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# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

Vol. VI.—No. 8.]

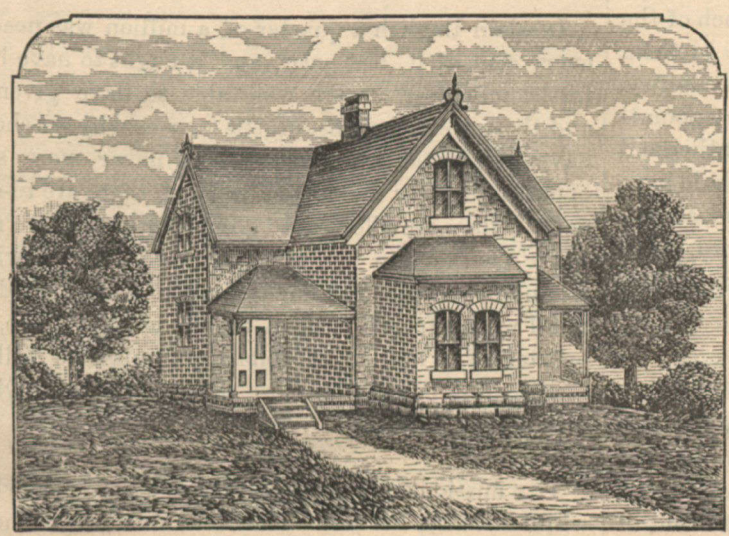
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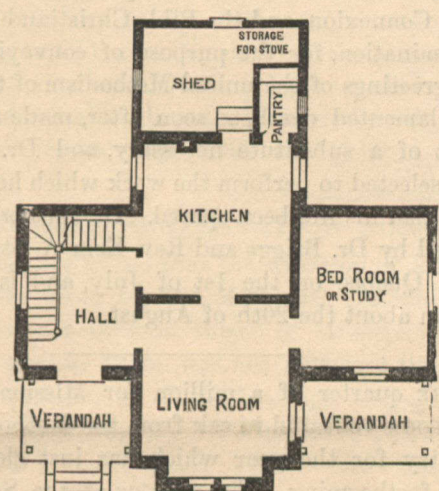
## DESIGNS FOR MISSION PARSONAGES.

(SEE PAGE 115).

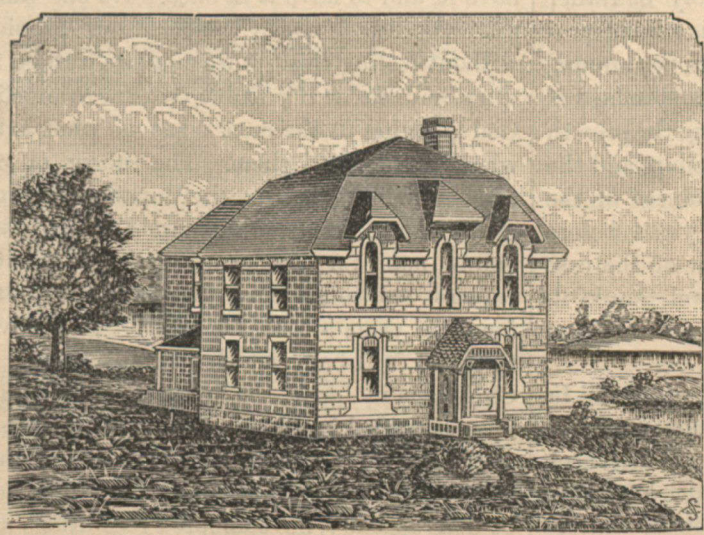
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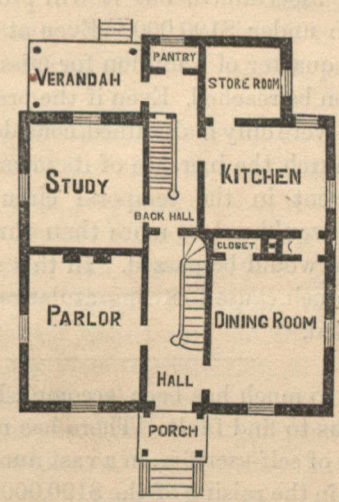
DESIGN No. 1.



GROUND FLOOR PLAN.



DESIGN No. 10.



GROUND PLAN

## Field Notes.

IF the present number of the *OUTLOOK* is not found to be quite up to the average character of its predecessors, its defects will be attributable to the unavoidable absence of the editor in Europe. Dr. Sutherland is at present in England, by appointment of the highest authority of his Church, on a most important mission. At the General Conference, three years ago, the late Dr. Rice, Senior General Superintendent, was appointed fraternal delegate to the various Methodist Churches of Great Britain. He was expected to have visited the Conferences of the Wesleyan, the Primitive, the New Connexion, and the Bible Christian branch of the denomination, for the purpose of conveying to them the greetings of the united Methodism of this country. His lamented death, so soon after, made the appointment of a substitute necessary, and Dr. Sutherland was selected to perform the work which he would have done had his life been spared. Dr. Sutherland, accompanied by Dr. Briggs and Rev. Ezra A. Stafford, sailed from Quebec on the 1st of July, and is expected to return about the 20th of August.

THE quarter of a million for Missions, which the *OUTLOOK* ventured to ask from the Methodists of this country for the year which has just closed, has not been forthcoming. The patrons of the Society have, however, evinced their loyalty to this department of our Church work by adding a round ten thousand dollars to the income of the previous year. The amount placed at the disposal of the Society for carrying on the work of evangelization this year has not yet been definitely ascertained, but it will probably be rather over than under \$190,000. Even at this rate of progress the quarter of a million for missions, per annum, would soon be reached. Even if the present standard of liberality were only maintained, considering the growth of the Church, the increase of its membership, and the improvement in the temporal circumstances of the people, it would not be more than three years before that point would be passed. In this view of the case there is much cause for congratulation and thankfulness to God.

WHEN so much has been accomplished, it would be ungracious to find fault. There has no doubt been a good deal of self-sacrifice, in a vast number of instances, involved in the raising of the \$190,000 which have been poured into the treasury of our Missionary Society during the year. It must not be forgotten that a great many of the patrons of the Society are poor. The dollar, or fifty cents even, given by some of these

has been a severer test of principle than the hundreds or even thousands given by some others. And yet it may well be doubted whether a single person who has given from a feeling of love and loyalty to the Master is any poorer to-day for what he has given. But what if some of us were poorer? What if we had to wear a coarser coat or live on humbler fare? Self-denial is the fundamental principle of our religion, and its everlasting symbol is a cross. It would be a shame for any one who confesses himself to be redeemed by the precious blood of Christ to pause in his giving for the world's salvation at the point where positive self-denial and self-sacrifice begins.

IN plain English a quarter of a million was needed, every cent of it, last year, and it ought to have been forthcoming. We were well able to have given it, and there were the most urgent reasons why we should have done what we could. There never were such opportunities for missionary work as there are to-day, and if they are allowed to go unimproved there may never be the like again. The responsibility which Divine Providence has imposed upon us is tremendous. Shall we be found faithful to our trust? If so, the quarter of a million of dollars for missions will be forthcoming before the close of the year upon which we are now entering.

THE missionary fields of the world are everywhere white unto the harvest. The Macedonian cry comes to us from every point of the compass. But it is safe to say there is no other field on the earth where the call for laborers is so urgent as it is in Japan. Our brethren and sisters there need help. They ought to have it, and to have it at once. No one can read the correspondence which reaches our Mission Rooms without feeling this. Two men are wanted for school-work, and one, or if possible two, for evangelistic work. God is giving us the men, what we want is the money wherewith to send them. The salary of one of the teachers will be met by the Japanese authorities. A gentleman in this country stands ready to send out a young man for the evangelistic work at his own expense, and to guarantee five hundred dollars a year for three years toward his salary. And in view of the spirit of self-help which prevails among the native Christians in Japan, the brethren there have felt themselves justified in reducing their estimates. In view of these facts the Committee of Finance and Consultation, feeling that something ought to be done, and to be done speedily, have adopted resolutions authorizing Dr. Sutherland to receive special donations to meet this pressing necessity, and authorizing Dr. Eby to make special appeals in its behalf to our people.

WE are deeply affected by some of the letters which reach us from the missionary fields of our Church. They tell of hardships which few of our people can have any idea of, borne with a meekness and heroism which is worthy of the most chivalrous days of the Church. From a private letter, written by a devoted missionary in one of the Eastern Conferences, we learn that, though a married man with a family, and only getting a very small grant from the Missionary Society, he did not expect, in the month of May, that his whole receipts for the year would exceed one hundred dollars. But he takes pains to make it clear that his devoted people are not to blame. He is careful to say that they are as just and generous a people as he has ever known; but the fishing industry, in which they are engaged, has been in such a depressed condition during the past two seasons that should the same state of things continue they would be driven from the neighborhood. It is not their fault but their misfortune that they are able to contribute so little to the support of their pastor. If it were in their power they would gladly lift the circuit from the Mission Fund at once. "Thoroughly sincere, devoted, zealous," says their pastor—who is evidently proud of them, notwithstanding their poverty—"each one counts *ten*." No wonder that he takes his trial cheerfully, and is prepared to stand at his post and continue among these good people even if a worse season than any that has hitherto occurred come to them. Even a flattering offer from another branch of the Church, in one of the Eastern States, is *no temptation* to him. Happy in his work, in which he is winning souls for Christ, happy in the loyalty and affection of his people, and feeling himself honored in sharing their poverty and suffering he has no thought, whatever the pressure of circumstances may be, of giving up the ship. Such are some of the men, at least, for whose support our generous people throughout the Dominion are called upon to contribute.

Of the native Christians in the Japanese Churches, only one-fourth are females; but Christianity is gradually removing the restraints under which the women are kept.

*The Social Reformer*, a paper published by Hindus in the English language, is started "with the object of promoting the social felicity of our natives." The Baptist (England) *Missionary Herald* has a letter from a gentleman in India, who finds, from the advertisements in this paper, that some Brahmans are willing to marry widows, and that bachelors and widowers, rich and poor, apply for them in marriage; that some high-caste Brahmans are willing to marry low-caste widows; that some do not want idolatrous rites for the ceremony, and that some parents and guardians approve of this course. Truly, the world does not stand still.—*The Northern Christian Advocate*.

## Editorial and Contributed.

### PARSONAGE PLANS.

DESIGN No. 1, which we publish this month, makes no pretensions to elegance, and, as regards outline, is perhaps not the most economical of space; but it has features that will commend it to those who want to build cheaply, in a neighborhood where brick can be easily obtained. There are three good bedrooms upstairs, and two stoves will heat the entire building. Plans and specifications, \$4.00.

Design No. 10 is at once compact and commodious; will look remarkably well if built according to plan, and will afford to any family all the comfort and convenience they could reasonably desire. For a wealthy country circuit or a town, nothing better could be desired. Should be well built and well finished for \$2,500. Plans (double sheet) and specifications, \$10.00.

### THE PROPOSED SUSTENTATION FUND.

OUR readers are aware that the question of a Sustentation Fund for the Methodist Church was brought before the General Board of Missions at its last session, and as there was not sufficient time to consider the question in all its bearings, instructions were given to the Committee of Finance to prepare a scheme which might come before the General Board for review before the meeting of the General Conference. At a meeting of the Committee of Finance held in May last, two schemes were submitted, one by the General Secretary, and the other by the Rev. James Gray. A pressure of other business prevented the committee from giving such consideration to either scheme as would enable them to pronounce a united judgment, and hence it is likely the schemes will be passed on to the General Board just as they stand.

Under these circumstances it is thought advisable to let members of the Board and of the General Conference know what is proposed, so that they may be prepared to give an intelligent judgment when the proper time arrives; and we therefore publish, in the present number of the OUTLOOK, the scheme proposed by the General Secretary. As the document was prepared with a view to discussion in the Committee of Finance, it is not regarded by the writer as complete. Some of the details will probably require amendment, and additional clauses may have to be inserted; but if the present scheme accomplishes nothing more, it may induce some competent and thoughtful brother to prepare a better one.

Whereas the work of the Missionary Society of the Methodist Church is being enlarged from year to

year, entailing expenditure beyond what the Fund is able to meet; and whereas it appears that a part of this expenditure is upon fields that are not strictly missions: it is expedient that steps be taken to classify dependent fields throughout the entire Connexion, and to make provision for aiding each class from a distinct and separate fund.

Wherefore it is enacted by the General Conference of the Methodist Church in session assembled:—

1. That all dependent fields throughout the entire Connexion be divided into two classes, the first class to be known as "Missions," the second as "Dependent Circuits or Stations."

2. That in order to aid these two classes of dependent fields, there be two distinct funds, the one to be known as the "The Missionary Fund," and the other as "The Sustentation and Contingent Fund," to be raised and applied as hereinafter provided. But it shall be an understood principle that grants shall not, in any case, be made from both funds to the same minister or field.

3. That for the present the classification and general regulations affecting the two classes of dependent fields shall be as follows:—

#### I. MISSIONS.

The Missions of the Church shall include:—

1. The Foreign, or Japan work.
2. The Indian work.
3. The French work.
4. The Chinese work.

5. All dependent fields, in any of the Conferences or Mission Districts, the income of which last year, from Circuit receipts, was less than \$300.

New Domestic Missions shall be created, as heretofore, only by the vote of an Annual Conference, but under the following restrictions:—

1. No Circuit which has been independent shall be placed upon the list of Missions.

2. No dependent Circuit or Station shall be transferred to the list of Missions without the consent, first obtained, of the General Board of Missions, or of the Committee of Finance.

3. No new Domestic Mission shall be formed by dividing or detaching appointments from one or more Circuits, whether independent or otherwise.

4. No new Domestic Mission shall be formed by dividing an existing Mission, unless by such division part of the original Mission becomes independent; or the Missionaries are enabled to take up new and really destitute territory.

When any new Domestic Missions are formed, a statement, signed by the President and Secretary of the Conference, giving a list of such Missions, and certifying that they have been formed in accordance with the foregoing regulations, shall be sent to the General Secretary of the Missionary Society within one month after the rising of the Conference.

Funds for the support of Missions shall be raised and disbursed by the same methods as hitherto.

#### II. DEPENDENT CIRCUITS AND STATIONS.

This class of Circuits shall comprehend all dependent fields, not included in the foregoing classification of

Missions, the income of which last year, from Circuit receipts, was \$300 or over, and less than \$500.

Additions shall be made to this class only by the vote of an Annual Conference, and under the following restrictions:—

1. No independent Circuit, the income of which has been \$500 or upwards, shall be put upon the dependent list until the proposal has been submitted to, and sanctioned by, the Committee having charge of the Sustentation Fund.

2. No dependent Circuit or Station shall be made by dividing an independent Circuit or a Mission.

#### SCALE OF ALLOWANCES ON DEPENDENT FIELDS.

In order to secure a more equitable support for Ministers laboring upon dependent fields, and to put an end to those deficiencies in salary which are a serious injustice to the Ministers, and a reproach to the Church, it is deemed advisable to adopt a graduated scale of allowances. The regulations touching this matter, which shall apply to both classes of dependent fields, shall be as follows:—

1. The term "allowance" or "allowances" shall be understood as including all the items of a Minister's support, such as salary, board, fuel, travelling expenses and incidentals; but shall not include horse keep, house rent, or moving expenses.

2. Allowances to missionaries in the Foreign field, and to those on Indian Missions in the North-West and British Columbia, shall be fixed by the General Board of Missions as heretofore.

3. Allowances to ministers on dependent fields of either class in the North-West, in British Columbia, and in cities, shall be \$200 higher for married men, and \$100 higher for single men, than in the same class of fields in Ontario or eastward.

Allowances to Probationers, and to ordained men who are unmarried, shall be the same as hitherto, except as modified by the preceding paragraph.

5. The minimum allowance for a married Minister without children shall be \$500 per annum, with a free house; the house to be provided, in all cases, by the Circuit or Mission. Where a horse is necessary for the work of the Circuit, \$50 shall be added to the above.

6. In the case of a married Minister with children, there shall be added to the \$500 above mentioned, the sum of \$25 for each child under 18 years of age residing at home or attending school. Where a Children's Fund exists this addition shall not be made. Provision for a horse shall be made as provided in paragraph 5.

7. In order to reach the result aimed at in these regulations, namely, the payment in full of minimum allowances, the amount to be raised by the various dependent fields is a matter of prime importance. And as there is great inequality in this respect, it is ordered that each dependent field shall be visited before the 1st of September, 1887, by a deputation consisting of the District Superintendent, accompanied, whenever practicable, by another Minister and a layman, or by two laymen. The said deputation shall meet the official members, and also the congregations if they judge it necessary; enquire carefully into the

circumstances of the people; point out the injustice of deficiencies under any circumstances, and the still greater wrong inflicted when amounts actually promised are not paid; indicate methods of increasing Circuit finances, and after careful consideration name the amount which, in their judgment, the Circuit or Mission ought to raise, obtaining, if possible, the consent of the officials to the same. A written report shall be presented by the deputation to the ensuing District Meeting, and on the basis of such report the meeting shall recommend a grant from the Missionary or Sustentation Fund, as the case may be, for the ensuing year; and the District Superintendent shall at once forward a Schedule of such recommended grants to the General Secretary of the Missionary Society.

8. When the Schedules are received by the General Secretary, they shall be carefully tabulated and printed, and laid before the General Board of Missions, who shall make such grants as the funds at their disposal will admit of. These shall be communicated at once to the various District Superintendents concerned, who shall, without delay, notify the Superintendents and Recording Stewards of the dependent fields, so that steps may be taken by the respective Official Boards to raise such additional amount as may be required to pay the minimum allowance on the above mentioned scale.

9. While the General Boards of Missions shall be at liberty to make grants, if necessary, up to the amount of the preceding year's income, it is to be distinctly understood that the responsibility of providing the minimum allowance agreed upon rests primarily with the Circuits and Missions upon which the Ministers are stationed; and grants in aid will not be continued where such Circuits and Missions do not pay their proportion of said allowance. It is also understood that the General Board may gradually diminish the grants, so that all fields receiving aid may become independent at the earliest possible date.

10. The Constitution of the Sustentation Fund, and regulations affecting the same, shall go into operation on the first day of July, 1887; but inasmuch as some time must elapse before the relative needs of the Missionary Fund and the Sustentation Fund can be fully understood, it shall be competent for the General Board of Missions, during the ensuing quadrennium, to make a grant out of the one fund to aid the other, as the circumstances of the case may seem to demand.

#### REGULATIONS RESPECTING INCREASE OF MINISTERS AND PROBATIONERS FOR THE MINISTRY.

As the multiplication of dependent fields has been caused, in part at least, by an unnecessary increase in the number of Ministers, and the absence of any authority by which Ministers or Probationers for the Ministry can be sent to any part of the Connexion where their services are most required, the General Conference hereby enacts as follows:—

1. That during the ensuing quadrennium it shall not be competent for any Annual Conference, or officer thereof, to receive any Minister or Probationer for the Ministry from another Body, or from abroad.
2. During the same period it shall not be competent

for any President of an Annual Conference, or Superintendent of a District, to employ a Local Preacher, in the intervals of Conference, with a view to his reception into the regular work.

3. All Candidates recommended to the Annual Conferences during the ensuing quadrennium, shall be put upon a List of Reserve, which shall be placed in the hands of the General Superintendents. When the President of an Annual Conference requires additional young men to supply vacancies in his Conference, or to occupy new fields duly authorized by the Conference, he shall make application to the General Superintendents, who shall enquire into the circumstances, and draw from the Reserve List in their possession such supplies as may be urgently needed, and no more. Moreover, it shall be distinctly understood that no Candidate be received in the future with reference to a particular Conference, but shall be under obligation to proceed, when so directed by the General Superintendents, to any part of the Connexion where his services are required.

4. No additional Minister or Probationer shall be stationed upon a dependent Circuit unless the Circuit undertakes to meet the cost, without any additional grant from the Sustentation Fund.

5. No additional Probationer shall hereafter be sent to any independent Circuit without a written guarantee to the Conference, signed by the Superintendent and Recording Steward, that at the end of four years the Circuit will assume the support of a married man in place of such Probationer.

#### CONSTITUTION OF SUSTENTATION FUND.

Until otherwise ordered by the General Conference, the Sustentation and Contingent Fund shall be administered under the following Constitution:—

1. This Fund shall be known as "The Sustentation and Contingent Fund of the Methodist Church."
2. The object of the Fund shall be to give aid to a class of dependent fields in the Home work, now receiving aid from the Contingent or Missionary Funds, but which are, hereafter, to be classed as dependent Circuits or Stations. Also to provide for the items of expenditure in the Annual Conferences which have hitherto been charges upon the Contingent Fund.
3. The income of this Fund shall be derived from
  - (1) An annual collection in all the congregations of the Connexion, which shall take the place of the Contingent Fund Collection hitherto made.
  - (2) Subscriptions and Donations.
  - (3) Legacies on behalf of the Fund.
4. During the ensuing quadrennium the Sustentation Fund shall be managed and disbursed by the General Board of Missions, under the same general regulations as now apply to the Missionary Fund; and the Board shall make such provision as shall be necessary for the correct keeping of the accounts and the auditing of the same.
5. During the ensuing quadrennium the General Treasurers of the Missionary Fund shall be General Treasurers of the Sustentation Fund. Superintendents of Circuits shall be the Treasurers of their respective Circuits; District Superintendents of their Districts. Each Annual Conference may appoint a

Conference Treasurer; and all other regulations pertaining to the transmission of money shall be the same as now obtain in regard to Missionary money.

6. The Superintendent of each Circuit or Mission shall prepare a list of subscribers to the Fund, as is now done in the case of the Missionary Fund, and transmit it in the same manner to the District Superintendent.

7. An Annual Report of the Fund shall be published by the General Secretary in such manner as the General Conference or the Board of Missions may determine.

8. A public meeting in the interest of the Fund shall be held in connection with the Annual Meeting of the General Board of Missions.

9. The General Secretary shall supply the District Superintendents with the necessary Schedules for making returns and recommendations to the General Board, as is now done in the case of Missions.

DEATH OF CHIEF NOAH.

IT is with mournful pleasure I pen a few lines to the OUTLOOK on the death of Chief Noah, a loyal Christian Indian. In April he met with an accident which resulted in his death in a few days. The deceased sent for me the day he died, but when I arrived I found his family in uncontrollable grief over the lifeless form of a beloved father and husband. It is usual with these Indians to desert a house or encampment where a relative has died. In this case they did not do so. Ere he died the chief advised his family and band to continue their seeding and farming, to listen to the missionary and the Bible, and to see that the children attended the school promised them. For weeks the people, not forgetting this counsel and the advice of friends, toiled on (in profound, genuine sorrow) until the spring work was completed.

At the burial, Noah's son, Louis, said to me, "My father asked us to bury him near the church, not yet built. We are promised one, and a teacher; we don't want to be disappointed, and will expect a church near where we bury my father to-day."

On the last Sabbath previous to the plunder of this mission in April, 1885, the deceased and a number of his band came all the way here to our service to hear what I would advise in the midst of rebellious excitement. After service Chief Noah openly remarked, "I am glad to hear what you have said to-day; all my people will take your advice, will keep out of the trouble, and pray that God may help us." Their loyal action has furnished to all these Battle River Crees a wholesome example of contrast between right and wrong, between fidelity to duty and base deception and ingratitude.

For the year preceding Noah's decease, I remarked the fervor with which he spoke of spiritual things. He not only spoke, but evidently felt and enjoyed. He daily prayed with his family and endeavoured, by

precept and example, to lead them in the right way. A few such men are inestimable for good in any band.

Years ago he had the privilege of associating with, and learning from the McDougalls. At Pigeon Lake some of his family attended the mission school in charge of Bro. Nelson, and learned to read English.

To-day, 17th June, Louis (mentioned above) arrived at the mission to hear from the District Meeting and the teacher. I was glad to inform him the teacher would be on hand in a few days to commence building. Mr. Somerset will find willing hands and warm hearts to assist and encourage him. Yours faithfully,

E. B. GLASS.

COST OF MANAGEMENT.

NOTHING should be more sacredly guarded than money that has been offered to the Lord. Whatever has been set apart for His work in any of its departments, *ipso facto*, acquires a certain attribute of sacredness which should warn us to beware how we meddle with it. We are glad therefore to observe the jealousy with which the money contributed by our people for missionary purposes is watched and guarded. It is too precious, and the calls for its use in the furtherance of the work which lies nearest to the Saviour's heart are too urgent, for one cent of it to be misapplied or wasted. It is gratifying therefore for us to know that, both in the matter of management and general expenditure, our own Missionary Society holds a foremost place among the Missionary Societies of Evangelical Christendom. We know of no other kindred organization which is doing so much work with so little money; and it will be seen by the subjoined table, clipped from the *Heathen Woman's Friend*, that there are very few of them whose administration costs so little in proportion to the amount of money administered:

CHURCHES.	Maximum Salaries.		Cost of Administration.	
	Of Mission'ies Abroad	Of Officers at Home.	Whole Cost.	Cost per cent.
Presbyterians, North.....	\$1,080	\$5,000	\$22,795	5.11
Do. South.....	1,500	2,500	4,123	8.5
United Presbyterians of North America.	1,000	000	1,320	1.94
Reformed Church (Dutch).....	1,500	2,400	5,900	10.0
Presbyterian Church in Canada.....	1,500	400	1,721	7.66
Congregationalists, A. B. C. F. M.....	1,050	3,500	37,972	9.66
American Missionary Association.....	600	3,500	35,015	22.23
American Baptist Missionary Union....	1,200	3,000	29,484	12.0
Baptist Southern Convention.....	2,000	2,000	9,861	27.63
Free Baptists.....	800	520	942	6.28
Seventh Day Baptists.....	900	128	175	4.57
Protestant Episcopal Church.....	2,666	3,000	12,865	8.62
M. E. Church, North.....	1,800	4,500	53,000	21.52
Do. South.....	2,100	2,500	6,300	5.50
United Brethren in Christ.....	600	1,500	.....	5.5
THE METHODIST CHURCH.....	1,200	1,600	5,770	4.50
Moravians.....	.....	600	.....	5.7

Then, even these figures do not do full justice to the management of the Missionary Society of the Methodist Church in respect to the matter of economy, for this reason: some of the Societies with which it is compared have a vastly larger income than it has; and if the income of this Society was twice as much as it is, the cost of management would be very little more than at present.

MISSIONARY STATISTICS OF JAPAN.

WE are indebted to the New York *Independent* for the following interesting summary of the Missionary Statistics of Japan. The figures are, no doubt, as accurate as they could be made at the time that the table in question was compiled, which was probably about the New Year. But considerable progress has been made since then. The number of converts, for example, baptized by our own missionaries during the year ending 31st of March was 137, and the membership of our societies at that time was 591.

"We have received a very valuable table of statistics of missions in Japan, compiled by the committee on statistics of the Japan Evangelical Alliance. It shows that the total membership of the missions is 11,678, and that no fewer than 3,115 baptized adult converts were received in 1885. We give a condensed view of the forces and results in this wonderful mission field:

NAME OF MISSION.	Begun.	Missionaries.	Organized Churches.	Baptized adult Converts, 1885.	Members.	Native Ministers.
Am. Presbyterian.....	1859	29	} 46	933	4,463	25
Reformed Church in America..	1859	13				
U. P. Church, Scotland.....	1874	4				
Reformed Church of U.S. ....	1879	3	1	110	149	....
Presbyterian .....	1885	2	.....	.....	.....	.....
Women's Union M.S. of America	1871	4	.....	.....	.....	.....
Cumberland Pres.....	1877	6	4	77	195	.....
Protestant Episcopal.....	1859	13	7	55	131	2
Church Missionary Society....	1869	10	13	89	300	.....
Society Propagation of Gospel.	1873	6	2	.....	223	.....
Society Promoting Female Ed'n.	1877	1	.....	.....	.....	.....
American Baptist.....	1860	11	8	116	400	3
English Baptist.....	1879	2	1	40	69	.....
Disciples of Christ.....	1883	3	.....	.....	17	.....
Am. Board.....	1869	33	31	1,027	3,241	22
Independent Native Churches.	.....	.....	6	.....	214	1
Methodist Episcopal.....	1873	26	38	577	1,700	.....
Canada Methodist.....	1873	9	7	91	467	6
Evangelical Association.....	1876	4	4	.....	109	1
Methodist Protestant.....	1880	3	.....	.....	.....	.....
General Evangelical Protestant	.....	.....	.....	.....	.....	.....
German-Swiss.....	1885	1	.....	.....	.....	.....
Society Friends, America....	1885	1	.....	.....	.....	.....
Total.....	.....	183	168	3,115	11,678	60

"Of the churches 57 are wholly self-supporting, and 101 partially self-supporting. The native contributions for all purposes amounted the past year to about \$20,000."

A NEGLECTED FIELD.

FORTUNE BAY proper, which is about 70 miles long and 40 miles wide, containing a population of some 4,000 or 5,000 people, and located in fifty places or more, is at the present time, and has been for many years past, a spiritually destitute portion of the Island of Newfoundland. A few places where ministers of different denominations are stationed are more favored than neighboring settlements; but many of the inhabitants of this Bay have only been accustomed to receive one or two visits from a clergyman during the year, while others, and among these Methodists, have been for years together without a regular visit from any minister.

Many places are without churches, without schools, and without a single person properly qualified to conduct a religious service, or to teach an elementary school. In a single settlement as many as thirty children can be found, not one of whom can read, or answer some of the simplest Bible questions.

About 70 years ago Methodism was introduced into the settlements scattered along the shores of Fortune Bay. The late Dr. Knight was the first missionary stationed here. Ever since 1816 our Church has maintained its ground in two of the largest places where we have at the present time commodious churches and comfortable parsonages. These circuits are practically independent, receiving nothing from the Missionary Society, but contributing liberally towards its fund.

We think the time has fully come when the Missionary Society should do something more for this neglected and destitute locality. It is only reasonable and just that Fortune Bay should receive favorable consideration both from the members of the Newfoundland Conference and from the Missionary Board. The Methodists of Fortune Bay have given more financial assistance to the Mission Fund in proportion to population than any other of the large Bays of this ancient colony where Methodism has been planted, and has had time to become established. While other places have done well, it may be said "Many daughters have done virtuously, but thou excellest them all." Recently two rural circuits, with one preaching place each, have subscribed over \$400 annually to the Mission Fund. We think we are perfectly correct in saying that no one of the places referred to has been so overlooked by our Church. Instead of advancement there has been retrogression. Years ago from one of the settlements of this Bay some ten persons were returned as members of Society. But not being favored with a Methodist pastor to feed and watch over them they have left our Church, and another denomination is building on the foundation laid by ourselves.



Where Christ is preached we do rejoice and will rejoice. But alas for those who "neither fold nor feeder have."

The facilities for visiting the different localities of this Bay are much better than they have been in years past. In connection with the lobster factories now in operation, one small steamer and several boats, schooners, etc., are frequently passing from harbor to harbor, so that during the summer months especially, a fine opportunity is afforded for working Fortune Bay.

Some of the people of Fortune Bay have manifested in a practical way an interest in behalf of the less favored settlements. We trust a brighter day has dawned. May the Lord of the harvest thrust forth laborers into the field, who shall come, by and by, "rejoicing, bringing their sheaves with them!"

T. H. JAMES.

### THE WORK AT BEREN'S RIVER.

BY THE REV. E. LANGFORD.

(Continued from page 90.)

**POPLAR RIVER.**—Having written some time ago a not very encouraging report of the people of Poplar River, you will, no doubt, be glad to hear that there are signs of improvement. When I went to that reserve last July I spent most of my time there visiting the people in their tents.

To people of Canadian life and habits, there is much in such visits that is repulsive and disgusting. We cannot shut our eyes to the surroundings. Some tents are always clean and tidy, and the inmates as much so as could be expected under the circumstances. Others are never clean and to sit down in these and carry on a conversation, is more than a person can at first well endure. But as "necessity knows no law," and "practice makes perfect," we learn to "stomach" a meal in one of these tents, when no way of escape presents itself. I shall not, however, attempt to describe the peculiarities of these people, but shall endeavor to keep constantly in view the object of our visits.

The chief from Beren's River was my interpreter on this occasion. He is greatly interested in work of this kind, and is an excellent assistant; for if your interpreter is not interested, or in full sympathy with your efforts, it is up-hill work, if not wholly fruitless. I never care for any but a truly pious interpreter.

In my review at Poplar River in 1884, most of which was printed in the *OUTLOOK*, I spoke of visiting these Indians from house to house. I reported at that time several families who were non-Christian, and of one Tommy Thomas, who refused to be enlightened, and said plainly that he would never join us. We now found this man and his brother more

reasonable; not at all refusing to learn, but excusing themselves for not accepting Christianity. The Counsellor and several of our people being absent, we were not able to hold such services as we had intended; our visits, however, were encouraging.

Before the close of navigation I again visited Poplar River, and learning that the Indians were all now on the reserve, I proposed to my interpreter (Timothy Bear), that we at once begin from house to house, calling on every one, for in no other way could we obtain the views of the people, or even have an opportunity of speaking to all, as some never attend the public services.

Meeting an Indian whom, to my knowledge, I had not previously met, I asked if he was going to remain about the reserve for a few days? He replied that he was just preparing to leave for the woods. "Then I shall call at your house first," I said. He led the way from the H.B.C. store, and we followed. Such a house as we entered! Add brush, straw and shavings to confusion; then multiply dirt by filth, without an application of soap and water, and you will have an idea of the situation. But I promised to say nothing in this line—let this suffice. Notwithstanding what we have described, these inmates appeared happy. After shaking hands with his whole family, I said:

"Now, you are going off soon, so I shall not long detain you, but at once state the object of my visit. I have not learned from you whether you are in sympathy with our work, but I presume from time to time you have heard more or less of the Gospel of Christ, the Word of God—the Great Salvation, etc. You have no doubt thought of these things, so I should like to know your mind in reference to this great matter."

He seemed lost in thought, or to have lost track of what I had said, for he did not at once reply. His wife spoke to him and he replied to her. She explained to him in a few words what I had said, and then added:—

"The Praying Chief has spoken true words to us. He is right, and we should listen and try to learn. You see we have given up our children to be educated in the white man's faith, and it is only right that we should follow."

For some time she reasoned with her husband in this way, and urged him to state to me his mind. He said at length, that he could not at once say what he would do, but implied that he did not care to join us unless those of his neighbors who were still pagan would go along with him—or rather take the lead, and he would follow.

After further exhortation and prayer, we left to visit other families.



ROYAL GARDEN PARTY, HONOLULU.

Having learned a little of the history and character of the man we were next to visit, I was prepared to set him right. He had been a professing Christian. It appears he now keeps two wives—not openly, however; he is lawfully married to one. In my experience I have found it almost always necessary to know something of the past history of the person to whom I wish to speak on religious matters for the first time; if not, I may come away with false impressions. We found this man and a neighbor building a small dwelling-house. We sat down on the logs for a chat. Having spoken to the neighbor I then turned to the person in question, and for over an hour talked to him. During this time he confessed many “petty” faults, and made excuses, but all I could do he would not hint at the great crime of his life. At length I was obliged to tell him plainly of his sin. This silenced him; and then I gave him a little plain talk. We then went into his tent to have prayer, after which we were prepared to move on. But receiving an invitation to “dine,” we sat down, and had placed before us a dish of wild rice boiled in *muchumawpy* (rice soup). There was but one dish and one spoon for myself and interpreter, with a tin cup for tea. In this way I got credit for eating and drinking my share, which I fear I should not have received under different circumstances. However I allowed this to suffice for a midday meal, and on we went.

I have seldom been asked by Indians to eat with them; but when I am, I don't like to refuse. Out of kindness they wish to share with us what they have, and should we refuse they are greatly wounded. There have been times when, if I had refused to appreciate such hospitality, my influence for good among them would have been greatly injured. During the rest of the day we were able to visit several families and had a very profitable and interesting time—talking, reading, singing and praying.

Next day, out again. We found some who enquired into our teaching, and wished to understand the plan of salvation; others, who were already professing Christians, promised to be more active; while others had no desire to change their way of living for that of Christianity. To give anything like a detailed report of the day's work would, I fear, occupy too much of your time; yet it would be fully as interesting, if not more so, than what I have already written. But, before dismissing this part of the subject, I wish to say a word more about Tommy Thomas, the pagan with two wives. On entering his house I spoke to him in Cree, and asked how he was. He replied that he was only poorly, for he had been sick almost all summer. Speaking then through the interpreter, I asked what his mind was in reference to spiritual things which

I had already spoken of more than once? He replied:

“Tell the Praying Chief I am glad to have him come to see me, and pray for me; I am a poor, helpless creature. Tell the praying people to pray for me. I want to be right and do right. Pray for me, pray for me,” etc.

I then pointed out to him the only path of duty and safety. It seemed almost impossible that such a change could take place in the mind of any one as I witnessed in this man. But two years ago, or a little more, he positively refused to have anything to do with our Christianity.

Having completed these visits, a public service was held in the new schoolhouse, which, although not finished, was fitted up for the occasion. It is a fine, commodious building. Would do credit to any civilized community. It has been built wholly by the Indians.

From the outset I have been trying to educate these people to support those who are sent among them as missionaries. They commenced by assisting Bro. Bear over a year ago, which they did in no shabby way.

At the close of the meeting I stated that, as they had no teacher nor missionary, I would try to visit them often during the winter—say once a month. But as this would increase the expenses which the committee might not allow, I would ask them to aid in lessening the expenses. They had displayed such courage and self-denial in the erection of the house, that I could hardly press for much, but if they could to begin, promise to supply fish for dog-feed it would be an item, which in the end would count. But, as I had not previously mentioned this, I would allow them time to consider and afterward report. Experience had taught me not to expect sudden responses to such requests. I once proposed something like this at Norway House, and waited for a reply, but was met with a silence which did not mean consent, and was told afterward that the proposition was right, but came upon them too sudden. If they had had time to talk the matter over, there would have been no hesitation.

But on this occasion I was surprised to hear one say: “I don't think in a matter of this kind we need to hold a council meeting before saying what we can do; for my part, I shall do what I am able.” Another and another spoke in like manner. When I visited Poplar River in the early part of December, the fish were on hand at the H.B.C. store. I then asked them to supply fish for a week or two in January next and a home for my man, and I would stay with them longer than I had done on any previous occasion. To this they willingly agreed. I have some hope of Poplar River yet.

The teacher—of whom I shall speak in another letter—is the right man in the right place. He plainly tells them that he has not come to supply them with food, but as he is poorly remunerated for his work, they should assist him—which I am told they do, giving him fish, etc. The councillor told him to go into his cellar and help himself to potatoes. This is a step in the right direction.

(To be continued.)

## Missionary Readings.

### WHAT SHOULD WE DO FOR MISSIONS.

“WHAT should we do for missions?” Well, well! The question is proper, and so let me tell what we should do for the missions. And first let me say, by way of appeal, To all our dear readers: You kindly should feel The sweetest of love for the missions.

For love begets goodness; and goodness, you know,  
On errands of duty and mercy will go,  
And circle the world with its missions.  
And so, when our heads and our hearts are all right,  
We shall do with our hands, and do with our might,  
And cheerfully do for our missions.

“But what should we do?” Well, first, every day  
Be sure from our fulness of heart we should pray  
For the blessing of God on our missions;  
And then every Christian, no matter how small,  
No matter how weak, may expect there will fall  
The dew of his grace on our missions.

And then we should give as God gives the dew,  
The rain and the sunshine, to bless me and you,  
And give all we can for the missions.  
To pray without giving—well, well, let us see—  
May never reach heaven, nor bless you nor me,  
Nor be of much use to the missions.

As the flowers give sweetness, so, Christians should you,  
Though your purse should be slender, your pennies  
but few,  
With prayer kindly give to the missions;  
And then the good Father in heaven will smile,  
On your kindness and goodness of heart all the while,  
And bless what you do for the missions.

—*Gospel in all Lands.*

### AN AFTER DINNER SPEECH.

AMONG the notable after dinner speeches for which Mr. Lowell, our late Minister to England, became so happily famous, is one which deserves attention for its brave and faithful defence of Christianity, as against that spirit of genteel skepticism so common among some who wish to be considered men of culture. It was called out by a polite sneer at religion and its claims.

Mr. Lowell unhesitatingly picked up the gauntlet thus thrown down, and in the presence of the brilliant and distinguished company assembled administered this just and merited rebuke.

“The worst kind of religion,” said Mr. Lowell, “is no religion at all; and these men living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which had hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.”—*Morning Star.*

### INDIAN NAMES OF STATES.

THE following appeared lately in the *Boston Journal*, from the last and only Massachusetts Indian of full blood, a woman born in 1807:

The definition of Dakota in your issue of January 30 is not correct, owing to its being mistaken for an Algonquin word. The Western Indian words are in different languages, and the object of this communication is to point out some of the variations that should be considered in rendering them. Dakota means “united,” and is a part of “United Tribes,” “tribes” having been left out. It has the same meaning as “united” does in “United States.” Michigan means “Elk Eye.” Ohio (O-he-yewh) means “beautiful.” Minnesota means “turbid water,” or, in Indian, “water turbid.” These are Dakota words, as is also Sioux, although applied to a different tribe, using another language, who never call themselves Sioux. When the first French priest visited Dakota he inquired what Indians lived there, pointing over the lake. The Dakota answered, Sioux, meaning enemies, but the priest understood it to be the name of the tribe. Kentucky means “head of the river.” Nebraska means “flat.” Kansas means “smoky.” These last mentioned are in another language. Illinois is a variation of “nnin” or “ninin” or “en-in-in” (as near as I can spell it). It means “man,” “mankind,” and is in almost all



nearly \$100, gleams of pleasure like flashes of sunshine lit up their bronzed faces, and they sang with deep feeling, 'Behold the Saviour of mankind nailed to the shameful tree,' etc. This hymn and the tune were taught them and their fathers forty years ago, by the sainted Evans and Rundel. Thus ended our missionary service. When we came out of church, we were curious enough to count the Indian ponies which, like an army, lined the long fences around the mission property. We counted nearly 200, and learned that in some cases two persons rode one horse, and that a large number of the congregation had walked to church."

## RELIGIOUS LIFE AMONG THE INDIANS.

The description which Mr. Dyke gives of the sacramental service and "testimony meeting," which followed the missionary service described above, shows that the effects which Christianity is producing in the hearts and lives of the red men of the North-west are precisely identical with those which is producing in the hearts and lives of their pale-faced brethren. Amid all the disheartening influences which are exerted upon these people by the changes which are taking place in their country, and the many things which conspire to darken their worldly prospects, the spirit of joyousness and gratitude to God was the most striking feature in their experience. One said: "I do feel happy to-day. I am thankful for what Jesus has done for my soul." Another: "I am thankful for the religion of Jesus Christ. My heart is glad, and though I have great trouble, the Word of God is my comfort." Another: "I want to put myself a whole offering on the altar of Christ. I am full of joy to-day." Another, evidently the son of a pious father, who had probably died in the faith: "I want my father's God to be mine. I feel that Jesus accepts me. I want to be clean." Another, who said he had been "trying to serve God for some years," added: "To-day my heart is full of joy. God is blessing my soul." Another said, with deep emotion: "In the search for life I do not want to be left behind. Jesus is mine. I want to love him more and more."

## BRITISH COLUMBIA.

*Letter from REV. JAMES A. WOOD, dated LADNER'S LANDING, B.C., May 31st, 1886.*

OUR new church at Langley Prairie was dedicated by Bro. Watson on the 23rd inst., which was to many a day of mingled pleasure and profit.

Although built at a cost of \$1,200, we are thankful to say that the whole amount is provided for by subscriptions, and if all are paid we will have about \$40 in the treasurer's hands. We organized a Sunday-school at once, and from the way in which they go to work I feel that success is certain.

The work at this appointment is more encouraging than it ever has been. Yesterday the congregation numbered sixty, which is the largest we have ever had. We have now got a small class which meets every Sunday.

Our two new appointments, viz., Lulu Island and Boundary Bay, are doing very well. We have at these

places congregations of from twenty to thirty. Although we meet in private homes at present, we will soon have a schoolhouse built at Boundary Bay. Lulu Island is the hardest appointment I have to reach, as it gives me ten miles of a row on Sunday morning, and it is very hard work rowing against the current during the summer season.

Last winter the tides were higher here than they were ever known, and at three full moons the water came into our house, at one time as much as four and a half inches. Since then we have got a dyke built all around, so we feel safe for the future.

## HOME WORK.

**Actonvale and St. Theodore.**—Our work and mission are about as usual, moving on steady and sure. Our access to the people in shops and stores is remarkable. I sometimes leave my house in the morning and enter a store, where I put in a word for Jesus, which multiplies until noon, and often the hearers have multiplied from five to twenty. Thus, I am engaged for the Master occasionally. Of late the people are not so free to talk about religion; they have closed a few weeks' meetings in which they have been told not to have anything to do with the Protestants. We are getting well over our financial troubles; we have paid \$35 on the church at St. Theodore, and though the people have not been able to contribute anything toward my salary, owing to the large debt of the church, yet they have contributed somewhat to the different collections in the church and for the Missionary Fund.

E. DE GRUCHY.

**Montreal Centre.**—During the quarter special services were held at Longueuil for one week, which resulted in the quickening of God's people. Few French, however, came to the meetings. On the 16th of April was held the last of the series of Temperance meetings in the church at Montreal. These meetings have been remarkably well attended, there being at times over 100 persons present. The young people of the church take an active part in the preparing of the programme. Bro. Joseph Pinel is President of the Society. Our prayer-meeting, as well as all other meetings, are greatly affected, so far as number in attendance, by the closing of the Institute. Very interesting Missionary and Sunday-school Anniversaries were held in the end of March. The year has marked much progress in the lines of finance and organization.

L. N. BEAUDRY.

**Oka.**—I have nothing very remarkable to report for this last quarter, except that our meetings are always very good, and that our people, as a whole, are very zealous in the observation of their religious duties, and that great peace reigns among the faithful. Moreover, the chiefs are resolved to build edifices for the use of the mission, as soon as their spring sowing shall have been finished.

J. A. DORION.

**Lawrenceville.**—This is a remarkable and important place for a good work, and it is where I have the pleasure to devote most of my time, because it is a central place. I never had so much success on a mission since I became a missionary. I have preached the gospel to every French family of this place regu-

larly every Sabbath. There has been a large attendance at our meetings, the half Roman hearers, and they came with joy, uniting themselves with us, singing our hymns with a full heart, and rejoicing in hearing the preaching of the Word of God. Oh I have a real good work going on here. There is a great moral reform among the Roman families. I am looking still for a better work. May God hasten the time for His glory, and bring them all to the foot of the cross. Stukely Mills is decreasing in the number of French Protestants; they move regularly to the States. There are only three French Protestant families there, and I visit them once a month; there is no prospect of doing any good work as yet in that place, but I am not discouraged, there is a beginning. A. E. GEOFFROY.

**West End, Point St. Charles and St. Henri.**—I am happy to say that notwithstanding the smallpox epidemic and the disastrous floods, this mission is prospering in numbers and in spirituality; the meetings are well attended, and the divine power is felt in our midst. Nearly all of my people have passed through the flood; many have lost nearly all their little effects, and had to take shelter wherever they could find a friend to take them in. We greatly need a building to worship in, and a day-school to be placed in a central position to serve for the west end of the city. At Point St. Charles, St. Cunegonde, and St. Henri, there is every prospect of a good work being done; one gentleman has offered the ground gratis to build on. I have taken in on trial since Conference thirty-one persons, all taken from the house of bondage. It may be remarked that the preaching in Point St. Charles has been small; this was because the people in whose house I held services had removed, consequently I was left without a house to preach in for some time before I could obtain another place. M. SADLER.

**Waterloo.**—I am happy to be able to say in this report that God blesses His work in the midst of our compatriots. Our meetings are quite numerous attended. We have had two Missionary meetings at South Roxton and at Berea, and although the weather and the going was very bad, our collections were excellent. On account of the bad weather our Superintendent of District, Mr. Beaudry, was unable to reach the first of these meetings. At the second, at Berea, he was present. We expect to unite to our numbers before long a few very respectable families, who have said that their time with Rome was about ended. A few days ago two Roman Catholics came to see me for the purpose of inquiring concerning the truth. They returned feeling greatly satisfied. A. PARENT.

## Facts and Illustrations.

In Italy the rentals of confiscated church lands are devoted to public education.

THERE are 70,000 Protestants in France, and the number is increasing.

THE Mohammedans have ninety-nine names for God, but among them all they have not "Our Father."

ABOUT a hundred marriages between Christian Chinese couples are reported as having taken place in the San Francisco mission chapel.

ACCORDING to the returns made to the Japanese Government in 1885, there were then about 80,000 Christians—45,000 "Protestants," 25,000 Roman Catholics, and 10,000 "Greek Orthodox"—in the empire.

THE *Japan Mail* states that the prefect of the Province of Cochi is much distressed on account of the spread of Christianity throughout his province, and has expressed his fears to Count Yamanda, who shares his distress in this matter. It is said, however, that Count Saigo, to whom the facts were reported, was as much pleased as the others were displeased by the state of the case.

THE *Japan Mail* reports a most remarkable preaching service held in Tokio, in the largest theatre of the city. The audiences are variously estimated from 4,500 to 6,000 each day. The preaching was mostly by native Japanese pastors, and the people listened eagerly for four hours each day while the gospel was preached to them. The *Mail* says: "The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theatre in Tokio, give evidence of a marked advance in public sentiment in favor of Christianity within the space of one short year."

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