for her entrance into the paths of the learned professions, which had hitherto been hermetically sealed against her, did any one guess that simultaneously with this great revolution in the West, away in the far-off East the heart of womanhood was stirring with a mighty unrest, and that by the time a thoroughly educated and devoted number of women were ready to go forth as medical missionaries and teachers, the way would be fully opened for their admission into the secluded harems and zenanas, where their poor degraded sisters had hitherto suffered and died without relief or sympathy?

It would almost seem that a new revelation has been given to the Church, or rather that the veil through which she has been dimly discerning the purposes of God, has been taken away, and that a hitherto hidden, but not unfelt, source of power has been revealed. Just as the field is ripe for the harvest, up springs a noble army of workers whom God has been training in comparative seclusion and obscurity, with sharp sickles and strong arms, and their trailing robes do not impede their movements nor hinder them in the accomplishment of their work, for they whom God has chosen and ordained have no need to undo His former work and overstep the limits of the sphere to which He first assigned them. When the Creator fashioned woman, He knew the part she was to play on the world's stage. Not without meaning was she endowed with all those special mental qualities which distinguish her from man. He had a work that required her quick intuitions, her deep sympathies, her delicate perceptions; and it would seem as if in the economy of His grace she is to have peculiar honor. The world has had many ages—the iron age, the golden age, the inquisition age; this is emphatically the woman's age. The responsibility is upon her of making it the grandest of all the ages. She has now the opportunity of vindicating herself from the charge of frivolity and weakness, which, by a common consent, she has long borne. It is an occasion of great joy now in a Christian household when a daughter is born. She comes into a world that is ready to receive her, and grant her a place of honor if she proves worthy. She brings with her heaven's own sanction to bear her part in the Church of Christ, and at last the Church is willing. A few more loud knockings, and the last of its iron doors will swing backward, and in the organized Church of Christ, as in its great and glorious Head, there will be "neither male

nor female, neither bond nor free." O that the whole united sisterhood of the Church, without respect to name or creed, would arise in its strength and take possession of its heritage. Then would Christian mothers consecrate their young and gifted daughters, and rejoice to be counted worthy to give their best and dearest to the Master's service; then would the thousands of cultured young women of the land delight to bring their richly-endowed intellects and well-stored minds, with all their peculiar feminine gifts and graces, and lay them a willing offering upon the altar of the Church. "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee."

## JAPAN.

*Letter from JESSIE K. MUNROE, dated TOYO EIWA JO-GAKKO, 14 Torizaka, Azabu, TOKYO, JAPAN, April 23, 1889.*

DEAR MRS. STRACHAN,—We had a most delightful trip to Kofu, but as usual with all out-door pleasures in Japan, a feeling of depression mingled with our enjoyment, when we saw village after village where they have never heard of the true God. Never before was I so much impressed with how much Japan needs Christianity. Travelers come to Japan, see Yokohama, Kobe, Tokyo, or such places, and go away impressed with the rapid advancement which Japan is making, but they get no glimpse below the surface. Even we, who live here, seldom get a glimpse of the blackness of the darkness of heathendom.

The first part our journey was made by "basha." The poor half-starved horses were so cruelly treated that we were indignant and half sick with pity. I said to one of the passengers, who understood English, "I thought Buddhism taught kindness to animals." The reply was, "Those men are not Buddhists. That class of people have no religion, except what nature teaches them. They pray to the earthquake or typhoon, or things of that kind, but they have no regular religion. They don't understand about religion." I was amazed—horrificed. Fancy the young man sitting by my side, bright-eyed and intelligent looking, but having no religion, not because he had rejected all religions, but because he knew of none; believing in no God, not because he had rejected God, but because he has never heard of a God. Like his horse, trembling at the earthquake and the typhoon, and with his God-given soul seeking a God in these. And there are hundreds of "that class" in Japan.

Can you imagine the life of a woman of this class? The toil, the hard usage, the lack of all comfort, without even the love and care of a husband whom she loves, and above all, without a God. The thought forced itself upon me, "What would life be worth to me without a God?" and when I thought of all the peace and joy and comfort my religion brings to me, my heart ached more and more for the man by my side. But his educated fellow-countryman laughed at my astonishment and pity.

The proprietor of one of the tea-houses, where we changed horses, was so bloated with drink, and had such a depraved villainous-looking face, that he brought to my mind the faces of some men whom one sees occasionally in Canada. The hopeless, unhappy look, on his wife's face attracted our attention and called forth our heartfelt commiseration. She, in all probability is a Buddhist; but Buddhism holds out no promise of "peace which passeth understanding," and contains no comfort for a poor down-trodden woman.

We passed through several large villages, and were pleased to meet the children going to or returning from school. Modern education and paganism can't exist side by side.

Unfortunately the teachers are almost universally opposed to Christianity.

As we descended the mountain side, we had a magnificent view of the Kofu plain and its numerous villages, in very few of which the Gospel has yet been preached. Christianity is, however, making itself felt. Buddhism has taken alarm, and no longer offers only a passive resistance. Schools for the propagation of Buddhism have been opened, and Buddhist teachers exhort their followers to cling to their old religion, declaring that by so doing they show their patriotism and freedom.

This opposition is encouraging—inspiring. We are sure to win. Our King is with us, and He is invincible. Sometimes we are discouraged, the need is so great and the hindrances so unsurmountable; but when we think of our schools, these very hindrances encourage us to greater effort. Many of our girls come from villages such as those we passed through, on our way to Kofu; many will become teachers, and have an untold influence among just such people as those we saw. They have no barrier of language, prejudice or law to overcome. And many of them are earnest Christians, filled with the missionary spirit, anxious to learn and impatient for the time to come when they can carry the Gospel to their fellow country-women.

Perhaps, after all, our being fastened down to school-work is the best possible thing for the advancement of Christianity in Japan, and surely our Commander knows better than we how to plan the campaign.

*Letter from GUSSIE PRESTON, dated TOYO EIWA JO-GAKKO, 14 Torizaka Azabu, Tokyo, April 15, 1889.*

MY DEAR MRS. STRACHAN,—During our Easter holidays, Miss Wintemute and Mr. Saunby, finding it necessary to go to Kofu on business in connection with our new school in that place, kindly extended invitations to others of our mission to accompany them. Miss Munroe, Mr. Moore, and myself, glad to avail ourselves of an opportunity of viewing this portion of our mission work, and at the same time gain the necessary holiday rest, being at liberty to do so, accepted.

The afternoon of April 1st, we took jinriksha to the Ushigome basha station, where we were joined by Mr. Yamanaka, pastor of the church at Kofu; Mr. Hozaka, Mr. Saunby's interpreter and teacher; and Mr. Shinkai, one of the originators of the Kofu school, a Christian and an influential man in Yamanashi ken, of which Kofu is the chief town.

A basha (a kind of covered cart) will comfortably hold only four persons, so we divided our company into two parts, each taking a basha. We had not gone far before it began to rain and for the rest of the day it rained heavily, but the covered tops and sides of our bashas very well protected us. Our destination for the first day was Hachoji, some twenty miles from Tokyo. We travelled over a comparatively level country, laid out chiefly in wheat-fields and mulberry orchards, with groves of light green, feather-like bamboo in pleasing contrast. At intervals we passed through long, straggling villages, usually graced by fine school buildings, police stations, and temples. All through our journey we made frequent stoppages at the tea-houses, where refreshments, consisting of tea, and perhaps cake, were offered us. The Japanese are great smokers and the tobacco tray was always presented.

We stayed at Hachoji in a Japanese hotel over night, and the next day on waking, we were delighted to find that we had the promise of a pleasant day. From here we had a beautiful view of Fuji with its cone-shaped, snow-covered summit gleaming white in the sunshine. With the excep-

tion of short intervals for eating and occasional walking, we rode all day in bashas until about nine o'clock at night. It was very tiring, as these vehicles have certainly not the softest springs imaginable, and consequently do much rough shaking. However we made merry, and heeded little our slight discomforts. Our party consisted of Miss Munroe, Mr. Shinkai, Mr. Hozaka and myself, and we entertained ourselves telling stories, guessing riddles, playing games, etc. Early in the day we entered the mountains and also the silk manufacturing country, Yamanashi ken (province) being famous for its silk. Our road, sometimes cut high in the mountain-side, again descending to the base, commanded a beautiful view of mountains, sometimes timbered but scantily, again more densely wooded; of fertile valleys, watered by small streams finding their toilsome way to larger streams or to the sea; of deep gorges, and rustic villages, with their thatched houses and picturesque water-mills. The country through here was well-cultivated, even the mountain-slopes being more or less utilized. Rice-fields frequently bear two crops, wheat in the spring and rice later on in the summer, and many of them in this ken were planted in wheat. Rice-fields are made level for irrigation, being bordered by a slight embankment; and as they terraced the mountain-sides they resembled the great foot-prints of some giant. The wayside here, and in several other portions of the country, was quite bright with flowers, and it was so like home to see the dear little violet peeping out from among the grass.

Our road took us directly through many villages, and it was interesting to watch the people as they came out of their houses to look at us, such fine, healthy-looking men and women. At one house we stayed for a few minutes to watch them weaving silk. It is woven on hand-looms by women. In this part of Japan, girls are highly esteemed and much respected, so we were informed, because they are the mainstay of the family. Yamanashi ken is small, but it contains about 400,000 people. Our mission is the only Protestant one in the ken, and there is only one foreign and two native ministers, with nine evangelists, at work among so many people. As far as we know, these villages have never heard preached the glad tidings of salvation in Christ Jesus. Truly the Lord's vineyard is large and the laborers but few.

In the evening we took our refreshments at Sarabashi, where there is a famous bridge, called the Monkey bridge, thrown over a deep canyon. It takes its name from its peculiar construction, resembling somewhat in its principles the method by which monkeys bridge over rivers. Short poles are inserted midway in stone-work built in the sides of the banks, upon these other poles are placed crosswise, and so on alternately, the poles parallel with the first layer, increasing in length to the top. Monkeys are found in this part of the country; in fact, in the afternoon we saw one, tame, that had been taken from the surrounding hills.

We stayed at Kuronata overnight. The next morning we started early, and here we had our first experience with pack-horses, as we climbed to the summit of the mountain upon them. We crossed these mountains by means of the Sasago toge (the word toge means pass), and on reaching the top, we saw before us, in the far distance, a range of snow-capped peaks, and intervening were valleys now green with wheat, with here and there a picturesque village. We descended the mountain on foot, and we enjoyed our walk very much. It carried our thoughts back to "our ain, our native land." The ground was frozen, it was a little cold, and the air had the snap of our own invigorating Canadian atmosphere.

At last we reached the mountain-surrounded plain in which Kofu is situated. A few miles before our journey's end we had again taken bashas, and at a short distance

from the town a number of the friends met us. We took up our quarters at the foreign restaurant, where we were very comfortably situated. Kofu is a town of about 25,000 inhabitants, with fine government buildings, a well-equipped Normal school—through which we had the pleasure of seeing—and several silk manufactories. We were shown through a spinning and a weaving factory. Both were commodious buildings, well ventilated, and not overcrowded. In the spinning factory the reels were turned by a water-wheel, in the other hand-loom were used. In the vicinity of Kofu silk-worms are reared. Each cocoon furnishes about two hundred and fifty yards of silk thread; and from Yamanashi ken 3,000,000 yen (rate of exchange varies, say the average is 75) worth of silk is annually exported. Many beautiful crystals are also found in the neighborhood of Kofu, and we brought home with us some specimens with which we had been presented.

One day, accompanied by some of our Japanese friends, we went partly by basha, partly on foot, and partly by pack-horse, some ten or eleven miles into the country, to Mitaki (taki means falls). For a little distance we traversed the plain in which Kofu, is situated, to the base of the mountains, then we ascended on foot a well-wooded hill, and when we had gained its summit a beautiful scene lay before us. A well-farmed valley nestled among the mountains, considerably timbered, with some whose rocky tops or sides were completely or partially disintegrated, thus standing out white in bold relief against the surrounding foliage. We crossed this valley, then wended our way over the hills until we reached a tea-house, where we rested. From there on the scenery was beautiful, the best I have seen in Japan. We followed a little river toward its source, and as its bed was very stony, often containing very large boulders worn smooth and white, the water rippled musically over it in numerous little cascades. The mountains rose steep and high from the water's edge on either side, and so meandering was the course of the river as it threaded its way through the mountains, that we were constantly charmed by the new scenes that burst upon our view at the frequent turns of the road. But I must hasten. We arrived at the falls about one o'clock. A small volume of water fell from a height of some fifty or sixty feet, and the mountains so enclosed us that it seemed as if we were at the bottom of a great pit hollowed out of one, of which these formed the sides. We did not take quite the same road returning. Near Kofu we passed a cotton factory in course of erection—cotton being grown in the vicinity. We arrived home about five o'clock, tired and hungry, but well-repaid for our days expenditure of time and strength.

After a most pleasant stay in Kofu of some two days and a half, we turned our steps homeward, for a short distance taking the basha, then going by boat down the Fuji-kawa, an impetuous mountain river, with many rapids. We had not gone far when it began to rain, and ere we had gained half the required distance, we were compelled to land, and stay all night in a village called Ono. Our hotel accommodation was of the poorest description, but we were obliged to make the best of it. I there ate my first Japanese meal, but did not attempt much besides rice and some cold fish. I was certainly not as dexterous with chop-sticks as with knife and fork, and if any of my Japanese friends could have seen me, they would have been highly amused at my awkwardness. The next morning, the rain having ceased, we again took the boat, and about one o'clock landed at Iwabuchi, where we had to wait several hours for the train for Shidzuoka. About ten o'clock that night, we arrived at the Girls' School, where the ladies of our party of course made their home. We were quite ready for a most refreshing meal, which we much appreciated, after the dry

bread, pickles and jam of our almost exhausted lunch-basket. Next morning we went through the school—a large building, well planned and apparently very convenient. We, also, from a neighboring hill, had a very good view of Shidzuoka, situated in a plain, which reminded one, with its well marked out rice and wheat fields, of a city map. In the foreground was the broad expanse of the deep blue waters of the ocean; to our right, a river wending its way to the main beyond; behind us, mountains, with Fuji in the background, standing clear-cut against the sky; to our left was a long arm of the sea, stretching inland. The town itself was built toward the ocean in three distinct arms, but as it extended inland, it became much more scattered. We then paid a hasty visit to the lacquer store—Shidzuoka being famous for its beautiful lacquer work. We left by railroad that afternoon, taking with us pleasant memories of our hurried visit. For some distance we kept Fuji in sight, but as we neared Yokohama it was lost to view.

At last, late at night, we reached Tokyo, after a most delightful trip, having travelled nearly three hundred miles, completely circumscribing Fuji. Varied had been our modes of conveyance—in jinriksha, in basha, on pack-horses, on foot, by boat and by railroad. We had passed through well-cultivated plains, and over timber-clad mountains, along well-made valley roads, and again traversing break-neck, mountain paths. We had had novel and varied experiences, even to sleeping on Japanese futons upon the floor, eating Japanese meals with chop-sticks, and drinking cherry-blossom tea. We returned strengthened in body, with a better knowledge of the work of our Church in Japan, and stimulated to greater effort in the future, as we realized more fully the need of the people, and the grand possibilities of helping to supply that need by means of missionaries, brought to Christ, trained in our school, and taking with them to their homes the sweet message of peace and good-will toward men, with salvation through Christ Jesus.

LET us make the best way of doing our work our study. In the first place, there is our common daily work, which God, our King, has given into our hands. Let us learn the best way of cleansing a room, of making a dress, of doing fine laundry work. "If a Christian is a cobbler," says John Newton, "he ought to be the best cobbler in the parish." Have God always before you; bring His rule into every place where you work, every home in which you dwell. This is the first and greatest work you can do to spread the kingdom of God.

WHAT is needed, and really hungered for by so many souls, is not a blessing, not this or that state, but the living, indwelling Jesus, taking up His abode, reigning, and controlling the "me" of the whole being. Christ is to be the constant source of supply; not as one to be received, then not again to be thought of; but rather as a reservoir of ample resources, to which we attach our being, and from its inexhaustible supply all our wants are continually met. Thus dependent, necessarily recognizing Him as the supply of all our need, we honor Him all the time. Real faith rests in Jesus—not strains, nor worries, nor frets, but simply rests. "Christ in you."—*Herald of Holiness.*

OFFICIAL tables, recently published in China, give 392,000,000 as the population of the country, and make the annual increase about 2,500,000.

## Missionary Readings.

### A DREAM.

A FEW months ago we were out in a Chinese boat for a little trip. One evening after our four little ones were all asleep, I sat down for a quiet hour of reading, and took up Baxter's Reformed Pastor. For a week or so I had been enjoying the earlier chapters, and now turned to the one on Pride, which made a deep impression upon my mind. Later my husband and myself spread our bedding upon the floor and lay down to rest. But soon the scene changed, and I had been transported to heaven, with the experiences of the Judgment Day passing before my eyes. An indescribable quiet and halo of glory most impressed me as I stood on the margin of an innumerable company, near a large open space, where occurred the incidents I wish to describe. I seemed to know that the throne of God was not far distant, and that among the heavenly hosts were those I loved; but I was conscious that I had not come to remain with them, and my whole interest centered in the area before me. I knew, too, that not only I, but all the dwellers in heaven, and even God Himself, were watching with me, those wonderful scenes.

Before us had risen a building which was made up of the actions, thoughts and words of life, and beside it stood the person whose life is represented. In very conspicuous places were large bundles of good deeds. Indeed, so many and so large were these, that I felt a thrill of pleasure for the person standing there, and was surprised on looking at him, and then upon the faces of those near me, to see no pride or exaltation, nothing but a profound expectancy. As I wondered at this, the structure was in a blaze, and from the many places where had been the good deeds, the person himself appeared. Here, there, everywhere, he was visible; sometimes pushing himself almost entirely out of the fire, trying by every possible movement and contortion to make himself seen. It was perfectly evident that he did not fear the fire, but his every motion said: "Here am I; look at me." This mass blazed on, and soon was all consumed. Only a few ashes remained, through which, however, glimmered a foundation of solid gold. The man quickly passed me to retake his position among the heavenly throng, and I thought, "How ashamed he must be;" but no one upbraided him, though there was a sorrow that could be felt in the very air of heaven. All attention was soon turned upon the same spot again, where had risen another building much smaller than the first, and this, too, was soon ablaze. The person of whose life deeds it was composed was standing beside it, and I remember how sorry I felt for him, that his life seemed to have amounted to so little. But as the fire burned on, the pile became a mass of burnished gold, and really seemed to increase in size and beauty as the flames became hotter. Then the fire died away, having accomplished its work, leaving gold and precious stones in such preciousness of arrangement as only heaven itself could furnish. I looked for a proud, exultant bearing as this man passed by me; but he took his way as modestly and as humbly as the

other, though a shout of joy and praise rose from the myriads about me—praise, not to him, but to the Son of God—and then a joy that could be felt took possession of us all.

And now pile after pile rose in quick succession, by each one of which the person whose life it represented immediately appeared, and then the fire applied its test. Larger or smaller, as the buildings might be, I soon learned not to judge its real worth from its first appearance. The saddest part of the test was the burning of those deeds which were done to be seen of men, when the doer, by all possible contortions, strove to show himself in the burning mass. Often a small unpretending structure loomed up into beautiful proportions as the fire burned on, and stood afterwards a grand testimony to the grace of God. Often a large, imposing mass of seemingly good works showed, on the test of the fire, only the deformities of the doer of them, and at last there would remain little or nothing of it at all. The golden foundation, however, was always there, and shimmered under the edges of the golden masses, or gleamed through the remaining ashes with no change. Suddenly an edifice arose in size and splendor far exceeding any of the others. I gazed anxiously to see what the fire would work on this, but just as it blazed up I was carried away.

"Go back to earth and remember," and then I was in the same little Chinese boat, wide awake. For days the reality of all this so impressed me that I felt as if I were living a different life, and those five wonderful verses in the third chapter of Corinthians a living voice:

"For other foundation can no man lay than is laid, which is Jesus Christ.

"Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he has built thereupon, he shall receive a reward.

"If any man's work shall be burned he shall suffer loss; but he himself shall be saved; yet so as by fire."

### AN APPEAL TO THE CHURCHES FROM THE STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

WE have received this appeal to the churches, with the request that we should pass it on to our readers. We make the following extracts:—

"At this time last year, two hundred and fifty college students were gathered at Mt. Hermon to study the Bible. Of these, one hundred declared their purpose to go as foreign missionaries. Since then the work has spread from college to college throughout the United States and Canada, until more than *twenty-two hundred students* (five hundred and fifty of whom were women) have volunteered for the foreign service. One hundred of these are once again among the students gathered for Bible-study across the river from Mt. Hermon.

"It is our desire to place before the churches some of the reasons which have led us to decide.

"First and foremost, our Lord's command. In the Bible we have been reading, 'Go ye into all the world, and preach the Gospel to the whole creation.' Does 'go' mean stay? And does 'preach the Gospel to the whole creation' mean keep repeating that gospel to a few, while two-thirds of our race have never heard the name, Jesus?"

"Again we go, *Because the needs of the foreign field are so much greater.* Our hearts' desire and prayer to God for America is that it might be saved; but we go because the need abroad is a thousand-fold greater. This is so in some countries from a purely numerical standpoint. In the United States there is one minister to 700 people; in China, one ordained missionary to 1,000,000. Of the 200,000,000 of Africa, 140,000,000 have not been touched by Christian teachers. The United States has 80,000 preachers; while India, with five times the population, has but 700 ordained missionaries.

"A third reason is, *The reflex influence of foreign missions on the spiritual life of the home Church.* Many minds ask the question, Does not this uprising mean a decline to the work at home? A prominent evangelist of our country when asked what he thought of it, replied, 'I rejoice, for it means *revival* at home.' The Week of Prayer was suggested by missionaries in India. Though carried out with reference to foreign needs, the first week in January has become a time of spiritual awakening at home.

"Fourth, *Because of the 'Present Crisis.'* The fields are white; the harvest must be gathered *at once*, or be lost. This is our golden opportunity.

'We are living, we are dwelling  
In a grand and awful time;  
In an age on ages telling,  
To be living is sublime.'

"Are we alive to the fact that the hosts of evil are rushing forward to gather these golden sheaves? The Mohammedans are at work in Africa. Thousands of the aborigines are yielding to them because Islam appeals to the sensuous, and is propagated by the sword. A missionary who has labored twenty years in India, says, 'India is now ready for our work, and if this crisis is not met by the Church, at least two or three generations will pass before an equal opportunity can again be offered.'

"From Brazil the word comes, 'This land is ready; thousands would accept the Gospel if they only had preachers.' One writes concerning China, 'A thousand missionaries are worth more if sent now, than ten thousand ten years from now.' As for Japan, it is melted, and ready for moulding. *What shall the mould be, Christianity or infidelity?*

"One reason more, *The whole world can be evangelized in the present generation.* 'Let us go up at once and possess it; for we are well able to overcome it.'

"And now, 'for the sake of the name'—that Name which is above every name, 'the love of Christ constraining us,'—'we go forth.' Will you not 'take us up' and 'set us on our journey worthily of God,' that the blessed name may be spread abroad, and that you may be 'fellow-workers for the truth?'"

## Our Young Folk.

### CRUEL CROCODILES.

BY THE REV. ROBT. SPURGEON.

CROCODILES are found in most rivers in India, and especially near the sea, where the tide, when it goes down, leaves a broad mud bank. There they bask in the sun. Usually they are covered with mud, and as they lie asleep in the warmth of the sun's rays one can hardly tell them from logs of wood or trunks of trees. You may see them arouse themselves at the report of a gun, and go splash, splash, splash into the water one after another. The oars of our boat also disturb them, and as we draw near they glide off the mud bank into the stream. In many of the Bengal rivers sand-banks form, and, when the tide is low, these are covered with crocodiles too. Many of them are of an immense size. Their teeth, too, are very numerous. One that Mr. Edwards shot in the district of Backergunge had over sixty. It was not one of the largest, however, for it only measured nine feet in length. We had let off our guns at many before, but without any success. Their skins are thick, and bullets glide off. This one was lying asleep on the mud, and presented an excellent target. The ball went in at the right shoulder. The creature could only gasp and struggle. It tried first to glide down the mud and dive into the river, but failing this it tried to wriggle beneath the mud. One of the boatmen at last pushed a rope under it, and it was pulled on to the deck of the boat. As it had to pass through the water on its way, most of the mud was washed off; but it was difficult to kill the creature even when taken captive. When its head had been chopped off its tail still flapped to and fro, to the danger of all on board.

The crocodiles are usually very lazy and quiet. It is a marvel how they live. We know that many natives who bathe in the rivers are killed by them. Near some houses a bamboo fence is placed firmly in the water to keep the monsters out, and so the people can fearlessly bathe there. It is when the natives go into the water at other places the crocodiles kill them. Their plan is to snap hold of an arm or a leg of their victim and pull the poor thing into the water. Once drowned the corpse becomes an easy prey. "Cannot the bather see the ugly thing coming?" perhaps you say. No, he cannot; because the water of all Indian rivers is very muddy, and that hides the enemy. It reminds me of the secret way in which Satan glides about to destroy men's souls. Have you ever thought of it? If you have, I am sure you will help to send Missionaries who shall try to pluck men from his jaws. What a sad state must theirs be who are in danger of remaining in his grasp for ever; Do you not hear them crying out, with arms uplifted, "Come over and help us! We are sinking fast into eternity! Satan is drawing us down, down, down! Oh, come to our aid!" If you know their danger to be so great, you will do all you can to help. Think it over, then, till your heart seems full of pity toward the millions of India who now "lie in the wicked one."

## Along the Line.

### BRITISH COLUMBIA.

Letter from REV. J. C. SPENCER, dated KISH-PI-AX,  
SKEENA RIVER, April 2nd 1889.

WE take pleasure in sending you a few notes concerning our work in this far-off place. We do this more readily because the people along this river have held more or less of the public attention for the last year. The call was sounded loud and long for some one to help spread the Gospel among these poor people, but all to no purpose, for word came that no one could be sent, although the people had asked many times for a white missionary. Those who understand the Indian race, how rapidly they are disappearing, and how many of the young people are being led astray, were disappointed and depressed on account of the decision of the Mission Board in Toronto.

It is true the Indians have a little light, but in many cases it only bewilders them more and more. When they see the unkind feeling existing between white men and missionaries, and especially between missionaries of the different societies, a question arises difficult to be understood by the tutored, much more so by the untutored, mind. Every summer, many of the inland people go out to salt water to work in the canneries, where many of them, owing to their own proneness to evil, and their ignorance of the gilded baits placed before them, are led astray by the demoralizing influence prevailing almost everywhere up and down the coast.

Brother Pierce and myself left Fort Simpson, Oct. 24th, 1888, on board the *Glad Tidings*, which left us at Aberdeen.

Aberdeen is at the mouth of the Skeena, and this left what is commonly called one hundred and eighty miles of river to ascend in a canoe propelled in smooth by paddles and in swift water by poles or a tow-line. Water was low, weather was getting cold, and navigation, difficult at the most favorable season, was much more so now. As we proceeded on our way, all nature gradually assumed a more serious aspect, while the fast falling leaves and frost-bitten vegetation told us the climate was changing to a colder, though in some respects a more pleasant one.

As we passed through the Coast and Cascade ranges, the many mountains groaned as the chilling fall breezes swept along their thickly-timbered sides, and frowned down upon us as intruders on the solemn solitude. The variety of scenery is almost unsurpassed, from the beautiful bench land covered with grass and pea vines, to the bold and barren bluffs and rocks raising their rugged brows far above the restless and ever-changing clouds, and in many places terminating in eternal snow. As we passed one village after another, the tall totem-poles pointed out the height of folly and superstition of these people, while the carvings upon them all, in a sitting posture, were to us vivid indicators of the gross darkness in which the Indian race has so long been sitting.

There is much on all sides to enlist the attention of an observing person—the sweeping curves of the

river, the ancient and irregular villages on its banks, with graves around and among their houses, the sad and doleful wail as it arises from those graves, poured out by the friends of the departed who have passed away without the joyful hope of a glorious resurrection; the tattered and neglected appearance of the children, who shun the approach of strangers, especially white men; the uncouth and uncultivated men and women who come out to look at all passers-by; the great numbers of dogs to be seen in every village; these with many other sights and sounds so strike the new-comer as to produce feelings far more easily felt than described.

On our way up, we passed Kitzequcla, the scene of Brother Pierce's labors. The number of small houses erected or in course of erection, as compared with the old heathen houses and changed appearance of the people, show that a great change is being brought about. Sixteen miles farther up is the village of Hazelton, or what is usually called Forks of Skeena. This is the site of the Hudson's Bay Post, and a mission now under the ministrations of Rev. Mr. Field, sent out by the Church Missionary Society.

Mr. Field's experience in both Asia and Africa has well prepared him for his difficult task.

About three miles from here is the village of Hugwil-get, a tribe in many respects very different from any or all on this river, especially in language. It is an abandoned Roman Catholic mission, consequently not the same as dealing with heathen people. Brother Edgar is laboring among them, and we hope his efforts will be abundantly blessed, although the work so far has not been so encouraging as we would like.

Passing on from Hazelton, three miles above is a large canyon; here the river was frozen over, and we were obliged to land, unload our supplies, and bid farewell to the kind friends who had accompanied us, they returning to their homes, while we pushed on to our mission still farther up.

At the time of our arrival, the village was a scene of great activity, people coming in from all directions with wood on their backs, others going to and fro with articles of merchandise preparing for the evening potlatch, which, with its accompaniments, is the curse of all these tribes, because it impoverishes and degrades everybody.

The sun had just taken its last glance at what struck us as a strange sight, and the western sky blushed as the stately mountains, capped with snow, reflected the genial rays of the parting king of day. Soon as the evening shades prevailed, the moon took up the wondrous tale, and when night fully set in, sounds of singing, shouting, music and dancing, floated out upon the cold, still air. Mingled with these were the doleful wail of the widowed mother at the grave of her loved one, the gleeful shout of the children in their evening sport, and the solemn whoop of the owl in the neighboring wood, these sounds mingled with the sullen roar of the river, and the strange sights presented to the eye, caused impressions never to be forgotten. Here we are now in a heathen village with the most glaring evidences of superstition and ignorance on all sides, even to the pile of blackened wood which shows where the last body had been burned according to the tribal custom.

We turn from these saddening scenes to the lofty mountains, whose stately forms proclaim Almighty power and snow-capped peaks point to purer things on high. Let all who read this praise God that there is something better than the social life of the heathen, and let all girls and women feel most grateful that the Gospel frees and elevates those who have been enslaved by the demoralizing and abominable influence of the potlatch and all such social evils.

We have endeavored to set the Gospel before them in all its fulness, and our labors have not been in vain. Those who attend services are attentive and respectful. Some of the young people see the evil of heathen houses, and have built, or are building, houses suitable for one family. We have tried to impress them with the necessity of helping themselves like men, and not to depend on any society; this, too, has had its result.

Special Scripture lessons have been given, with a view of putting them on their guard against temptations, and gilded bait placed before them at the fishing stations during the canning season, which is really their worst time of year.

Some of the chiefs and old people have resolved to give up heathenism, and before going away for the summer to hunt, they came and asked for a paper and pencil, so they could tell when Sunday came.

School was kept open four hours daily for about five months, and those regular in attendance progressed favorably. Sunday-school was well attended by young and old; we dwelt largely on the duties of husbands and wives, parents and children, rulers and people, bodily cleanliness and moral purity. All of these lessons were listened to with close attention, and brought forth many strange questions.

Our first Sabbath spent in Kish-pi-ax was seasoned with much sadness. Sabbath desecration prevailed to a great extent, but by words of advice, constant teaching and exhortation, it was given up. The football was left in the mission house, and wood was, in most cases, provided on Saturday.

We would like to explain the potlatch, heathen dance, doctoring, giving back the souls of individuals, child life, and many other things, such as fire-eating, dog-eating, sacrificial offerings, as practised by the people with whom it is our lot to labor, but time and space will not permit now. But those who wish to know more about life among the Indians can find out by writing to us.

And now, ye men and women of wealth who have a longing to do good, but hardly know how, and who wish to have some one at the beautiful gate waiting and watching for you, lend of your luxury to our necessity. We wish to teach these poor people properly; this we cannot do without means. To establish a healthful, social life, there must be an example. We cannot teach them to sweep without a broom; to bake without a stove; to write without a pen. The Missionary Society is overburdened already, while thousands of dollars are spent annually in sumptuous suppers, brilliant balls, and thousands more in firecrackers and other useless display, while our brothers and sisters in the flesh groan in abject slavery to man and to sin.

Think of your only daughter sold to a life of shame, and then think of the poor Indian girls, for

there are many such within ten minutes' walk of us at this moment.

### THE FRENCH WORK.

**Chatham St. West, Point St. Charles.**—I am happy to state that I am much encouraged by the growing spirituality of my people on this mission; the fervent, earnest prayers and testimonies in our prayer and class-meetings, and the clear conversions rejoice my heart, and I thank God and take courage. Some who were formerly dead and silent in our meetings have had their souls revived and blessed, and are zealous now in trying to bring in their relatives and friends to partake with them of the rich blessings of the Gospel of our Lord and Saviour Jesus Christ, and we are looking forward for a goodly ingathering into the fold of Christ of these poor benighted, deluded people in the near future; for this we will earnestly labor and pray. May God pour out His Spirit upon us, for we know that Paul may plant and Apollos may water, but God giveth the increase; we know, also, that God giveth the Holy Spirit to them that earnestly ask it, and "When Zion travaills she shall bring forth." I do believe that the Jesuit Bill affair will do great good, after all the clear, outspoken speeches of the leading men of Montreal, together with the earnest, active and prominent part and speeches of the leading men of Ontario, translated from the English press into the French press, which are opening the eyes of French-Canadians; and very many tell me that the English-speaking people are right, and some are afraid of a war of races; and acknowledge the Church of Rome, and especially the Jesuits, are too exacting, and need the check-rein of Protestantism to curb them. On the whole, the country is deeply agitated.

MITCHELL SADLER.

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