

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

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[Whole No. 111

## *Field Notes.*

FUNDS are urgently needed at the Mission Rooms, and the Treasurers hope there will be no unnecessary delay in remitting. Remember! many brethren are laboring on fields where they receive nothing but what comes from the Missionary treasury, and sometimes they are in sore straits. Late remittances from Circuit means increased outlay for bank accommodation. Please hurry on "the sinews of war."

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THE whole Church will learn with satisfaction that at a meeting of the Committee of Consultation and Finance, held on the 27th ult., the HON. J. C. AIKNIS was unanimously chosen to fill the vacancy in the Treasurership of the Society caused by the death of the Hon. JOHN MACDONALD. The universal feeling of regret caused by Mr. Macdonald's death, will find some alleviation in the fact that such an excellent successor has been found.

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FROM the Halifax *Wesleyan* we learn that the Rev. Dr. Shaw, and Rev. J. Woodsworth, are meeting with a most cordial welcome in the Eastern Provinces. Large and enthusiastic audiences greet them, and in most cases respond to the appeals for aid in a liberal manner.

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WE give an extract from a letter of the Rev. E. Eves, Norway House, dated January 2nd, 1890, that has the true missionary ring:

"I have nothing to report but prosperity. I got word that the Indians would not be at Nelson House, and I did not go. I went to Cross Lake, and had a good time. I gave the Indians a little speech last night in their own tongue, and they understood most of it, and cheered me by clapping their hands. I intend to do away with the interpreter as soon as possible; however, do not expect it too soon. For an earnest soul to preach such a glorious Gospel to dying men through an interpreter, to say the least of it, is a terrible experience."

It is only a little over a year and a half since Bro. Eves went from Ontario to Norway House, and to have acquired such a knowledge of the language in that time is no slight achievement.

UNDER date of January 31st ult., Rev. E. B. Glass, B.A., of Battle River Mission, writes: "We are in the midst of a deep spiritual work among the Indians. Many are seeking the Lord; others trusting and praying for their brethren."

\* \* \*

WE have received a copy of *The Methodist Monthly Greeting*, published in St. John's, Nfld., by the Revs. G. P. Story and H. Lewis. It is an interesting and breezy sixteen-page paper, devoted to the different departments of religious work. We wish the *Monthly Greeting* a long and useful career.

\* \* \*

THE following cheering report came some time ago from the Rev. F. M. Finn, Chairman of the Brandon District, but was overlooked. Good news is never late, however:

"I may say that notwithstanding the exceedingly dry season and the gopher pest, our people are doing well in this district. Dr. Sparling is filled with amazement at the uniform liberality displayed in behalf of Wesley College. Think of this infant Conference assuming the enormous burden of \$8,000, this exceedingly hard year for our College, and Brandon District taxing itself fifteen per cent. on the income of last year. We are taking hold of the College work, but do not intend to neglect the other departments of Church work. The missionary interests are well looked after. Two very fine churches are in the process of completion, one at Souris and the other at Moosomin; both will be an honor to Methodism and an evidence of the liberality of our people. I expect a number of our mission fields will again assert their independence next year, and join in thanking the Society for the assistance granted in the past."

\* \* \*

THE following from Rev. O. Darwin, Boissevain, Man., is cheering, and shows what earnest spirituality and steady, persevering work can accomplish. We trust this stimulating example may prove a benediction to other missions:

"Our total indebtedness at the present time is \$350; \$100, without interest, will become due November 10th, 1890, and \$250 will not be due until 1st February, 1891. This year we do not receive anything, that is, any grant, from the Missionary Society. At the beginning of the year I told the people I would preach to them for what they would give me, only go in for independence. They promised me \$600, and they will raise it. Last Sabbath was our anniversary



day; Bro. Argue preached two grand sermons. On Monday we held our annual tea-meeting. The church was crowded. We made no charge; made everybody welcome. I asked the people to give a free-will offering of \$170. Many thought it was too much; but before we closed our meeting we had in cash \$163.37; in subscriptions, \$89; making in all \$252.37. We sang the doxology twice. We have cleared off all our indebtedness, with the exception of the items named above, and have about \$17 in the treasury; and I must not forget to state that the pastor's salary is paid up to date. Bro. Ferrier, of Deloraine, and Bro. Jamieson, of Napinka, were with us on the Monday evening. Bro. Ferrier told the people 'How to get rich,' and said that

"One-tenth of our money, one-seventh of our time,  
Is a law not of state, but a law that's Divine;  
By logic, experience, and sound reason, too,  
He urged them their duty on this line to do."

## Editorial and Contributed.

### DEATH OF REV. E. LANGFORD.

IT is with feelings of deep regret and a sense of personal loss that we learn of the death of the Rev. Enos Langford, who for the last two years has been stationed in Winnipeg, but for over ten years was a faithful and energetic missionary among the Indians at Oxford House, Beren's River and Norway House. Except that our brother died of typhoid fever, we have not received any particulars. In his death the Church has lost a useful and earnest worker, a man who "feared God and eschewed evil."

### NOTES FROM JAPAN.

BY THE GENERAL SECRETARY.

WHILE tarrying in Kofu, I received a message from a native gentleman soliciting an interview. I ascertained that he was a public prosecutor—what we, I suppose, would call a Crown Attorney. He came at the time appointed, and with Mr. Hiraiwa as interpreter, we conversed for two hours respecting important truths of the Christian religion. After the usual courteous salutations, my visitor informed me that he was a very busy man, and had little time for reading, but, said he, "I have read your sacred books in the Chinese Version, also a small book on Christian evidences, written by a missionary. This is the extent of my reading in that direction. I believe," he continued, "in the existence of one Supreme Being, and that is, perhaps, as much as I can say. Since reading your books there are some difficulties in my mind which I would like to have solved, if possible."

In reply, I expressed my pleasure in the fact that he had given some attention to the Christian Scriptures,

and my willingness to answer, as far in my power, such questions as he might ask. He then proceeded substantially as follows:—

"From reading your sacred books I have an impression that they deal chiefly with a life to come. Now, what has Christianity to say concerning the life that now is?" Here was a very fair opening. I knew that our Bible was no authority, as yet, to my Japanese visitor, and I must approach him from some other side. But as his question had reference to matters of fact, rather than to a question of authority, we were able to converse along a line leading up to the statement that "Godliness is profitable unto all things, having promise of the life that now is," as well as "that which is to come." I pointed out that the prominence given in the Scriptures to the life to come, only emphasized their teachings respecting present duty. The next question went deeper. Said this earnest inquirer:—

"In Chinese books I have read of a number of persons for whom a supernatural origin is claimed; but it seems to me it is for the purpose of enhancing the importance and authority of the persons for whom the claim is made. Now, respecting the account which is given of the birth of Jesus Christ, do Christians regard that as a fact—a history,—or do they regard it as I do the Chinese records referred to?"

Here was a grand opportunity to "preach unto him Jesus." And how I did wish I could do it in "the tongue wherein he was born!" However, as best I could, through my ready interpreter, I said that Christians accepted the miraculous incarnation as a fact; that if Christ was really the Son of God, the miraculous element in the incarnation was inevitable, and all his subsequent life was in keeping with the miraculous beginning. I also referred to the circumstances of the time; the condition of the Jewish people; the prophecies that went before; the expectation of a coming Saviour; and the strong probability that everything affirmed concerning Christ would be searched to the very bottom. Moreover the Gospel narrative had all the simplicity and directness of a truthful history, in which nothing was written for mere effect.

The next point referred to was the work of the Holy Spirit on the heart, and the giving of that Spirit on the day of Pentecost. Speaking of the latter event, my Japanese friend inquired:—

"Do Christians regard the giving of the Holy Spirit as something peculiar to that time and to those people, or do they regard it as a proof of the permanence of Christianity, in consequence of the continued presence of that Spirit among men?"

To this question I listened at first in silent amazement. It indicated such a perception of the spiritual side of Christianity and its deepest truths, that I could



hardly believe the question came from one whose whole knowledge of Christianity had been gained from a single reading of the Scriptures. However, it opened another field which I was glad to enter, and I did not fail to press the point that the truth of Christianity, especially in regard to the power of a Divine Saviour and the reality of the Holy Spirit's work, was a matter that could be experimentally verified. Of course, our conversation extended far beyond the limits indicated in the brief outline here given, but I have recorded it for the purpose of showing that among the educated and thoughtful in Japan there may be many who, like this man, are "not far from the kingdom of God." The nature of the questions asked may also indicate that it will not do to send imperfectly trained men to Japan.

In Kofu there are two large public schools, one for boys, the other for girls. The first has over one thousand pupils, the second over nine hundred, and there is one Principal over both. On the day before my departure from Kofu, this gentleman, Mr. Gonda, called and took me to see the institutions under his care. We first went to the boys' school. The buildings are plain and cheap, but suited to the climate. The school system of this country is modelled after the German pattern, and military routine prevails. It was amusing to see at the entrance gate a boy of fourteen, or thereabouts, with a wooden gun, who gravely saluted the Principal and strangers as they entered. The school is regularly graded, according to the advancement of the pupils. When we entered a room a sharp, ringing, military word of command brought the scholars to their feet with the precision of clockwork; at a second order they bowed profoundly and gracefully to the strangers, and at a third resumed their seats. In a room occupied by very young boys we found the teacher, a young man, seated at a cabinet organ, and it was amusing to hear the scholars shouting the words of a Japanese song, at the top of their voices, to the tune of "Auld lang syne." In rear of the buildings was a parade ground, where the older boys were being drilled in true military style. By this means Japan will have a well drilled army in a few years.

Passing over to the girls' school, in another part of the town, we visited the various rooms; after which the teachers—all females—were assembled in the reception room, and, at Mr. Gonda's request, I gave them a short address. I have elsewhere spoken of the universal custom of offering tea. At this school it has been discontinued, and they offer a little hot water instead. As indicating the degree of attention paid to education, I may say that in Kofu, with a popula-

tion of about 2,000, there are over 2,500 pupils in the schools. Mr. Gonda requested that, if not trespassing too much upon my time, I would also address the male teachers, who would come to the hotel for that purpose. At one o'clock we had a small room well filled, and I spoke on the importance of the teacher's work, the necessity of being themselves constant students, and of studying their pupils as well as their textbooks; above all, the importance of impressing the moral nature of the child.

My work in Kofu was now ended, and we prepared to return. Our plan had been to go down the Fujikawa river, thus avoiding the long stage journey; but the heavy rains had greatly swollen the stream, and we were warned that the route would be difficult and dangerous. The Fujikawa is a mountain river, with a swift current and dangerous rapids, especially after heavy storms. It is navigated by large, flat-bottomed boats, which make the run of forty miles in a few hours; but it requires several days to tow the boats up again against the stream. We finally decided to return by the way we came, and it was just as well we did so, for we subsequently learned that a day or two later a boat with thirty passengers went on the rocks, and only ten persons got safe to shore.

At about 7.30 a.m. on Wednesday morning, July 9th, we started in a pouring rain. The Sasaga Toge had again to be crossed on foot, as no mountain basha was available, and to ride in a kago was worse than walking. On we trudged in a pelting storm, and at last reached a village on the other side of the pass, but thoroughly wet. A hasty change of garments made things more comfortable, and we resumed our journey by basha, reaching Inchio at 5.30 p.m., where we remained for the night. On the following morning we pushed on over bad roads, though the rain had abated. Had a stiff climb over the Kogo pass, and by the time the summit was reached our horse, though pulling an empty vehicle, was pretty well played out. Fortunately we got a better horse and a better driver, and descended the pass in rapid style. Signs of the storm were everywhere apparent—land-slides, stone-slides, wash-outs in abundance. Driving rapidly on a downgrade our horse stumbled and fell with a shock that sent the driver, like a stone from a catapult, away beyond the horse and into the middle of the road. Providentially no one was hurt; some breaks in the harness were speedily repaired, and we were soon on the way again. We reached Hachoji in good season, but found that beyond that point two bridges had been swept away by the freshet. To economize time we changed from basha to jinrikisha, and took short cuts across fields. On reaching the banks of the first



river, we found quite a number of persons on both sides, waiting to get over, and the only means of transport was a hand-barrow on the shoulders of coolies. The barrow was constructed of two pieces of bamboo, about four inches in diameter, and over six feet in length. To these slats about thirty inches long were fastened, making a firm but light platform, upon which three or four persons bestowed themselves in a crouching position. The whole was then lifted on the shoulders of eight coolies, four on each side, who entered the river singing a kind of chant, so as to keep step together. Part way the water was shallow and easily crossed, but beyond, for a distance of sixty feet or so, it was a different matter. By the time the deepest part was reached the water was rushing like a mill-race, and broke in foam around the necks of the coolies. A stumble or loss of footing, on the part of the bearers would have made the writing of these notes quite unnecessary, or, at least, impracticable. At the second river we found a scow, which made crossing easy. Then followed a walk of a couple of miles to the nearest station, which made us late for the train.

### In Memoriam.

#### THE HON. JOHN MACDONALD.

At a meeting of the Committee of Consultation and Finance held recently, the following resolution was unanimously adopted:—

*Resolved*—That this Committee of Consultation and Finance, met in special session to consider the steps to be taken in view of the death of the Hon. John Macdonald, Lay-Treasurer of the Missionary Society of the Methodist Church, desires to place on record its high appreciation of the eminent services which he has rendered to the cause of Missions, and its sense of the great loss which the Methodist Church has sustained in this dispensation of Providence. An honored leader in the Christian community, and an ornament to the laity of the Church, he was always ready with an unselfish spirit of devotion to the interests of the Board and to the cause of Missions, to contribute of his means, his time and his influence to the furtherance of the Redeemer's Kingdom in the world. He took a leading part in the organization of our Foreign Mission in Japan, as well as in the establishment of our work in the North West, and his provision for the contemplated Mission to Martinique and Guadeloupe, and manifested to the last his interest in the extension of our missionary bounds.

The Missionary Society has lost in Senator Macdonald a trusted officer for twenty-four years; and one of the most conspicuous names that has appeared for half a century among the list of our largest contributors, will appear no more, except as the spirit of the father will live in the children, and thus perpetuate its work.

The members of this Committee desire to express their deep sympathy with the sorrowing widow and bereaved household, and earnestly pray that the richest consolation may be ministered to them in this hour of their greatest bereavement

#### A DYING INDIAN'S TESTIMONY.

RECENTLY a Nanaimo Indian—John Wesley by name—who, for years has been a consistent and faithful member of the Mission Church there, was called to his everlasting rest. The funeral service was conducted by the Rev. Joseph Hall, President of Conference, who preached from John xiv. 23, the sermon being interpreted by Solomon Sewell. Miss Lawrence read a short account of Wesley's last words, which deeply affected the congregation. His request that the white ladies who used to sing and pray with him, would sing from the church to the graveyard at his burial, was complied with. Shortly before his death, he spoke to Miss Lawrence and a few of his friends, who were present, as follows:

"My dear friends, I want to say a few words to you. When I came into this world I brought nothing with me, and now I am going to leave this world, and I cannot take anything with me." Then, addressing himself to his family, he said, "I do not want to be buried in the old heathen way; I want to be buried like the Christian people. When I die I want the white ladies who used to visit me when I was well, and used to sing and pray in my house, to come to my funeral and to sing all the way from the church to the graveyard. I want ten ladies to come. Ladies, do not make my heart sorry by not coming; and I want Mr. Hall to come and bury me. My dear family, I do not want you to cry at my funeral, either in the house or at the graveyard. But when you come back to the house, after I am laid in the grave, then you can cry. I send my love to Mr. Tate; he is my good brother; I send my love also to Captain John, Big Jim, and all the Chilliwack people.

"And now I want to say a few words to my Nanaimo friends. I have not forgotten the time when I was baptized in the name of the Father, and the Son, and the Holy Ghost, and I remember well the first time I went to the Chilliwack camp-meeting. I have never forgotten what I heard then from God's word. There was a Sumas Indian at the meeting who was called 'Captain.' The last day of the meeting the people all went round and shook hands. I was standing by myself, and this Captain came and took my arm, and said, 'I would like to go around with you. This is the last day of the camp-meeting and we will part, and, perhaps, we may never see each other again in this world.' That was the last time I saw him. While we were going around we sang, 'Hallelujah! Thine the Glory; Hallelujah, Amen!'" (Here Wesley, with what strength of voice still remained, sang these words over as he went on), "and the Captain said, 'We are happy while we are singing here; but how much happier will we be when we meet in heaven and sing together around God's throne.'" Then he held up both hands and said, "Thank God; thank Jesus; thank the Holy Ghost, Amen!" To his wife, who was sitting near, he said, "I want you to go to church every Sunday and get your heart full of the love of God." To Solomon he said, "I want you to be a friend to my son; when you meet him on the street, tell him what I have said and talk to him about Jesus." To his son, who wanted him to eat something, he said, "I do not want to eat any more here; but when I get home to heaven I shall have better food, and I will never hunger again." Then he sang, as best he could, "There are angels hovering round," and exhausted nature fell into sleep, which soon became the sleep that knows no waking till the last trump shall sound.



## Woman's Missionary Society

### OFFICERS:

*President:*  
Mrs. James Gooderham, - Toronto  
166 Carlton Street.

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

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

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

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

### EDITRESSES.

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

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

### STANDING COMMITTEES:

#### *Supply Committee:*

Mrs. Dr. Briggs, Mrs. Dr. Williams,

Mrs. J. B. Willmott,

Mrs. Tyner, - Mrs. Bull.

#### *Publication and Literature Committee:*

Central Branch, - - - Mi s Wilkes  
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Western Br'ch, Mrs. Dr. D.G. Sutherland  
35 Elm St., Toronto.

Nova Scotia Branch, Mrs. Dr. Willmott  
50 Bond St., Toronto.

N.E. and P.E.I Branch, Mrs. Mackay  
83 Czar St., Toronto.

Eastern Branch, - - Mrs. Dr. Parker  
238 Huron St., Toronto.

"Behold ye, among the heathen, and regard and wonder marvellously, for I will work a work in your days which ye will not believe though it be told you."—HAB. i. 5.

FOLLOWING the week of prayer, most of our Churches go into special services, and thus it frequently happens that the public work of Auxiliaries and Bands is interrupted. But these services, rightly improved, may quicken zeal and effort in our Missionary Society. With our fulness of opportunity and abundant blessing and privilege, what of those who, for dreary months and years may be, hear no Gospel sound? With our hearts rejoicing in the pardon of sin, and the consciousness of a full salvation, what of those who "know not God?"

WE beg our readers to give thoughtful and prayerful attention to the accompanying letter of Rev. John Peters, Methodist missionary at Saskatoon. The condition of a people hitherto accustomed to all the privileges provided by a church in their midst, and then for six years without such a place of worship to call their own, calls certainly for some attention. More than a hundred miles from any Protestant settlement, and one hundred and fifty miles from the nearest railway station, no wonder these isolated Christians have for these years looked upon themselves as almost forgotten by the outside world! Upon the perusal of this letter, every missionary worker will doubtless feel that here is a strong plea for help. Some questions will occur to every reader: 1st. Cannot the General Missionary Society afford to build a church in Saskatoon? 2nd. Can the Woman's Missionary Society build churches, according to their Constitution? If the one Society cannot, and the other cannot, what is to become of this and like portions of our country, as far as Methodism is concerned? For people thus situated these organizations, with all their

machinery, exist almost in vain. Can we as a Church or as missionary workers refuse to heed such calls, and be guiltless before God? We do not think so. This, no doubt, is but one of many similar cases of which we do not hear. Can we, enjoying the privileges of Sunday and week-day services, with all the inspiration and stimulus which are born of regular preaching, fine singing and crowded churches, can we enter into the depressing experience of those who are forced to live without these uplifting and sustaining influences? We fear not. But, dear readers, here is a call, an urgent call for help. The missionary suggests the method our friends of Saskatoon have desired him to put before the Woman's Missionary Society. Though, as a society, we may not, because of the limits of our Constitution, be able to comply with this urgent and important request, as an extra work, without drawing on the regular funds, and in the way in which we provide the Supply Committee with the means for its beneficent work, may we not give a warm, liberal and Christlike response to this call "to go over and help" the Christians in Saskatoon?

WE trust in the revision of the Constitution so much needed, no clause tending to limit our opportunities for usefulness will find a place. Is there not a danger sometimes of a society being strangled with "red tape?"

THE following pertinent extract is taken from a speech of Rev. D. Robertson on Home Mission Work, delivered in Toronto recently:

*If Canada neglected the North-West there was no one to look after it. The whole Christian world was responsible for heathendom. Canada alone was responsible for the work at her own door. As the Western States showed, neglect meant that irreligion would get a foothold of the country, and the heathenism at home would exceed that abroad. He urged that not less should be given to foreign work but more to home. The work of Canadian Churches just now was to give the Gospel to those settling on the vacant lands of the West, and unless this was done there would be a sad reckoning some day, and the Church could ill console herself with the reflection that although she lost a million in the West she won ten thousand in India and twenty thousand in China.*

Every sentence in the above is full of meaning, and applies, we believe, with equal force to the Province of Quebec, where vigilant Rome, with her false gospel and political power, is a constant menace to the religious and political well-being of our country. In the most solemn sense, God will certainly require Canada of the Canadian Churches. While, therefore, we urge not less for the foreign work, whose fields are so attractive, and give promise of speedy and abundant



harvest, we present the Canadian work to the earnest attention of our people, that "to every creature" throughout the broad Dominion, the "Gospel may be preached," that the nation we are now building may be so permeated with evangelical religion, that it shall become "a praise in the earth." And to this end why may not our Woman's Missionary Society consider whether a mission church may not become a part of our grand scheme of effort, as well as a mission school or a "Home," and whether to build a church or churches, where the way opens and the calls come, to support missionaries when no other agency is on the ground (subject, of course, to the approval of the General Society)? Whether we might not in this way greatly increase our usefulness, bless our country, and glorify God? Let us think about it!

THE short papers on the "Errors of Romanism," contributed by Mrs. John Ross, of Montreal, are full of interest, and convey many facts which will be quite new to many of our readers. We believe if they were published in leaflet or tract form they would be valuable for distribution, not only throughout our Auxiliaries, but in the French mission fields.

Treasurer's Report for the Quarter ending December 15th, 1889.

Central Branch .....	\$1,128 00
Western " .....	960 98
Eastern " .....	407 48
Nova Scotia Branch .....	334 59
New Brunswick and P. E. I. Branch.....	434 82
Winnipeg Branch.....	37 07
St. John's, Nfd., East, Branch .....	63 50
Victoria, B.C. " .....	27 45
Qu'Appelle " .....	3 50
Interest for year.....	453 74
<b>Total.....</b>	<b>\$3,851 13</b>

RECENT DECISIONS OF EXECUTIVE COMMITTEE.

THE following resolutions having been submitted to the Executive Committee, by correspondence, have received their approval:

1. *Resolved*,—That the (accompanying) financial statement of Rev. J. McDougall be accepted.

CHILLIWHACK.

2. In view of the increased number of children in the Coqualeetza Home, and under the favorable recommendations of Mr. and Mrs. Tate;

*Resolved*,—That Miss Somers be engaged until next annual meeting to take charge principally of the sewing department.

3. *Resolved*,—That the salary of Miss Somers be at the rate of \$350 a year.

*Amendment*,—That the salary be \$300 a year. Resolution prevailed.

4. *Resolved*,—That \$40 be allowed for the furnishing of another bedroom.

5. *Resolved*,—That in future children are not to be admitted into the Home under six years of age, and that

they shall remain until fourteen years of age, unless indentured to responsible and worthy parties, who shall agree to pay annually to the Home the sum of \$5, to be placed on deposit for the benefit of the child at the completion of his or her term of apprenticeship, and who shall agree to any further stipulations of the Society which may hereafter be determined upon.

6. *Resolved*,—That the number of children to be admitted to the Home this year be limited to thirty.

7. *Resolved*,—That Miss Elderkin be appointed Treasurer of the Coqualeetza Home, and Miss Clarke, Secretary.

E. S. STRACHAN, *Cor. Sec.*

ERRATA.—In the Report of the Woman's Missionary Society, just issued, we note, in a hurried glance, the following mistakes: Page 2, List of Officers, "Miss Macmichael" should be "Mrs. Macmichael." Page 16, "Deficiency, \$490," should be simply "\$90." According to Miss Leake's statement, page 56, the amount due was \$89.59, but to make even money \$90 were appropriated. E. S. S.

A MEMBER of one of our Auxiliaries has requested that information be given through the *Guardian* and *Outlook* respecting new work to be taken up by the Woman's Missionary Society; also, concerning the Methodist Orphanage in Newfoundland.

With regard to the former, we do not understand what is referred to. There is still much to be done in the fields now occupied, and in accordance with Article viii. of the Constitution, the Woman's Missionary Society can only go to such fields and countries as are authorized by the General Missionary Society of the Methodist Church, and it is not likely the parent society would approve of the Woman's Missionary Society going to new fields or countries where the Church has no missions.

Respecting the Orphanage in Newfoundland, we are pleased to be able to give a couple of extracts from a letter written by the Lay-Secretary, in reply to questions similar to those we are asked to answer:

"The Methodist Orphanage was opened in St. John's, Newfoundland, on July 23rd, 1888, and is under the direction of a joint committee appointed by the Newfoundland Methodist Conference, and from the subscribers to the fund. The President of the Conference is, *ex-officio*, the President of the Orphanage Board of Management. It is intended to admit children who have lost the father or both parents. Of the former class there are, alas, a large number, as the greater majority of the male population is engaged in the fisheries, in which there are many lives lost each year. In almost all cases of the latter kind, the children and widow are left utterly destitute. . . .

"All orphans admitted must be children of Methodist parents, and must attend the Methodist church and day-school. They must be recommended by the minister of the settlement from which they come. Toward the maintenance of these orphans the Government contributes the sum of \$30 per capita per annum."

At the meeting of the last General Board of Woman's Missionary Society a grant of \$200 was made, and in referring to this grant, Rev. George Boyd, in a letter dated St. John's, Dec. 26th, 1889, says: "Your very welcome letter telling of the generous response to our Orphanage appeal, has touched many hearts. The first fruit was the passing by our special Conference Committee of a resolution to be sent to our out-post circuits and missions, asking them to start Auxiliaries all over our work. I trust this will meet with some response, although our fishery is poor and our people dispirited. May God bless this great and growing work, and by His blessing



may the time soon come when, under the advance of the combined forces of light, darkness shall be cleared away, and the people that sat therein come forth to walk in the light."

During the past year the sum of \$14,000 was bequeathed by the will of the late Hon. C. R. Ayre for the founding of a Methodist orphanage. This will enable the committee to provide suitable buildings, the lack of which has been a great hindrance to the work.

#### IN MEMORIAM.

MRS. HUTCHINSON CLARK, a true friend to missions, has gone to her reward. She was a lover of mission work from her youth, and when a very little girl in England, busied herself making pincushions and selling them to raise money to send to America to assist in Gospel work among the Indians. With growing ardor and increasing liberality she contributed to the good work till her sun set. Among the last questions she asked her pastor the day before death was, "How is the Mission prospering?" and when he replied, "You have not lost your interest in missions," she said, very firmly, "No, never, never!" The missionary was ever welcome at her door, and was always substantially rewarded for his call. She was the most persistent missionary collector that ever carried a collector's book. She could excuse any omission more easily than refusing a contribution. Her precepts got force from her example, and her pleadings for the cause of missions were irresistible. Distance counted for nothing in her determination to visit every possible contributor. Even when so enfeebled with age as to be unfit for the outside work, she prepared the collectors' books, and with a motherly supervision rested not till every collector had done her work and made complete returns. She never allowed subscriptions given to be recorded unpaid, but always forwarded the funds and waited the pleasure of the subscriber. Her interest in the OUTLOOK was wonderful, as could be seen by her roll of subscribers, numbering over one hundred, which number she was always anxious to increase. Her hand was ever reached out to the needy cause, and her presence was a benediction in our Auxiliary meetings. As a small token of our respect for her labors our Auxiliary has made life-members of her grand-daughter Ethel and of her fast friend of half a century, our venerable and much-beloved sister, Mrs. Ann Powell. We are praying that a double portion of her spirit may rest on many, and that every member of our Auxiliary may be a follower of the one who through faith and patience inherits the promises.

S. E. B., *Cor. Sec.*

IT is with deep regret that we are called upon to record the death of one of our beloved fellow-laborers in missionary work, our esteemed sister Ida May Delahey, wife of Alex. Delahey, Esq., who passed away in great peace and joy, on Saturday the 29th December, 1889, at her late residence in Pembroke. Her health had been failing for some time, but she had borne up bravely and hopefully. She was conscious to the last, and spoke to her friends of her approaching departure, one expression being, "I'm going home; is it not lovely?" By her consistency and sweet Christian character she had become a general favorite; and of her it may be truly said, "The memory of the just is blessed." Her husband and relatives have our deepest sympathy in their bereavement, softened, indeed, as it must be, by the clear testimony she gave of her triumphant departure for the Eden above.

MRS. SUSAN WALDRON, widow of Rev. Solomon Waldron, died here in the early part of January, aged 87. She was the first president of the first Woman's Missionary Society in Canada, organized in 1833 (see OUTLOOK, July, 1889). From that year until the time of her death she took a great interest in the mission work, contributing as far as she was able to assist with her means and prayers. From 1853 to 1857 her husband was missionary to the Indians on the St. Clair River, where she endeavored to assist him in his labors. For some years failing health and the infirmities of age have prevented her from taking an active part in the work that lay so near her heart. She lived a consistent Christian life and died a happy death.

#### FROM THE AUXILIARIES.

BRIGHTON.—The ladies' of Brighton Auxiliary Missionary Society and the Ladies' Aid Society, in connection with the Methodist Church, wish to express their heartfelt sorrow at the death of Mrs. Taggart (wife of the Rev. Charles Taggart, of this place), who died December 8th, 1889. She was a mother in the Church, and one of the most earnest workers in God's vineyard, and her life should be an inspiration to all who knew her to be diligent in God's service. She was President of the Woman's Missionary Society here since its organization, a leading worker in the Ladies' Aid, and her loss is keenly felt by all the members of both societies.

E. R. BOWLES, *Cor. Sec.*

MONTREAL.—The annual meeting of the Woman's Missionary Society of Mountain Street Methodist Church was held in the lecture room of the church, on Wednesday, the 15th January. The audience was favored with a very interesting address from Mrs. (Rev.) T. G. Williams, also from the President of the Auxiliary, Mr. (Rev.) J. T. Pitcher. The report showed a membership of fifteen. Meetings had been held during the year at the homes of the ladies, and a growing interest is being manifested on the part of many. Hoping that the present year may be one fraught with blessing, and signalized by a more entire devotion to this great work on the part of all its members, is our earnest prayer.

L. ROBSON, *Cor. Sec.*

AURORA.—The Sunshine Workers was organized in November, with seventeen members. We held a meeting the first Friday in December, conducted by our President, Mrs. York, when our membership was increased by six members, and where we decided to give an open entertainment in the church some time in January. After some little trouble, we succeeded in collecting an excellent programme, which we had very neatly printed, and distributed around the town the day before our concert. The church was very prettily decorated; and, as we charged no admission fee, the church was filled. Our collection amounted to nearly \$15, which was clear after deducting the small amount for programmes. During the time we had collection taken, some of the members went through the congregation to solicit membership names, and succeeded in obtaining enough to swell our Band to fifty. We shall hold another meeting on Friday, 14th.

CORA LLOYD, *Cor. Sec.*

ST. THOMAS.—The First Methodist Sunday-school here donated to the Woman's Missionary Society, \$30; which was sent to the Supply Committee to forward to Mr. Henson, to be used in furnishing a room in the French Institute, names of donors to be placed over the door. W. R. Bevitt



is designing a banner for our Western Branch. Queen's Avenue, London, has promised to make, and it is to be presented at the next annual meeting to the Band, having the largest membership in proportion to church membership. To be held for one year, and then competed for again.  
S. E. B.

N.B.—Such efforts as the above will, no doubt, help to kindle enthusiasm and zeal among the Band workers of the Western Branch. Might not our other branches adopt the suggestion.

SARNIA.—Miss Cartmell's visit to us, on the 24th January, was a great inspiration as well as a rich treat. One evening is quite too short to hear all we wished to hear, and she wished to speak of, so we hope to see and hear her again. The more we hear of the good work accomplished by the missionaries, the greater encouragement it is to us at home to give of our means and prayers. Our monthly meetings are well attended, and we are looking forward to organizing Auxiliaries and Mission Bands in other parts of our district.  
M. WOOD, *Cor. Sec.*

ZION CHURCH (Winnipeg, Man.).—This Auxiliary was organized September 1889, by the pastor, Rev. A. C. Crews. The following officers were elected: President, Mrs. Crews; Vice-President, Mrs. Morris; Treasurer, Mrs. Grundy; Recording-Secretary, Mrs. Rublee; Corresponding Secretary Mrs. Sproule. Thirteen names were enrolled, with one life member. Our meetings are held the third Thursday in each month. We have twenty subscribers to the *OUTLOOK*. A number of mite-boxes have been distributed. We contemplate holding a public meeting very soon, and trust it will be the means of creating a much greater interest in the missionary work among the women of our congregation. We are earnestly praying that our efforts may be honored by God, and that many more may be added to our number during the year.  
MRS. J. F. SPROULE, *Cor. Sec.*

BAYSIDE.—On Sunday, December 1st, Mrs. L. Massey addressed the different congregations on the circuit, in the interest of Woman's Missionary Society, and succeeded in awakening a general interest in the work. A membership of fifty-eight was secured. On the following day the members met and organized at Wesley Church. The following were elected officers: Mrs. N. B. Gilbert, President; Mrs. P. Goldsmith, 1st Vice-President; Miss E. Lovell, 2nd Vice-President; Mrs. Strong, Recording-Secretary; Mrs. C. R. Ostrom, Treasurer; Mrs. O. S. Hicks, Corresponding Secretary; and Miss J. Coleman, Miss N. Meyers, and Mrs. Thrasher, an Assisting Committee.

MRS. O. S. HICKS, *Cor. Sec.*

ST. JOHN'S, Nfld.—A public meeting in connection with St. John's East Auxiliary was held in Cochrane Street basement, January 2nd, when owing to a severe wind and rain storm, the attendance was small. This was to be the more regretted, as owing to diphtheria in epidemic form we had had no meeting for some time. Rev. F. N. Duffill took the chair, and spoke words of cheer amid the gloom. A very interesting and profitable programme was gone through, in which several ladies took part; also Revs. G. F. Story, and Geo. Boyd. Collection was \$11- which was thought very good for the night and congregation. Our monthly meetings are regularly held, and we are looking to our Heavenly Father to bless our work.

MARY G. BOYD, *Cor. Sec.*

## FROM MISSION BANDS.

MONTREAL.—The "Douglas Mission Band" was organized last October, under the auspices of the Woman's Missionary Society, Mrs. Morton in the chair. The following officers were elected: President, Miss Masten; Vice-President, Miss Antliff; Treasurer, Miss McCallum; Secretary, Miss Jordan; Corresponding Secretary, Miss Smith. Our Band now numbers twelve members, two honorary and one life member. A very enjoyable evening was spent a few days before Christmas; the Band, with the help of many kind friends, furnished a Christmas-tree, with very many useful and pretty gifts, for the students of the French Institute. Hoping and praying that our zeal in the cause of missions will continue to grow, and that God's blessing will rest upon this newly formed Band.  
M. EDITH SMITH, *Cor. Sec.*

DUNDAS.—The Crosby Mission Band was organized in February, 1889. We have about seventeen members, all girls. Our meetings are held monthly. In last July we held an entertainment, presenting the "Indian Programme" published in the *OUTLOOK*. We had also some recitations, and refreshments were served at the close. We charged ten cents admission, and realized about twenty-two dollars. At Christmas we packed a box for the French Institute, Montreal. We sent bed-clothing—quilts, blankets, pillow-cases—and towels, filling a moderately large box. About three weeks ago we had Dr. Kobayashi to lecture here. We liked him very much. We expect to give another entertainment in March. Our numbers are small; but we want to help along the good work.

NELLIE HAM, *President.*

## ERRORS OF ROMANISM.

### THE IDOLATROUS SACRIFICE OF THE MASS.

COMPARATIVELY few Protestants are aware of the real nature of the Romish service called by this name. The word "mass," is from the old English "masse," which primarily signified "leisure, holiday, or feast day." Thus our Christ-mas, Candle-mas, Michael-mas, etc. The Latin word has been derived from the Hebrew "missah," sin oblation, a sacrifice. At first the term was applied to gatherings for simple prayer and instruction. Gradually gifts of bread and wine were brought in, and the Lord's Supper was celebrated. As early as the third century, Cyprian first suggested the idea of a sacrifice offered by the priest instead of Christ. The term "priest," as applied to Christian pastors or teachers, was never so used by Christ or His apostles, nor their immediate successors. Christ Himself is the only High Priest, and all believers the only priesthood in the New Testament writings. The designation reappeared in the Christian Church through Judaizing teachers, who have caused more than enough mischief for centuries, by substituting an imitation of the proud Jewish ritual into the Church of the meek and lowly Jesus, who Himself only sought to inculcate in His followers the worship of the heart in union with a pure life.

It was not until the twelfth century that the doctrine of transubstantiation (the change of the bread and wine into the real body and blood of Christ) was fully developed. At that time Anselm of Canterbury first stated, that at the moment of consecration of the elements by the priest the complete change into the real body and blood took place. Now, as Protestants, we emphatically protest against the blasphemous assertion, that any man has ever been given the power to recreate his Lord and Saviour Jesus Christ. Pope Urbain, in the midst of a Roman Council said, "The



hands of a Pontiff are raised to an eminence granted to none of the angels, viz. : of creating God, the Creator of all things, and of offering Him up for the salvation of the whole world." St. Liguori in his instructions upon the Mass, in the missal before referred to states: "The priest blesses the bread and wine as Christ did, he speaks over them the same words of consecration which Christ spoke; and thus the bread and wine now on the altar are changed as they were at the last supper, into the body and blood of Jesus Christ. After the consecration there is no longer any bread and wine on the altar, but the true, living Jesus Christ; at the same time God and man really present, although hidden under appearances of bread and wine." In the Roman Catholic catechism, to the question, "What is the blessed Eucharist?" is given Answer, "The body and blood, soul and divinity of Jesus Christ, under the appearance of bread and wine."

We also protest against the adoration or worship of the host, as practised by Romanists. The elevation of the host was first ordered by Pope Honorius, in 1216. The term host (Latin, *hostia*) at first indicated both the bread and wine, but latterly the bread or wafer only. The Council of Trent, whose canons are law to the Romish Church, in Article 6th declares, "Whosoever shall affirm that Christ, the only begotten Son of God, is not to be adored in the holy eucharist with the external signs of worship which are due to God; and, therefore, that the eucharist is not to be honored with extraordinary festive celebration, nor solemnly carried about in processions, according to the laudable and universal rites and customs of Holy Church, nor publicly presented to the people for their adoration, and that those who worship the same are idolaters, let him be accursed." Article 8th, "Whosoever shall affirm that Christ, as exhibited in the eucharist, is eaten in a spiritual manner only, and not really, let him be accursed." Again we protest against the denial of the cup to the laity. The bread or wafer only is given to the people. The cup is for the priests only. Surely the blessed Christ and His apostles would scarcely recognize in the modern celebration of the Romish mass, the simple supper which He instituted in remembrance of His approaching sufferings. His followers, in the earlier ages of the Church's history, preserved the simple forms alone observable in the New Testament epistles. But when emperors and popes were constituted as Head of the Church in the place of its meek and lowly Author, one baleful dogma after another was engrafted, like deadly fungus upon the plant of God's right-hand planting, until life and soul is almost, if not altogether, extinguished.

"The unanimous consent of the fathers," in reference to the foregoing doctrines, etc., required in the ordination vows of the priests, would be exceedingly difficult to find. St. Basil, St. Augustine, and numerous others of their authorities, taught that the elements were but antitypes or signs of the things signified; and St. Ambrose denounced the withholding of the cup from the laity, and other innovations, saying, "It is an insult to the Lord to celebrate the sacrament otherwise than He did, and he cannot be devout who presumes to give it in any other way than as it was given by the Author."

MISS FRANCES WILLARD says that in the Bohemian quarter of Chicago, containing not less than 40,000 people, there is not church accommodation for more than 2,500. The largest missionary work done in that district is by disciples of Robert Ingersoll, whose writings the people have in their own language. Nearly half a million Chicagoans would be kept out of church for lack of sittings, if for no other reason.

## LETTER FROM JAPAN.

*A most interesting letter from MISS HANNAH LUND, dated KAKEGAWA, SHIDZUOKA KEN, November 5th, 1889.*

I AM storm-stayed here, about forty miles from Shidzuoka, and so propose to make up for my forced negligence by giving you the benefit of the delay.

I left Tokyo on the 26th ult., as I told you, and came to Shidzuoka the same night. From Tokyo to Kozu (forty miles) I had the company of a Japanese and his wife, neither of whom I had ever seen before, but both of whom were very pleasant. They seemed to doubt the wisdom of my arriving in Shidzuoka at 9 p.m., and alone. But I assured them that my friends would meet me, and they seemed satisfied. At Kozu I changed cars, and this time got in a car with ten or twelve long seats, and one passenger besides myself. I was sitting by the window, and as the train was not quite ready to start, amused myself by looking about me. Half a dozen little dirty-faced urchins, most of them with babies on their backs, were standing by the roadside, and every time they caught my eye they would bob and say, "Sayonara" (good-bye). The first time they did it I answered them, but as they did it again and yet again, I never let on that I noticed them bobbing so much.

At last the train started and away we went. When we came to Yiri, the man who was my only companion said, "Lady, excuse me, I will smoke." I excused him, and he smoked. The way they usually do is to smoke and smoke till you wish they were anywhere but near you, so I could not help feeling grateful for even that courtesy.

Reached Shidzuoka at 9.15, but no one was in sight, so I secured a 'rikisha, and rode to the school, where I found they had given me up, and were just going to bed. We did not get to bed till nearly 11 p.m., and it must have been nearly midnight ere we slept. Sabbath morning I was up early, and we all went to church together. The Cassidys did not know that I had arrived till then. The church was full. Mr. Kobayashi preached on "Preparation." He is a very earnest preacher and makes splendid points. After the service he asked if I would meet the church women in the afternoon? I said yes; and so we had a meeting. There were about sixty in all, including the school girls. In the evening I did not go to church, but over to Mrs. Cassidy's. Those two little girls are lovely children; Mary is a regular little questioner, and keeps at it as closely as a Presbyterian minister is supposed to.

On Monday Mr. Cassidy and I arranged my work, and on Tuesday I commenced operations. Mr. Dunlop and Miss Morgan went with me to Kambara, where dear Mrs. Nagai (our first Bible-woman) is, and if no one else had been at the meeting, it was such an inspiration to her to meet and converse with us, that results must have come. After talking to her and her husband for awhile, we were taken to her sister's house. The sister's husband is a very wealthy man, and it was only because he built both house and *kogi jo* (preaching place) that the people were able to start work there. The Buddhists are enraged, and do all they can to stir up the people against the church. Not one Christian lives in the place but the pastor and his wife. She (Mrs. Nagai) was a former Bible-woman, and though compelled by eye trouble to give up her Bible work, still does all she can. She is a born Christian worker, and no *misatke*. They have permission from the police to hold meetings on Sunday and Wednesday of each week, so, as we went on Tuesday, permission had to be obtained before we could go on with our proposed meeting. It was readily granted, and fixing the time of meeting for 6.30 p.m., we went out for a walk. Had a nice long one and came back to eat our lunch. By this time it was opening hour, and we



went into the church. Every available inch inside and outside, too, was filled, and as everybody wanted to see, the chattering was awful. I really thought I would have to sit down, but did not wish to, and so persevered. After awhile they became quieter, and from that on we had a good meeting. Mr. Dunlop spoke after I was through, and then we closed. Next time (D.V.) I'll not be tied to a paper, but be able to do as Mr. Dunlop did, speak my own Japanese, with mistakes, of course.

After the meeting we had a great rush for the train, and such a time. I had not a speck of breath left, and was all tired out, and lost my gloves in the bargain. I hope I will regain them, as I had bought them expressly to come out here.

(Sagara—seventeen miles from Kakegawa—3.15 p.m.)

Well, we reached Shidzuoka at 9.15 p.m., and went straight to the school. Had a school-business meeting, and then wrote a letter, and so you will know it was late ere I got to bed.

Next morning at 5.30 we had to be up to catch the early train, and by 7.15 we were bound for Yaizu, where we were to leave the train and walk to Jonokoshi, one mile distant. Just after leaving Shidzuoka the train passed over a long bridge, twenty-six piers (including the end supports); on a little farther are two tunnels. I counted two hundred and twelve motions of the wheel (Mr. Cassidy said each was a rail) for one, and two hundred for the other. They were decidedly eerie, but being three together, I did not feel afraid. Well, we reached Jonokoshi at a little after 8 a.m., and at 9 commenced our meeting. There were only about twenty-five there, as it was very early, but we had a good time. Afterward we went down to the sea-shore and walked for about an hour. Then we returned, and found about a dozen people waiting to hear. Mr. Izuka asked if I would speak to them a little, and as I could not say no, we sat down and commenced our talk, he interpreting. As it happened (if anything happens) we had some tracts that just fitted into what I had tried to say, and so we gave them out. Afterward we had our lunch, and then walked back to the station. Mrs. Cassidy came on the down train, and we went on to Fujieda (where, by-the-way, we are now, after a seventeen-mile ride, waiting for the 11.42 train to take us to Shidzuoka). We took rikishas for the church, and in half an hour were there. About twenty women, ten girls of about twelve, and a host of baby-laden urchins were soon assembled. Somehow I did not have a very good time. I wonder if sometimes our hardest days are our best days. Well, we took the 5.00 p.m. train for Shidzuoka (joining Mr. Cassidy, who had been to Hamamatsu), and had a pleasant ride home (I call all my stopping-places home). That night Mr. and Mrs. Cassidy and Mr. Dunlop took tea at the Jō Gakko, and afterward we had a committee meeting. Went to bed early that night. Thursday morning I had a good study, and at noon went down town with Mr. Cassidy. Then Miss Morgan and I went on to Hirona Mura, five miles off, and had another meeting. We had a good meeting, and I had such a good time. On our return we went to Mr. Cassidy's for tea, and after tea had a prayer-meeting.

I had to pack up that night for my long trip, and so the "wee sma' oors" had come creeping in ere I retired. Next morning we were up at 5.30. Miss Morgan packed my lunch, and I prepared to go. Going down stairs my foot caught and I landed (five steps) in the hall below. I jumped up, as I could hear them coming, and went out to the dining-room. Sat down, but felt so faint I got down on the floor and laid my head on a chair. I was only unconscious about half a minute, and then came to. I could not make out what the girl was rubbing me for for a moment. A general shaken-up feeling that lasted for a few days, and a bruised and slightly abraded knee (all better now, so far as pain

goes) was all I felt after a few hours. I was relieved to think I could go on with my work.

Miss Morgan accompanied me to the station, and there I was met by Mrs. Ushioka, who has been with me during these five days.

*(To be continued.)*

TO THE OFFICERS AND MEMBERS OF THE VARIOUS BRANCHES AND AUXILIARIES OF THE WOMAN'S MISSIONARY SOCIETY.

DEAR SISTERS,—The Methodists of the village of Saskatoon, in the North-West, desire to inform you of their present position. They have been living for the past six years over one hundred miles from any other Protestant settlement, and one hundred and fifty miles from the nearest railway station. With no market for their produce, they have raised no more than was absolutely necessary to meet their immediate wants, that is so far as the farm could supply them; dry goods and groceries have been purchased at very high prices, so that the little means the people had when they first came here, is now well-nigh exhausted. Added to this, they have been here all this time without a place of worship or church to call their own. What has made it all the more depressing for them is that, prior to their coming here, they were in the enjoyment of all the comforts and privileges which well furnished churches usually provide, and did, as their means would permit, help to sustain the interests of such churches.

They have for these many years looked upon themselves as almost forgotten by the outside world. But now that a change is likely to take place by the advent of the railway to our village, they are thinking that if they can only make their wants known, and get some of our loyal Methodist ladies to become interested in their condition, and take up their case for them, they may become possessors of a church this summer in which they, themselves, as well as any new settlers who may arrive, can meet together and worship God as often as opportunity offers.

They know there are a large number of Auxiliaries throughout the Dominion, and say that if these would but help them to the extent of from five to ten dollars each for the purchase of necessary material, with such subscriptions, together with their own labor, they could put up a church that would meet the requirements of the place for some time to come. Hence their appeal to you. Now, sisters, we beg of you to listen to the cry of your sisters and brethren from this far-off point, and while you think of their being destitute of the privileges for so many years, which it is yours to enjoy, oh! be mindful of their interests, and do what lies in your power to relieve them from their present trying position.

We trust that the presidents or secretaries of the various Auxiliaries throughout the whole Church will bring our case before the members most heartily, and that many and liberal may be the responses thereto. It would, we are sure, be a source of pleasure and satisfaction to the ladies to know that the church in this place was built largely through their instrumentality. Let it be so. All subscriptions sent to the undersigned by Auxiliaries will be duly acknowledged in *OUTLOOK*.

On behalf of the people,

JOHN PETERS,  
*Missionary at Saskatoon.*

MISS GERALDINE GUINNESS says that the nearer one comes to an open port in China, the more antagonistic is the feeling toward foreigners. This is a sad comment on lives of foreigners in the ports of China.



## Missionary Readings.

### A GRAND VICTORY.

IT is sometimes said that a man's sincerity of purpose is proved if he puts his hand into his pocket-book. Certainly the old gentleman of the following anecdote, which is none the worse for being repeated, proves this. He was a stingy Christian, and sat listening to a missionary appeal. As he was nearly deaf, he was accustomed to sit facing the congregation, directly under the pulpit with his ear-trumpet directed upwards toward the preacher.

The sermon that day moved him. He had a habit of communing aloud with himself, and as the sermon proceeded he said, "I'll give ten dollars." Then he said, "I'll give fifteen."

At the close of the appeal he was greatly affected, and declared he would give fifty dollars. But when the boxes began their rounds his generosity quickly oozed away. He came down from fifty to twenty, to ten, to five, and finally said: "I guess I won't give nothing to day." As the box moved nearer to him he again soliloquized:

"Yet this won't do. Who knows how much may depend on this? This covetousness may be my ruin."

The box was coming nearer and nearer. The crisis was upon him. What should he do? The box was under his chin—the congregation were looking. He had been holding his pocket-book in his hand during his soliloquy, which, unconsciously to himself, had been audible to his near neighbors. At the final moment he took his pocket-book and laid it on the box, saying, as he did so:

"Now squirm, old natur'."

It was a hard-fought battle, and a noble victory.

### A SEEKER AFTER GOD.

A WRITER in the *Bible Society's Monthly Reporter* gives the following interesting account of the conversion of a Japanese scholar, and the marvellous way in which he was led, so that he might be prepared and fitted for a Christian missionary to his people:—

Nearly thirty years ago, there lived in the city of Tokyo a young boy who was brought up in accordance with the ancient customs of his people, taught to read the Chinese literature, and trained in the ancient methods of war, as then practised in that country. Though taught the heathen systems around him, he was inwardly convinced that they could not give him the help and hope he needed. As the Christian religion was then strictly forbidden, he had never heard of the Gospel; but a shadowy conviction of His presence (who is not far from every one of us) had dawned upon him, and awakened strange aspirations after something better than his own country could give.

While in this state of mind, a friend brought to him a little book called the *Story of the Bible*, written by a missionary in China, and he read it with peculiar interest. When he learned that there is only one true God, who rules over all, it was to him a new and wonderful revelation. "This," said he, "is the God for

whom I have been looking;" and vague as his knowledge was, he determined to know more of this new and better religion. He also learned about America from a little book prepared by Dr. Bridgman; and although the penalty was death for him to become a Christian, or leave his native land, he decided to go forth, like Abraham of old, trusting in God alone.

Not daring to go to Yokohama, he went to Hakodate, and there became the teacher of Father Nicolai, the present Russian bishop. After waiting for some time, he escaped without detection, and was carried by an American schooner to Shanghai. At this port he providentially secured a passage to Boston, on a vessel owned by Mr. Alpheus Hardy of that city. He was taken on board as a servant, and it was agreed that he should receive no wages or money for any other purpose.

When he left Japan he committed himself to the care of the Supreme Being, of whom he had but a dim conception; he then knew nothing of the nature of prayer. When the vessel reached Boston, he was kept on board for ten weeks, and the severest tasks were allotted to him. At length the captain told Mr. Hardy of the young wanderer, and on hearing his history, and the object of his visit, Mr. Hardy took him as a servant, and put a New Testament into his hand, but soon accepted him as a charge sent from God, and adopted him as a member of his own family. So at last this poor and friendless Japanese boy, who had stolen away from his own land like a wicked criminal, had been divinely guided, and was now given one of the best of Christian homes, and the sympathy and help he needed.

He was first sent to Phillips' Academy, then to Amherst College, and afterwards to Andover Theological Seminary. During all his course of study he was regarded as one of the most faithful scholars, as well as a consistent and active Christian. During the course of his studies the Japanese Embassy visited America, and he was invited to become their interpreter, and also to accompany the Commissioner of Education on an inspection of American and European schools. He accepted this invitation for a short time, and thus obtained much information that was valuable to him in perfecting his future plans. He also made for himself many warm friends among the members of the Embassy, and they have since become some of the leading officials in the present Government.

Having completed a ten years' course of study, he was ordained at Boston on September 24, 1884. At the meeting of the American Board just before his departure, he gave up the set speech which he had prepared, and poured out his heart in a direct appeal for money to found an institution in Japan like those where he had been educated. He did not resume his seat at once, but stood waiting for a response. The Hon. Peter Parker, of Washington, arose and promised \$1,000. Others added smaller sums, until the amount reach \$5,000.

On reaching Japan he found that all had changed. With inexpressible joy, he began at once to tell his people not only what he had seen and learned, but also the blessed tidings of salvation; and multitudes came to hear the new and wonderful message. At the home of his parents in Annaka the largest temple was



opened for his use, and even that could not hold all the eager crowd which assembled to see and hear him. As the result of but a few days' effort, several persons expressed their purpose to lead a Christian life, and there is now a large and self-supporting church in that village.

## Our Young Folk.

### THE TIGER AND THE MISSIONARY.

ONE evening in February, 18—, after tea, we had worship and commended ourselves, our friends and well-wishers and the mission to God. We were all well, and dreaded no evil. There was money in the mission-box, which is not always the case, and we were at peace with God and men. After worship I had to go outside, and right under the window was a tiger, about twelve feet off. My first thought was, turn and flee; but fearing he would jump on my back and shake me by the neck (as the cat does the rat) till I was dead, and seeing that I was too near to flee, I resolved to walk straight up to him, and begged Jesus to go with me and preserve me. The tiger had already been to the cow-house and scratched a hole to get at the cows and calves. The walls, however, were thick and hard; so after scratching about nine inches deep, he gave it up as a bad job. Now he came to the house seeking his supper, and, no doubt, thought he had found it, when he saw *poor me* walk up to him, not knowing but in a moment more I might be in his mouth. What a blessed thing that my soul was safe in my Saviour's keeping!

On the veranda was lying my Scotch dog, green from Scotland. He had never seen a tiger before; he had never looked in a picture-book; the village dogs might have told him many a tale of friends and relatives having been carried away by tigers, but my dog was a white man's dog, and he would disdain talking to those low fellows in the village; so he rushed at him and barked furiously. The tiger had never seen impudence like this before. He was a man of war, and had taken his prey from his youth, and had always seen dogs taking to their heels much faster than he cared for; but here was a rough and hairy-looking stranger, with a deep bass voice, bearding him to his face. He snarled at us and went a few steps on one side, and I made a shave between the wall and the tiger, praying all the time. When passing him I expected every moment he would paw me, and felt nervous. After walking about twenty yards I realized I was safe, and thanked God. I thought, "poor doggie! you will pay with your life for your master's safety." Tigers and leopards are very fond of eating dogs; so I whistled for him. To my great joy he came, wagging his tail, and turning around barked again at the far-off tiger.

Does not the Holy Book say: "The angel of the Lord encampeth round about them that fear Him?" Probaby he gave him a crack with his wing and told him to find his supper somewhere else. Blessed be God, who has given us the angel of the covenant to watch over and keep us all the days of our life! (Isa. lxiii. 8, 9).

### THE CARPENTER'S DREAM.

"IF I were rich, then I would give large sums." So people often say, without knowing their own hearts.

So the carpenter said. He was a poor man, and gave out of his poverty; but his small giving was painful to him. He saw the rich about him giving but little more than he gave, and sighing, he said, "If only I were rich, I would give largely." But neither did he know his own heart.

One night he dreamed. Before him was a beautiful pyramid of gold coins, and it was all his own. An angel stood by and reminded him of his wish for wealth that he might give more. "All this is yours. Now of your riches give largely."

The carpenter began to feel a little sorry that he had spoken so severely about the rich who gave so little. In fact, he felt uncomfortable before his lovely pile of gold. He walked around it. He looked at it from all sides. It seemed a pity to take away any part; for the pyramid would then be spoiled. "How can I give of this?" he said.

He awoke and found himself the same poor carpenter who went to sleep, but he had learned a lesson. Large giving does not depend upon wealth, but upon will; and riches are a beautiful pyramid which men do not want to break. The human heart is easily hardened by the deceitfulness of sin, and a poor man does not know a rich man's temptations.

"If I were rich." Yes, and if you were, you likely would be like the rich whom you judge. Better is it to give largely of what you have, which is all that God asks.—*Reformed Missionary Herald*.

### THE BIBLE IN A CHINESE PALACE.

WE have in our church in Peking, under Dr. Blodget's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read the Bible, but wished his apprentices to, and one of them took a New Testament about with him to snatch a crumb from it as he could. Being a good workman, this tailor was sent for to work on the trousseau of the future Empress of China. I say future, because this occurred before the Chinese New Year, and before her marriage. While at work in her father's palace the tailor apprentice had his book open. The grandmother—a remarkable woman and head of the establishment—came along and asked him about it and told him to explain it to her. He protested he had no learning, and she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased, and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic lantern with views of Bible scenes. She sent an invitation to have it shown at her house, so Dr. Blodget sent teacher Zen Hai, a young helper recently graduated from Yung Chow, with the pictures. The grandmother and all the household were assembled. The old lady was delighted with the scenes. When she saw Christ twelve years old in the temple, she said, "What a fine-looking young scholar!" The helper explained about His being the Saviour of the world, and came at last to the



picture where He hung on the cross. The old lady sighed deeply, and said, "What a pity for such a good man to be so cruelly used by those wicked people!" The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty, imperial palace of China, or reach the heart of one seated on the Dragon Throne. And to think that the tiny edge of this wedge was pushed into place by a *tailor*, of all people! The Christians have prayed with a new faith for those in authority.—*Mrs Emma D. Smith, in "The Pacific."*

#### DESTROYING THE IDOLS.

I DO not know if I told you of a woman who came here some months ago too ill to walk, who lived some distance outside the city. On Fridays she always stayed, as others do, for the women's class. Gradually she recovered, and is now quite well. About two weeks ago she asked if I would go to her house and preach. This, unfortunately, I cannot do, but I was willing to go with the Bible-woman, and do what I could. Then we found she wished to make our going the occasion of disposing of her idols, and owning our Lord as the true God. Rain hindered our going once or twice, but at last the Bible-woman and I started off with the woman who came herself to escort us. It was a long, hot walk. We found her house was one of a cluster, out of which quickly streamed old and young men and women. After I had made some arrowroot for her little girl, who was just recovering from a severe attack of illness, some little stools and a small table were brought out into the open space, and thirty or more of the neighbors gathered round us. I showed them Scripture pictures, sang a hymn, and then showed a card on which had been written that there is only one true God who made heaven and earth, and all the idols of men's making are useless; and that there is one true saving Lord, Jesus Christ, and whosoever believes in Him has forgiveness of sins. Then I ask who believed it, and said I did, and that the Bible-woman did. Then the woman said she did, too, so I made her a present of the card.

She then asked us into her house, or hovel, as you would call it, with its mud floor, mud walls, and no window, with one door opening into the open air, and another into the next compartment, which was in fact a cow-shed. Opposite the main door, as usual, was the altar, where there was a red paper with the inscription that heaven and earth are our gods, and we ought to worship them. In front of this was the incense stand, and stumps of candles remained, which had been burnt to the gods. Up got the woman before us all, as we crowded in, and tore down all the paper. Then she called for a vegetable-knife, and with this great chopper she cut down a board which hung over the top, and represented a part of their old idol worship, scraped down the wall, and got all the characters off the board. She next took away the incense lamps and bits of candle, and brushed the whole place free from dust, and then with a lighted bunch of straw she set fire to all the scraps of paper, etc., inside the little hut, without either chimney or window. It seemed as if the place would either be burnt down, or we should be quite smoked out. But the event was

too sacred to leave room for fear or feeling of discomfort, so we stood still till all was consumed that belonged to the old belief. Then in the best words I could find I prayed for a blessing on this confession of the true God, and asked that those around who had seen it might be lead to believe in Him, too; and the Bible-woman poured out an earnest prayer in the same strain. After this we gave text-cards to all who were there, and left with much expression of hearty kind feeling.—M. J. DAVIDSON in *Friend of Missions*.

### Along the Line.

#### BRITISH COLUMBIA.

*Letter from REV. D. JENNINGS, dated NAAS RIVER, B.C., November 26th, 1889.*

AFTER the two months' leave of absence granted me by the Conference, I returned to the Port Simpson District, and at once repaired to my new field of labor on the Naas River, the first week in August. The people belonging to our mission were widely scattered, and a considerable time elapsed before I could make their acquaintance. From the first the Lord was present with us at our services. We felt that if these seasons of grace were a forecast of our work on the Naas, then good times were in store for us. As the Sabbaths passed our meetings grew in interest. I have seen many weep on account of sin, but never saw one weep so bitterly as a strong, intelligent man wept at our principal mission station on account of his sin. He wanted, he said, his repentance to be deep and genuine. It is being followed by the fruits. The fourth week in October Brothers Crosby and Green paid a visit to the Naas. We quote the following from a note made on their visit: "On Sunday, the 27th October, 1889, the new church at Lach-al-tsap was opened by the Revs. A. E. Green and Thomas Crosby, the former preaching the first sermon on Psalm cvi. 15, in the morning. In the afternoon the latter preached from Ezekiel xxxiii. 11. In the evening a missionary meeting was held, the Rev. Mr. Crosby being the chief speaker. The collections and subscriptions amounted to \$81.20. It was, indeed, a profitable day. The Lord was present with us. We were glad to meet those brethren and to have their valuable assistance." The church is not finished. The subscriptions now due, when paid, will meet all necessary outlay to complete the work. We have day-school now, in charge of Mr. Gibson, Sunday-school and all the services of the church in full operation.

The mouth of the Naas is in latitude 55° N. The course of the river is from north-north-east, passing through the Coast range of mountains, which rise in many parts directly from the edge of the water. Here and there are low flats suitable to the growth of roots and the hardier vegetables. On entering the mouth of the river the mind is struck with wonder and admiration by the sublimity of the sight. It appears as if one was in a small land-locked sea, surrounded by lofty mountains, the peaks of some being thickly mantled with enduring snow. It is a scene one can always delight in whenever it presents itself. On the



right bank, just above the mouth, is the Indian village of Kincolith, under the care of the Church Missionary Society. Directly opposite, at a distance of about four miles, is Naas Harbor, where we have a church and mission house, and which is the centre of our summer work with the natives of the Naas, called the Niskah tribes. A short distance from Naas Harbor, over a trail, brings us to Echo Cove, where many Indians and others reside during the fishing season, a cannery having been recently erected there. About two miles up from Kincolith, on the same side of the river, another cannery was erected last summer. At this place many Indians reside in summer. About sixteen miles up the river, on the right bank, is Fishery Bay, where we have a neat church, occupied by the natives during the oolachan fishing in spring, and in summer by the salmon fishermen who work on that part of the Naas. Four miles above Fishery Bay, on the same side, is the village of Lach-al-tsap or Greenville, our headquarters on the Naas. Taking this village as a centre, about a mile on the opposite side is the heathen village of Kit-eeks. Nearly two miles above, on the same side, is the small heathen village of Ilh-kistimt wilwiligate—about a mile from which, opposite, is another small heathen village, called Angitagh. Nearly thirty miles above Greenville, on the right bank, is the village of Kit-wan-silh, where we have a small church now in charge of our native agent, Jonathan Mercer. Over ten miles above Kit-wan-silh, on the same side, is Kit-lach-tamux, said to be the largest village on the Naas. Below this village, about two miles, is Iyens. Here for years the Church Missionary Society has been trying to build up a Christian village, gathering the people from other places as they grew tired of heathenism. Here ends the peopled part of the Naas. The second week in this month I started to visit the upper Naas in company with three Indians; strong, faithful men they proved themselves to be. By taking a long day and working very hard, having to use poles to push the canoe against the strong current, we reached Kit-wan-silh the first day. There were but few people at home. By the noise we heard we felt we were in the midst of heathenism. Accompanied by our native agent, we visited every house where people were found at home, preached to them the Lord Jesus, and, of course, sang and prayed with them. In one of the houses we met a man and his wife from our Christian village. We could not but mark the great difference between the civilized and the heathen Indian.

Early next morning we started up the river for Kit-lach-tamux, visiting on our way many fish camps, where the people employ themselves in catching and drying salmon. We preached the joyful tidings of salvation at each camp we visited. At the last camp we visited there were as many as fifty people, some Christians, but the majority were heathen. At one of the camps we found a medicine man practising over a sick old man. The old doctor was physically and spiritually blind. He had a spherical box containing shot or small stones, which he rattled over the sick man, almost nude, uttering his weird incantations. When the sick man saw me, he gave a piteous look, as much as to say, Help me. As the doctor rattled, I gave the sick man good medicine that made him better by next

day. It was laughable to see the old doctor finish up his practice. He rattled near the sick man's mouth with great force, put down his rattle, put his two hands on the sick man's head, and with too much friction to be comfortable, drew them down over his face, grasping the mouth and pretending to take something away; then placing his two closed hands together as people do when looking at a distant object, he blew into them with great force, and thus took the disease away from the sick man.

How I pitied the blindness of those people. The doctor said to the sick man, "Has he given you medicine?" when he was told I had, he said, "Good! good!" The doctor then asked me to give him some medicine. I replied, "You are a doctor, take your own medicine." But doctors don't like to prescribe for themselves. I gave him medicine, and told him and the people with him of the Great Physician of souls, and recommended them to put themselves into His keeping. We reached Kit-lach-tamux, at nearly dark; entered an Indian house, in which to spend the night. When we were at supper, two Indians came in, stood in a stolid manner, then one began to speak in short, rapid sentences, announcing a big potlatch to be given, to begin that night, to which all were invited. Soon the people got ready, putting on their best, and went to the great gathering. My three Indians and I also went. Before entering, it was told that I was at the door and that I wished to go in, having something good to tell them. They invited us in. We went in, and preached to them the blessed Gospel of Christ. As we spoke, men were seen to draw nearer that they might the better hear the Word of Life. After singing and prayer, they went on with their heathen rite, giving away property in honor of two dead children. They had a great many large bales and boxes of blankets, marmot skins, and piles of prints, besides immense quantities of biscuits, rice, etc., to distribute. About one hundred and fifty people were present. The house was a very large one. In the centre was a huge fire of resinous wood, into which was thrown handfuls of candle fish, which gave a most brilliant light; but it was a great waste of good things—all for "honor."

Kit-lach-tamux is practically without a missionary. We can only occasionally visit it, owing to natural obstacles. Apparently very little good remains of the work done by the native agents. A few years ago the young men of Kit-lach-tamux promised to go to school and to aid in building a house if a certain teacher was sent back; he was sent to another field. Since, scarcely anything has been done for those people. The last agent was there in January and February of 1888. Many of the people say they would like to have a school for their children, while others are very indifferent. It is true the C. M. S. has an agent at Iyens, a short distance down the river; but while he is waiting for the people to come down to him, the children of Kit-lach-tamux are growing up to manhood, becoming confirmed in heathenism, with the chance of being lost to Christ. This should not be. The work should be carried on with greater vigor. If an active white man could be got to take hold of the work there with plenty of adhesiveness under great trial, some good would be done, and a large village be won for Christ.



The law against potlatching is not enforced. The Indians regard this as a sign of weakness. The law has been fully explained to them, the penalties for its violation have been made known, yet the officers whose duty it is to maintain the dignity of the "Queen's law," seem half-hearted about it. This is a misfortune, for the potlatch is a curse to the people, and a great barrier to their advance in civilization and Christianity.

*Letter from REV. J. W. WINSLOW, dated NICOLA LAKE, B.C., January 29th, 1890.*

IT is now one year and five months since I entered the work on this field. I cannot help mourning the littleness of the apparent good accomplished, and the not very encouraging prospect ahead; however, I have cause to thank God that my labor has not been "in vain in the Lord." I have known the hearts of Christians and sinners melted to tears by the power of the Gospel at two or three of the appointments. Two souls have been converted to God, and we hope to receive them into full connexion in a few weeks. They are a young husband and wife from Ontario. May God sustain and guide them, that they may be faithful witnesses for Christ in a place where such are very much needed. One aged backslider arose in fellowship-meeting, and, in accents broken with weeping, declared his determination to meet his family in heaven. Two or three others have been in a state of conviction for some time; but the enemy is strong and popular, and the work very slow, and you will not be surprised at this when the following facts are considered. The character of the people is well hinted at when we say that the generality of them are here, to a great extent, because they have set gold and popular freedom from moral and religious restraints far above more noble "goods" that are to be found in the homes left behind in the places from whence they have come. Therefore, to a large degree, "God is not in all their thoughts."

Including all that can possibly be reached in this valley (*i.e.*, whites), I think one hundred and ninety-one is the population. Nearly four-fifths of this number are by birth or membership adherents of other denominations and the congregations, for whatever denomination, range between five and thirty. Of course, Sabbath-breaking, drinking and card-playing are common, and dancing has the support and countenance of the members of other churches. Several of our members, though they will not dance themselves because of discipline, yet virtually uphold dancing. Then our membership is so small, that after account is taken of the number of young people whose characters are yet forming and looking for example, and of those heads of families whose religious principles are elastic, there are so few scattered through a valley sixty miles long, that revival meetings seem out of the question, and we are shut up to the regular services and a couple of prayer-meetings, with difficulty kept up, besides private working with individuals.

About two months ago, four young people connected with one of our families here, who had been converted at Owen Sound, Ontario, came among us,

and it is pleasant to see their faithfulness so far amidst so great temptations.

I trust the Church may continue to send a laborer to this field; one who is faithful in reproof and opposition against sin, and lives an earnest life consistent with his profession; for though such work is against the tide, yet I believe it is the Lord's work, and that He will yet visit this people and do a great work among them.

For some years back the valley has been decreasing in population and in prosperity, and the past summer, with its grasshopper scourge, and this winter, with its steady severity, are very hard on the people; hence finances are a pretty hard question. However, the parsonage has been furnished and improved to the value of about \$140, about half of this amount being received from some liberal Christians of Ontario. My salary will be a little short at the best; the missionary and other contributions, I trust, a little in advance of last year.

#### MANITOBA CONFERENCE.

*Letter from REV. W. P. McHAFFIE, dated FISHER RIVER, Dec. 15th, 1889.*

ACCORDING to instructions received from Bro. Rutledge, I visited our people at Beren's River on December 8th. Held service, and administered the Sacrament of the Lord's Supper. There is, I am pleased to state, a marked improvement in the general condition of affairs in that quarter since my last visit in March.

Since the arrival of Bro. West to take charge of the school, Bro. Butler has devoted himself with a will to the work of the Church. The work has prospered. The people have now all they want, *viz.*, a missionary and a teacher, and are contented. Our service was well attended, a goodly number partaking of the sacrament, and many gratifying evidences were shown of a deep spiritual work among the people.

Beren's River is, under our present arrangement of of the work on Lake Winnipeg, an important field; and, as is usually the case, in proportion to its importance so is its labor. About seventy miles north on the lake is Poplar River, where we have five families who have embraced the Gospel, and twenty-five families of Pagans. A government school is kept open among them during the year. But what is required is a mission school, with a teacher who will do mission work on Sunday. In my opinion, if we intend to make "disciples" of those Indians, it can only be done by placing a missionary on the reserve. The scattering visits which they are receiving now, on account of the distance and difficulty in travelling, will never do it.

Grand Rapids, one hundred miles up the Beren's River, comprises between twenty-five and thirty families, of which only thirteen persons are connected with the Church. This band Bro. Butler visits when circumstances will allow, which is not often. In summer the trip is made in canoes, and fifty-two times in one hundred miles the canoes have to be taken out of the river and carried over portages. When the missionary takes an active part in those proceedings, as he generally has to do, he is scarcely in the frame of



mind or body for the work of the Church. The people are preparing to build a school, and expect to have it completed next summer. They then intend to ask the Government for a teacher during the summer months. In winter the people are scattered, hunting, so that the school could not be kept open then. This school also ought to be in our own care, and I have little doubt but that we can have it if we make application.

One hundred and three miles from Grand Rapids is another band who last year settled on a reserve, now named "Pekangekum." Sukeske, a head man of this band, speaking for the people, refused to receive the offered visits of Bro. Langford in 1886. Bro. Butler talked with the old man this summer during the time of the Treaty Payments, and found him very communicative and friendly. He said he wanted his missionary brothers to come up and see him and his people, and they would give him plenty to eat.

Bro. Butler describes those people as a fine looking, honest set of men, free from the imported vices of the white man; vices which, I am sorry to say, are the most stubborn and demoralizing with which the missionary has to deal.

*Letter from REV. JOHN McDUGALL, dated MORLEY, ALBERTA, Feb. 6th, 1890.*

I HAVE just had word from some of our missions in the north. Robert Steinhauer, from Saddle Lake, says, "Our people still show a teachable spirit. They are striving to walk near to God. Our meetings are always well attended, both on Sundays and weekdays."

"The attendance at our schools is good, and we have not to complain of the children being kept away by their parents; on the other hand, these are anxious that their children should attend school."

Bro. McLachlin writes: "I am exceedingly thankful to a kind Providence for restored health. The Master is still blessing us. We can report progress. This is a hard winter. Owing to the drouth of last season, the people are having a hard fight to keep the wolf from the door. We will not be able this year to do anything in the way of missionary subscriptions, as every dollar that can be raised will be needed to keep off actual starvation, and purchase seed for next season. Winter wolves are becoming bold, some of them coming within twenty yards of the house."

At Morley we have every reason to thank God for His blessing upon our work. Our last Quarterly Meetings were seasons of special interest. The people are grasping the truth, a deeper work of grace is going on. Class-meetings, are well attended, and our week-night prayer-meetings are full of power. Slowly yet surely the leaven is working. The change which has come over these Indians for the better in the last ten years is wonderful. They are not one-tenth the trouble and anxiety they were to us then. My wife and myself often talk about this. We feel that we are coming out of the wilderness with these people, and are exceedingly glad because of the pleasant change which has taken place.

The Orphanage is doing first-class work, considering its equipment.

## Facts and Illustrations.

THERE are about 200 million Mahomedans in the world.

IT is said that *five million* young men in America never attend church.

THERE are in all 443 missionaries in Japan, 177 males, and 266 females.

UPWARD of two million youths of India are to-day receiving a liberal education.

LADY visitors have been appointed for twenty-six prisons in England and Wales.

TWICE the number of the population of Canada die in darkness in China every year.

THERE are 80,000 Jews in Vienna, Austria, and they are said to be easily reached with the Gospel.

THE African Methodist Church has decided to establish in Philadelphia home for its aged ministers. It is to cost \$50,000.

WITH the exception of 30,000 Roman Catholics and a few hundred Protestant Christians, Bombay, a city of 800,000 souls, and said to be *evangelized*, is still heathen.

## CONTENTS.

FIELD NOTES—By the EDITOR .....	33
EDITORIAL AND CONTRIBUTED:—	
Death of Rev. E. Langford .....	34
Notes from Japan. By the GENERAL SECRETARY .....	34
In Memoriam—The HON. JOHN MACDONALD .....	36
A Dying Indian's Testimony .....	36
WOMAN'S MISSIONARY SOCIETY:—	
Notes by the Editor—Treasurer's Report—Recent Decisions of the Executive Committee—In Memoriam—From the Auxiliaries—From the Mission Bands—Errors of Romanism—Letter from Japan—To the Officers and Members of the Various Branches and Auxiliaries of the Woman's Missionary Society .....	37-42
MISSIONARY READINGS:—	
A Grand Victory .....	43
A Seeker of God .....	43
OUR YOUNG FOLK:—	
The Tiger and the Missionary .....	44
The Carpenter's Dream .....	44
The Bible in a Chinese Palace .....	44
Destroying the Idols .....	45
ALONG THE LINE:—	
British Columbia. Letter from REV. D. JENNINGS .....	45
British Columbia. Letter from REV. J. W. WINSLOW .....	47
Manitoba Conference. Letter from REV. W. P. McHAFFIE .....	47
Manitoba Conference. Letter from REV. JOHN McDUGALL .....	48
FACTS AND ILLUSTRATIONS .....	48

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