

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

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FEBRUARY, 1889.

[Whole No. 98

Field Notes.

THE first church to adopt the MISSIONARY OUTLOOK as a "Local Church Paper" is Wesley Church, Winnipeg, of which the Rev. J. Dyke is pastor. The order is for 200 copies, and we hear of other churches who are only delaying a little to perfect their plans before letting us hear from them. Information on the mission work of our own Church is what our people require, and we know of no better way of meeting this want than by giving the OUTLOOK a wide circulation.

WE clip the following from a letter received from a brother, in which he asks for one of the brethren from the mission field to assist him at his Missionary Anniversary. We earnestly hope the experience of this brother is the exception and not the rule:—"I am sick of asking local brethren to preach Missionary Sermons. Instead of giving the people real, solid, persistent missionary information and doctrine, many deal in generalities; while others come and preach an ordinary Gospel sermon, and tack on to the end of their discourse a few words urging the people to give liberally, etc., etc."

WE have still a few copies of the January OUTLOOK, which we will be pleased to send to any one desiring to get up a club. If any of the Auxiliaries of the Woman's Missionary Society have not got a club, send for some sample copies, and learn what you are losing by not taking this paper replete with missionary information.

MR. AND MRS. YOUMANS, of McDougall Orphanage are at present visiting friends in Ontario. They are very enthusiastic regarding their work, and do not talk or act as though the Indian question was a hopeless one. They are giving quiet talks in the churches as they move from place to place, visiting their friends. We wish Mr. and Mrs. Youmans a very pleasant and profitable visit, and that they may gain fresh courage and renewed vigor for the arduous duties awaiting them on their return home.

THE "Notes" of the General Secretary on his trip in the North-West, which were promised for this issue, have been crowded out, but will appear next month.

It will be remembered that when our native missionary from China, Mr. Ch-an Sing Kai, arrived in Vancouver, the Society had to pay a capitation tax of \$250. It is with pleasure we announce the refunding of this amount by the Government.

WE are indebted to Rev. Dr. Eby for two papers, published in Japan, *The Christian Advocate* and *The Student*. From the tone of *The Student*, and the spirit and energy displayed in the "Field Notes" of *The Advocate*, the rest being in Japanese hieroglyphics, which are too difficult for us to decipher we feel that this western kingdom is being claimed for King Immanuel. From *The Student* we learn that Dr. Eby is delivering a course of lectures in Hitotsubashi Soto Hall, placed at his disposal by the University until the new Mission Hall is erected. An outline of the first lecture is given, the title of which is, "Is the Supernatural in Christianity an Aid to Ethics?" From *The Advocate* we take the following paragraph:—

"Public lecture meetings were held in a theatre on the 22nd and 23rd, and in the church on the 24th, all of which were well attended. The addresses of Rev. Y. Hiraiwa, on his trip to the West, were of very great interest and profit. He is able to give, from actual observation, a very full and exact account of the religious and social condition of Canada and the United States. He describes and forcibly emphasizes the inner conditions of the Christian home, which he regards as more wonderful than the greatest material achievements of the West. His addresses form a wholesome contrast to the statements of some who have gone from this country to America in a business capacity, and, after spending a few years among the shops, markets, hotels and pleasure resorts of the West, have returned with very imperfect and rather unfavorable views of the moral condition of Christian lands. He cannot fail to greatly benefit his countrymen."

WE have good right to thank God and take courage, for He has not forgotten to be gracious, and still honors faith by giving fruit, as the following items prove: REV. R. CADE, Chairman of the Algoma District, writes:—"Had a fine time at Day Mills on New Year's Day. Mr. Appleton, the young man on this field, has received into the Society seventy since Conference." From a letter of REV. E. ROBSON, of Vancouver, B.C., we quote this paragraph:—"Rev. W. W. Baer, of Comox, assisted by the Rev. Jos. Hall, was

privileged to see thirty-two persons, on Denman Island, profess conversion in six days. A class has been formed."

WE have received a pamphlet entitled "Directory and Summary of Work done by Woman's Christian Temperance Union, of Toronto District." While looking over this little book, we could not but admire the efficient and business-like manner in which the ladies are carrying on their work. That the Woman's Christian Temperance Union is an immense power in our country no one will deny. May their "bow abide in strength," and the "power of the Highest overshadow them."

WE copy the following from the *Vancouver World*, feeling sure that the many friends of Miss Bowes, in Ontario, will be pleased to learn how fully her earnest and faithful labors are appreciated by our Vancouver friends:—

"The following is the text of the address presented to Miss Bowes, at the Methodist Tabernacle, on Wednesday evening last:—

"*Dear Madam*,—In wishing you the compliments of this joyous Christmas-tide, we desire to express to you our appreciation of your work of faith and labor of love in our city, during the year of your residence amongst us. We have watched, with deep interest and hearty approval, your untiring efforts for the relief of the poor, the comfort of the sick, the befriending of the new-comer, the protection and instruction of the young, the uplifting of the fallen, and the salvation of all, irrespective of creed, color or class. These self-denying efforts have revived hope, inspired courage, and brought joy to many a troubled heart in this city of strangers, and saved not a few from suffering and despair. In the prison, the hospital, the mission school, and in the home of the poor, you have become well known as a true sister of mercy, and some now in heaven will, on the great day, recognize you as God's chosen messenger to them, through whose counsels and prayers they were led to trust in Him who takes away the sting of death and the terror of the grave. May your heroic and cheerful devotion to the most difficult but Christ-like tasks of life provoke many more to love and good works, that they also may realize that those only have truly learned to live who live for others. We beg your acceptance of the sum of money with which we now present you, as a small testimonial of the esteem and appreciation in which you are held by your friends in the Methodist Church of Vancouver. We pray that the loving Father may long spare you to live, and work, and speak for Him; and may it at last be said of you: 'She hath done what she could.'

"Signed, on behalf of the contributors,

"EBENEZER ROBSON.

"ALICE SLADE."

"VANCOUVER, Xmas, 1888."

The Great Value and Success of Foreign Missions.

By REV. JOHN LIGGINS, with an Introduction by REV. A. T. PIERSON, D.D. New York: The Baker & Taylor Co.

The remarkable development and success of foreign missions in recent years has attracted widespread attention, and a great deal of criticism, favorable and unfavorable, has been the result. Missions have been assailed by sceptics of every grade, and a certain class of newspapers have given a ready circulation to their misstatements. That there is abundant and overwhelming testimony on the other side is understood by most Christian people, but few seem to know who the witnesses are, or where the testimony is to be found. To all such, Mr. Liggins has performed a service of infinite value. In a volume of 232 pages, to which is added a copious index, he has brought together a mass of evidence from viceroys, governors, diplomatic ministers, consuls, naval and military officers, and scientific and other travellers, showing in a most convincing way, the vast service rendered to humanity and civilization by the missions of the various churches. This book should be in the hands not only of Christian ministers, but of Christians everywhere. It will be a revelation to many, and an inspiration to all.

Editorial and Contributed.

MISSIONARIES ON FURLOUGH.

EARLY in the season the prospect was that we would have to depend altogether on local help for mission anniversaries, but instead of that we have no less than four brethren from the mission field. The first we had the pleasure of welcoming was REV. JOHN MCLEAN, Ph.D., earnest and ready for all the work the General Secretary planned for him, and reports from the places that has been favored with a visit speak highly of his eloquence and zeal in pleading on behalf of the work so dear to his heart. In the beginning of January came REV. THOS. CROSBY, from his North-Western home on the Pacific coast, hardly looking a day older since his last visit; as full of physical and spiritual fire, and as desirous as ever to spend and be spent for the Master. Later on in the month, REV. JAMES WOODSWORTH, Superintendent of Missions in the North-West, reached Ontario, to enter the campaign; and by his wise counsels, persuasive pleadings, and ample knowledge of the needs of the North-West, is doing much to help the cause of missions. Last, but not less earnest than the others, the REV. ENOS LANGFORD, late of Beren's River, now of Winnipeg, arrived in the city, on a short leave of absence, and has since given unstinted aid in the missionary

campaign. Surely the income of the year will be greatly increased, after having the needs of the work so fully and ably set forth.

AT BATTLE RIVER.

BY E. B. GLASS.

OUR Indians are encouraged to hitch off to the plains after seeding. Shortly after my arrival from Conference in June, the news spread through the camps on the reserve that Joshua, one of the best hunters, had arrived with a genuine buffalo. A small herd had crossed the boundary, been scattered in the chase, and this solitary one became the trophy of our hero. The domesticated tiger turns savage at the taste of blood. The morbid temperament of the Indian was transformed to blood-heat at Joshua's recital of the chase. Give us buffalo north of forty-nine, and we will have to develop into nomadic teachers and missionaries.

A good sign just now is that many substantial Indian dwellings are going up. If shingled roofs are put on, these houses will be inhabited in summer and in winter, and roving habits will be checked in great part, while schools will be better attended.

Yesterday an Indian called at the mission and made the following ingenious speech: "Eventually you will have a good following here; I like to see your work go on, so I wish to build me a larger house to live in, and to hold the weekly prayer-meeting in. Now I think I shall begin right away, *if you can furnish me with tea.*" He is, like many others, a student of human nature, as well as a promising native citizen.

Two weeks ago I preached against the proposed "Sun-dance" that was to be instituted on the next reserve north. I endeavored to make application of Paul's teaching on eating meat sacrificed to idols. At the close I asked the men to remain in. One old man said: "We who may attend the dance will only look on; the responsibility of the dance is with the men who originated it. If you allow us, we will continue to attend church after the dance, but I know half the white men don't believe in religion, for they teach us to swear, a practice we do not know amongst ourselves." Another apologist declared there was to be no cutting of the flesh, but only a praying to the Great Spirit for the children. When asked if he understood that Great Spirit to be the same as the God of the Bible, he replied that he so understood it.

Last autumn, when away from home, a message was sent me to the mission that a child, four miles away, was supposed to be beyond recovery. I reached home at night, but immediately made ready to obey the summons. Upon entering the tent I was surprised to find a leading Indian, naked, painted white, and

plumed about the head, in company with five or six *select men*, sitting in a circle. Their heathen ceremony was just over. Having given up hopes of my arrival that night, they worshipped the Great Spirit in the old wonted way. After a hymn, a talk and prayer, I rode some distance homeward with one of these worshippers, telling him I was surprised to catch such men at heathen ceremonies. He explained that it was nothing marvellous they had performed, but that medicine was administered, a ceremony of prayer followed, and that they all thought it a proper thing to do.

I shall not undertake to theorize or explain these beliefs all away, but merely state that many of our Indians here maintain that this refined heathenism is not inconsistent with the Gospel and Christian profession.

Will our missionaries in other Indian fields tell us their experience with heathenism? More anon.

LIGHT ON THE PRAIRIES.

BY REV. JOHN M'LEAN.

WESTWARD advances the tide of immigration, carrying the flowers and the filth of our eastern provinces and the Old World. Over the fertile fields of Manitoba, the boundless prairies of agricultural and mineral wealth, the massive ranges of mountains, to the shores of the mighty Pacific, friends and foreigners are speeding their way, and we are destined to follow them with churches and schools, to make them a united people in our glorious Dominion. Who shall guide us but the great Master of Life, in whose hands are the destinies of nations and men? God has given to us a blessed heritage in that western country, with its vast areas of excellent land. There is Manitoba, with one hundred and twenty-five thousand square miles; Assiniboia, with ninety-five thousand square miles; Saskatchewan, with one hundred and fourteen thousand square miles; Alberta, with one hundred thousand square miles, and away in the north, Keewatin and Athabasca, with their vast areas of land, well adapted to supply the wants of tens of thousands of people. Thriving agricultural settlements and prosperous villages are scattered over the provisional districts of Assiniboia, Saskatchewan and Alberta, and Manitoba as is already teeming with many thousands of wealthy settlers. Nearly the whole of Alberta is underlaid with a thick bed of coal of excellent quality. It crops out of the banks of several rivers, five and six feet in thickness. Over nearly all of this provisional district the soil is rich; the crops for the past three years have been wonderfully abundant, and the people are contented and happy, save in their desire for increased railroad facilities. In the Macleod district of Alberta, the

cattle roam in thousands, summer and winter alike, for they dwell in the land of the Chinook winds, and need not the shelter of colder climes. This is God's heritage for our children, and we must go up and possess the land for our Lord and Christ.

Within these vast areas of land, included under the names of Manitoba and the North-West, there dwell thirty thousand red men, who need our help, as they have given us their land. There are located on reservations under the authority and guidance of the Government in the North-West Territories, Wood Crees, Plain Crees, Blackfeet, Bloods, Piegiens, Sioux, Stonies, Sarcees, Swampies or Saulteaux, and Chipewyan or Montagnais. Away far in the north are a large number of tribes belonging to the Tinné family of Indians.

The Indian tribes of our western country are the possessors of a civilization that is fast decaying, and the followers of the mountain, prairie and forest gods, who no longer sway the minds and hearts of these red men, as in the days of yore.

The Indian conjuror performs his incantations, and the people repair to him in times of trouble. The sick children writhe in agony as the medicine-men bleed them with a piece of glass for a lancet, or scarify them with a burnt stick or piece of heated iron. The prairie lodges are still filled with painted men and women, rejoicing in the fact that they do not belong to the race of white people.

These native customs seem strange to us, because they are so near, and point to a period and a people of whom history has told us very little. The history of these people reveals to us many tribes great in numbers, rich in lands, buffalo and other kinds of large and small game, independent in spirit, full of superstition, yet thoroughly imbued with religious zeal in all their ceremonies connected with hunting, war, medicine and social life. The change that must inevitably come to all inferior races, has at last fallen upon them. The advent of the white men, and the introduction of Christianity and civilization amongst them, has affected their whole life. The religious words and phrases existing in the native languages are losing their former meaning, and many new terms belonging to Christianity have found their way into these languages, and are exerting a powerful influence upon their minds and hearts. Many of the Indians do not take kindly to the new life at first, being rather suspicious of the benefits to be conferred by accepting it, and being also somewhat at variance with their own. In their transition state, between losing faith in their native religion and accepting Christianity and civilization, they rapidly decrease. Despondency takes possession of their hearts, the

oppressive feeling that they are a conquered race presses heavily upon them, and, like the wild caged birds, they sicken and die. When, however, they have fully learned the lessons of man's equality, the brotherhood of man and the fatherhood of God, as revealed to them by Christian teaching, they become strong and independent.

Christian teachers have rapidly followed the adventurous settler, supplying him with religious teaching for himself and family. Representatives of all the religious denominations have followed the trails into Manitoba and the North-West, pushing each other too closely in their zeal to carry the Gospel, thus retarding each other's progress and spending money in a needless way. In every little village there are ministers of the Episcopal, Presbyterian and Methodist Churches. Along with these, the Congregationalists, Baptists and Salvation Army are numerous, and doing good work in Manitoba. But in the North-West, the three largest denominations are working hard to win the country for Christ.

Missionaries have gone into the camps and among the lodges of the red men, and oftentimes have they followed them in their hunting expeditions, urging them to lay aside the war-paint and cease going on the war-path, for the Prince of Peace has come to unite the Red and White races with bonds of Christian love. The English Church has the greatest number of missionaries amongst the Indians. These teachers are laboring amongst the Cree, Blood, Blackfeet, Sarcee and Piegan Indians; and in the northern country, amongst the Linné and Eskimo families. The Presbyterians have workers among the Cree, Sioux and Stony tribes. The Methodists are toiling among the Cree, Saulteaux, Sioux, Stony and Blood Indians. Heavy manual labor, isolation, poverty and sickness is the lot of the majority of these workers, but the tales of suffering they do not tell, for they are toiling for God, and He will reward them. The greatest burden is that of the slow growth of success, when compared with that of Japan and other countries. The modern student of missions, and the general Christian public, have raised a wrong standard of success, and by this they judge all missions. Missions cannot all be measured by one standard; and the Indian missionaries who toil for many years and report few conversions, are doing God's work as effectually as those whose lot is cast among a people who are born again in a single day. There may be an apology made for the people, but none is needed for the earnest, faithful toiler in the mission field, and yet his work is sometimes severely criticised by men much inferior to him in learning, ability, self-sacrifice and devotion.

Seldom do we hear or read of those who bear the

heaviest burdens in the missionary work, namely, the women who toil silently and unseen. The religious newspapers and missionary magazines seldom mention their names or their labors, and yet they nurse the sick, teach the Indian women and girls by precept and example, cheer the missionary in his lonely toil, and keep starvation from the door by dint of economy and love. When the missionary returns from his field on furlough, the hardships and suffering are never told at missionary meetings, but the thrilling accounts of victories won are the burden of his song. We have lives of missionaries in abundance, but few of missionaries' wives. Oh! cruel custom, that shuts our mouths and straitens our pens, in giving the women their meed of praise. God shall reward them, if men fail to grant them their due.

Mission work has been successful amongst the Indian tribes. The Gospel has reached the hearts of the dwellers in the lodges, and their lives have been changed. The songs of the medicine-men and the beating of the *tom-tom* of the Indian gambler have ceased when Christ has won the heart. The mother's wail for her lost children has given place to the joyous hope of immortal life. Pagan burial rites have been forsaken, and Christian ceremonial has been accepted as a token of peace. Christian civilization has transformed the Six Nation Indians from savage warriors to peaceful and industrious citizens of our Dominion. The wild, roving Sioux of the Minnesota massacre forsook their gods, and became farmers and mechanics, with schools, churches, native teachers and ministers, through the power of Gospel truth. The Sioux Indians of Manitoba received a native missionary through the intercession of the Rev. Dr. Black, of Kildonan, with the veteran Siouan missionary, the Rev. Dr. Riggs; and to-day there is a thriving community near Birtle, rejoicing in the purity and power of the religion of Christ. The Wood Crees, Stonies and Saulteaux have learned to reverence the Sabbath, rejected their heathen practices, adopted many of the nobler customs of the white race, and are advancing toward a life of civilization and truth. The power of Christ saves the aged women from a cruel death, the virgins from a life of shame, the children from neglect, and gives education, cleanliness, respect for others' rights, and love in the home. The words of the Great Teacher have been heralded within the Arctic Circle and along the Great Yukon river, and the hearts of the hardy natives have been made glad with the joyful sound.

The wealth and piety of our churches must be utilized to send the Gospel to the white settlers and the red men. Christians dare not shirk their responsibility in this matter. An hundred-fold will the outlay return to us, in maintaining the peace of our nation, and preparing a people to serve the Lord.

Woman's Missionary Society

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"And wisdom and knowledge shall be the stability of thy times, and strength of salvation.—ISAIAH xxxiii. 6.

THE question of missions among the Indians, their apparently small return for the severe toil and self-sacrifice of the missionaries, and the amount of money expended, has frequently been the subject of discussion, and too often Christian people have yielded to discouragement, and almost allowed themselves to think the work not worth what it cost. But have we, as citizens of Canada, or as Churches, given to this matter the attention it demanded? Have we not rather contented ourselves by letting the question alone, or by supposing that the Government would manage the Indians as they deemed best? Certainly we have treated the Indians like babies, and not like men. We should aim to prepare them for Canadian citizenship. Christianity is the most practical, common-sense fact in the history of the world, and to bring the principles of this great fact of Christianity to bear on all questions involving the status of fellow-beings, is the only way to arrive at correct and righteous decisions. To have the principles of Christianity firmly interwoven into all the laws of our land should be our constant aim.

While the work of the missionary has made us familiar with the life and characteristics of the Indian, while this work has largely resulted in the conversion of Indians, and, in the case of certain tribes, has produced grand results, the sad fact remains, that something more is needed to ensure the permanent growth of Christian civilization among them.

It is probable that the reservation system has outlived its usefulness, that Indians should be dealt with as individuals, and not as tribes, that education should be compulsory. These would be steps in the right direction. Our American friends have at last succeeded in getting a law passed calculated to work the

most beneficent results. We only hope our missionaries and the officers of our own and other Churches may succeed in drawing public attention to this question in such a way as to secure like benefits from our own Government for our Canadian Indians.

NOTES.

MISS WILKES reports orders received for some six hundred copies of the Japan programme. We would be glad to hear from some of the Bands using it. In ordering copies in future, parties are desired to inclose the amount of postage.

EXPLANATION is due, and is hereby tendered, to those Auxiliaries and Bands whose communications did not appear in the last number. The copy for January was called in earlier than usual, that the number might be issued before the holidays.

WE are very anxious to insert all matter sent us for our department. Our aim is to make each number, as far as possible, report the most interesting work of the month, that all our workers may become familiar with it. That the interest in the work is growing we have most ample evidence, in the increasing number of reports and papers received. We only ask our correspondents and writers to condense as much as possible. And we express the hope that each Auxiliary and Band having anything of interest to our readers will remember the *OUTLOOK*. We believe new lists of subscribers continue to come in. To work for a large circulation of our missionary paper is a most effective way of promoting an intelligent and active missionary spirit.

PRESIDENTS of Auxiliaries are earnestly reminded of the decision of the General Board, that a collection of not less than one dollar (see Report) be taken up in each Auxiliary for the Publication Fund. This is our new departure. And the Literary and Publication Committee, upon whom devolves the duty of preparing and publishing the leaflets, studies, programmes, prayer-cards, etc., are most anxious to do their work well, and have a balance on the right side at the end of the year. The Annual Reports were reduced to five cents, in the hope that they would find a ready sale. We hope each member of the Woman's Missionary Society will secure one or more, and so aim to keep herself, and at least one other, posted on all the work of the Society.

FROM Canso, N.S., comes sad news. We tender to the bereaved the loving sympathy of co-workers in the Woman's Missionary Society.

"Death has entered the Canso Woman's Missionary Society for the first time, and removed Mrs. Joshua Whitney, aged 42. Early on the morning of the 29th December she closed her eyes on earth's trials and suffering, to open them in the land where 'the inhabitant shall not say, I am sick.'"

K. C. ELDERKIN, *Cor. Sec.*

TREASURER'S REPORT.

Western Branch	\$1,635 12
Central "	1,020 00
Eastern "	435 75
Nova Scotia "	355 59
New Brunswick and P.E.I. Branch	421 46
St. John's, Newfoundland, East Branch	114 00
Winnipeg Branch	15 95
Victoria, B.C. Branch	9 50
Interest	392 64

Total

\$4,400 01

January, 1889.

SUPPLY COMMITTEE.

THIS Committee is receiving every encouragement to continue their labor of love in striving to make our Indians more comfortable during the winter season. As a rule, only the old men and women and young children receive the garments so kindly sent.

The Charing Cross Auxiliary signified their intention to send a case to Miss Parkinson, Norway House. Cases have been sent to Parry Island Reserves, from Port Hope, Farmersville, and Carlton Street Mission Bands.

Cape Crocker received a large box from Hamilton, and another from the Welland Avenue Mission Band, St. Catharines.

The St. Clair Mission received from the Queen's Avenue Auxiliary, London; a case for Miss Lawrence, Nanaimo, B.C., was prepared and sent by Mrs. Dr. Bull, Toronto.

The McDougall Orphanage was to be supplied with Christmas presents by the Kingston (Ont.) Band.

Case of Christmas presents was sent to White Fish, principally from the Queen Street Auxiliary.

A sewing machine, contributed to from different sources, was sent to Mrs. Tate, Chilliwack, B.C., and Christmas presents for all the children from Mrs. T. Thompson, Toronto. A box from Dunganon was sent to the Saugeen Mission. Small bale to Powassing, Nipissing District.

For the Crosby Home, cases from the Milton and Lindsay Mission Bands have been received, as well as a bale of quilts and books from Bowmanville. Quilts and scrap album were received from "Acorns" for Chinese Home and McDougall Orphanage.

A bale of bedding from Madoc for the French Institute. A large box of hats from Richmond, Carlton County, was received and distributed.

There are three or four missions still unprovided for. The Committee would be glad to hear from any friends who may wish to send either to the North-West or our Ontario mission fields. Address,

MRS. W. BRIGGS, *Sec.*

21 Grenville St., Toronto.

Letter from MRS. (REV.) J. E. STARR, dated VICTORIA, B.C.,
Dec. 27th, 1888.

HAVING promised to drop a line to the *OUTLOOK*, I want to tell you about the nice time we had in the Chinese Home on Christmas Eve. The girls were treated to a Christmas-tree, the chief donors being Mr. and Mrs. Chase, an American couple who have made their temporary home in Victoria. The girls were delighted at the affair, laughing and clapping their hands as showers of candies, fruit, pictures and toys were piled around them. Also on Christmas Day there arrived at the Home a magnificent cabinet organ, a present from some Philadelphia ladies who visited the Home, and were so interested, though being of a different denomination, viz., Presbyterians, as to send this token on Christmas Day.

The new Home is bright, cheerful, and furnished comfortably throughout.

Mrs. Chase gives the youngest girl music lessons. Mr. Gardner hopes to rescue some more girls in a short time. We have a new chief of police now, a great improvement on the old one, so there won't be much trouble in making a raid on some of the Chinese dives. It is wonderful, the belief which some of the girls have in prayer; it puts lots of us to shame. They think all English-speaking people should know how to pray, and be ready at any time. They will say to visitors, "Will you talk to Jesus like Mawa (Miss Leake) does?" Before the visitor can either refuse or consent, down they all get on their knees. (I speak from experience.) Then, if you pray for things in general, trying at the same time to simplify and bring in all the little English words you can, and you feel things are going in fine shape, they will say, "No pray that." "Tell Jesus help; no tell lies," one will call out; another will say, "Ask Jesus we no cross to Mawa." Kind of flooring one, you know. However, Mr. Starr says he will send in sections all the non-praying women of his congregation, and use the Home as a sort of training school.

Our Auxiliary is "looking up" a little; several new members, and we hope to have something worth telling at the end of the year.

FROM THE AUXILIARIES.

PORT GREVILLE, CUMBERLAND CO., N.S.—The hamlet of Port Greville lies among the Cobequid hills, upon the northern shore of the Basin of Minas. South-east of it are the promontories Blomidon and Split, famous in works on geology for specimens of trap rock, amethyst, etc.; and in poetry, as forming the rocky breastwork which guarded the historic land of Evangeline, and the celebrated dykes of Grand Pré in the days of the early French settlers, and in these days continue to ward off the fogs of the Bay of Fundy from the fruitful valleys lying south of it. To the west, Capes d'Or and Spencer, in Indian legend spoken of as "the chained dogs," and the Isles d'Hant and Spencer's, the overturned kettle of the Great Hunter, who is to return, liberate the dogs, right up the kettle, and return the red man his inheritance. Looking east, Cape Sharp and Partridge Island stand like sentinels, as if guarding these shores from the tides which here have an ebb and flow of between fifty and sixty feet, and at exceptionally high tides from seventy to eighty feet; while lesser rocky projections along the coast add picturesqueness to the scenery. Here, last April, an auxiliary of the Woman's Missionary Society was organized by our present pastor's wife (Mrs. Cranswickfort) with eleven members, of whom Mrs. Charles Smith is President; Mrs. James E. Hatfield, Vice-President; Mrs. Ainsley Hatfield, Secretary; Mrs. James E. Pettis, Treasurer; Miss Laura Elderkin, Corresponding Secretary. Additions of membership to our monthly meetings continue to be made; at our January gathering the names enrolled were twenty-three. The interest and enthusiasm in the missionary cause is also increasing. In July a Mission Band was organized, to be known as the "Cheerful Workers' Mission Band." The boys and girls vied with each other, and soon swelled our list from fifteen to sixty-six. During September we were favored for a few weeks by the sojourn among us of Rev. James Buckley (who was one of the pastors in the early days of Methodism here) and his estimable lady. The presence of Mrs. Buckley at our Auxiliary and Mission Band gatherings, and her kind sympathy and advice, aided us much in our preparations for a Christmas-tree, which we held the Thursday before Christmas, in connection with a pie social, realizing a little over twenty-eight dollars. The members of the Mission Band also prepared

for a public meeting, the proceeds to be expended in replenishing our Sunday-school library. On the first evening of the New Year the friends assembled and were entertained by music from the choir of the Methodist Church, and recitations and dialogues by members of the Cheerful Workers' Mission Band, at the close of which a little lad, about five years of age, holding a red box in his hand, gave a recitation, and then proceeded to solicit contributions by presenting his box to the audience. The whole collection amounted to eight dollars and fifty-eight cents. Those present appeared so well pleased with the exercises, that we look forward with pleasant anticipation to the time when our Auxiliary shall hold our first public missionary meeting. We have eight subscribers for the OUTLOOK, and hope soon to forward the names of several more. About four dozen mite boxes are distributed among the members of the Auxiliary and Mission Band. Many of the members of the Auxiliary have remarked that since passing a mite box the mercies seem to increase faster than the cents, therefore it was suggested that a list of the mercies be kept and read at some of our meetings. Wishing the OUTLOOK and all connected therewith a prosperous and happy year.

Laura Elderkin, *Cor. Sec.*

BRANTFORD, WELLINGTON ST.—We have to report a fair measure of success during the past quarter. Commencing with a membership of twenty-five, we now number thirty-five, with a Mission Band of eighteen, and a Gleaner's Band of forty. We expect much from these young workers. The ladies of this Auxiliary held their first Quarterly Meeting on Monday, 3rd inst., at Wellington Street Parsonage. Colborne Street and Brant Avenue Auxiliaries were invited, and responded to the invitation in a hearty manner, as was evidenced by the large number present. Mrs. (Rev.) John Kay, President of Wellington Street Auxiliary, in the chair. Meeting opened by singing, with prayer by Mrs. (Rev.) Woodsworth. Reports from the three Auxiliaries were very encouraging, as also those from Brant Avenue and Wellington Street Mission Bands. Letters from Japan and British Columbia were read by Miss Schofield, and one from Bella Coola by Mrs. Sharp. Miss Glassco gave a beautiful solo, entitled, "Come Unto Me," after which a paper on the "Working of Mission Bands" was read by a member of Wellington Street Auxiliary. The three Auxiliaries are, unitedly, sending a box of clothing to Bella Coola. We are looking for increased interest and effort in our work.

Mrs. J. B. Turner, *Cor. Sec.*

PRESCOTT.—Although our Auxiliary has only been organized since October, we are much encouraged by the interest being manifested in the work. We have a membership of twenty, with sixteen subscribers for the OUTLOOK, with which bright little paper all seem delighted. Our meetings are held on the second Saturday in each month, from three to four o'clock. Our last meeting was a very pleasant one, as we had with us Mrs. Marshall, of Stratford, who gave a very interesting address. At this meeting we had the pleasure of welcoming many whom we hope, next month, to receive as members.

M. Brackenbury, *Cor. Sec.*

NIAGARA FALLS, ONT.—Our Auxiliary thought a short sketch of what we are doing here would not be uninteresting to the readers of the OUTLOOK. During the year ending September, 1888, four public meetings were held. At the second meeting, which was in April, Rev. Y. Hiraiwa gave us a very interesting address on "Mission Work in Japan," both entertaining and instructive, and those present felt greatly encouraged to press on in the good work. Our

membership is not large, numbering in all about twenty. We have one life member. The amount realized from different sources was \$72.50, including \$13.50 from the mite boxes. Twenty-two subscribed for the *OUTLOOK*. Our motto for the year has been "Bring ye all the tithes." Mal. iii. 10. Our prayer is that God's presence and blessing may be with us through the year we have just entered upon, and that we may put forth still greater efforts in our mission work, keeping ever before us our Saviour's command, "Go ye into all the world and preach the Gospel to every creature."

A. E. BOYLE, *Cor. Sec.*

WILSONVILLE.—Miss Cartmell met a few of the ladies of the Oakland Circuit at the Wilsonville appointment on Tuesday, December 4th, and organized an Auxiliary of the Woman's Missionary Society. A membership of thirteen were enrolled, with encouraging prospects of more. The first meeting was held on the second Wednesday in December, though the weather was bleak and stormy, ten were present, a profitable meeting was held. We are claiming the promise, "Whatsoever he doeth shall prosper." Our motto, "Ora e' Labora." Miss Martha Nelles, President; Mrs. Mahlon Edy, 1st Vice-President; Mrs. A. Skinner, 2nd Vice-President; Mr. S. B. Nelles, Secretary; Mrs. J. S. Wilson, Treasurer.

MRS. S. B. NELLES, *Sec.*

P.S.—We would be pleased if some of the Auxiliaries would give their method of raising money. We have undertaken a rag carpet.

LONDON, QUEEN'S AVENUE.—The report of the Queen's Avenue Auxiliary of the Western Branch which I present to you to-day, will indicate, I think, that we have in no way relaxed our energies toward the object we all have in view, viz., the spreading of the Kingdom of our Christ, until the wilderness and the solitary place shall be made glad, and the desert rejoice and blossom as the rose. Death has made its inroad upon our ranks during the year, and Miss Deacon, a sister beloved and true, was taken to the eternal rest of Christ's laborers in heaven. Our membership at our last Branch meeting was reported at seventy-three, ten of whom were life members. Since that time two new Auxiliaries have been formed in the city (London South and London West,) and these had the effect of depleting our membership for a time. We, however, report to-day seventy-two (including two life members), showing a decrease of but one upon the report of last year, but our actual increase since the formation of these two new Auxiliaries has been eighteen, which we regard as a very good showing. The financial aspect of our work is also very encouraging. The receipts this year have been secured from the following sources: Ordinary annual fees, \$60; life members' fees, \$50; donations, \$201, this includes a gift of \$100 from Rev. J. P. Rice, donations from Mrs. Dr. Fowler, Mrs. Wm. Glass, and Mrs. Owrey special, for support of the Chinese work in British Columbia. Entertainments, of which there were two, a lecture by Rev. J. E. Lanceley, of Toronto, and a garden party on the grounds of Mrs. Dr. Eccles, netted \$70.93. The gift of \$60 from Mrs. Ware's Bible-class for support of Bible-women in Japan. This class had hoped to hear of their labors in the mission field, but "hope deferred had made the heart sick!" A few months ago, however, tidings came across the blue waters from the Bible-woman herself, of the encouraging features of her work, which strengthened the faith and buoyed up the spirits of the members of this class and their noble teacher, which led them to weary not in well doing, but put forth their efforts again to raise the necessary amount. The mite boxes, sale of reports, and self-denial

offerings, with the handsome sum of \$241.72 raised by our Young Ladies' Mission Circle and our Gleaners, makes a grand total of moneys raised of \$696.95, an increase of \$68.49 over last year. A box of valuable clothing, etc., was sent to the Indians of St. Clair Mission, in response to an appeal from the Supply Committee. An interesting feature in connection with our monthly meetings is the presence of a handsome little ornament with an exceedingly large mouth, which takes its place upon the table at each session beside the President's bell. This member of our Auxiliary is *never* absent from the meetings, but requires an introduction at each session as "Our Birthday Box." Each member, the anniversary of whose natal day occurs during the month, is required to place the number of cents in the box according to the number of years lived, and as many more cents (or dollars) as her heart prompts her to contribute.

S. L. H., *Cor. Sec.*

THE Woman's Missionary Society, organized by Mrs. W. Ross a year ago, in connection with the Point St. Charles Methodist Church, was visited by Mrs. Rev. Williams, who was accorded a hearty welcome, and she entertained the Society with interesting accounts of the good work. The following officers were elected for the ensuing year, and meetings are to be held the first Friday of each month: President, Mrs. Rev. J. Scanlon; Vice-President, Mrs. Jas. Allen; Corresponding Secretary, Mrs. S. C. Matthews; Recording Secretary, Miss Ronaldson; Treasurer, Miss Ward. Although the congregation are making efforts to build a new church, yet the society's outlook appear very favorable for the coming term.

MRS. S. C. MATTHEWS, *Cor. Sec.*

FROM THE MISSION BANDS.

GALT.—The first public meeting of the Mission Band of the Galt Methodist Church was held on Tuesday evening, January 8th. The President, Mr. W. M. P. Taylor, occupied the chair, and in a short opening address explained the object of our Mission Band. The evening was devoted to "Our Indians," the programme consisting of music, papers, map exercise, dialogue, reading, and concert exercise suitable for the occasion. At the close of the programme, Rev. T. Crosby, of Port Simpson, appeared in Indian chief costume, and entertained the audience for a short time with some interesting facts about his mission work among the Indians. Our Mission Band was organized in order to assist the Woman's Missionary Society. All the young people of the Church, and children over eight years of age, are invited to join us. We purpose holding a public meeting once a month, and at each of those meetings to take a different nation, and have our programme for that meeting bear especially on the subject chosen. We enter into our work with everything in our favor, and trust that our efforts may meet with success, and that we may be a help in the great work.

LILLIAN M. WILKINS, *Sec.*

NOVA SCOTIA.—The Reapers' Mission Band in connection with the Brunswick Street Methodist Church, Halifax, has been organized since February, 1884. The Band numbers forty-five, five of whom are life members. We meet on the first Wednesday of each month, and the programmes consist of missionary letters, singing, and an occasional original paper. We have also a newspaper which is called *The Sheaf*, which is sustained by the contributions of the members, and which is read at each alternate meeting. During the past year a juvenile band called "The Gleaners," was organized. It consists of boys and girls from six to thirteen years of age. The Gleaners meet fortnightly, and though

only in their infancy, have been very successful in their mission work, swelling the Reapers' funds by \$60. They collected Christmas cards and Sunday-school papers, which were forwarded to some of our mission stations, and in many ways show their interest in the cause of missions. Total amount raised by Reapers for year ending September 1st, 1888, \$215.

G. E. WHYLINS, Sec.

IN the January *Children's Work for Children*, there is a splendid suggestion for a Children's Mission Band meeting. The teacher of a Mission Band asked her boys—for it was a boys' Mission Band—to each write down all the information they could get regarding some missionary event which took place the year they were born, and read it at the following meeting. The boys ranged from nine to sixteen years of age. The boy whose birthday fell in 1872, reported that the first Japanese Church was organized that year, with eleven members, and gave present statistics. In 1877, Stanley reached west coast of Africa. In 1878, there was a great revival in Southern India. Every boy had brought at least one item; many could tell of more than one event. Mothers, fathers, elder sisters and brothers, had all been enlisted in the search. Won't some of our Mission Bands try this plan, and tell us of the result in the OUTLOOK?

ALICE CHOWN.

KINGSTON.—The Girls' Juvenile Mission Band was organized November 3rd, 1888. It meets fortnightly, for one hour. Besides the usual officers we have an organist, one to collect and send papers to missions, an editress for our newspaper, of which we are quite proud. It is read at each of our meetings; the editress writes the editorial, and then gives us general items of missionary interest, suitable poetry, and personals relating to missionaries. Our Band is divided into four divisions, under the leadership of four captains. Each division takes its turn in providing a programme. We have studied the missions of India, Japan, Syria, and will study China at our next meeting. We had maps of India and Japan drawn on the blackboard, and a plaster of paris map of Syria, with candles lit for the mission stations. Miss Sinclair, a Presbyterian missionary to India, addressed us the day before she started for her field. She promised to write to the Band. Mr. Dunlop, a missionary from our Church to Japan, also writes to us, so we feel that we have two links with the foreign field. We petitioned the Sunday-school Library Committee to place some missionary books in the library. They gave us the privilege of selecting nine books, and subscribed to the *Gospel in all Lands* for one year for us. We are going to have an open meeting, to which we will invite our friends, and try to interest them in the grand missionary work. There are twenty-two mite boxes taken by our Mission Band.

GERTIE ANGLIN, Cor. Sec.
Per ALICE CHOWN.

A TALENT SERVICE.

Prepared for the use of Mission Bands by MISS CHOWN, Kingston—Eastern Branch.

THE successful Mission Band leader must vary her meetings. As one way of doing so I am going to suggest a Talent Service, prepared by an illustrated talk. Let the leader prepare, before the meeting, one large glass bowl, or, failing a bowl large enough, a glass pitcher. This pitcher represents our life. Have seven small cups of different sizes and shapes filled with water, each symbolizing one of God's gifts, and an eighth cup, larger than any of the other seven, of peachblow or crimson ware, filled with water, colored with cochineal. Have your cups hidden as much as

possible. All God's gifts to us are talents. One of His greatest and best gifts is health. God has given us sanity, sight, hearing, strength. As you talk, empty the first cup into the pitcher. The second cup is food. Men sow the grain, God gives the increase. He sends the rain and the sun. When He withholds either our crops fail. Man cannot produce one single blade of wheat. The third cup is raiment. Man spins and weaves the wool, the cotton, the silk, but is unable to produce one thread of either. God gives us the wool from the sheep, silk from the silkworm, and cotton from the cotton-plant. Then the fourth cup, knowledge. We have knowledge of God, of nature, of each other. Our great capabilities for enjoyment are largely the result of our knowledge.

Fifth cup, love; sixth cup, friends; seventh, joy. Talk about each gift, holding the cup up to view as you talk, emptying into the pitcher. Your large pitcher must not be quite full. Then speak of these gifts being common to all mankind. Every one has some measure of each of these gifts, but there is something more needed to make life full, complete. This is the cup of salvation. The crimson or peachblow cup the symbol of this—crimson signifying cleansing, white, purity, and the red water the blood. Talk about the blessings of salvation, and when you empty let it fill the large pitcher, and overflow. Then tell how, when we have the gift of salvation, it tinges all our other gifts, and makes them flow over to others. As the water in the pitcher overflows when this last cup is added, so, when we have salvation, we cannot help overflowing. Do not think it too much trouble to bring the pitcher and cups to your meeting, for the eye is as often an avenue to the heart as the ear, and more effective, because seldom used.

After reading the parable of the Talents, give your members each one cent, with the words, "Occupy till I come," naming any date you wish. At the end of that time the cent, with the money made with that cent, is to be returned to the treasurer. A clergyman in one of the churches in the States gave each of the children in the Sunday-school a cent as their talent with which to work for Jesus. At the end of six months they brought back their earnings, and told how they earned it. One little girl bought a sheet of tissue paper with her cent. She twisted this into lamp-lighters, which she sold for ten cents. With the ten cents she bought some wool, and crocheted a pair of booties, which she sold for twenty five cents. With the twenty-five cents she bought some cretonne, which made a laundry bag, which she sold for fifty cents. She invested this in more cretonne, and made ten more laundry bags, which she sold for \$1, and she gave the treasurer \$1.01 as the receipts from her cent. Another little girl hemmed a towel for her mother, and earned four cents. She put this with her one cent, and bought a paper of pins. She took bright scraps of silk and made six pocket-pincushions, which she sold for twenty-five cents. With this twenty-five cents she bought some sugar and made taffy, which she sold for fifty cents. She then bought two pounds of pulverized sugar and one-and-a-half pounds of nuts, and made cream candies, which she sold for \$1.50, and returned \$1.51 cents to the treasurer.

Another girl bought a paper of darning cotton and darned her neighbors' stockings at so much a hole for small, and more for large. Then, with this money, she bought wool and knit mitts and lace.

The boys planted seeds, and sold flowers, and made tops out of old spools; kites, whittled out sail-boats, ran messages, made dish-mops, first whittling a knob on a round stick, and making a heavy tassel of cord around this knob.

It seemed, when their friends knew that they wished to earn the money, they all helped them to devise ways and

means by which to earn it. We all can do some one thing well. Can't we invest our cent in the work we can do best, that it may bring forth fruit, some thirty, some forty, and some an hundredfold?

THE NECESSITY FOR PRAYER.

Prepared for Auxiliary or Mission Band Use, by MRS. HAMILTON, Western Branch.

Q. What is prayer? *A.* It involves confession, petition, and thanksgiving to God, but briefly, it may be defined as the cry of the soul after God.

Q. Why does the soul cry after God? *A.* God has created man's soul, as well as his body, with a need for something outside of himself; something which he can never, by his own power, or wisdom, or ingenuity, procure, and when that need has been developed by God's Spirit, it becomes a longing.

Q. Can God Himself satisfy this longing? *A.* He has said, "He satisfieth the longing soul, and filleth the hungry soul with goodness."

Q. With what will He satisfy this longing of the soul? *A.* With His Son Jesus Christ, in whom He tells us all fulness dwells, and who hath said of Himself, "Whosoever drinketh of the water that I shall give him shall never thirst."

Q. On what condition will this satisfaction in Jesus Christ be given? *A.* "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

Q. When one has received this Jesus, does the necessity for prayer cease? *A.* By no means. His relationship to those into whose hearts He has entered is that of a vine to its branches; we must draw our sustenance from Him, and the condition of its reception is the same as that upon which we first received Himself, viz.: Asking.

Q. Is there any other important condition necessary to the reception of His choicest favors? *A.* Yes; He has said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." This involves obedience to His Word.

Q. Summarize that Word. *A.* "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbor as thyself."

Q. Assuming this attitude of the heart, then, to have become one of whole-souled love to God and man, what will be the direction of our actions? *A.* The direction of His actions, of whose infinite love ours is only the reflection, viz.: To seek and to save that which was lost. He has expressly enjoined us, "Go ye into all the world and preach the Gospel to every creature."

Q. In rendering obedience to this command, is prayer needed? *A.* It is enjoined, and God never imposes any duty aimlessly. He says, "The fields are white with the harvest, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into this harvest."

Q. If this work of harvesting souls is His own, and He recognizes the need for laborers, and can send them forth, what can His object be in requesting us to ask Him to send them forth? *A.* 1st. He honors us by thus giving us an interest as partners in His greatest work, and loves to have us evince that interest. 2nd. We cannot consistently pray, "Lord send forth laborers," without being willing to pray "Lord, here am I, send me." 3rd. The interest in and anxiety for gathering human souls which is implied in our offering the prayer, is necessary to our condition of fitness for taking care of the souls when they have been harvested.

Q. What encouragement have we to believe that if we thus pray for the progress of His work our prayers will be

answered? *A.* We have all the prophecies that "the earth shall be full of the knowledge of the Lord," and that "every knee shall bow, and every tongue confess that Christ is Lord, to the glory of God the Father." Then we have the promises, "If two of you shall agree as touching anything that they shall ask, it shall be done for them of My Father which is in heaven," and, "Whatsoever ye shall ask the Father in My name He will give it you."

NEGATIVE RESPONSIBILITY.

(Paper read by MISS L. SILVER, at Public Meeting of the Nova Scotia Branch.)

"SPEAK unto the children of Israel that they go forward." And if they did *not* go forward, what? Capture by the Egyptians, death for the leaders by modes of torture, such as can be devised by Oriental malignity, bondage for the rest. Nay, further, the loss of the pillar-cloud and of the promised inheritance.

But did not the responsibility rest upon Moses? Only so long as those under his guidance pursued the course recognized by themselves as right, when they said subsequently, at the foot of Sinai, "all these things will we do and be obedient."

There was no time for hesitation, none for delay. The crisis of the exodus stood, like the angel with drawn sword, in their pathway. Dr. Pierson says, a crisis is a combination of grand opportunity and great responsibility. The hour when the chance of grand success and the risk of awful failure confront each other, the turning point of history or destiny. History repeats itself; and lo, the crisis of the last dispensation! The index finger of Providence directing the Church to gird herself and begin the grand millennial march. An overwhelming array of evidence bears witness to the fact that missionary enterprise in the last half century far exceeds any similar manifestation since the days of the apostolic and primitive church. Rough places are being made smooth, crooked places straight, gates closed for ages are being thrown open. God is preparing the way and facilitating efforts for missions in a manner more than marvellous; it is miraculous. Does He this inceptively or responsively? We shall find the Divine workings are always through His church. He will not send Barnabas and Paul until the church has separated them to His work. In answer to the cries of His awakened people in response to their attempts, His power and presence have moved upon the waters, stagnant through the dark ages, till missions are now at flood tide. Time and tide wait for no man. Hence the awful responsibility of opportunity; the risk, the peril of delay. Let the eye previously trained to spiritual perception, be fixed upon the present state of things; it will be defined beneath our gaze as are the outlines of a distant range of hills, and we will begin to feel that—

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

But from this very perception springs the awe-inspiring question, *Why* have we been brought to the kingdom at such a time as this? To admire and be thrilled by the outlook? Nay, more, to expatiate, pity, and forget? Sisters! it is not enough that a woman be good; she must be good for something. If she is not, she is a failure, since the Church is composed of individual members, three-fourths of whom are women. Since there never were so many women engaged in any drama of soul-history as in that briefly narrated in the four Gospels, let woman realize that to her this opportunity is given, on her this responsibility rests.

By the light of modern missionary revelation we learn that 400,000,000 of women sit in the shadow of death. Does this appalling fact concern *us*? The confession, "we are verily guilty concerning our brother" was wrung from Joseph's brethren, not because they *did* kill him, but because they did *not* rescue him. Sisters! down through the ages we shall find the Divine law working along the same line—inaction, lethargy, sluggishness, are counted by God as sin. "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot I will spew thee out of My mouth." The sin of the Church of the present day has been characterized and summed up as a lack of response to meet the commands of her Lord, for no angelic messenger could emphasize or make clear the Divine command, the last given, the first to require response, "Go ye." Whither? The way lies plainly marked out as the work; the lions of opposition are chained; old systems of paganism are tottering; faith in its hoary creeds virtually overthrown, throughout the world. For us, the saved of the Lord, the commissioned, do the nations wait, from the ends of the earth, eyes well-nigh blinded for want of light, ooh to us, hearts cry out,

"But long years have since rolled way,
And even our race has been asking for day;
We grope in the darkness, we falter, we die,
And light—if there *be* light—comes not to our sky,
Or coming, has faded so soon.
O, what hast thou seen?
Watchman, what hast thou seen
In lands where the life-giving sunlight has been?"

Souls fast bound in the prison of ignorance and vice wait for *us*. The outlook, seen through the telescope of inter-communication made practicable by steam and electricity, shows what must be done. Groans of human anguish, of women crushed under the weight of social degradation and spiritual hopelessness; the cry of benighted souls made audible through the diffusion of language and facilities rendered by the press for translation—all these are but echoes, loud and oft reverberating, of the *great commission*.

We dare not congratulate ourselves on anything yet done, though it is matter for thankfulness that a start has been made, for as we look over the whitened fields, we observe the few sheaves reaped and ingathered are scarcely perceptible amid the vast area yet untouched by the sickle.

How shall we meet the awful fact that for \$625 annually spent on self, *one* only is found in the Lord's treasury? How escape the imputation of neglect when the stern fact faces us, that in this, the nineteenth century since our Captain led the way against the hosts of evil, giving His life in the initiative struggle (leaving the watchword, "Hold the fort, for I am coming,") the heathen world still numbers 856 millions of souls? That of 1,424 millions of human beings on this habitable planet, twelve and a half millions to-day own allegiance to their Lord; fight under His banner. Who is responsible for this! With whom does the fault lie? Not with the Leader of the host. That we know. It must then rest with His people. It has been said, "the Church is composed of mission, omission and anti-mission Christians." None but the recording angel can estimate the mighty force for evil wielded by omission. Sin of which we speak glibly and over which we pass lightly. Sin on which the curse of God rests. This peculiar phase of sin entails its own peculiar and inevitable penalty. For as grain not sown breeds weevils, as unused tools rust, as the limb or muscle never exercised becomes inert and incapable of action, even so are the mental and spiritual faculties ruled by the same silent, inexorable law. "To deny, is to die." Lack of use involves ruin. Energy shut up and buried, suffocates. An outer current must be inhaled to keep the air fresh and

pure. Breathed over and again it becomes poison. Missions supply the atmospheric element necessary to spiritual vitality. Thence ozone is derived to invigorate the life and impart fresh energy for every department of Christian work.

In the Isle of Man, off the English coast, stands an ivy-clad ruin. Here dwelt one of its governors, a man whose sentiments and deeds won the esteem of his fellows. He was in politics opposed to the Government. During some political combat, his party was defeated, himself captured, imprisoned, sentenced to death. Intercession was made and a pardon obtained, but the paper fell into the hands of his bitterest enemy. He whose freedom was wrought out, whose pardon was granted, died under the hands of the executioner. Sisters! four hundred millions of women are to-day ignorant of their blood-bought ransom. Is not every one who fails to forward the King's message and His messengers, responsible to the measure of ability possessed? "Be troubled, ye careless daughters! Tremble, ye women that are at ease!" Tremble, not only for those who "die in darkness at our side," but for the peril actually incurred by the women who form three-fourths of the Christian Church. They have not only taken away the key of knowledge, but they endanger their own social relations. Woman owes her all to the Christ in whom is "neither male nor female." In proportion to the amount of Christian light and knowledge diffused through the land wherein she dwells, is the estimate accorded, the courtesy shown to her sex. To heathenism she is a victim, to atheism a toy. A soul to save, a character to develop, a scope of action, a sphere of influence, these are only revealed to and concerning her as the light of Christianity shines into the hearts and homes of her race. For her own sake, then, let the pulse of Christian womanhood throb with the impulse given by the World's Missionary Conference, which "was certainly in the direction of more definite and aggressive action on the part of all who bear the name of Christ.

A preponderance of the negative phase works complete change in the organization and consequently in the action of the element affected. Lack of heat is cold. Absence of light is darkness. Failure in enthusiasm is indifference. Want of interest is apathy. More than this, negation is an opposing agent, a factor for evil of no inconsiderable importance. Silence is expressive. Procrastination and delay have done more harm than a generation could overtake. The neutral voter counts one for the opposite side. The curse upon Meroz was evoked solely by the fact that they *came not up* to the help of the Lord against the mighty. The woman whose prompt use of her one talent accomplished more than the burial of Barak's five, shrewdly draws in a few sentences, an expressive pen picture of the attitude taken by the tribe of Reuben at this critical juncture. Their "great resolves of heart;" ended in—nothing. The crisis passed; a glorious victory was won; they had no share in the brief conflict, none in the joy of the victor. They were nowhere. The sequel adds, that for them there were "great searchings of heart," let us hope to some profit. Neither were Dan and Asher excused, because they "had enough to do at home." There will always be Dans and Ashers. They will always be liable to the fate which overtook the former of these two, who has the propensity to work at home and for themselves developed, made self the supreme object and set up a form of worship agreeable to that end. In the last solemn enumeration of God's ancient people, mentioned in the Book of Revelations, the name of Dan is omitted. "Woe unto them that are at ease in Zion." (Refers in original specially to women.)

At a recent prayer-meeting a testimony was given to this effect: "For some time I tried to live to God and conceal it from man I was thus endeavoring to steal His bless-

ing. How dishonest I was! I wished to enjoy His favor and refused in return to give Him the praise due to Him. The non-committal policy proved unsatisfactory. It always will; it brings condemnation. It is dishonest to withhold what is His own from His service. All our gifts are from Him, and we shall incur condemnation if we do not make use of them. "Neglect *not* the gift that is in thee." There are gifts entrusted to each one of us, and we cannot evade the responsibility of accounting for them. They may be small; they may be humble; but they exist, and each must face their use or neglect. They will grow if used, die if neglected. Living or dead they will meet us again at the judgment. We need not *reject* them. We may lose God's favor, our opportunities to be co-workers with Him and advance His kingdom, we may lose our own souls, by simply *staving still*. "How shall we escape if we neglect so great salvation?" Salvation to the heathen from a wrecked and blasted life, an existence of unutterable misery, foul with sin, dark with disappointment, hopeless with despair ever deepening until it culminates in the plunge into an unknown and dreaded hereafter. Salvation from the curse of meeting their maker with all their mighty iniquities blackening their souls and unfitting them to enter His presence. Salvation He purchased for them at an infinite cost, and for withholding which we will be held accountable. Salvation for ourselves from blood-guiltiness. "His blood will I require."

O, Christian sisters, women whose lives are bright, free, beautiful with the radiance shed by the Sun of Righteousness, let us avert this shadow from our pathway. Let us, in this wondrous campaign against the arch enemy of our souls and our sex, prove equal to the world's emergency. Let us prove to the surrounding cloud of witnesses that infinite wisdom was not mistaken in judging woman worthy a place in the redemptive scheme. In the glow of our grateful love to Him who raised us from depths well-nigh fathomless, of soul pollution and social woe, to a level with His own humanity, let us use our God-given intellects, our restored social privileges, to the end for which they were designed. We dare not fritter away our existence or cramp our faculties in playing with the world's glittering baubles, which are really Satan's edged tools. Dare we meet the question, "To what purpose this waste?" Dare we deserve the sentence, "Inasmuch as ye did it not to the least of these, ye did it not to Me." The forfeiture of the privilege of doing anything for Him. The inevitable harvest reaped from the seeds of careless ease, ripened into slothful indifference. Let us avoid the coils of this serpent which threatens a second time to destroy our Eden. Let us look well to it, that for evil of a negative character, for sins of omission, Christian womanhood shall not be responsible.

A LITTLE box came into a missionary collection inscribed with the singular words, "Tis But." It was from a lady who had never felt that she could do much for missions. But she had been accustomed to buy a good many things for herself which she did not absolutely need, saying, "Tis but a dollar," or "Tis but a trifle." This year she determined, when so tempted, to put her 'tis buts, into the missionary box; and it surprised her to find that they amounted to \$150.

THE Governor of Natal said on one occasion: "One missionary is worth more than a battalion of soldiers." Livingstone did more for the advancement of civilization in Africa than many battalions. The world is waking up to the value of Missions.

Missionary Readings.

NEW DEVELOPMENTS ON THE CONGO.

THE officers of the Congo Free State are continuing their explorations of the Upper Valley, and find that the productions of the country are rich and varied beyond the highest expectations. Immense plantations of bananas, oil-palms, maize, manioc, peanuts, beans, etc., were met with, and the supply of these articles which may be obtained for commerce is practically unlimited. It is said to have been settled beyond a doubt that the Mobangi is the lower course of the River Welle, discovered by Dr. Schweinfurth; and so a large part of the Soudan comes into the valley of the Congo, and will find the natural outlet for its products through that river. The engineers, who are surveying the route for the railroad past the Livingstone Falls, report that, after a full survey, the construction of the road from Matadi below the Falls to Lukunga River is not only possible but easy. The road will run some distance south of the River Congo. The survey of the whole route to the Pool will be completed during the summer. The construction of this railroad will mark a new era in the development of Central Africa. Fleets of steamers can then find full employment on the Upper Congo and its branches, in bringing to Stanley Pool the rubber, gums, spices, ivory, and agricultural products of the valley which are wanted by the civilized world. The railroad also will be an important factor in commerce, because it will bring to the markets of the world large supplies of several articles which are now obtainable only in limited quantities. Christian missions should pre-occupy the Upper Congo Valley in advance of commerce, since it is well known that the introduction of trade with its corrupting influences, and above all its deadly liquors, makes missionary work among any people greatly more difficult. The time to push missions in the Upper Congo Valley is *now*.—*Ill. Miss. News.*

BACKBONE.

ONE is tempted to ask, "How is *backbone* to be formed in the rising generation of Christians if everything about the religious life is made so pleasant and easy? If sermons must be so light or so short as hardly to involve any effort of attention on the part of the hearer, and the rest of the service is to be a bright little concert? And if the other hours of the day given us to be spent at the gates of heaven are to be merely enlivened with "Sunday talk?"

We are in great danger of degenerating into moluscous Christians. Christian preachers and writers ought, I think, to be continually reminding their people of the place of *self-denial* in the Christian life. If we let down the tone of the Church in this respect, it may please God to give her a new chapter of the discipline of persecution; for that has been the great means usually employed for teaching her that "the cross" has to be borne in another sense than as an ornament in a lady's bosom. "If any man will come after Me, let him take up his cross daily and follow Me."—*Dr. W. G. Blakie.*

Our Young Folk.

KNOWING ABOUT JESUS.

A POOR little street-girl was taken sick one Christmas and carried to a hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot.

One day the nurse came around at the usual hour, and 'Little Broomstick' (that was her street name) held her by the hand, and whispered: "I'm having real good times here—ever such good times. S'pose I shall have to go 'way from here just as soon as I gets well, but I'll take the good time along—some of it, anyhow. Did you know 'bout Jesus bein' born?"

"Yes," replied the nurse, I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't, and I was going to tell you."

"Why, how did I look?" asked the nurse, forgetting her own orders in her curiosity.

"O, just like most o' folks—kind o' glum. I shouldn't think you'd ever look glum if you knowed 'bout Jesus bein' born."

A LITTLE GIRL'S TALK.

A FEW Sundays ago I heard a little girl's talk over her pocket-book before church time. Her brother said to her:

"Where's your money? There will be a contribution to-day."

She went to get her pocket-book.

"I have two silver ten-cents and a paper one."

Her brother said:

"A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten-cents look so dirty and shabby. No. I'll give good things."

So she had put one ten-cents in her pocket, when some one said:

"I hope we can raise that \$300 for home missions to-day."

Then that little girl gave a groan.

"O, is this home-mission day? Then that other silver ten-cents has to go, too." And she went to get it, with another doleful groan.

I said, "If you feel so distressed about it, why do you give it?"

"O, because I made up my mind to always give twice as much to home missions as any thing else, and I shall just stick to what I made up my mind to."

Now this little affair set me to thinking:

1. We should deal *honestly* with God in giving.

"It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.—*Selected.*

Along the Line.

TORONTO CONFERENCE.

Letter from the REV. A. SALT, dated PARRY ISLAND, 11th December, 1888.

TO give you an insight of our ways in these northern visits, I write some of the following extracts from my journal about our last trip:—

From Parry Island to Shawanaga old village, the distance being about thirty miles, it took us four days to get there, on account of heavy head-winds and frequent showers of rain and sleet.

SHAWANAGA, *Saturday, 29th September.*—We hauled up our boat ashore to repair the leaky parts. We had an opportunity to send word to the Indians at their new village, about five miles inland, called Gardens. The greater part arrived in the evening.

Sunday, 30th.—We held divine service in Peter Pawis' house. Baptized Allen, son of Joseph and Mary Jane Hawk, of Christian Island. Held a love-feast, and administered the sacrament of the Lord's Supper. Preached again at 3 p.m. I felt well in my mind. Two backsliders began again to serve the Lord. The greater part of the Indians returned to their homes this evening at the Gardens.

Monday, October 1st.—While sailing, it began to rain about noon, when we were all wet. We camped near Naskodayong, while it was snowing.

Tuesday, 2nd.—Heavy head-wind. Worked with oars, and sometimes with reefed sails, through the small channels. We were obliged to have a poor camping place.

Wednesday, 3rd.—We were able to beat to windward. Arrived at Henry Inlet, and put up with David Menomene, the school-teacher, who keeps bachelor's hall.

Thursday, 4th.—Held divine service in the school-house, the Indians were attentive. Some were away from home. Preached again at 3 p.m. The congregation was larger. They subscribed for the Methodist Missionary Society \$27.

Friday, 5th.—We commenced service at 10 a.m. After preaching we held our love-feast, and administered the sacrament of the Lord's Supper. It was good to wait on the Lord. We received a young Indian on trial for membership. We baptized Frank McCollom, son of Moses and Julia Ann Miskwandas. When about leaving this village we tried to settle a little trouble between two Indians. We camped at the entrance of this inlet.

Saturday, 6th.—We were anxious to get to the next reserve, the distance being about thirty miles, before Sunday. There was not much wind. My young man

had to use the oars. When night overtook us it was very dark. We struck rocks several times. We arrived at Kechenayaushing, or Grumbling Point, at 9 p.m. We were welcomed by old Kaukagunee's family. My son Charlie felt so poorly that he took no supper.

Sunday, 7th.—We held our first meeting in John Kaukagunee's house. A young Indian woman was so happy that she gave vent to her feelings by weeping. After service I went to see the old chief, and talked to him about the necessity of his believing on the Saviour Jesus Christ, but it was to no purpose. However, I felt that I did my duty. At 3 p.m., preached again about the Saviour, in the house of old Kaukagunee. Held love-feast, and gave the sacrament of the Lord's Supper to the members. The following are some of the experiences in the love-feast: An afflicted brother said, "I find that Jesus sustains me. It is my purpose to serve the Lord, and to trust Him to the end." Old Charles Kakakoonnee said, "I thank Jesus for making me happy while listening to His Word. My mind is fixed to serve Him to the end. I trust Him. My love to Him is getting stronger." Peter Jacob, a young Indian, who, on a former occasion expressed a desire to join with us, said: "Brothers and sisters, I rise to say that I have made up my mind to serve the Lord. The way you all look is good. The good doctrine we heard this morning has been the means of much good to my mind. I have been wavering, but now I trust in Jesus." Mary Kaukagunee, and other young Indian women, seemed to be very happy while telling their experiences. I may here mention, what I consider a remarkable case, about Jane Kaukagunee. About ten years ago I saw her very sick. She was so low that her head was raised from her pillow in order to partake of the sacrament of the Lord's Supper. I thought then that she had but a short time to live on earth. Months afterwards, I saw her sitting up, but could not walk. She was in this state till the summer of 1888. She now walks about and works. The following is what she said in our love-feast: "I rise to praise my Saviour and my God. I have been very low in my mind, but looking to Jesus, and praying every day, Jesus has made me happy, and He makes me happy now. I trust in Jesus. He is good to me." John Kaukagunee, one of the two leaders, said: "I do love Jesus more and more. I feel that He will keep me, and save me from sin."

Brother Peter Megis, one of my sailors, said, with emotion, "Though we have had good meetings as we came along, yet the meetings here at Kechenayaushing are the best." Peter appeared happy, and said afterwards, "I believe Peter Jacob is just converted." In the evening, the young people came to the house where I was stopping. I told them about the Bible narratives. They were much interested, and thanked me.

Monday, 8th.—At 9 a.m. I read the rules of the Methodist Discipline, and had a sort of missionary meeting. The members subscribed for the Methodist Missionary Society \$21.50. When we were about starting, for home, the little band came to the shore, and thanked us for coming to visit them.

On our return trip we had enough wind in our favor. Having more confidence in myself than in

my two young men, I took the helm, and while sailing from Dog Channel to a point four miles distant, the sea became very heavy. When we were about to turn toward an inner channel, the stern was raised high, and I felt that the rudder did not catch the water, and came nigh upsetting.

The remainder of our return trip was pleasant, but cold. We were thankful when we arrived at Parry Island. Our thoughts were like that Scripture which says, "Bless the Lord, O my soul, and forget not all His benefits."

BRITISH COLUMBIA.

Letter from the REV. A. E. GREEN, dated GREENVILLE, NAAS RIVER, B.C., November 27th, 1888.

OUR people were scattered much during the summer, some going to Skeena, and a few to the Fraser River, but the largest number at any one place were at Naas Harbor, and I moved my family down there the first of June, and made that my headquarters during the fishing season. We had good congregations, and I had three preaching services each Sabbath, and was only absent two Sabbaths, till the canning closed; and on one of these two Sabbaths I preached at Port Simpson, and on the other at Port Essington. It is a great pity that the law permits fishing at 6 p.m. Sunday evening. It is often a great temptation in the way of the Indians, but we rejoice that so many have refused to work on the Sabbath. When the Indian, "Kit-wan-cool Jim," was shot on the Skeena, the father and several friends, just as soon as they had buried the body, started to see me. They walked one hundred and fifty miles, came down the Naas in a canoe, and were much excited because the white man had shot the Indian, and came to tell me their trouble and to seek for advice. They thought the Government had instructed the constable to shoot him. I told them they were mistaken, for I was sure the Government would not do this. They then requested me to write to the Government, and to inquire if they did instruct the officer to shoot the Indian. I wrote a letter for the father of Jim to the Provincial Secretary, and I prevailed upon the Indians to wait three weeks till the steamer returned, bringing a nice letter from the Provincial Secretary, to the effect that the Government had not instructed the white man to shoot Jim, and that they did not approve of the way he was killed, and that the matter should be inquired into. It was a kind letter, and the Indians were quite satisfied when I had read it to them, and Jim's father took the letter and started on his long journey home.

At the very time that these Indians were on their way coming to me, "C" Battery was on its way to Skeena, but found no one to fight. We were glad to be able to serve those poor troubled Indians, and at the same time assist the Government.

Our second son never fully recovered from the effects of scarlet fever, which he had last winter. We had hoped that a change, with warm weather, would improve him. With this view we took him down to Nanaimo, but he was suddenly taken worse, and in a few days passed away, dying at Nanaimo on October 4th. We buried him, and at once returned. Rev. Mr. Hall and the Christian friends at Nanaimo were very

kind to us in our sorrow. The Indians, on our arrival, manifested their sympathy in many ways, and did all they could for us. We have had blessed services, several conversions, and many have been reclaimed to a closer walk with God. We have had trials, and our work has been misrepresented by crafty men. But the work can be seen by godly men.

We had a good missionary meeting. Brother Crosby took the services on the Sabbath, and we are a little in advance of last year. Miss Savage is a good teacher. The school was very small during the summer months, but is doing well now. A night school for singing is held. We beg an interest in the prayers of the Church.

SASKATCHEWAN DISTRICT.

Letter from the REV. J. A. McLACHLAN, dated VICTORIA, ALTA, December 15th, 1888.

LAST Sabbath we dedicated our new church to the worship of Almighty God. We expected that Bros. German and Steinhauer would have been with us, but circumstances compelled them to disappoint us. However, everything else was favorable. We had delightful weather, a large attendance, and, best of all, God was with us. The church is an excellent log building, with sittings for about one hundred. It has a double floor, is ceiled with matched lumber, and wainscotted as high as the seats, the balance of the wall being covered with white cotton, which was kindly furnished by Mr. Tupper, a member of our congregation, making altogether a neat and comfortable building. The Missionary Board, as you are aware, gave a grant to purchase lumber, nails and glass, but the people themselves furnished the logs and did all the work. The church would have been completed some time ago but for the long illness of your missionary. But, thanks be to God, we are able once more to take up our full work. Our prospects at present are good. The efforts made by the people in building the church have had a very beneficial effect, causing them to feel an interest in church work, such as they never had before. The work in general has suffered somewhat by my long illness, but we are trusting that, with the blessing of God, this winter we will not only regain what ground may have been lost, but also make an advance at every appointment. God willing, we expect to open a new appointment among the Half-Breeds who have lately settled at Egg Lake, some ten miles south of this point. Personally, I never felt a stronger determination to labor earnestly for the Master, or a firmer conviction that the blessing of God would attend my labors. We have had a very trying time, but out of all the Lord has safely brought us.

Letter from the REV. J. A. McLACHLAN, dated January 14th, 1889.

YOU will be glad to learn that the Lord is blessing us in our labors among the Indians at Wah-sat-e-now. An earnest desire for the Gospel is being manifested, but our work is hindered by the want of Bibles and hymn books in the Cree language. Can you possibly send us a supply? I have an appointment with

them every two weeks. Several have decided for Christ and been baptized. We are very busy this winter, as besides our usual work we are teaching school. Owing to failure of the crops and other reasons, the people of the settlement were too poor to pay a teacher's salary, so we have taken hold of the school ourselves. Hoping that you will continue to pray for us, and that you will be able to send us the Bibles and hymn books.

NEWFOUNDLAND CONFERENCE.

Letter from the REV. E. SNOWDON, dated BAY ROBERTS, January 14th, 1889.

WE were anxiously waiting a reply to our appeal for \$300 for the building of a parsonage at Spaniards' Bay on this circuit.

Our fears were put to rest and our hearts were gladdened by the receipt of yours of November 28th, per Mr. Shaw, and in a fortnight later, with a cheque for, \$221.60.

We are more than grateful for this liberal allowance of \$250, less interest, in aid of said parsonage and struggling cause.

We held a bazaar in November, for same object, which was a grand success, when we consider that two years ago Methodism here had only two Methodist families, and often no more than nine persons for a congregation, and twenty persons comprised a large congregation. The few who joined our Church in the revival have done nobly; shortly after the arrival of the Labrador fleet, the few brave hearts laid the foundation of the parsonage.

Soon the sound of hammers were heard, and by free labor and unanimous effort the building rose with rapidity.

In an incredibly short time the work was so far advanced as to admit of our holding the bazaar in it, and the total receipts amount to \$550; which, with grant received, our people will thoroughly complete the building, and have it ready for occupancy by next Conference, and free from all incumbrance.

HOME WORK.

Mountain Grove Mission is situated on the C.P.R., about half-way between Toronto and Montreal. It consists of six appointments, and there are others which might be taken up as Sabbath work, if we had more help. One thing we lack is sufficient local help. Nevertheless we have plenty of work, and the people are very kind and willing to do all they are able. Since my coming to Mountain Grove, we have purchased parsonage property, on which there was the outlines of a house, which we repaired at a cost of about \$80, which has been paid, and also, this year, built a nice stable, 20 x 30, worth \$100, all paid for with the exception of \$15, which will be paid by February we expect; leaving the principal on property to be met as the yearly notes come due, which notes have been successfully met so far. And the people expect to meet them till they are all paid.

We had a visit from Dr. Bredin, November 11th and 12th. Preaching on Sunday evening, and lecturing on Monday evening, subject, "Ireland and the

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

REPORT OF THE CENTENARY CONFERENCE

ON THE
PROTESTANT MISSIONS OF THE WORLD.

HELD IN LONDON, JUNE, 1888.

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

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

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

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

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

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

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Irish." The people were delighted, and would hail with gladness his return. Our "Christmas Tree" on Christmas Eve was a decided success, the people were delighted, and means were secured for the continuance of Sabbath-school during the year.

Spiritually, we are looking up. God is blessing us abundantly. Our fall services at Long Lake were refreshing; many that had grown cold were warmed up, and others were brought into the fold.

We expect to begin special services soon at Mountain Grove, and are looking and praying for the baptism of power from on High. To God be all the praise.

Facts and Illustrations.

Who reads bad books feeds his soul on carrion.—*Spurgeon.*

THE League of the Cross (Roman Catholic) is said to number in England 50,000 members; in Ireland it is larger.

It is asserted that if the present ratio of increase continues, the native Christians in China, in the year 1900, will number 2,000,000.

It is a great deal better to live a holy life than to talk about it. Lighthouses don't ring bells and fire cannon to call attention to their shining—they just shine.—*Moody.*

THIRTY-SIX missionary societies, with 800 missionaries, are at work in India; 38 societies, with 925 missionaries, in China.

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