

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

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[Whole No. 113

## *Field Notes.*

TWO new boats are being built for the use of our missionaries at Christian Island and Parry Island. It requires no small amount of courage and love for souls to willingly face the winds and storms of the Georgian Bay, and it will be a satisfaction to know that our brethren are provided with stout, staunch crafts whereby to voyage between the islands.

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REV. E. ROBSON writes respecting the Chinese work in Vancouver, under date of April 8th: "There has been a large increase in the attendance of Chinese upon the services here and at New Westminster lately, and quite a number have been converted. I baptized seven three weeks ago, and three last Sunday, after careful examination. The work never looked so hopeful as now." A class has been formed, which meets every Wednesday evening.

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THE following cheering report is from the Rev. G. C. Frazer, of Bonavista, Newfoundland: "We are glad to report very successful missionary meetings on this circuit, also on the neighboring circuits of Catalina and Trinity. These three circuits unite annually and hold missionary meetings as follows—Bonavista circuit, three meetings, Catalina two, and Trinity two; total seven. The general expression in each place where a meeting was held was, 'We have never had a better missionary meeting than this one.' The congregation in each place was large, the interest in missions fervent, and the collections in advance of last year. We are also hopeful that the subscription lists will be ahead of last year."

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MR. ALFRED McCUE, teacher of the Indian day school on Christian Island, says: "You will be pleased to learn that the school is progressing favorably. In addition to the regular course of study, half an hour is devoted each day to religious instruction, and singing sacred songs. A Band of Hope was organized in connection with the school, which has been kept up regularly, and proves to have accomplished good results among the young people. About fifty boys and girls, and a few of the young men and women, pledged

themselves against intoxication, profanity and tobacco. Mrs. McCue (an ex-pupil of Mount Elgin Institute, Muncey), will undertake to organize a sewing band as soon as all the girls have returned from the sugar camps."

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WE have received from the Rev. J. H. White, New Westminster, B.C., a very cheering and encouraging account of their missionary anniversary. Bro. White says: "We were a little afraid we might not be able to keep up our record of last year, in which we nearly doubled previous givings, but when the subscriptions came in we had an increase of over \$100 over last year, and some of our largest givers yet to hear from. Shall probably make it \$850; not bad for the little church. In addition to this our people have given to Dr. Eby's Mission Hall, Tokyo, and besides have contributed considerably over \$100 toward starting and sustaining a local Chinese mission on purely evangelistic lines, and entirely independent of our mission school here."

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WE have just received the Second Annual Report of the Toronto Ramabai Circle. The ordinary membership now numbers 214, with thirty-eight life members; amount in the Treasurer's hands, \$424.27. We are pleased to learn that the Association in America has had a successful year, and the reports from Ramabai, who has established her school in Bombay, are encouraging.

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THE *Missionary Review of the World* for May presents several papers of extraordinary interest. The leading one, by Dr. Geo. Wm. Knox, of Tokyo, Japan, though long, will repay the most careful reading. It is an incisive and intelligent review of the chief political and other changes which occurred in Japan in 1889. It gives, by far, the clearest and fullest view of the remarkable changes wrought and in progress, and of the present condition and outlook of things, that has been given to the public by any other writer. His brother's article on "Personal Observations in Brazil" is equally interesting, and sheds the most certain light on the Revolution which has recently occurred there that we have seen. Dr. Knox was sent there by the General Assembly of the Presbyterian Church, in 1888, to organize the Presbyterian Synod of Brazil, and had

personal intercourse with many of the leaders, and witnessed the incipient steps which led up to the change of government. Many other papers of great interest follow, with much useful information. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; in clubs of ten, \$1.50. Specimen numbers, 20 cents.

## Editorial and Contributed.

### THE GREAT OPPORTUNITY.

WITHIN the past decade—to go back no further—there has been a great awakening in the Churches on the subject of missions, especially missions to the heathen. That which at one time was regarded as a side issue is rapidly becoming the main question, and there is a perception, dim as yet, but real, of the fact that the great purpose for which Christ instituted His Church among men was to “preach the Gospel to every creature.” For long years this truth was lost sight of. Of course, it was not openly repudiated; but it was held with a very feeble grasp, and did not influence the thought, much less the practice, of Protestant Christianity. This was largely owing to a perverted theology. The doctrine of the Divine Decrees had been unduly exalted, until it almost entirely hid from view the fact of human responsibility. If the heathen are to be converted, that is God’s work, not ours. So the Church reasoned; and her thought found expression on the memorable occasion when Carey, in an assembly of ministers, asked if it were not the duty of the Church to evangelize the heathen, and was promptly rebuked by a venerable member of the assembly—“Sit down, young man; when God wants to convert the heathen, He will do it without you or me.”

“To every creature” is the Church’s marching order; but how feeble have been her attempts on the line of unquestioning obedience. Nearly nineteen centuries gone, and two-thirds of the world’s population yet untouched. Lethargy in the Church, but activity everywhere else. China’s millions poisoned with opium forced upon them by a Christian(?) government, and the healing Balm of Gilead withheld by Christian selfishness. The Dark Continent deluged with rum, and the Water of Life dispensed in dribbles to a great multitude dying of thirst. There is altogether a wrong in this matter which cannot be too quickly corrected. It is time to ask if the Churches have not expended far too much money and effort on their home work, in comparison with what they have expended on missions to the heathen. We do not

mean that they have spent too much on home missions, properly so called, but too much on the home work in its broadest sense. In almost every home church the ministry is overcrowded. In many localities churches and congregations are multiplied beyond all reasonable needs. A village of five or six hundred people will have half a dozen different denominations competing for the people and for what they are able to give. Then follows unwholesome competition in the matter of church buildings. Rivalries are fostered; heavy debts are incurred. The thought of the Church is centered upon local, not to say selfish, projects, and in the clamor of contending interests the Master’s voice is unheard and His command unheeded.

“To every creature” is the measure of the Church’s responsibility. “Go, thou and preach the kingdom of God,” is the command to every saint. There is nothing about waiting for Church Boards, and Committees, and Conferences. The Master did not say, “Go—when you are promised a good salary,” nor “Go—when you are sure of a fair support,” nor “Go—when you have received the sanction of some ecclesiastical assembly.” If you must wait for all these conditions to be fulfilled, the Church will never overtake the world’s needs. If the world’s population would only remain stationary, if the lives of the present generation could only be prolonged for a few centuries, the need for haste might not be so urgent; but time does not wait on human convenience. If the present generation of heathens are to be reached at all, they must be reached by the present generation of Christians. Succeeding generations will have enough to do without undertaking a work we have left undone. And as the whole world is now open, there is need for every Christian to be in the ranks. If there is no other way of meeting the emergency, we must reduce the “Home Guard” to its minimum strength, so that the “army in the field” may be fully recruited and thoroughly equipped. The command to “go” cannot be explained away, and upon every Christian rests the responsibility to *go* or *send*.

To all who have submitted themselves fully to God the Master’s command is imperative, and if to fulfil that command requires the surrender of all we have, the surrender will be cheerfully made. The difficulty with vast numbers is, that their acceptance of Christ has been partial and one-sided. Like Nicodemus, they say, “We know Thou art a *teacher* come from God,” but it does not seem to occur to them that they are under any obligation to *obey* His teaching. They confess Him as their Saviour, so far as the future penalty of sin is concerned, but not as a Saviour from the

selfishness and worldliness and sin of the present. We owe Him something, of course, and are prepared to pay it if the sacrifice it demands be not too great. But if it be so that we are at liberty to obey only so far as it suits us, and to give to him as much or as little as we like, then we are lords, and He is only the recipient of our charity. On the other hand, if we mean what we say when we call Him Lord, we must promptly do the things He has commanded. He is either Lord of all, or not Lord at all.

THE command to disciple all nations is not an impossible one. The Church has abundant resources in men and money to accomplish it in twenty years, if they only could be utilized at once, and in the most effective way. We waste too much time and money on machinery. To "evangelize" a nation does not mean to build a costly church in every neighborhood, and pay some one to "administer the ordinances," it simply means to tell to every man, woman and child the good news that Jesus Christ died for sinners, and that whosoever believeth on Him shall be saved. Take the case of a country or province like Annam, with a population of twenty million yet untouched, or an average of four million families. Now, let one hundred missionary evangelists, male and female, be sent into that country, let them spend two years in acquiring some knowledge of the language, then begin to tell the story. Would it not be easily possible for each of the one hundred to tell the news each day to twenty families, or one hundred persons—an aggregate of ten thousand per day? And at this rate how long would it require for every inhabitant to hear, at least once, that "God so loved the world?" For although no allowance is here made for sickness, and death, and other unexpected hindrances, neither is allowance made for the work of native evangelists, who would quickly be raised up in considerable numbers. And if any one shall ask where are the one hundred evangelists to be found? We reply that some four thousand students in American and Canadian colleges are now awaiting the call of the Church to "go."

#### INTERNATIONAL MISSIONARY UNION.

THE International Missionary Union will hold its seventh annual meeting at Clifton-Springs, New York, June 11th to 18th inclusive, 1890. Free entertainment will be provided for all foreign missionaries, or persons who have been foreign missionaries, of whatever evangelical society, or board, or field. Membership in the Union is open to all such persons, and includes no others. Candidates under actual appointment to the foreign field of any evangelical organiza-

tion are earnestly invited to attend, and will also be freely entertained, as far as provision can be made. It will not be practicable to provide for the attendance of children of missionaries.

The programme of this meeting cannot yet be furnished. The papers and discussions are always on topics of special practical concern to missionaries; but numerous addresses will be made of a character interesting to the general public, who are always cordially welcomed. Missionaries are requested to communicate with either the President or the Secretary, to obtain further particulars, as well as to make suggestions as to topics, papers, or addresses. If any would like to discuss some particular subject themselves, provided suitable arrangements could be made, or if they know of any missionaries specially qualified to present papers before the Union or to address popular meetings, the President will be glad of such information.

Inquiries concerning the approaching meeting at Clifton-Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by

J. T. GRACEY, D.D., *President*.  
183 Glenwood Avenue, Buffalo, N. Y.  
WILLIAM H. BELDEN, *Secretary*,  
Bridgeton, New Jersey.

#### THE AZABU CHURCH, TOKYO.

THE many friends of our work in Japan will be glad to learn that the building of the Azabu Church, of which Mr. Hiraiwa is pastor, has been brought to a successful completion. From a letter just received from Mr. Hiraiwa, we make the following extract:

"The new church was dedicated on Sunday, the 12th of last January. I enclose an account of the dedication service and a description of the church given in the *Christian Advocate*, of Tokyo, and also detailed report of the finance, both of which I wish you will kindly insert in a corner of the OUTLOOK, either in whole or in part, as you think best, so that all my friends in Canada who contributed towards the building may read and know about them. Thanks, many thanks, to the Missionary Society, as well as to all the friends, for the gifts and help. Every Sunday congregation is pretty good, the floor being always full. At present, Azabu church is the largest one in the city, and I believe its Sunday morning congregation is the largest of all the other churches of different denominations in the city. The next effort of the pastor should be to make it self-supporting as soon as he can. When Dr. Eby's "Tabernacle" is up, it will be the largest church in Japan.

At present, Japan is very much excited over many things. The greatest National Industrial Exhibition ever held in Japan will be opened from the first of April till the end of July in Ueno Park. A grand sham fight

between the navy and army will be held in the next month along Tokaido, between Tokyo and Kyoto, the Emperor himself being the umpire and judge. The election will commence in July, the people making very active preparations from now, and the new Parliament will be opened in November. The Parliament buildings are now nearly completed. The new laws of Municipal Governmental system have been promulgated and are set in operation. A tide of somewhat reactive movements is rising in some quarters. The National Christian Convention will be held in the city next October.

The following account of the opening services, and description of the building, from the pen of the Rev. Dr. Cochran, appeared in the *Christian Advocate* of Tokyo:—

The Methodist church recently erected at No. 8 Torizaka, Azabu, Tokyo, was dedicated to the worship of Almighty God with appropriate religious services on Sunday, the 12th inst. At 10 a.m. the Rev. M. Kobayashi, pastor of the church in Shidzuoka, preached an earnest and faithful sermon from the words, "For Mine house shall be called an house of prayer for all people" (Isa. lvi. 7), after which the dedicatory service was conducted by the Rev. Dr. Macdonald, according to the form prescribed in the Discipline. At 3.30 p.m. a service in English was held, and the Rev. G. M. Meacham, D.D., preached a sermon eminently suitable to the occasion on "The service of Christ" (Col. iii. 24). In the evening, at 7 o'clock, the Rev. C. S. Eby, D.D., gave an able discourse on "The glory that excelleth" (2 Cor. iii. 10). The house was filled in the morning with an attentive audience. The afternoon and evening congregations were also large, and the gracious presence of the Holy Spirit was manifest in all the services throughout the day.

The main building is of brick, with gothic windows, elegant front elevation, belfry and spire. The size is 54 x 66 feet. The gallery on each side is four seats in depth, and in front eight seats. The seating capacity is 800, though 1,000, without excessive crowding, may find accommodation. In a recess behind the pulpit platform is a low gallery, conveniently situated for the organ and choir.

Connected with the church, as an extension at the back end, is a wooden building, two stories in height, 30 x 42 feet in size, for the use of the Sunday-school, suitable also for prayer meetings and social gatherings. Near the church, on the same lot, is the parsonage; a comfortable dwelling of two stories with eight rooms, partly foreign and partly Japanese.

The total cost of the church and Sunday-school rooms, including furnishing, also the parsonage, is yen 7,014.74. This amount was provided in part by a grant of 4,000 00 in gold from the Missionary Society of the Methodist Church in Canada. The balance was made up of contributions from many friends in Canada, collected by the Rev. Y. Hiraiwa during his visit to that country, and contributions of the congregation at Azabu, and other friends in Tokyo. The students of the Toyo Eiwa Jogakko furnished the pulpit, the platform carpet and chairs, the communion table, and carpeting for the aisles. The lot is surrounded by a substantial brick fence, and the grounds are drained, graded, and covered with gravel. Altogether the property is a most valuable one, and well suited to its purpose. Great credit is due the pastor, Rev. Y. Hiraiwa, for the efficient manner in which the buildings were planned and supervised during construction, and especially for the careful management of the finances. The whole work is completed without debt or pressure for extra funds to meet contingencies, and a

small balance remains in hand towards the running expenses of the church. As it was found impossible to purchase land, a lease was taken for a long term, and yen 1,000.00 is invested, the interest of which will be applied towards the payment of the ground-rent, until the society has grown strong enough to bear the whole burden.

The pastor and congregation are to be congratulated on a suite of buildings so commodious and pleasantly situated. The material accommodation is all that could be desired at present. May the spiritual edifice rise securely on the sure foundation, which is Jesus Christ.

#### FINANCIAL REPORT OF AZABU CHURCH BUILDING.

##### I.—INCOME.

Grant from Missionary Society in Canada, yen	5,346 79
Contribution of friends in Canada.....	1,869 97
“ the native members.....	315 989
“ “ missionary friends.....	225 000
“ non-Christian friends.....	542 851
Total.....	yen 8,300 600

##### II.—EXPENDITURE.

###### (a) FOR CHURCH.

Building.....	yen 4,919 74
Seats, geta boxes, umbrella stands.....	400 96
Carpets, straw matting.....	106 119
Lamps and belongings.....	89 98
Stoves, pipes, etc., with those for S. S.....	75 51
Brick fence, gravel, pavements, etc.....	241 605
Total.....	yen 5,833 914

###### (b) FOR SUNDAY-SCHOOL.

Building.....	yen 469 10
Seats and chairs.....	127 80
Straw matting.....	15 08
Lamps.....	4 44
Tables (2).....	3 50
Total.....	yen 619 92

###### (c) FOR PARSONAGE.

Building.....	yen 430 64
Some furnishings.....	79 68
Well digging, etc.....	42 41
Drainage.....	8 166
Total.....	yen 560 896

###### (d) FOR MISCELLANEOUS.

Put in bank in the interest of rent.....	yen 1,000 00
Rent paid for March, 1889, to February, 1890.....	155 06
Miscellaneous expenditure on dedication day.....	25 22
Repair of the old chapel.....	27 977
A house built for the sexton.....	20 680
Total.....	yen 1,228 937

Grand total.....	yen 8,243 667
Balance in hand.....	56 933

##### III.—SPECIAL GIFTS.

A clock, from a lady; a hall lantern (yen 16.20), from a Woman's Band; a pulpit, communion tables, five chairs (yen 55.20), from the girls' school; a Japanese Bible and a hymn-book, from a missionary; English Bible, from a missionary; silver communion service, from a friend in Canada.

T. HIRAIWA.

“THE DEVIL’S MISSIONARY ENTERPRISE.”

ALL the vessels bound for West and South Africa coming from Europe and America, stop at Madeira. In *one week* the enormous amount of liquors, detailed in the following list, passed through:

960,000 cases of gin.....	£240,000
24,000 butts of rum.....	240,000
30,000 cases of brandy.....	90,000
28,000 “ Irish whiskey.....	56,000
800,000 demijohns of rum.....	240,000
36,000 barrels of rum.....	72,000
30,000 cases of Old Tom.....	60,000
15,000 barrels of absinthe.....	45,000
40,000 cases of vermouth.....	3,000
	£1,046,000

“The tropics are being set afire,” says Joseph Cook. Only the negro race can exist in the regions where no snow falls. The white man fades out. “Where the snow falls there is freedom.” The white man rules where the white flake falls; therefore, if the flame of alcohol burns out the hope of the future of the darker races, the hope of the vast regions of the central zone of our planet will perish in that lurid flame.

PRINCIPAL GRANT of Queen’s University, Kingston says, that he met men in Japan, who had lived in Yokohama for ten or twelve years, who had gone into society “and discussed everything—as they supposed—at the club, yet who did not know that within gunshot of their office was a crowded, self-supporting congregation of native Christians, ministered to by an eloquent Japanese. They had never visited a missionary institution. They had a hazy idea that Roman Catholic priests were devoted men, and that they could show results; but they would assure you in a loud and lofty or an absurdly confidential tone, that Protestant missions were a failure.”

E. PAYSON PORTER’S table of statistics for Sunday-schools in the United States shows that there are in all 101,824 Sunday-schools, with 8,345,431 scholars, and 1,100,104 teachers, making a total of 9,445,565 in the Sunday-schools of the country. Pennsylvania continues to be the banner State in the number of schools—8,729—though New York has more scholars. Pennsylvania has 864,599; New York, 979,415. Among the States Louisiana seems to stand at the foot. It has only 522 schools and 32,617 scholars. The little State of Rhode Island exceeds it in scholars by about 11,000. Of the cities, Philadelphia is in the lead, with 616 schools and 178,865 scholars. New York comes next, with 600 schools and 172,000 scholars. Brooklyn, the city of churches, has 263 schools and 97,033 scholars, easily holding the third place.

DURING the last century of their history, the Moravians have sent out 25,000 missionaries and expended \$300,000 annually for missions. In addition they have kept nine missionary vessels busy in the interest of missions. When the other branches of Protestant Christianity shall measure up to the standard of zeal and liberality that has been maintained by this devoted band, the knowledge of the Lord will soon cover the earth as the waters cover the sea.

# Woman’s Missionary Society

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Mrs. E. S. Strachan, - Hamilton  
113 Hughson Street N.
- Rec.-Secretary:*  
Mrs. J. B. Willmott, - Toronto  
50 Bond Street.
- Treasurer:*  
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52 James Street.
- EDITRESSES.**
- Guardian:*  
Miss McGuffin, - Toronto  
Mission Rooms, Wesley Buildings.
- Outlook:*  
Mrs. Dr. Parker, - Toronto  
238 Huron Street.

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50 Bond St., Toronto.  
N.B. and P.E.I. Branch, Mrs. Mackay  
83 Czar St., Toronto.  
Eastern Branch, - Mrs. Dr. Parker  
238 Huron St., Toronto.

“Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. . . . Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.”—JOHN xv. 8, 16.

THE lesson of the season—*seed sowing*. All over our country, the “sower goes forth to sow” that of which he hopes to reap abundantly under the smiling August sun. Into the dull, brown earth drops the seed out of sight, to decay and apparent death, only to arise, however, to a glorious and beautiful service. Be ours the precious lesson! Let us scatter broadcast the seeds of Gospel light, and love, and knowledge, of Christian principles and practice, for though we may not see it, the living germ is in them, and they shall bring forth fruit to His honor.

“I know my hand may never reap its sowing;  
And yet some other may;  
And I may never see it growing,  
So short my little day!  
Still must I sow, although I go forth weeping,  
I cannot, dare not stay.  
God grant a harvest! though I may be sleeping  
Under the shadows gray.”

THE Y. M. C. A. appears to be flourishing in Japan. In February a convention was held, when delegates from twelve Associations represented eight hundred members, and decided to organize “The United Y. M. C. A. of Western Japan.” They will work especially for the abolition of licensed prostitution—the moral question now being agitated all over that country.

THE following incident from *Our Mission* is full of interest: “At Peking there is a pious lady, the wife of a foreign merchant, who spends her time doing good. One day, going to visit a lady of high rank, she carried

some copies of the Scriptures. A young lady who was present evinced great interest in 'the old, old story of Jesus,' bending forward to catch every word. When the Christian visitor had concluded, she said. 'I am glad you have come to tell me this. Some day I will have a place built where people can worship this God.' This young lady is now Empress of China. We shall hope to hear of the fulfilment of her promise."

THE medical education of women in our country is making good progress. To the student of to-day no obstacles are presented such as tried the hearts and consciences of those noble pioneer women who chose the physician's career. The world moves, and we soon grow into sympathy with, and admiration for, "reforms" which, at their inception, were regarded with disfavor. Experience should certainly teach us to thank God for reformers. To-day we are beginning to appreciate the wide opportunities women as physicians may have of blessing their own sex in the home land, while we are forced to the conviction that in oriental lands millions of women are condemned to suffer tortures of body, and know naught of soul-healing, unless the female medical missionary can reach them. No field is more promising of usefulness to-day than that of the female medical mission. The medical education of women also recognizes the right of a woman so inclined to choose a profession for herself, and make it her lifework. Hitherto, women desirous of independence had no choice, save between the more crowded and less remunerative avocations. Thus an advance in the cause of womanhood has come about. We may well hope now to see ladies studying law, as there are branches of law well adapted to women which do not necessitate pleading, for which we perhaps are not yet prepared. The new "Woman's Medical College," just opened for the summer session in Toronto, has class accommodation for a hundred students. A reduction of thirty-three and a third per cent. is made to ladies intending to devote themselves to missionary work. We hope this institution may be instrumental in sending out many noble Canadian girls to bless their sex both in home and foreign fields.

THE attention of Presidents is asked to the rule requiring "a collection to be taken up of not less than \$1.00 in each Auxiliary for the Publication Fund. The monthly letter leaflet, which is sent to all members, is to be paid for out of this fund; also the other leaflets published by order of the Board. Kindly remember this collection, and remit to Miss Wilkes, Treasurer, 84 Gloucester Street, Toronto.

Every tick of your watch sounds the death knell of a heathen soul.

#### FROM THE AUXILIARIES.

CHANTRY AND HARLEM.—Our Auxiliary has not yet been in existence a year, but we have every reason to thank God and take courage. Our greatest regret is, that we did not begin long before to work for our Master in this way. Our members now number about thirty, several of these are little girls, who contribute one cent each per week. As we could not without great difficulty carry on a Mission Band, we think best to take the little girls into our circle. Our meetings are seasons of spiritual blessings to many of us. The average attendance of members is nineteen, beside a number of visitors. This we think good, considering that we are scattered over a distance of seven miles. We have raised during the last two quarters \$15.50. We regret the removal of our 1st Vice-President, Miss Lucy Gile. Miss Addie Knowlton has taken her place. We feel that the best proof we can give of our love to Christ is that we obey His command, "Go ye into all the world and preach the Gospel to every creature." Oh, that we could urge all to this work, because of that higher motive, love to Christ. Let this be our chief object, not merely to rescue the perishing, but that our patient, loving Saviour may "see of the travail of His soul and be satisfied," for "the liberal soul shall be made fat and he that watereth shall be watered also himself."

RELEFE GALLAGHER, *Cor. Sec.*

SMITH'S FALLS.—This Auxiliary was organized February 19th, 1889, with a membership of eighteen. The Society now numbers twenty-five. We have held nine meetings during the year and one public prayer-meeting, at which were read missionary letters of great interest. We desire to grow in missionary spirit and knowledge. Trusting to increase the interest in the good work, we go forward to another year's work, and with the Master's blessing hope to accomplish more for Him.

H. GRAHAM, *Sec.*

INGERSOLL.—An Auxiliary of the Woman's Missionary Society was organized in Charles Street Church, February 12th, 1890, by Mrs. Dr. Burns, of St. Thomas, with a membership of fifteen. The following officers were elected: President, Mrs. (Rev.) Koyl; 1st Vice-President, Mrs. Bradbury; 2nd Vice-President, Mrs. Hegler; Recording Secretary, Mrs. Berry; Corresponding Secretary, Mrs. Waterhouse; Treasurer, Miss Bradbury. In the evening a meeting was held, when Mrs. Burns gave an interesting address on mission work, followed by a short programme of singing, etc. A very pleasant and profitable evening was spent by all present.

A. WATERHOUSE, *Cor. Sec.*

MARGATE.—The Margate Auxiliary of the Woman's Missionary Society held their first annual meeting September 3rd, at which the following officers were elected: President, Mrs. (Rev.) E. C. Turner; 1st Vice-President, Miss Charity Underhill; 2nd Vice-President, Mrs. Gordon Tuplin; Recording Secretary, Miss Bertha Tuplin; Treasurer, Miss Minna Tuplin; Corresponding Secretary, Mrs. Jas. Bentley. Letters from our different mission fields, are read, which help to make our meetings both interesting and profitable. We have held two public meetings already this year, one at Margate, the other at Stanley, which were quite a success. Quite a number of mite-boxes have been distributed this year, so that we expect to do much better than we did last. Still we have to regret the lack of interest in the mission work, yet we are not discouraged, knowing that our work is the Lord's and He will prosper it.

HELEN E. BENTLEY, *Cor. Sec.*

MONTREAL.—The Easter thanksgiving service of the Montreal Auxiliaries was held on Tuesday evening, April 8th, in the lecture-room of the St. James' Methodist Church, on St. Catherine Street. The night proved wet and stormy, but over a hundred were present, and were well repaid for their effort in braving the discordant elements. Mrs. (Dr.) Shaw occupied the chair, and presided with her usual ability; while on her right and left the platform was occupied by the officials of our several Auxiliaries, most of whom contributed to the success of the meeting by either papers or extempore addresses bearing upon our own and other missionary work. Miss Hersey, of Point St. Charles, gave an extempore and earnest appeal in behalf of our Indian missions, and Mrs. T. G. Williams enlisted our sympathies in the interests of the Chinese, whom Providence is directing to our shores, but who are receiving such unchristian treatment at our hands. She graphically depicted the wrongs inflicted upon that nation by the mother-land, in forcing upon them the hideous opium curse, which has wrought such cruel devastation in that great and populous country. We hang our heads in shame that our Christian Government and noble Queen could consent to rest under the guilt incurred by so foul a crime. May God avert the punishment due to any nation that persists in perpetuating such a wrong. At the close of the meeting the thankoffering was received, amounting to over \$86. C. R.

WINSLOE, P.E.I.—The Auxiliary was organized November, 1888, by Miss Palmer, of St. John. Our monthly meetings have been regularly attended, though the average attendance has not been large. Membership, sixteen. We held a public meeting March 6th. The President—Mrs. (Rev.) W. J. Kirby, in the chair—gave a very interesting address. Several ladies took part; also, Revs. J. Read, of Charlottetown, and W. J. Kirby, our pastor, gave very touching and powerful addresses on the wants of the heathen and the duty of the Methodist Church in supplying them with the Gospel. Collection, \$6.36. We pray for greater success, and that the interest in the good work may become more general among the women of our congregations during the coming year.

MARY J. ESSERY, *Cor. Sec.*

THOMASBURG.—This Auxiliary was organized 10th of April, 1889, by Mrs. Massey, with a membership of forty-three. Our present membership is forty-nine. We still keep up our monthly meetings, although the attendance through the winter was small, the average being about six. The average attendance through the summer was seventeen. Perhaps one reason for the diminished attendance is the charm of novelty is wearing away: another is, the difficulty of ladies getting to the place of meeting when the weather is cold and the roads bad, our meetings being held alternately at three preaching appointments, about three miles apart. This is one of the disadvantages of country Auxiliaries. Last October we held our first public meeting, which we thought quite successful for beginners. The financial result was \$15.40. At Christmas, our Society was presented with a quilt by Mrs. J. Salsbury, which was forwarded to the Supply Committee at Toronto. At our February meeting, our Corresponding Secretary, Miss McTaggart, sent in her resignation, not being able to leave a sick mother. Soon after, her mother was called from her sufferings to her eternal rest, thus breaking up the family home. At the March meeting, a resolution of condolence was passed, expressing sympathy with Miss McTaggart and regret at her removal from our midst. Mrs. Cornish was appointed Corresponding Secretary in her place. We have sent to the General Treasurer,

during the year, \$68.81. We sent out mite-boxes last summer, which have not been collected yet, and which, we hope, will add quite a sum to our yearly offerings. Quite a number are taking the OUTLOOK. We are working and praying for greater success and interest in mission work during the present year.

L. HENRY, *Rec. Sec.*

CHESTERTVILLE.—The Chesterville Auxiliary of the Woman's Missionary Society, which was organized by Mrs. (Rev.) T. G. Williams, at Chesterville, December 1st, 1889, is in a flourishing condition. The monthly prayer-meetings have all been seasons of great spiritual power. A large number attend every meeting, and we are certain this Auxiliary will give a good account of itself financially in due time. We have thirty-seven members. The officers are: President, Mrs. (Rev.) Ferguson; 1st Vice-President, Mrs. Smith; 2nd Vice-President, Mrs. Casselman; Recording Secretary, Miss Fetterly; Corresponding Secretary, Mrs. Merkley; Treasurer, Mrs. Forward. Quite a number are taking the OUTLOOK.

MRS. (REV.) J. FERGUSON, *President*

NEWMARKET.—After the regular monthly business meeting of the Auxiliary here, which was held at the home of Mrs. J. R. Mader, last Tuesday afternoon, a missionary tea was given by Mrs. Mader and Mrs. J. P. Belfry, which was most heartily enjoyed. In the evening Rev. Geo. Brown, of Stouffville, delivered a most excellent address in the Methodist Church, on Foreign Missions, under the auspices of this Branch, for which we feel very much indebted. The reverend gentleman spoke for about an hour, and in eloquent and enthusiastic language described the progress of mission work during the past few years, giving many valuable statistics. The address throughout was exceedingly interesting, particularly the individual reminiscences of missionary hardships, which had a tendency to show how little we sacrifice for the Master's cause in comparison with their heroic efforts. Our Society has twenty-seven members, and we feel sure that a deeper interest in the work will immediately follow.

MRS. L. G. JACKSON, *Sec. pro. tem.*

N.B.—In response to an appeal in the OUTLOOK from Saskatoon, in the North-West, our Auxiliary has forwarded \$5 for that purpose.

CHARLOTTETOWN, P. E. ISLAND.—On the first Friday evening after Easter, April 11th, the Auxiliary of the Prince Street Church held its second public meeting for the year, presided over by the pastor, the Rev. John Read. It was opened with the singing of the 176th hymn, led by a special organist and choir, whose united services did not fail to charm throughout the evening. Responsive reading of the 72nd Psalm by pastor and Auxiliary followed, succeeded by cheering and helpful words from the former. Our President's admirable remarks on the responsibilities of women showed most fully, not for the first time, that her whole heart is in missionary work. A sweetly rendered vocal solo, Mrs. Heman's "Better Land," by Mrs. McLean, must have brought home to the hearts of many the precious certainty contained in its exquisite words. One of the most pleasing features of the evening was the interesting and instructive paper on Zenana Work, beautifully delivered by Mrs. Sutherland, wife of one of our resident Presbyterian ministers. The reading of an appropriate leaflet, "Woman and Her Offering," by Mrs. Moore; an Easter anthem by the choir, during which a collection of \$12 was taken up; an encouraging and inspiring address by the Rev. Mr. Brewer, followed by the singing of the 728th hymn, filled up the evening's programme. On Tuesday evening, April 15th, the Wesley Mission Band held a social in the school-room of the church, of which the chief characteristics were vocal and instrumental solos, recitations,

dialogues and readings, showing much care and painstaking in the superintendence of President and officers. Among all that was good, we have only space to mention the solos by Miss Poole; recitation, "Our Heathen Chinese," by a very little Miss; and the dialogue, "Collecting for Missions," by the officers and three young ladies of the Band. At the close of this programme, the audience was invited to visit the parlor and other rooms, where were found tables with useful and fancy articles, tempting sweets and coffee and other refreshments. The proceeds amounted to \$60.

L. G. G., *Cor. Sec.*

ATHENS.—This is our first report to THE OUTLOOK, and while it is not all we could wish it to be, we are feeling encouraged and hopeful for the coming year. It is now five years since our Auxiliary was organized. Our regular monthly meetings are well attended, and the interest continues unabated. Mrs. Arya Parish has constituted herself a life member of the Society by the payment of the necessary \$25, and was presented by her sister members with a neatly framed member's certificate at one of our last meetings. We were also pleased and surprised to receive a donation of \$5 from Mr. R. Connell, of Greenbush, showing that we sometimes have friends of whom we do not know. Our Mission Band has a large membership and most successful meetings, and is creating among the young people of the church a deep interest in the missionary cause. One of the officers of this Band is now in the work as the wife of a medical missionary, Dr. Bolton, of Vancouver; our Recording Secretary has a brother a missionary in China. Growth and rich fruitage are expected in the future, not only because the members are aglow with true missionary fire, but also because of the monthly visits of our excellent OUTLOOK, whose crowded pages of missionary intelligence cannot fail to add fuel to the flame. We held lately a very interesting annual meeting of the Auxiliary. Collections, \$8.68. Officers elected: Mrs. (Rev.) Willson, President; Mrs. G. Nash, Vice-President; Mrs. W. Taplin, Recording Secretary; Mrs. T. G. Stevens, Treasurer; Mrs. G. W. Beach, Corresponding Secretary.

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

WOODHOUSE.—The first entertainment of the Woodhouse Mission Band for the present year was held in the church on the evening of Easter Monday, April 7th. The Indian programme was used, and several good pieces of music, readings and recitations were given. Miss Nelles, the Organizer for Simcoe District, addressed the meeting, and her interesting remarks created in us a greater desire to help in the work. After the programme was finished, refreshments were served, and a collection was taken, amounting to \$4.45. The Band usually meets the first Saturday in each month. Our desire is to grow in missionary spirit and knowledge.

ANNIE BOWLBY, *Sec.*

LINDSAY.—The Woman's Missionary Society of this place held their annual public meeting on the evening of March 20th. The pastor, Rev. Dr. Williams, presided. After reading the report of the Auxiliary, very interesting reports were read, first, from the Excelsior Mission Band, by Mrs. Houghton, and second, from the Juvenile Mission Band, by Miss Ethel Flavelle, telling of good work done by those faithful young helpers. The chief feature of the evening, however, was an address by Mrs. Blackstock, of Toronto, who organized this Auxiliary about six years ago. Although the evening was somewhat unfavorable, quite a number were present, and all felt well repaid for coming in listening to her earnest words. Many of our members were glad to welcome Mrs. Blackstock back to Lindsay, and we feel

assured, could she be induced to favor us again in the future with a visit, she would be received by a very large house. The next on the programme was a few fitting remarks on "Why I should belong to the Woman's Missionary Society," by Mrs. Crosby, of Uxbridge. This was an appeal to the ladies to unite in membership. Our number has increased since last annual meeting from twenty-eight to forty-one, with one life member. Our monthly meetings are fairly well attended, and are increasing in interest.

C. A. BRODERICK, *Cor. Sec.*

#### FROM THE MISSION BANDS.

ST. THOMAS (First Methodist Church).—A Mission Band, called the Light Bearers, was organized on January 28th, with the following officers: President, Miss Bessie Morford; Treasurer, Miss Winnie Graham; Secretary, Miss Hannah Wintemute; Honorary President, Mrs. Struthers. We began with a membership of eleven and have now twenty-two. By assisting in an entertainment we have raised \$10.03.

H. WINTEMUTE, *Sec.*

NORTH PORT.—A Mission Band was formed in our village in January, 1889, but very little was done until the following November, when it was re-organized, and began afresh. We have thirty-four members, and interest in mission work is increasing. We have sent a box of clothing to the North-West, and are now at work raising some money. Both sexes are admitted. The young lady members are making articles, fancy and useful, for sale. Each one is given enough money from the treasury to buy material for the article she intends making, and is then expected to go on increasing it until the end of the year. Our meetings are held on the first Wednesday evening of every month. The younger ones, who also are at work, meet in the afternoon of the same day. They have been given the name of "The Seed Sowers," and are showing great enthusiasm in the work. The following are our officers: President, Mary E. Seymour; Vice-President, Miss Ida Anderson; Recording Secretary Mr. Samuel Simpson; Corresponding Secretary, Miss Hattie Fraser; Treasurer, Miss Ella Palmer. Our earnest desire is to do whole-hearted consecrated work for the Master.

HATTIE FRASER, *Cor. Sec.*

HALIFAX, N.S.—"The Reapers" Mission Band was organized February 27th, 1884, in connection with the Halifax North Auxiliary Ladies' Missionary Society, with a membership of thirty, which has since increased to fifty-seven. We have to report eight life members, three of whom have been enrolled the last year. Our meetings, which are very well attended, are held regularly the second Wednesday in each month. The amount received during the past year, by concerts, missionary meetings and mite-boxes, etc., is \$221.74. We have given twenty of our members each five cents, to invest during the coming year, which we hope will be successful. We trust our Band may have some share in helping some one nearer the Saviour whom we strive to serve. Our officers are as follows: President, Mrs. Robert Ross; 1st Vice-President, Miss Bessie Bell; 2nd Vice-President, Miss Louisa Ray; Secretary, Miss Kate Sutcliffe; Assistant Secretary, Miss Bertha Starr; Treasurer, Miss Ella Hawkins.

KATE I. SUTCLIFFE, *Sec.*

IN MEMORIAM.—Miss Maggie Wyckoff died on her birthday, February 6th, 1890, aged 46 years, after a short illness with "la grippe" of two weeks, at her home, her brother's residence, Woodhouse, near Simcoe. Her funeral was



largely attended, for she had many friends and relatives. Miss Wyckoff was a member of the Woodhouse Methodist Church, and an earnest worker for the missionary cause. She was a collector for the General Missionary Society for many years, and as a member of the Woman's Missionary Society she was ever asking for new members. She was deeply interested in our Mission Band, having a Branch Mission Band at her house, composed of boys and girls who stopped there on their way home from school. She was very much pleased to hear them sing, and repeat their missionary texts. The children met once a month during the past year, and at our last meeting in November we had decided to pass over the winter months on account of the short days and begin again in the spring. She was looking forward to meeting them again, but God, in His wisdom, has transplanted her to "the Garden of the Lord." She will doubtless be at the Beautiful Gate, waiting and watching for those of us left still to work for the dear Master.

LILLIAN SMITH, *Cor. Sec.*

#### WESTERN BRANCH.

THE attention of the members of the Western Branch is called to the following resolution passed at the Branch meeting: "That district conventions be held at the same time and place as the financial district meeting, the Organizer to be responsible for the call of such meeting. The meeting not to exceed one day. Delegates to defray their own expenses."

In furtherance of this resolution the Executive recommend that the Conference Organizer be requested to write to the District Organizers, asking them to arrange for a District Convention at such time and place as they deem suitable, inviting delegates from all Auxiliaries and Mission Bands, also the wives of the ministers, and delegates from every circuit in the district.

Mrs. Phelps, Mount Pleasant (Mohawk P.O.), has been asked to prepare a programme for an afternoon meeting. She will be glad to receive suggestions from any one interested in District Conventions. Will the members try to make this "new departure" a success?

A. G. MCMCHAN, *Rec. Sec.*

#### WESTERN BRANCH EXECUTIVE.

AT a meeting of the Executive held in London on Friday, March 21st, Mrs. E. E. Williams, of Galt, was appointed Treasurer of this Branch in place of Mrs. Detlor, whose resignation was accepted. The following resolution was passed: Moved by Mrs. Fowler, seconded by Mrs. Langford, "That we present our most cordial thanks to Mrs. Detlor for her efficient and cheerfully rendered services to this Society. We regret extremely that she is called to another field of labor, and we are thus to be deprived of her able management of our funds. We affectionately assure her that we shall continue to be interested in her welfare, and to follow her with our prayers that God may abundantly bless her in her new home."

A prize banner is offered by the Branch to the Mission Band having the largest number of members in proportion to the membership of the church, the fee in full to be paid by each member. The banner will be presented at the annual meeting, and held by the successful Band for the year.

All moneys should be sent to the newly appointed Treasurer, Mrs. Emma E. Williams, Box 634, Galt. In sending reports, will the Treasurers of Auxiliaries be careful to fill out the blank forms, giving name of the Auxiliary, the Treasurer's name, post-office address, etc.

ELIZA CUNNINGHAM, *Cor. Sec.*

#### TESTIMONY OF A "CIRCLE WORKER."

"THOUGH I cannot feel that I ever did much for the Circle, yet I *do know* that it has done a great deal for me. It was there that I first became interested in missionary work and began to ask the Lord to show me what I could do to help to spread the Gospel. I will never forget the lesson I learned at one of the meetings.

I had spent a whole week in praying for myself. I was passing through a great trial, as I thought, just then. But that night, when I heard of some of the trials the missionaries were enduring for the cause of Christ, and realized how much they needed our prayers, I felt ashamed to think that I was so selfish and so forgetful of the Master's cause as to spend a whole week praying over my own interests. Since then I have realized the blessing that comes from forgetting self while we pray and work for others. Praise His name."

#### ST. JOHN'S, NEWFOUNDLAND, WOMAN'S MISSIONARY SOCIETY.

AT the regular monthly meeting of the Woman's Missionary Society of St. John's West Circuit, held December 3, 1889, a consultation was held on the best means of realizing the \$50.00 for the education of our Japanese protege, O'Seyi Amga O'Seyi San. We had only 60 cents, and one lady proposed giving two cents each to the members as talents to be used for the Master, and that at the general public meeting each one should render a written account of her use of the talents.

We held our annual public meeting on Friday, March 14, at 8.15, in George Street basement, with a crowded audience. Mrs. Steer, President, in the chair, did her work well and faithfully, first giving out the grand old missionary hymn 707, "Jesus shall reign where'er the sun;" a solemn, appropriate prayer by Mrs. Whycombe; a song by Mrs. C. P. Ayre; then a most interesting and instructive paper on "Missions," by Mrs. A. T. Steer, followed by hymn 438, "Listen, the Master beseecheth," etc.; then an original reading by Mrs. Samways, given well, which I give, should you see good to publish:

#### FOR THE WOMAN'S MISSIONARY MEETING.

To ladies fair and gentlemen,  
And little children here,  
A welcome from our heart of hearts,  
Deep as a ringing cheer.  
You come to-night to hear the tale,  
In simple language told,  
Of talents in the form of cents,  
By women turned to gold.  
There is not much of poetry  
In how those cents were turned,  
But there's a world of solid sense  
In what those cents have earned:  
A world of *sweetness* in the tale  
Of industry's advance,  
Of delicate manœuvring,  
Of finesse and finance;  
Of effervescent pandering  
To taste in drinks delicious;  
Of luxuries for house and home,  
Proposed in hour auspicious.  
We thank the friends who bought our wares  
With generous hearts and hands,  
And now give place to those who tell  
The tale, just as it stands.

READING BY MISS DOVE.

"At the regular monthly meeting of the Woman's Missionary Society of the St. John's West Circuit, held December 3rd, 1889, a discussion took place as to the best way of raising the \$50.00 annually paid by the Society towards the education of their Japanese protege, O Seyi Aruga O Seyi San. It was found that the Treasurer's account showed a balance in hand of 60 cents, and on the suggestion of Mrs. J. B. Ayre, it was resolved that this sum be divided among the members, each taking two cents, which were to be regarded as a *talent*, and traded with for the Master. It was further agreed that each member should hand in the money gained by trading, with an account of the way in which she had raised it, at the meeting to be held in March, 1890. Three months are not long in slipping by, but it has been proved that a considerable amount of work can be done in them. At the meeting held on March 4th, the money and reports were accordingly read, and the results, which exceeded the expectations of all, plainly showed that God had blessed the labor of our hands. It was resolved that the reports presented be read at our public meeting, and it is now my duty to lay them before you. They will speak for themselves."

WOMEN'S REPORTS OF TWO CENTS EACH.

No.		
1.	Two cents made 12 cents yeast, bought material, made sixteen aprons.....	\$1 50
2.	Bought sugar, made and sold candy .....	2 00
3.	Saved on milk and sold lace .....	2 20
4.	Bought molasses, made bull's-eyes, made watch-pockets .....	1 70
5.	Made baking powder.....	2 00
6.	Bought molasses, made bull's-eyes (a Newfoundland confection) .....	2 50
7.	Bought cotton, made lace, cakes, cream, crocheting .....	2 00
8.	Sold paintings, gloves, placque .....	2 60
9.	Unable to accomplish first intention, gave ditto without money .....	2 00
10.	Bought matches, sold again, with candy and aprons .....	2 00
11.	Regret it cannot be given, too long, but good .....	2 00
12.	Sold matches, knitted hose, made aprons .....	2 00
13.	Made bull's-eyes, lace, sold savery and stamps .....	2 00
14.	Traded eggs, pins, pencils, and copy-books .....	2 00
15.	Made on sewing needles .....	3 20
16.	Made and sold lace and pinafores .....	1 50
17.	Made by knitting .....	1 10
18.	Made by lace, wool clouds and self-denial .....	1 02
19.	Made lace, extra sewing and self-denial .....	3 08
20.	Made yeast, and sold flour barrels and eggs .....	1 20
21.	Netted D'Oyleys, washed and ironed fine lace, etc. .....	2 50
22.	"A penny saved is a penny gained," from what I saved .....	2 00
23.	Made and sold candy, whisk-holders, fancy work ..	2 59
24.	Knitting cuffs and braiding coseys .....	5 00
25.	Starching and ironing collars and cuffs .....	4 00
26.	Making 27 aprons, lace, cotton .....	4 14
27.	Making and selling "missionary barm" .....	2 20
28.	Making dresses, mittens, bootees, lace button-holes ..	5 51
29.	Made and sold ballad, "O'Seyi Amga O'Seyi San" ..	18 00
30.	Sold spruce beer, home made .....	20 00
	Which, with some sent in afterwards, realized .....	\$109 51
	And collection at public meeting .....	26 19
	Sale of reports .....	0 50
	Members' fees .....	20 00
	Total .....	\$156 20
	Of this sum, to our O'Seyi Amga .....	50 00
	The remainder for general missionary purposes .....	\$106 20

Miss Dove continued—"Thus the 60 cents has grown to the goodly proportions of \$109.51. How many fold? We would bring back our talents to the Master's feet to night praying that He may accept and use them for His glory."

MRS. SAMWAYS' READING.—Continued.

The tale is told, and now you see  
 Just how we worked and won,  
 And how your presence here to-night  
 Repays us for what's done.  
 And how, with brighter hope and faith,  
 We gladly labor on,  
 Rejoicing that our mission work  
 Will live when we are gone.  
 And that our bright young Japp, whose name  
 Has both been said and sung,  
 Will spread the Gospel message wide  
 Her little world among.  
 Her little world will touch the rim  
 Of mightier circles round;  
 Those mighty circles, widening still,  
 Who dares to fix their bound?  
 Till from our heaven-blest cents arise  
 A countless multitude,  
 Worthy as that Edenic pair,  
 Of God's own "very good."  
 And you, whose zeal for God to-night  
 In wit and wisdom vies,  
 Proclaim once more the oft-told tale—  
 "Who winneth souls is wise."

Anthem by the choir.

Collection.

Hymn No. 744.

Benediction by Rev. Mr. Dove.

And we thanked God for a happy and prosperous meeting.

ISABELLA W. ROGERSON, *Cor. Sec.*

LETTER FROM JAPAN.

(Continued from p. 61.)

THEN next morning we took 'rikishas, and following the shore road for miles, at last, after crossing a river half a mile wide (3,090 ft.), within two miles of its mouth, left the beach and turned off to Fujieda. After a three hours' ride we reached there, and found we had a long wait for our train. Reached Shidzuoka at 12.15, and were soon at dinner in the school, after a five days' absence. Almost immediately after dinner we, Misses Morgan, Cunningham and I, went to the house of Mrs. Yima, where most of the Church women were gathered, and where we had a quiet little meeting; not so very small, after all, as over forty were gathered. From there, Miss Cunningham and I went to call on old Mrs. Kobayashi, who was quite ill with rheumatism (she is better now), and also on one of the girls, who was a former pupil in our school, and who is now attending the Shidzuoka Normal School. Then back to the school, where I found Mrs. Ushioka waiting to take me to see a couple of people, both living quite near. A flying visit to each was all I could give, and then returned to tea. After tea we went over to Mr. Cassidy's for a little while, and then, after packing up, went to bed. Next morning we had to rise early so as to catch the early train (7.00), and, by it, went to Iwabuchi. Mrs. Sato accompanied me this time. At Iwabuchi we were met by Mr. Takeda, pastor of Yoshiwara, and Mr. Akiyama, the evangelist at Omiya. Mr. Akiyama secured 'rikishas, and away we went. After crossing the Fujikawa, we rode along for some miles, always coming nearer Fuji; then climbed a mountain road, from the summit of which we had a fine view of Omiya itself. Winding down the mountain-side we entered the place, and were taken to the house of one of the Church members. As the

meeting was not to be till one o'clock, after waiting awhile, we went out for a walk, and took our way to the park. It must be lovely, though not so much so as Heno, when the blossoms are out. Just back of it a river flows from the mountain-side. Not many rods from where it emerges, it is twenty-five feet wide and three feet deep, and so clear that its bottom is perfectly distinct. Its rate is very fast, too.

Well, when we returned to the house I found that unless I pocketed my taste and ate a Japanese dinner, I would offend my hostess; and so, notwithstanding the fact that I was half sick with a cold, I did so, but though it did not seem so bad at the time, it made me woefully worse after; but it might have been worse instead of better, and I think I'll get on better next time I try, and so am glad I did it. We then went over to the preaching-place, and had a nice meeting. After I was through Mrs. Sato spoke, and then the pastor spoke, emphasizing what I had read. We then hurried away; and taking rikishas, went to Yoshiwara, and put up at an hotel. I thought I would have to give up and go to bed for the rest of the day, but after a hot bath felt better, and prepared for the meeting. The church was, as usual, crowded, and how my heart warmed to those women. One can very often tell the Christians at a glance; I don't know how, but it is a fact that one can often do so. It gives an object in life to the countenance. Well, that night Miss Wintemute spent with me, as we were both on our way to Tokyo for the council meeting called for Friday night. Next morning we were up and off in rikishas by a few minutes after 6 a.m., and after a ride of over eight miles reached Numadzu, where Miss Wintemute just managed to catch the train. I remained behind till the second train should pass, three hours later. In the interval we had a woman's meeting, and I visited three houses. I had planned remaining a whole day in Numadzu, but the council meeting prevented that, and my cold had made me so tired I was glad to get home. Nevertheless we had over thirty women, mostly Christians, out, and had a very, very good time together. One of the women whom I visited has lately developed a cancer, and, oh dear, it is awful. It is in her lower jaw, and though an elderly lady she is strong and hale, and thus has a lingering death before her. She is not a Christian yet, but she must become one, for her friends are doing all they can. Another had been ill for five years with spinal trouble, and was just recovering. She looked so contented that I could not help knowing she had found the secret of true happiness. In the same house was another sufferer from eye trouble, also a Christian. How that visiting and meeting with Christians helped me I cannot tell. Had just time to reach the train, where I found Miss Morgan and Miss Cunningham, and we were soon speeding homeward, after an experience worth more than one can measure, and which makes my already full cup still fuller, and makes me feel more and more the desire to

"Praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall my nobler powers employ;  
My days of praise shall ne'er be past  
While life and strength and being last,  
Or immortality endures."

That trip has not only opened my eyes to what is being done, but to what remains to be done. Village after village I saw and passed through, where no sound of the Gospel has yet been heard, and where the people were living in hovels with apparently not an ambition above the "clod," and all unconscious of the "light shining in the darkness." Christians may well re-echo the words of Punshon and cause them to resound in every heart, "Go labor on, 'tis not for naught," and neither it is, for the battle is not to the strong, but the Lord's, and so it is ours.

Mrs Ushioka has wonderful power as a speaker and in

prayer, Mrs. Sato is quieter, but is a very faithful worker; but Mrs. Ushioka is the strongest worker we have, and so earnest, with faith that really seems to laugh at impossibilities.

### O SEYI ARUGA O SEYI SAN.

*The Ladies of the West-End Methodist Church undertake to give a Christian Education to a Japanese girl in Tokyo, her name is O Seyi Aruga O Seyi San, ten years old. The proceeds of the sale of this song is to defray part of the expenses.*

O SEYI ARUGA O SEYI SAN,  
Young Japp, with the wonderful name,  
You have chosen the Cross 'neath your kindred's ban,  
The Cross, with its sorrow and shame;  
You have left the idols of ancient fame,  
The gods beloved of your sires;  
Have you counted the cost? can you bear the blame?  
Nor look back with fond desires?

We honor the mother's holy love,  
And her trust for her little child;  
We will do our best, and the Father above  
Will keep her undefiled.  
O Seyi Aruga O Seyi San,  
You have chosen wisely and well,  
And in Christian faith we will do what we can,  
Though the future no mortal can tell.

But Christian women, young Seyi San,  
Will teach you of Christ and heaven,  
Of the love of the Saviour that died for man,  
That his sins might be all forgiven.  
O Seyi Aruga, your gods among,  
None ever was like our Lord!  
And we want you to tell, in your wonderful tongue;  
All the love of that name adored.

To the sinful and sick of His tender touch,  
Of His life-giving word to the dead;  
To the dear little children "Of My kingdom is such,"  
Were the gracious words that He said;  
He had bread for the hungry, and cheer for the sad,  
And love for the lonely one;  
And He still is the same, He will make you glad,  
If you trust Him, O Seyi San!

—ISABELLA.

St. John's, 1889.

DR. GREENE, of Japan, tells us that over one-half of the membership of Christian churches in Japan is made up of Samurai, the old soldier class, now the literary class of Japan. Thirty students in the Imperial University are acknowledged Christians. In one single church there are a judge of the Supreme Court, a professor in the Imperial University, three Government secretaries, and members of ten noble families.

WE have pleasant news from the Pundita Ramabai, who returned to Bombay, and commenced her high-caste Widows' Home, with only one inmate. In spite of much discouragement, she is working on steadily, and has now twenty-four pupils in her school. She has her little child with her, and is full of faith and courage.—*Indian Female Evangelist.*

## Missionary Readings.

### REVIVAL AT AINTAB, SYRIA.

A REMARKABLE work of grace has occurred at this important centre, chiefly under the labors of the Rev. H. G. Jenanyan, of St. Paul's Institute Tarsus. The following extracts from Mr. Jenanyan's journal will be read with profound interest:—

*Aintab, July 2.*—Having an urgent invitation from the pastor of the Third Church, the smallest one, with a congregation of about 200, to hold special service, this evening I preached my first sermon; only 150 present. Text, "To think of latter end."

*July 3.*—Preached to about 300, one half of whom were Gregorian Armenians. All listened attentively to "Son, give me thine heart," and the Lord gave the words to speak; hoping for great results, I pray and believe.

*July 5.*—This evening preached from "Thy sins are forgiven." God gave a blessing to over 500 present. My heart is rejoicing. An inquiry meeting; 22 decided for Christ; 15 backsliders returned to the Lord; an infidel youth is earnestly seeking the light.

*July 7, Sabbath.*—Morning, preached from "Christ our pattern;" over 1,000 present; church full; hundreds in the yard. Evening service in First Church; 1,600 present, one-third of whom were Gregorians. "Jesus" was the theme, and the eagerness with which they listened was an inspiration to me. "O Lord! bless, encourage, and fill me with Thy Holy Spirit."

*July 8.*—Went to church *one hour before* service—was surprised to find both men and women's side filled with women coming early to find room, thus crowding out the men. At once began preaching; dismissed the meeting that the women might go and the men come in; but most of them kept their seats on the floor; the men were obliged to stay in the yard while I preached a *second* sermon for all. The need, desire and interest is wonderful.

*July 9.*—At evening service the church and yard were so full the pulpit was placed *in the open door* that all might hear. The Lord helped while preaching from "What shall I do to be saved?" All who were seriously thinking about their souls were asked to raise hands; nearly 100 responded.

*July 10.*—A meeting for men only, but about 200 women came begging to stay; talked about "Saving faith." Two young men, *doubters* for two years, decided to serve and confess Christ.

*July 11.*—A mothers' meeting; 400 present; many remained for inquiry meeting; over 20 took part; earnest prayers in Turkish, Armenian and English, offered with tears of repentance, reminded us of "Pentecostal Days." I too could not keep back tears of joy; 35 arose, giving themselves to Christ. "Not unto us, not unto us, O Lord, but to Thy name give glory." P. M.—Another woman's meeting. To my surprise the church and yard were full; 1,600 to 2,000 present, most of whom were Gregorians; 8 Mohammedans—a large gathering; pulpit moved to the door so that all could hear.

*July 12.*—The Holy Spirit's work among individuals is wonderful. Thus I am taught *what* and *how* to preach. Henceforth our services will be union in the First Church, which holds 2,000 to 2,500. The women's side is smaller, but to-night they filled their own and one-third of the men's. "Not by might, nor by power."

*July 14.*—At morning, in the Third Church, two new Sunday-school classes organized. Church members pro-

mised to visit two by two the neighboring houses. Evening service in the First Church. From 300 to 400 could not enter the full house, but crowded near windows and doors. "Almost persuaded" was my subject; asked those who would like to have a prayer-meeting to remain; only a few hundred left, but their places were at once filled by the waiting throng outside. In this meeting over 100 rose, deciding for Christian life. This was the largest congregation to which I ever preached. I better realize the power of *simple gospel* preaching.

*July 15.*—Much time is occupied with calling, conversation, preparation and preaching. Morning service for women in Second Church: 60 remained for inquiry, most of whom gave good proof of conversion. Afternoon met with Christian Endeavor Society, giving a Bible reading, "Christ our example." These are good workers among the women, and their numbers are now doubled. The following day I preached in the First Church to a full house; 30 arose for prayer.

*July 17.*—Morning, held a service in the Gregorian house in the city suburbs; over 300 present; every corner full; a few Protestants, several Mohammedans. Afterwards called on two palsied women confined to their beds for years. Among those who called, one man said: "I have done all known wickedness, been in prison three times—one Sunday I heard you preach, since then I am surprised at the change in me; can't tell what and where I am—never prayed before, now praying always; would like to tell others of this change but fear they will not believe, but will try and show them by my life." Evening meeting with young people; two pastors and one college professor took part—it was a season of great blessing.

*July 19.*—Many young people come for personal conversation—three boys and two girls earnestly pleading to be taken in our Tarsus school. Thus far 17 applications from this city, and if we only had accommodations it would be a grand thing to give a Christian education to these young converts, who could be the means of blessing to their people. "My Lord, Thou knowest and seest the need, give opportunity as Thou givest desire, grant enlargement and blessing to St. Paul's Institute, take away all obstacles for its progress." Evening meeting, where the three pastors took part. Their faith has been greatly strengthened by seeing what the Lord has done in our midst.

*July 21, Sabbath.*—After Sunday-school and a good prayer meeting, a woman came, saying, "Here are three Mohammedan women, who would like you to talk and pray with them." I gladly responded, going to where they sat, with faces veiled; knelt down and prayed. Evening, large meeting in First Church, more Gregorians came than ever before. Previously they besought their priests to invite me to preach in their church, but a few wealthy members objecting, the people came to our church to hear the truth. This has been a day long to be remembered for its fulness of blessing.

*July 22.*—Women's meeting. Holy Spirit, at the close of sermon, asked all who wanted to come to Christ to arise; 22 responded, one of whom, 80 years old, was a great opposer to the truth, but now her groans and tears melt many hearts. Afternoon, 11 callers, companions in wickedness, now Christ's followers. Said they: "A month ago if any one would tell us of such a change we would not believe, now we tell others, but they believe not."

*July 24.*—Children's meeting; 500 present. Theme, "Christ and the children;" 150 remained for inquiry meeting; many prayed, confessing their sins. We hope all these are accepted by the dear Saviour.

*July 25.*—Missionaries and natives urge me to remain, that these services may close with a communion season, and accept new converts. We all hope for a grand harvest.

Evening service for new converts; 400 present. The prayers and testimonials were very interesting: even 4 women ventured to pray.

July 26.—Rev. T. D. Christie, of Marash, hearing of this revival, came to help us. We are very glad, for there is great need, and he has large experience, and is very valuable in such work. Ever since the Adana revival, where we were together, I have greatly enjoyed working with him. He will give much of his time to personal work among new converts and inquirers. A large gathering in the First Church, Mr. Christie taking part; 45 expressed desire for salvation. To-day a young man came to a missionary, returning several small articles stolen at a fire eight months ago. He confessed his sin with tears, saying he could not rest till his conscience was clear, he having recently given his heart to Christ.

July 28, Sabbath.—Morning, attended First Church Sunday-school; found 26 children had decided for Christ; their tearful confessions and simple faith was such that I went to the adults, related the fact, while Pastor Mardaros earnestly spoke on "Where art thou?" The meeting was very solemn and blessed; many hard hearts were melted. Afternoon, Mr. Christie and I preached; at the close nearly 500 remained for a testimony meeting; 28 took part, giving interesting accounts of their conversion. All hearts are grateful for such an outpouring of the Holy Spirit.

July 29.—By invitation, went to an Armenian meeting; was permitted to speak some words of truth, to which all listened attentively; 5 priests expressed interest. Afternoon, 22 children and 14 young men came to inquire the way of salvation. Missionaries and native pastors are working heartily and in full sympathy.

July 30 to Aug. 3.—These days have been especially devoted to church examination. Preached only once; in the three churches 267 came forward. So many interesting facts and testimonies, I cannot begin to write them. Enemies are reconciled, notorious criminals converted, drunkards reclaimed, parents rejoicing over wandering children, whole families coming together to unite with the visible Church. Said Pastor Mardaros: "I have been here thirteen years, and can it be possible that this great blessing has come to this city, even on Aintab!" "Yea, this is the Lord's doing, and wonderful in our eyes."

Aug. 4, Sabbath.—This is the crowning day of the revival. At morning, by invitation, went to Episcopal Church; small congregation; large building; unfinished for lack of money. I preached, "Fear not, little flock." Union service at noon; large attendance. I preached to those who will to-day join the Church, "Lovest thou Me?" (We all felt the Holy Spirit's personal presence.) The reply on hundreds of faces was, "Thou knowest that I love Thee." After the sermon those who will unite with the Church arose, 248, a large band ready to serve Christ. They all repeated together after me the three verses beginning, "Who can separate us from the love of Christ?" Any who were seeking Christ were invited to remain after service; 140 responded—22 by words and 83 by rising expressed their new decision; among them were 20 children, whose deep conviction was very manifest. Evening, there was communion in the three churches—new members accepted; former members more humble and grateful. It was a day of holy consecration for us all.

Aug. 5 to 11.—The work is so interesting, the plea so urgent, we have decided to remain two weeks longer. This week I preached five times to full congregations; many new converts—one a noted gambler, another an infidel, whose public confession was touching to many. I visited 20 houses with Pastor Garabed. The pastors have decided to have another communion soon. This gives me hope that Vartina Bajis's (a good mother in Israel, 90 years old,) ex-

pectation will be fulfilled. One day in church she said, "I am praying for 500 new converts." A good brother said, "You are expecting too many, mother." "I have prayed for them, and they are sure to come." I quoted, "According to thy faith be it unto thee."

Aug. 12 to 17.—Examinations for church admission; a new children's society (Zion's Messengers) organized; their work is to visit houses each morning and hold half-hour prayer-meetings with the children; they also collect money to purchase Bibles for needy Sunday-school classes. This week I preached four times and gave a Bible reading; 35 newly decided for Christ. Now I am preaching on the various duties of church members. The evening of the 13th the theme was, "Seek the peace of Jerusalem." At the close, asked all who would vow anew to fulfil their church duties to rise. All members solemnly responded, a sight that gladdened our hearts. We hope, after this, the weekly meetings, which, before the revival, were attended by from 10 to 20, will be crowded, and instead of a few, scores will take part in the blessed prayer-meetings as they do now. A deacon said, "I have complaints to make against your preachers; before this I could pray ten minutes and speak as long as I wanted in prayer-meeting, not taking any one's time, but now so many are ready and waiting to take part, I cannot find even one minute to thank God for all He has done."

Aug. 18, Sabbath.—Two more new Sunday-school classes organized in the Third Church. Our teacher of St. Paul's Institute has been much blessed in his efforts to work among young people. He preached weekly in a Gregorian Society of 200 young men; his visits and conversation brought many into these new Sunday-school classes and the church. Union service at noon. I preached to a full house. The following day after the sermon, "Now is the day of salvation," 250 remained for inquiry, most of whom found salvation. Among the new converts are several who lately mocked at religious things.

Aug. 21.—Temperance day; I preached from "We will not drink wine." Reading a few passages at the close, asked those who, like the Rechabites, would promise thus, to express it publicly. Over 1,000 arose. What an encouraging sight. Next day, in the Women's meeting, Mr. Christie preached; 45 remained for inquiry; many blessed prayers and confessions. During these two weeks 365 came for church admission, far more than we, in our weak faith, expected. The Lord is working mightily.

Aug. 25, Sabbath.—Union service at noon for missionary cause. After preaching I asked the people, as a slight token of gratitude to God, to organize a Missionary Society and support some preachers in needy cities. Mr. Christie also spoke encouraging words. All responded well; a committee was organized, a collection taken amounting to 2,400 piastres (\$95); during this week the gift of 600 piastres to Third Church poor pastor, 1,400 piastres debt to First Church pastor; and this contribution is, for these poor people, about the same as \$5,000 in America. Can we ask a better proof of revival work?

Evening communion in each church: 286 new members accepted, hearts glad, families happy, and the day blessed, to be long, long remembered.

During this revival 534 new members were added to the three churches on confession of faith, while many are secret followers, not quite ready to come out now. Such an addition to the awakened churches will no doubt prove a great power and advance Christ's kingdom in Aintab and vicinity. "So then neither is he that planteth anything, neither he that watereth, but God that giveth increase." The two following days I preached to many hundreds.

The sermon, Aug. 27, "Go forward," was my last charge.

I did not tell the people of our departure, that we might leave quietly. Next day we left Aintab for a season of rest among the mountains near Marash. I am glad Mr. Christie could remain and carry on the good work. The pastors are working earnestly, and we hope and pray that a greater blessing is still in store for Aintab. "O Lord, carry on Thy work; visit the needy, hungry churches, and glorify Thy almighty name."

TARSUS, Nov. 12, 1889.

## Our Young Folk.

### THE STORY OF A BULGARIAN BOY.

WHILE up in the Volcan Mountains caring for his sheep, a poor Bulgarian boy in some way heard of Robert College and the education that was given there, and he resolved to go and ask for admittance.

He travelled alone on foot all the distance, and at last appeared before the gates of that institution. He stated what he had come for, but was refused admittance, as the college was already full.

He could not have presented a very encouraging appearance as he stood there, that ignorant boy of fifteen. His dress consisted of trousers and vest of sheepskin, with a large garment of the same material which was worn over the head, forming a peaked cap, which also came down over the shoulders and served as a cloak. He looked very much like an Esquimaux. Do you think their refusal to admit him satisfied him? By no means. He said he must come to the college, and he would work for them.

They told him they had no place for him to sleep, but as that did not discourage him, the faculty came together to consider the case.

Finally it was decided to give him the care of the thirty-two stoves in the building, saying this would soon test him, believing that some morning they would wake to find the boy gone to his mountains and his sheep. They led him into the basement, where was a perfectly cold room, with no furniture in it; this, they told him, was the best they could do for him.

He appeared delighted, and said that it was better than he had been accustomed to at home. Even the prospect of the thirty-two stoves did not discourage him, and he set to work at once to fit up his quarters. He dragged into his room a large empty box. This he filled with sawdust, of which he found an abundance near the wood-pile over which he was to preside; this furnished him his bed.

As he went about his work he attracted the attention and sympathy of the young men of the college, and one gave him a pair of shoes, another a coat, and so on, until he began to look more like a human being, and, best of all, the students between them found time to teach him his letters; and it was a curious sight to see this poor boy, every evening after his work was finished, sitting in his box of sawdust to avoid the dampness of the stone floor, his little piece of candle fastened to a nail on another box, poring over his book.

At last it was decided that his fidelity to his work deserved wages, and he was regularly hired, and told that if he could find time to fit himself for the "pre-

paratory course," he might enter college the following year. This was much doubted. However, with the assistance of the young men, he so fitted himself that the question was not, Can he keep up with his class? but, Can his class keep up with him?

A benevolent lady in Massachusetts furnished a scholarship for him, and he finished the course with credit, and is now a Christian worker among his own people.

Now, one word to any boy who reads this account. We are often discouraged with boys and girls in this country. Is it because they know so little? By no means that alone, but they seem to lack proper determination to ever know any more; they have so little energy and enthusiasm, and are so easily discouraged.

Can we not all learn a lesson from this poor Bulgarian boy, who carried a brave heart and determined will, and who came out triumphant?—MARGARET ESKIN in *Missionary Reporter*.

## Along the Line.

### THE INDIAN WORK.

Letter from REV. A. N. MILLER, dated SKIDGATE, QUEEN CHARLOTTE ISLANDS, B.C., Dec. 20th, 1889.

I WRITE to give you a short account of the state of work on this mission. During the summer there were not many people in any of the three villages comprising the mission. A good many were on the Skeena River, fishing for the canneries; but some, I am sorry to say, went to Victoria and the hop-fields, and fell very deeply into sin. The truth is, that a good many of them went for the purpose of making money by sin. I warned them publicly and privately, and tried to persuade them from going, but they made various excuses. Since their return some have professed repentance and their determination to live for God. Most of those who remained at home proved steadfast, and also did very much better financially. The Skidegate people are busy finishing the inside of the church—painting, varnishing and making the communion rail. I am sorry that the weather is not suitable for painting outside now. We have school here one session a day. The children make very good progress, but they have been more away from home this year than last year.

The Gold Harbor people seem to be doing very well now. I baptized one adult and two children a week ago last Sunday, and several others wish to be married according to the Christian form, and baptized. They have been fixing and lighting their streets. George Edgar, who was on the Upper Skeena last year, is in charge at Gold Harbor. He has school there.

Early in November, in company with Mr. Crosby, I visited Clue. The people were very down-hearted because we had no teacher for them, but were otherwise in good spirits. Since then I have sent them a native from Skidegate. About a month ago a strong wind blew their church partly over. They immediately made a collection to buy nails, etc., then pulled the church down, and are now rebuilding it on another site. It is quite an undertaking for them at this season of the year. The ground is covered with snow.

The Indians' contributions to the Missionary Society, at Skidegate and Gold Harbor, are in advance of last year.

We are busy now preparing Christmas carols.

### THE INDIAN WORK.

*Letter from REV. A. N. MILLER, dated SKIDEGATE QUEEN CHARLOTTE ISLANDS, B.C., Jan. 15th, 1890.*

I DID not succeed in posting my letter December 20th, last mail, as the boat came in on Sunday, so I add a little more.

Our Christmas and Watch-night services were times of encouragement. Some of those who had led lives of sin and shame in Victoria during the summer started afresh, and others seemed to take fresh courage. At our class-meeting a week ago, God graciously poured out His Spirit, and we had a time of refreshing. Two professed to give their hearts to God. One was a woman who had lived unmarried for eight years with a white man, about two and a-half miles from here. Since his death, last summer, she has been living in the village with an Indian. She never before professed Christianity.

Last Thursday morning I started by canoe on a second visit to Clue, and arrived there the same evening, as the second bell was ringing for prayer-meeting. There was a good attendance and a good meeting. On Friday evening I preached, after which we held a council, at which we succeeded in making peace between a man and his wife who had separated. Friday and Saturday were spent visiting the people from house to house, giving advice and settling various difficulties for them. Saturday evening the young people had a Bible-reading, after which we had a class in arithmetic.

We had good Sunday services, which were attended by nearly all the people in the village. The fellowship meeting in the evening, after the preaching service, was very warm indeed. Over sixty persons spoke in less than fifty minutes. We held the services in one of their old houses, in which lived a young woman who returned from Victoria about three weeks ago, after burying her husband a month or two previous. Her child (eighteen months old) died on Saturday night, and in the fellowship meeting on Sunday night, in the presence of her dead child, she promised to reform and from that time live for God, as did also a young man who returned from Victoria the same time as she.

I found the people in very good spirits indeed. The native teacher keeps school, in which the children and young people seem to be very much interested. The church is again well under way. The roof of the spire and the inside lining are yet to be put on, and the windows and doors are to be put in their places, and then it will be as it was before. It was no small undertaking for them at this season of the year.

We returned home on Monday. Had a slight head wind for twenty or twenty-five miles of the way, and consequently had to pull that distance. We got home just in time to see a boy of nine or ten years of age breathe his last. He passed away while we were praying. By the way, these people are decreasing very rapidly. Since last Conference there have been eighteen deaths on this mission and only two births.

### THE INDIAN WORK.

*Letter from REV. J. A. MCLACHLAN, dated VICTORIA, ALTA., February 22nd, 1890.*

I OUGHT to have sent you a report of the state of the work on this mission some time ago, but on the principle, "Better late than never," I now give you what information I can. Last year, as no doubt you already know, the crops in this section, with some slight exceptions, were an entire failure. This winter the weather has been very cold, and the snow unusually deep, making hunting difficult; besides, fur-bearing animals are scarce, altogether making it very difficult for the people to keep the wolf from the door. The Indians have been receiving aid from the Indian Department, and have not had as hard a time to live as the Half-breeds. Lately, however, their rations have been cut down so low that they, too, are almost starving. All last summer, when plenty of wild fowl and fish were to be had, they received one pound of flour and half a pound of bacon per head per day. But at present, when it is impossible for them to supplement their rations, they only receive eight ounces of flour and two ounces of bacon. Last summer's ration was a premium for laziness; the present gives them the choice between slow starvation and killing the cattle with which the Department has supplied them. To make matters worse, the prevailing epidemic, in a severe form, has reached us, and nearly everybody has been stricken down; several have already died, and others are still very sick. Still, as yet there has been no case of actual starvation, as the Half-breeds nearly all have more or less cattle, and are living on them, while the Indians were killing the cattle that were supplied them. The outlook, however, is bad. Yesterday a public meeting was held at the mission house for the purpose of petitioning the Government for seed grain. If the Government grants their request, I trust all will yet be well. In our Church work, I am glad to say we are not without signs of the Master's presence. Especially is this the case among the Indians, though quite a number of the Half-breeds have also professed conversion and united with the Church. Brother German passed through here a short time ago on his way to Calgary with Mrs. German, who is ill. He will have a terrible trip. Think of three hundred miles through such a country as this is, at this season of the year, with a sick and helpless woman. Enclosed you will find a statement of some improvements I wish to make in the Victoria mission house. At the time the new mission house was built the kitchen belonging to the old one was retained, and has been used ever since. Now, however, it has become useless, and must be renewed. If the Society will make a grant sufficient to purchase the lumber, etc., I will supply the logs and put up the building at my own expense. I write you, instead of waiting for our district meeting, because it is necessary that I should raft down the lumber from Edmonton during the high water.

### THE HOME WORK.

**Beaverton** (Bay of Quinte Conference).—This year is proving a year of success with us. God has blessed us with His presence and grace during an eight weeks'

special service. Result, the quickening of some of the members, and addition of about twenty trial members to the Society. The connexional funds are better sustained by the mission also, and under the smile of the Master, we have whereof to be glad.

D. WILLIAMS.

**Honeywood** (Toronto Conference).—The congregations have steadily increased on this mission during the year. Five months of protracted services have been held. All the four appointments have been visited with "showers of blessing." God's people have been quickened, sinners have been converted, and many awakened. We have built a new, neat, comfortable church, worth six hundred dollars, at a new appointment. We are now putting forth a united and promising effort to remove the debt of four hundred dollars from the parsonage. Then we purpose having better church accommodation at Honeywood. The missionary income is in advance of last year, notwithstanding "hard times."

JAMES THOMPSON.

**Andover** (N. B. Conference).—In 1884, Bro. Charles Comben wrote as follows concerning Andover: "The condition of this mission is very perplexing and discouraging. Andover and Grand Falls, which a few years ago were prosperous villages, have greatly declined in commercial importance, which fact has led to the removal of most of the families who were connected with our Church in these places. In all congregations the majority of the people are not in any sense Methodists. It is true that many appear to appreciate our services, and are thankful that our Church has so generously provided them with the means of grace, who are loyal to their respective religious denominations." In a still more emphatic sense the above is a true picture of the mission in 1890. At Grand Falls we have not one member; while at one or two appointments we can claim from one to three communicants. Thus your missionary toils on with faint hopes of a brighter day.

W. E. JOHNSON.

[NOTE.—In view of these statements, the question arises, Is it the duty of the Methodist Church to support a mission there? Do our people give missionary money to be spent in proselyting from other denominations?—ED. OUTLOOK.]

### THE FRENCH WORK.

**Montreal West.**—I am happy to state that my mission here is well attended, the congregation is growing larger, and especially on Delisle Street. Three more families have left the house of bondage and united with this mission, and give good encouragement, by their zeal and piety, of being useful in bringing others to partake of the same blessings which they themselves have so lately found. Our class-meetings are attended with divine power, and all the meetings are well kept up, and the finances are better than heretofore. My place of worship, on Delisle Street, is now both respectable and comfortable. I had a platform made, and bought a new carpet and a respectable pulpit and three pulpit chairs, a new stove

and stove-pipes, table and bookcase, with a silver communion set, and fuel, which cost somewhere about one hundred dollars; which sum I collected, and paid for every article; I also bought French books for the Sabbath-school and services. By God's blessing upon my labors I hope, ere long, to see my large place filled with earnest, happy worshippers, rejoicing in the liberty wherewith Christ hath made them free.

MITCHELL SADLER.

## Facts and Illustrations.

MR. J. M. Lewis, of the Congo Mission, has brought with him to this country three boys and two girls from the Congo. Three of them are to study at Shaw University.

THE Sultan of Zanzibar has decreed that all persons entering his dominions after November, 1889, shall be free. He also empowers all English and German war-ships to search Zanzibarese vessels for slaves.

BISHOP CROWTHER has lately opened at Bonney, Africa, a new church, built of iron, with sitting accommodations for one thousand worshippers. This building will defy the destroying insects of that country, where they do so much harm to all wooden structures.

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