

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

Vol. IX.—No. 8.]

AUGUST, 1889.

[Whole No. 104

## Field Notes.

IF the General Secretary, who visited this summer, by order of the General Board, our Missions in Japan, has been enabled to carry out his plans he will be on his journey homeward. He intended to sail (D.V.), some time about the 25th July; and if so, will reach Toronto toward the end of August. Judging from the brief letters received from him at the Mission Rooms, he is having a pleasant, but very busy time. A letter, which reached the office on the 21st ult., stated that he and Dr. Macdonald were leaving Tokyo on a tour of inspection, hoping to visit most, if not all, of our missions before their return.

REV. J. LAWRENCE, on the Alderville Indian Mission, sends us the following item, which affords us great pleasure to publish: "I have closed my school to-day. We had a public examination to close up with, and the visitors present seemed much pleased with the result. One of the Indian scholars has carried off the prize offered by the *Witness* for the county of Northumberland. This was a prize offered last winter to every school in the Dominion, encouraging them to write stories or essays on pioneer life. The best from each school was to receive the *Northern Messenger* for one year. The best for each county, 'Macaulay's History of England,' \$5. This has been awarded to Miss Kate Franklin, of our school, for the county of Northumberland. Surely this is not bad for an Indian pupil and an Indian school!" We congratulate Miss Kate Franklin on her success, and pray that she may consecrate her talents to God and the uplifting of her people.

WE take the following figures from the report of the Rev. Jas. Woodsworth, Superintendent of Missions in the North-West, which show the rapid development of the work in Manitoba since the formation of the Conference in 1884:—

	1884.	1889.	Increase.
Circuits and Missions.....	54	113	59
Self-sustaining Circuits.....	5	35	30
Ministers, Preachers and Supplies	68	130	62
Churches.....	40	81	41
Parsonages.....	24	57	33
Preaching Appointments.....	269	424	125
Total Membership.....	3,215	8,825	5,610

While the increase in moneys raised for connexional purposes is \$8,744.74.

REV. E. B. GLASS, our faithful and energetic missionary at Battle River, was in the city for a few weeks, combining business with pleasure; while visiting friends, he was correcting proof of Cree text-books in the syllabic characters, for the use of Indian schools. Bro. Glass left on the 13th ult. for home.

WE clip the following from the *Christian Advocate*, published in Tokyo, Japan:—

"Azabu Methodist Church has progressed so far that the walls have been raised to some height above the ground, and the corner-stone was laid on the 11th May. It was a very delightful as well as successful service. About two hundred people turned out. The girls of To-yo Eiwa Jo-gakko brought beautiful banners with inscriptions from the Scriptures on them; and the boys of To-yo Eiwa Gakko made a large ensign and a large tablet with different inscriptions from the Scriptures on them also. Rev. Y. Hiraiwa superintended the service, and Sh. Saito, Esq., the private Secretary to the Minister of State for Commerce and Agriculture, as well as the Superintendent of the Bureau of Commerce, who was recently converted and baptized (he, and his wife the next day) made an acceptable speech; and the Rev. Dr. Cochran laid the stone. Collection and subscriptions were taken on the ground, which amounted to the sum of 228 yen.

"The size of the church will be 54 ft. by 66 ft. and 27 ft. high above the ground, with bell tower in the front, with galleries on the three sides; and it will accommodate about 850 people comfortably. The estimated cost of building is 4,861 yen, and the whole probable cost of building and its furnishings, with additional expense of building a Sunday-school house 30 x 42 ft., and a parsonage, both of which are of wooden frame, will be 6,950 yen. We have to raise the sum of 1,500 yen here in Japan to complete the work, so that any help toward that is acceptable. It is expected to have the work finished by the middle of September."

FERRIS SEMINARY, Tokyo, Japan, has had additions which considerably more than double the capacity. The new buildings are to be known as Van Schaick Hall, in honor of Miss Van Shaick, Albany, N.Y., who has contributed largely toward the fund for their erection. The formal open was on the 1st June, the fourteenth anniversary of the establishment of the

school. The Rev. E. S. Booth was to have given the open-address, but being unable to attend, the Rev. Geo. Meacham, D.D., was called upon, who, after heartily congratulating the ladies and gentlemen present, the Principal, teachers and students, on the occupation of the capacious additions and the spacious chapel, delivered an eloquent and forcible address.

THERE is a society in Tokyo composed for the most part of Christian Japanese women. It is called the Kyofu-kai, or Society for the Correction of Morals. The ladies composing it hold occasional lecture meetings, inviting distinguished men to speak on subjects relating to morality. They are even reported to have decided on presenting a memorial to the Government with reference to polygamy. Strictly speaking, polygamy is not practised in Japan at present; indeed, it has never been legal; the law acknowledges only one wife, but concubinage is not uncommon. It is also understood that the ladies of the Kyofu-kai emphasize in their memorial the moral side of the question, positively asserting that the most efficient moral remedy for the evil they complain of is Christianity.

THE *Missionary Review of the World* for August is on our table, and, as usual, is crowded with interesting information and stirring articles on various missionary topics. We would specially call attention to the leading article on "Islam and Christian Missions," which is alone worth more than the price of the magazine. We are sorry not to be able to give the name of the author, but it has been withheld, says the editor, for prudential reasons. The writer, with extraordinary interest and ability, deals with the greatest missionary problem of the day, and one the Church must confront if she does her duty. The other departments are all ably sustained. To our ministerial brethren who desire to keep abreast of the times regarding missionary work, we heartily recommend the *Review* as being, by all odds, the ablest and best periodical published. Edited by P. M. Sherwood, D.D., and A. T. Pierson, D.D. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.00 per year; in clubs of ten, \$1.50.

AFTER the death of Rev. R. G. Wilder, formerly Presbyterian missionary at Kolapoor, India, his wife asked to be allowed to return with her daughter and resume work as a Bible-reader at her own expense. They sailed November 26th. Mrs. Wilder at one time had a school of three hundred girls, and instructed a large number of native women, who regard her as a spiritual mother. A son, now studying for the ministry, intends to join them in India in due time.

## Editorial and Contributed.

### THE GREAT MISSIONARY FAILURE.

BY his article in the *Fortnightly Magazine*, of the above title, Canon Taylor startled the Christian world and awoke echoes which have not yet died away. While we have been feasting our hearts on the signs of hope, have we been utterly deceived, and are the facts from the fields but so many "spirits of the deep" waving us off from our work with multiplied gestures of despair? Are missions a hopeless failure?

In the first place, *it is none of our business*. The Master has given His command, "Go and disciple all nations." Our business is *to go*—to go though the fogs of seeming failure overhang all the work—to go, though no cheering voices come to us through the misty gloom and doubtful twilight—to go to work, and weep and pray and wait the unfolding of the years of God, and trust against appearances the wisdom of His counsels and the almightiness of His love—to go, even though, like other children of faith, we but greet the promises afar off, and die in faith not having received them.

A gunner, who had been left standing alone on a knoll in the thick of the fight at Waterloo, was asked afterwards by Dr. Cook, of Belfort, what he saw. "Saw," said the man, "I saw nothing but dust and smoke." "What did you do?" "Stood by my gun." To stand by our guns is our business.

But what are the facts? Since Canon Taylor's amazing attack, the facts and figures relating to missions have been subjected to a sifting and scrutiny never before equalled. The result has been an exhibition of a solid array of evidences of marvellous progress; and the Church of God is gazing on the miracle of missions, and in its quickened zeal is consolidating its forces for wider and more statesmanlike attack upon the strongholds before us. Canon Taylor's jaunty sally has been answered by the roar of some heavy artillery. He states his case thus: The non-Christian populations reach to 920,000,000 in Asia and Africa; the annual increase must be 11,000,000. The annual increase of Christians due to missionary work is 60,000. It would, therefore, take 183 years to overtake the non-Christian increase for one year. Taking the statistics of the Church Missionary Society, with an annual increase 3,211 converts, it would take that Society 2,750 years to overtake the non-Christian increase for one year; while if the population of the world would remain stationary, 330,000 years to convert the world, or 1,000,000 years if the relapses are taken into account. It would take eighty-five Societies in India, at their present rate, to

overtake the increase of the population for one year; the Church Missionary Society 1,680,000 years to convert the population of the Chinese Empire.

As to the means, the Canon says we have abundance—£1,000,000 from England, and probably £1,000,000 from America, and 6,000 men in the field—and on this point he makes the double charge that we have abundance of means for the work, and that there is an unfortunate disproportion between the cost and the results. Both the quantity and the quality of the work are unsatisfactory.

These are the Canon's conclusions. If Christ had only looked at arithmetic, surely when, as the result of three years of inimitable work, only 120 followed Him to the Mount of Ascension, He would have seen that His work was a failure, and that it would take two million years at that rate to overtake the natural annual increase of the world's population. How much painful sacrifice and loss of life and martyrdom would have been spared? If Paul had looked through the glasses of this "distinguished clergyman," the few converts, some of them of poor quality, scattered in the Greek cities of the Mediterranean, would have made a basis of despair instead of thankfulness and hope. On similiar grounds, every movement having for its object the renovating of the world, the relieving of its poverty, the caring for its sick, the checking of its vices, and the educating of its masses—in short, every philanthropic endeavor, may be pronounced failures as well as missions. In spite of all we have done, there are more drunkards, more uncared-for sick, more outcasts in the civilized world than twenty years ago, but not so many as there would have been without the benevolent and reformatory efforts which are the great glory of our religion. Out of the Canon's method a wet blanket can be woven for the beginning of every reform. All beginnings are small, and almost all movements more slowly at first. All the countries now called Christian were heathen once, and for a long time the rate of natural increase surpassed the rate of conversion; but there came a time when the latter outstripped the former. What we should compare is not totals of increase, but *percentages* of increase. In India, from which land Canon Taylor draws his most dismal statistics, Sir W. Hunter testifies that the growth of the Christian element exceeds that of Mahommedanism and Hinduism, but also exceeds four-fold, and in some cases six-fold, the increase percentage of population. Carefully accurate Sir Charles Atcheson says: "That while in the decade from 1871-81, the population of the Madras Presidency actually decreased, the growth of Christians of all denominations was more than thirty per cent." In the Bengal Presidency, the growth

of population was 10.89 per cent., but the growth of the Christian population was forty per cent.; and "what is most remarkable, that while the increase among Christians of all other races (white men), was only seven per cent., the increase among native Christians was sixty-four per cent., or six times the ratio of the general population." In the north-west province the native Christians increased fifty-four per cent.—exactly nine times as fast as the population. In the Punjab, Hindu and Mahommedanism had increased one per cent.; the Sikhs decreased, and the Christian increase was 38.5 per cent.—five times that of population.

In other fields the percentages run higher—as in Siam, Persia, China. In Siam, population increased 10 per cent. in the last ten years, the Christian membership 600 per cent. In China, 200 per cent. In Japan the total Church membership doubles every three years. This, for the last decade, would be 300 per cent. for all Protestant denominations. Workers in this Sunrise Land hope that in twelve years more Japan will be a Christian country. Does this look like failure?

Man for man, the missionaries in the whole field have thirty per cent. more conversions than the ministers at home, and they work where the weight of public sentiment is against them, where a convert must be ready for social ostracism, where the force of early culture and home life are all against them. The almost universal testimony is that the average quality of the convert on mission fields is ahead of that found at home. Does not Canon Taylor find in his parish of Settrington of 802 souls many whose standard of life is not very high, and who are mere driftwood in the Church? And that is a parish Christian for centuries. The Canon thinks that the means at the disposal of the missionary societies amply sufficient for the work; that is, one cent a head for the heathen population of the world. The Canon himself receives over \$5,000 for his benefice, or nearly \$7 per soul; surely it is not for him, spending his summers in England and his winters in France, to cast slurs upon the work of the noble souls who are facing the powers of darkness with far less provision than he avails himself of in Christian England. As to results, if missions are failures, the Canon's work is utter defeat.

He compares the growth of population to the train, and that of converts to a tortoise, and asks, "When will the tortoise overtake the train?" Look at the figures for China, for the native Protestant communicants (assuming communicants to be one-third of the whole). In 1857 there were 2,000; in 1867, 14,800; in 1877, 39,000; in 1887, 95,000. In the first fifteen years the annual rate of increase was about 133; in the next decade, 1,280; in the next, 2,420; and in the

third, 5,600. Accepting Canon Taylor's comparison, in one hundred years in China, if this rate of progression keeps up, the tortoise will overtake the train.

Such cases can easily be multiplied. Nothing so impressed the student of missions as the fact that a most wonderful celerity of movement is manifesting itself with increasing force all over the world in the mission fields. Much of the work done before has been the tunnelling, ploughing and sowing preparatory to the grand uplift, the toppling of walls and the reaping of harvests. There were fourteen years of work in Tahiti before there was a convert, then came the change, and the Tahitians are the leaders in the Polynesian mission movement, which, with great self-sacrifice on the part of its workers, is evangelizing the islands of the South Seas. There were fifty years of fruitless toil among the Telugus; in late years Dr. Clougas baptized 10,000 in three months. McKay, at Formosa, gathered 1,200 converts on his twelfth anniversary of his arrival. Wm. Johnson saw Sierra Leone transformed into a Christian state in seven years. In Fiji a thousand spires took the place of 1,200 cannibal ovens in fifty years; at the beginning of that time there was not a single Christian, at the close not a single professed heathen. Col. Allen Gardiner died at Terra del Fuego, but from his death flowed such wonderful results that Chas. Darwin, who visited the place many times, and had often expressed his conviction that it was useless to send missionaries to such a set of savages, declared, "I certainly should have predicted that not all the missionaries in the world could have done what has been done." And as a result he became a subscriber to the funds of the Missionary Society.

We will reserve another line of encouraging facts for another article. Meanwhile, shall we haul down our colors, or stand by our guns? There are discouraging facts in places, as there are in the home fields; but a fair mind making a wide survey of the facts, must be enraptured by the thick clustering of hopeful signs, and awed by the multiplied miracles of missionary work by which God is testifying to His presence with His people in these wonderful years.

#### GO YE INTO ALL THE WORLD.

**I**F there were no other reason why the Church should go into all the world and preach the Gospel to every creature, the command of Christ is sufficient. To refuse to do this would be a practical denial of the authority of the Divine King. It is plainly the design and purpose of Christ that His religion should be universal. The work which He set before the society which He organized was nothing less than the conquest of the world. However much

of truth might be found in the old faiths of mankind, and however important the part which they may have played in the infancy of the race, evidently our Lord looked upon them as having no right to exist for one moment beyond the coming of that divine system of faith which He came from heaven to proclaim.

Our Lord knew all about the truth which was in the classical and oriental religions. He knew all about the part which they had played in human history. Indeed, all that was purest and best in these religions existed at the time that our Lord gave His commission to His Church. And yet He commanded His disciples to go and proselyte all nations, to convert them to the Christian faith. He did not send them to reform the old religions, but to destroy them. Their mission was not merely to purge these systems of the gross superstition and idolatry which had been incorporated into them, and to breathe into them a purer spirit, a better life, but to supplant them.

And the more carefully we study the very best of these religions, which are of human origin, and the effects which they have produced and are producing upon the individuals and communities by whom they are held, the more deeply do we become impressed with the Divine wisdom of this course. It would have been a fatal mistake to have attempted to mend them. What if there may be found in them correct sentiments, wise sayings, principles of pure morality—all of which is not denied—they all have this fatal defect: they lack the power to save men. Practically, their followers are to-day where they were in the days of St. Paul, "without God and without hope in the world." Men are everywhere oppressed with the sense of sin as we are ourselves. Their consciences are laden with a sense of guilt, they are enslaved by evil influences within them and around them, from which they cannot set themselves free, and the future before them is obscured by dark and threatening clouds. The Gospel alone can meet their case, in this respect, and bring them the deliverance that they so urgently need.

#### YOUNG WOMEN'S HOME MISSIONARY SOCIETY.

**A** PUBLIC meeting of the Young Women's Home Missionary Society, Montreal, was held in the parlor of St. James' Methodist Church, on Friday, May 10th, at eight o'clock p.m. There was a large and influential gathering of the friends of Home Missions. Miss Finley presided, and after the Rev. Dr. Shaw had opened with devotional exercises, she, in a few graceful remarks, explained the objects and aims of the Society, viz.: To assist the families of the home missionaries whose salaries were insufficient to supply their needs. The names of those requiring help are

obtained sometimes from the Chairmen of Districts, at other times by more indirect inquiries. Correspondence with them is then opened, and their needs laid before the Society, the names in every case being withheld. In some instances a small sum of money is sent; in other and more urgent cases, material for clothing, etc., as desired, is purchased at wholesale prices and forwarded, the money being thus invested to better advantage than possible in country districts.

Mrs. J. Grose, Recording Secretary, then presented her annual report, showing a membership of 33, and giving a racy account of the monthly meetings, at which letters regarding the work of the Society are read, and papers regarding Foreign Missions discussed, thus preventing the missionary spirit and sympathy from being localized. Miss Caldwell, the Corresponding Secretary, having expressed her desire to reach the hearts and pockets of those present, proceeded to give a *resumé* of the correspondence received. The gratitude expressed by the recipients of but small mercies more than recompensed for any labor bestowed, and the numerous assertions that through the medium of this Society the Heavenly Father was answering earnest prayer, was sufficient encouragement and assurance that the work is of God.

Mrs. Hilton's, the Treasurer, report was indeed encouraging in more respects than one. The Society this year decided that the funds must be raised without recourse to the methods of seeking to give an equivalent in order to obtain money for God's work, consequently all entertainments, socials, etc., were avoided, and the means for carrying on the work raised by personal and solicited donations. The result has been very satisfactory, the amount exceeding that of any former year; \$227 have been received and \$200 distributed—\$140 in cash and \$60 in material. The Rev. Jas. Henderson and Dr. Douglas then gave addresses, detailing the sufferings of holy men hidden away in rugged corners of our land—sufferings silent and unseen but by God alone. An appeal was made to those interested in the cause to assist, according to their means, in comforting the needy. M. D.

COUNT TOLSTOI says:—"I was once reading Matt. v. to a Hebrew rabbi. 'That is in the Bible; that is in the Talmud, too,' said he, at almost each saying, pointing out to me in the Bible and in the Talmud passages very like those in the Sermon on the Mount. But when I came to the verse which says, 'Resist not evil,' he did not say that is also in the Talmud, but only asked me, with a smile, 'Do Christians keep this law?' I was greatly interested to know if there was any law, like this in the Talmud, and I inquired. He answered, 'No, there is nothing like it; but, pray tell me, do Christians ever keep this law?'"

## Woman's Missionary Society

### OFFICERS:

<i>President:</i>	Mrs. James Gooderham, - Toronto 166 Carlton Street.
<i>Vice-President:</i>	Mrs. Dr. Carman, - Belleville, Ont.
<i>Cor.-Secretary:</i>	Mrs. E. S. Strachan, - Hamilton 113 Hughson Street N.
<i>Rec.-Secretary:</i>	Mrs. J. B. Willmott, - Toronto 46 Bond Street.
<i>Treasurer:</i>	Mrs. Dr. Rosebrugh, - Hamilton 52 James Street.
<b>EDITRESSES.</b>	
<i>Guardian:</i>	Mrs. Dr. Briggs, - Toronto 21 Grenville Street
<i>Outlook:</i>	Mrs. Dr. Parker, - Toronto 238 Huron Street.

### STANDING COMMITTEES:

<i>Supply Committee:</i>	
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Mrs. J. B. Willmott,	
Mrs. Tyner,	Mrs. Bull.
—	
<i>Publication and Literature Committee:</i>	
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Miss Palmer, . . . .	St. John, N.B.
Miss Silver, . . . .	Halifax, N.S.
Mrs. Dr. Parker, . . . .	Toronto

"And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of earth, and say unto Zion, Thou art my people."—Isaiah li. 16.

SUCH has been the rapidity of growth of our Woman's Missionary Society, and such have been the benefits to the members individually, that we believe not one of all our women would desire a return to the condition of things preceding our organization.

The wonder, we often express, is that efforts were not much earlier made to concentrate the activity, energy and intelligence of the Methodist women for the benefit of the Church.

Women respond to a call to duty with alacrity, but, when they hear the call as from God to "go work in His vineyard," whether it be the vineyard of the Church, of philanthropy, of social, moral or political reform, we rejoice to believe their readiness is doubled, and the light of faith in God by which they see duty, reveals obstacles only to surmount them.

Women have long recognized that the spiritual element must enter every field of human activity, before this world can become the kingdom of our Lord Jesus Christ.

The faith and works of Christian women have but touched, so to speak, the great world of necessity and opportunity awaiting them.

The holy office of wifehood, the exalted ministry of motherhood, the various claims of housekeeper or home-maker, of class-leader or Sunday-school teacher, these, have trained, strengthened, cultured our many-sided nature, and in our individual capacity have, no doubt, directly and indirectly, blessed the Church and the country.

But, we believe a tie, a bond, was needed to draw the women of Methodism closer to each other, and to

the Church, that we might become helpers of each other and intelligent co-workers with Christ in the salvation of souls.

To be saved ourselves implies not only that we are forgiven our sins, but that we walk daily, nay, hourly, emancipated and free from the snares set by our wily enemy; it implies also, we think, that we endeavor by all means to remove these snares from the path of others; that we "let shine" the light of the knowledge God has imparted to us; that that light, revealing in their true relation the various forms of error and sin, awakes us to the duty of "serving our day and generation, by the will of God."

Walking in the light, as He is in the light, we see the darkness as He see it. A world out of harmony with God's kind designs for His creatures, and we know His divine remedy is the one all sufficient. How to apply this remedy to all conditions of human society is the proper study of all God's people. And to this study God is calling Christian women to-day, as never before in the history of the race.

DURING the month of June Toronto was favored with a visit from that elect lady, Frances E. Willard, whose life and character are a fit study and example for all Christian women. To great breadth of mind, she adds high culture, true devotion, and a wide acquaintance with the needs of humanity. Her address on "Social Purity" was a marvel of tender pathos, united with an uncompromising exposition of the terrible character and effects of social vice, at which not the most fastidious had cause to feel uneasy.

That "sublime touch" by which she indicated the exalted duty of "self reverence;" depicted the sacred, holy character of the marriage tie, and glorified the dignity of a pure manhood, can never be wholly forgotten by her hearers. "The temple of God is holy, which temple ye are," were the words that came to our mind, as we listened to this holy woman, and we felt indeed that even to the dumbest or coarsest mind in that immense audience, life must forever after take on higher, holier, purer aspects.

ONE important point was strongly emphasized, viz.: the readiness with which many women receive and welcome into the pure atmosphere of the home circle, the fallen and impure man. Conventional society—regulated by women—has accepted and taught two standards of purity, whereas the Word of God makes no distinction of sex.

One standard of purity for the sex-s; and, when from the lips of all women, the Gospel of purity shall be taught, when every pure woman shall require from a man the same purity he has the good sense to require

from her, then shall the death-blow be given to a sin whose shafts pierce the race at its very vitals, and whose poison flows on in its blasting effects from generation to generation. "Visiting the sins of the fathers upon the children, unto the third and fourth generation."

HEREIN is food for reflection: "A distillery just out of Boston has a contract to make 3,000 gallons of rum a day, for seven years, to supply an English firm, which will ship the poison to the Congo.—*Woman's work for Women.*"

IN Osaka, Japan, they have a new Congregational Church. A lady writes to "Woman's work for Women," describing her visit to it. It was built entirely by Japanese (with the exception of what the Missionaries contributed) and it cost about \$6,000. It will hold one thousand people. The organ was played by a Japanese girl. The preacher also was Japanese. The Sunday-school numbered 500.

THE average wages of Japanese do not exceed 10c. a day. In the last year Japanese converts have given the Mission work nearly \$27,000.

ATTENTION of Auxiliary officers is called to the request of the Executive, concerning contributions for the furnishing of bed-rooms in the new French Institute, Montreal. It is very desirable that bed-linen, towelling, cutlery, etc., be sent in. The entire cost of furnishing a room, containing two single beds, is placed at \$30. We hope there will be on the part of our workers a generous response in this matter, that the Committee may be enabled to carry out the plan for opening on Sept. 1st. Further information may be obtained from Mrs. Dr. Briggs, 21 Grenville street, Toronto.

WE call special attention to the decision of the General Board *re* Literature and Publication Committee Fund. Auxiliaries who have not already done so will kindly take up a collection, of at least one dollar (see Report, page 16), and forward to Miss Wilkes, 84 Gloucester street.

#### FROM THE AUXILIARIES.

THOROLD.—This Branch of the Woman's Missionary Society begs to report that during the six months past regular monthly meetings have been maintained, with a good attendance of members. Letters from our workers in foreign fields are looked forward to, and are always read at our meetings, and greatly enjoyed by all present. They help wonderfully to measure the interest in the work. In March a pink social and parlor concert was held at the parsonage, which was in all respects a success. In April a

lecture of great originality was given in the interest of the Society by Rev. J. E. Lanceley, of Toronto. Some months ago a number of members of the Society sent money to Japan for a box of Japanese goods, which came to hand a few weeks since. A meeting was called in the lecture-room of the Methodist Church, which was largely attended. The goods, including paintings on silk, bronze pieces, storks, candlesticks, and other beautiful things, were offered for sale, and readily bought up, netting a nice sum for the Society. Refreshments were provided, and an excellent programme of music, with missionary readings, were offered. Proceeds of all the above entertainments were for the Society.

P. C. BRETHOUR, *Cor. Sec.*

PORTLAND (June 15, 1889).—Our Society was organized May 11, and we feel thankful for the measure of success that has attended our first efforts in auxiliary work. We have met but twice, and our membership has increased from nineteen to twenty-four. As most of our members live in the country, we hold our meetings at the houses of the members, thinking the parlor more attractive than any public building. It was through the example of our Baptist sisters that we were first led to engage in the work. They have a working band of fifty, and have been a help to us in starting. Mrs. J. P. Busu, their President, very kindly came and conducted our first meeting. Our officers are as follows:—President, Mrs. L. Chamberlin; 1st Vice-President, Miss Lucy Gill; 2nd Vice-President, Miss Jennie Able; Treasurer, Mrs. Henry Smith; Recording Secretary, Miss Bert. Chamberlin; Corresponding Secretary, Mrs. E. E. Gallagher. From the enthusiasm with which we start, we are hoping for good among our people here. May God grant it.

RELEFE GALLAGHER, *Cor. Sec.*

LONDON.—The regular quarterly meeting of the different Auxiliaries, embracing Queen's Avenue, Dundas Centre, London West, Grove, Siloam and London South, was held in the London South Methodist Church, on the afternoon of Monday, June 17. We did not learn until that day that an Auxiliary had also been organized at Wellington Street, or we would have rejoiced to welcome them in our midst. Mrs. Langford, President of the London South Auxiliary, presided. The reports were most encouraging, showing that instead of the interest in the work waning, it was deepening and widening. A talk on the Celestial Empire, its needs and possibilities, was given by Mrs. McMechan, which proved not only entertaining but helpful, as we realized more fully the need of earnest, untiring effort on our part, until the kingdoms of this world became the kingdoms of our Lord and Saviour Jesus Christ. The meeting closed by the benediction being pronounced by Mrs. Dr. Fowler.

S. K. W., *Cor. Sec.*

GEORGETOWN.—An Auxiliary of the Woman's Missionary Society was organized in the Methodist Church, Georgetown, July 3, by Mrs. Campbell and Mrs. W. Porter, Guelph, with the following officers:—President, Mrs. L. L. Bennett; Vice-President, Mrs. S. Jones; Recording Secretary, Miss Heartwell; Corresponding Secretary, Miss Harrison; Treasurer, Mrs. (Rev.) Davy.

L. HARRISON, *Cor. Sec.*

BROCKVILLE (June 24).—At the close of this missionary year we regret that we cannot report an increase in membership. This apparent standstill we attribute to the fact that our energetic Ex-President, Mrs. Woodcock, who in the past had worked with untiring zeal for the mission cause,

was absent from our town during the greater part of the year. However, our meetings were seasons of spiritual enjoyment, and the interest taken by our Auxiliary in mission work is still increasing. The monthly missionary letter and the articles in the OUTLOOK respecting our work are always welcome; and, as the knowledge of the extent of the work increases, our enthusiasm is being kindled. What a privilege it is that we can form some link in the bond of Christian womanhood, who continually lift hands of faith and prayer that soon we may behold the whole earth bound by golden chains to the feet of Him who has placed in our hearts a strong desire to seek to raise our sisters from the bondage of heathen superstition up to the glorious liberty of the children of God. The St. Lawrence Mission Band of our Society has done good work. They have finished one quilt and have started another. In the spring they held a doll's reception and apron sale, out of which they realized about \$70, after the expenses were all paid. The girls seem anxious to help in this work, and if their interest continues to increase, they will surely develop into noble specimens of womanhood.

COLBORNE STREET, BRANTFORD (July 3rd, 1889).—Our Auxiliary was organized last September by Mrs. Messmore, assisted by Miss Cartmell. We began with a membership of sixteen, which has increased to thirty-five. The officers then elected were: Mrs. R. W. Woodsworth, President; Mrs. De Coverley, Mrs. Pearson, and Mrs. Mann, Vice-Presidents; Miss A. Rounds, Recording Secretary; Mrs. T. S. Wade, Corresponding Secretary; Mrs. A. J. Davies, Treasurer. Our Auxiliary is in a prosperous condition, although we deplore the loss of our esteemed President, who has been removed from our midst to a new field of labor, where, I trust, she may be as useful as she has been here. We have a Young People's Missionary Society in conjunction with the Church, which has been quite successful. On February last, acting on a hint obtained from the correspondence in the OUTLOOK, we adopted the Birthday-box, with the hope that we might augment our funds in that way. Our meetings have been held regularly, and have proved both interesting and profitable to those attending, and, though the number has not always been large, yet the missionary spirit is gaining ground with us. Last winter the three societies sent a large box of necessaries to Mrs. Nicholas at Bella Coola, a former resident of Brantford. The last quarterly meeting was held by our Society at the residence of Mrs. Mann (the three Auxiliaries meet together quarterly, and report progress, etc.). The proceedings on this occasion were enlivened by Miss Kay, who sang a beautiful solo, and the Misses Mann contributed a piano duet. The attendance numbered about forty. Letters were read from Miss Morgan and Mrs. Nicholas, Bella Coola, and Mrs. Messmore addressed the meeting on Women's work in India, which was the more interesting from the fact that she so soon will return to join her husband, who has labored there many years. Our club for the OUTLOOK numbers nearly fifty subscribers.

LIZZIE A. WADE, *Cor. Sec.*

LUNENBURG.—The first quarterly meeting of the Woman's Missionary Society was held on the evening of June 6th, in the Methodist Church. Miss Alice Shaver, Vice-President, in the chair. Owing to the disagreeable weather, there were very few present. A very earnest and appropriate address was given by Mr. A. E. Relyea, one of our honorary members. The result of the first quarter's work is very encouraging. Our membership has more than doubled since organization. An entertainment for the benefit of the Society was given on the evening of May 24th, proceeds \$10.20,

which enables us, with membership fees, to forward to Branch Treasurer \$13, as the result of our first quarter's work. Considering the disadvantages we have had to contend with, we are led to claim a successful quarter, and are pleased to render any assistance to this grand work of carrying the glad tidings to all nations.

M. AGGIE COULTHART, *Cor. Sec.*

JERSEYVILLE.—An interesting event which served to break into the regular and routine working of this Branch, took place on the evening of June 6th, when Mrs. (Rev.) A. A. Bowers was presented by her sister members, with a life membership certificate of the Woman's Missionary Society. When it became known that Mr. Bowers was about to leave the Circuit at the close of the Conference year, the feeling became very general among the members, to express in this way (which they felt would be so acceptable to the recipient), the thanks of the Society to those who were so largely instrumental in bringing about the organization of the Auxilliary on the Circuit. It is, without doubt, owing to the repeated discussions in the pulpit of missionary themes, and the piling up of the "fuel of facts" that the Christian women of this Circuit have in so large numbers been moved to put forth a hand to rescue their perishing sisters. Let those pastors who have been delinquent note and ponder the results on Jerseyville Circuit. In this work our esteemed pastor has had the cordial and constant co-operation of his beloved and thoroughly missionary wife. We deeply regret her removal and the absence of her inspiring presence a id help, but feel comforted in the reflection that the fire which glows in her spirit will surely make its presence felt wherever she may go. Meanwhile we feel rich in the memory of her work among us, and with us, and are persuaded that it will serve to good on our flagging zeal, should it in the future show a disposition to halt. Our regular meetings are well attended, and the interest continues unabated. We are looking forward with a good deal of expectation to the annual meeting which is set for the month of September.

*Cor. Sec.*

BRANTFORD (June 12th, 1889).—The second quarterly meeting of the Brantford Auxiliaries was held March 4th, at the residence of Mr. Thos. White, President of the Brant Avenue Auxiliary. Reports of a most cheering character were read from the other Auxiliaries. Though fears were entertained at first at the prospect of separation, we find already that we are gaining thereby. Dr. Young gave a most instructive address on his recent visit to Victoria, B.C., dwelling more particularly on our Chinese Girls' Home, and the good work being accomplished there; also the McDougall Orphanage, and the work in the North-West. Mrs. J. T. Rose read extracts from a letter from her sister, Miss Morgan, written in her usual bright encouraging manner. We sympathize with her in this one more trial through which she has been called to pass, in losing, so suddenly, her only brother. We know, that though on account of her separation from her sisters she must feel it the more keenly, she can feel that "My grace is sufficient for thee." Solos were given by Misses Hurdon and Snider, accompanied by Mrs. E. Plewes, after which the benediction was pronounced by the Rev. S. P. Rose. There was a large attendance, and a most profitable afternoon was spent. These quarterly meetings are looked forward to with much pleasure by each Auxiliary.

S. S.

FRANKFORD (July 4th).—An Auxiliary was organized in Frankford, June 17th, by Mrs. W. Johnson of Belleville, assisted by Mrs. L. Massey of Sidney. The officers for the remainder of the year are:—President, Mrs. (Rev.) S. A. Duprau; Vice-Presidents, Mrs. Ward and Mrs. Foster; Recording Secretary, Mrs. J. Rose; Corresponding Secretary, Mrs. E. Mallory; Treasurer, Mrs. G. Marsh. Our first meeting was held July 4th, with a membership of 33, and much interest was manifested. This is very encouraging, and we pray that many more will be constrained to unite their efforts for the success of this important work.

MRS. E. MALLORY, *Cor. Sec.*

OTTAWA—The closing public meeting for this year was held in the basement of Dominion Church, on Tuesday afternoon, June 10th, and although the weather was not such as had been hoped for, the attendance was quite large. Invitations had been sent to the lately formed Auxiliaries in the East and West end, and the committee appointed had endeavored to prepare a programme which would interest the friends. After devotional exercises led by Mrs. Walker and Mr. Saunders, our President, Mrs. Skinner, highly esteemed in love for her works' sake, as well as for her endearing personal qualities, in behalf of our Secretary, gave a short address, and once more set before the ladies of our Church the need of increased diligence, and unremitting effort in order to bring the Auxiliary up to its proper place. Then followed a musical selection by Miss Mack; recitation by Mrs. Jolliffe, reading of letters of unusual interest from some in the foreign work, by Mrs. Walker and Mrs. Le Sueur. The members of the Mission Band very kindly contributed a dialogue, and readings by Miss Mack and Miss Ross, after which a collection was taken up amounting to \$22.50.

The workers felt devotedly thankful that even a measure of success has attended the labors of the past months. There are still many who do not as yet feel any responsibility upon them to give their assistance, but some new members have been added, and we are trusting that the infusion of this new life may greatly stimulate and quicken. One of the members of this year has alone secured thirty others.

As the meeting of the Branch is to be held in the Capital this autumn, we are looking with anticipation to an era of enthusiastic impulse, to be succeeded by another year of patient plodding and painstaking to secure the desired end. Sometimes one is apt to painfully feel the discrepancy between the efforts put forth and the results secured, but we have much to encourage us.

C. Ross, *Cor. Sec.*

CLINTON (July 12th, 1889).—Moved by Mrs. Detlor and seconded by Mrs. Hodgins, that the Clinton Rattenbury Street Auxiliary of the Woman's Missionary Society of the Methodist Church, give notice to the General Board, of the following motions:—1st. That the Constitution be so amended that the Editress of the OUTLOOK, by virtue of her office, be a member of the Board of Managers. 2nd. That Sec. 1, Article V., of Constitution of the Woman's Missionary Society of the Methodist Church be amended to read thus:—"The management and general administration of the affairs of the Society shall be vested in a Board of Managers, consisting of the President and Corresponding Secretary of each Branch, and delegates from each Branch, in the proportion of one to every hundred, except for the Western and Central Branches, which shall be one to every two hundred, which delegates," etc.

M. E. D., *Cor. Sec.*



## FROM THE MISSION BANDS.

BRANTFORD (June 10th, 1889).—The Libby Mission Band held a public meeting on Wednesday evening, the 5th, conducted by Mrs. Messmore. Two very interesting letters were read from Mrs. Hendry Nicholas, B. C., special mention being made of the missionary box received in December. We regret to say Mrs. Messmore is about to leave us to return to India; although we shall miss her, yet we feel our loss will be great gain to those in far-off India.

MAUD KINNEY, *Cor. Sec.*

"THE GROVE."—Last November we organized a Mission Band under the name of "Willing Helpers." They are getting along nicely, have now thirty members; gave a social in May, had a very nice programme of readings, recitations and music by the children. They have already handed in quite a little sum to our Treasurer, and are still at work. Our Society, at present, is suffering from the loss of members, yet we are looking on and up, saying, "It is better on before," and praying for missionary revival.

ETTA WEBSTER, *Cor. Sec.*

ST. JOHN'S (June 27th, 1889).—Just a few words about our East End Mission Band. It has been organized five years. On Thursday, April 10th, 1884, twenty-six young ladies met and expressed their willingness to help along the Mission cause and thus work actively for Christ. Since then, the work has been steadily progressing, new names have been added to the list, and we now have a membership of forty-four. The fee is only twenty-five cents per year, and we meet once every month. Our annual meeting was held on Monday, September 5th, 1888, Rev. Geo. Boyd occupied the chair. Reports of last year's transactions were read, and we found we had a balance of \$9.90 on hand. With this we purchased materials to start us in working order for the ensuing year. The following officers were elected:—Miss Scott, President; Miss Manuel, Vice-President; Miss Stowe, Treasurer; Miss Hudson, Corresponding-Secretary; Miss Skinner, General Secretary. Monthly meetings have been held regularly, the attendance was not always as large as we would wish, but still we seem to have accomplished a large amount of sewing. At the November meeting our Corresponding-Secretary read two letters from Japan, one from Miss Wintemute, giving us an account of our girl, Oyousan, and one from herself. Her English is not yet perfect, but her writing is very good. We are encouraged by her success, and pray that God may make use of her in leading her native sisters into the fold. In December we held an entertainment, by which we raised \$7.60. Our annual entertainment and sale of work was held on Thursday, April 8th, in the basement of Gower Street Church. We had a very interesting programme, and were greeted by a large audience, which was gratifying. The proceeds amounted to about \$95. Two contributions were kindly sent to us, and were thankfully received. One was from a lady in memory of her dear little boy, Hugh Bishop, the other from a gentleman friend, making in all \$100. Fifty dollars were put aside for our Japanese work, and at our last meeting \$20 were voted to the Sustentation Fund, and \$20 toward building a church at the Harbor Grace Junction. We feel very grateful to God for His mercy toward us in preserving our lives from this dread disease, that has been making such havoc amongst us. Our band is unbroken by death; but we have to lament the loss of our much loved President, Miss Scott; though what has been our loss is another's gain. We, as members of the Mission Band, can only say that we wish her much happiness and prosperity in her new sphere.

BESSIE SKINNER, *Sec.*

## TREASURER'S REPORT.

MRS. DR. ROSEBRUGH, *Hamilton.*

Western Branch .....	\$1,323 22
Central Branch .....	1,165 00
Eastern Branch .....	452 35
Nova Scotia Branch .....	428 41
N. B. and P. E. I. Branch .....	578 98
Winnipeg Branch .....	74 00
St. John's, East Newfoundland, Branch .....	70 70
Victoria, B.C. Branch .....	24 65
	\$4,117 31

## LIFE MEMBERS.

THOSE interested are reminded of the decision of the Board at its last Annual Meeting—"That the names of life members be printed with the Auxiliaries where they reside."

This will necessitate several changes, and it is important that correct lists be made out. Let Secretaries and life members give mutual help in this matter, and see that the names are not reported in two places.

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

*Letter from MRS. K. NICOLAS, dated, BELLA COOLA, March 4th, 1889.*

MY DEAR FRIEND,—Last Thursday night, as the last hour of February was passing away, we were aroused from our slumbers by a knock at the door. When we opened it there were three Bella-Bella Indians with a monstrous box of precious gifts from loved ones far away. I cannot express our feelings as we unpacked the numerous useful and beautiful articles, so kindly provided by the loving hands and hearts; and, as we looked at the many dear, familiar names once more, I was completely lost, and seemed to be with you all again. We are, indeed, very grateful to you, and shall ever feel indebted to you all for your great loving-kindness. We have been made very comfortable, and our little valley home much beautified, through your generosity.

Now, about our Home and work. We have one room 23x13, which we use for church, school, council, reception, kitchen and dining-room. The furniture is a No. 6 cook stove, two small home-made tables, two rocking-chairs, some rough benches and boxes. We papered the walls with many pretty mottoes and pictures, so it looks quite attractive.

Then we have another room 13x12, intended for a summer-kitchen, which we use for bed, medicine, wash and store-room. The furniture in it consists of a home-made bed and some boxes. The rooms are not ciled, so we have plenty of good ventilation.

Our services are seasons of grace and sweet delight—four every Sabbath, and visit every house on our side, or go across the river when we can. Then there is preaching, class, prayer-meeting, Bible study and singing on week nights. As a rule all are fairly well attended, when the people are home. I also have an occasional meeting for the old women.

There is sweet delight in proclaiming the glorious Gospel of Jesus' love; and we have frequent visits from other tribes, who often tell us they can never forget our words. We have this assurance, that if we are faithful in sowings, watered by His Almighty hand, the seed shall surely grow. There is much that is unpleasant, and we have many anxious hours, but we have been blessed, and feel encouraged to watch, work and pray.

There is a decided change on our side in regard to the Sabbath. No dancing or pot-latching this winter. Although

our lives have often been threatened, those who would have injured us are now our best friends, and are often at the services.

Our people are industrious, but very dirty, as a rule. The men fish and hunt; the women knit, sew and make nets out of the bark of trees, and very pretty blankets out of rabbit and other skins. The men do all the washing and cooking; the women clear the land, and grow turnips, carrots and the best potatoes in the Dominion. Now they are making garded, and growing different kinds of fruits, and improving generally in housekeeping.

Our only society is our Indians. No white people nearer than Bella-Bella, and only two white women here for two or three nights since I came here.

Our locality is about 400 miles north of Victoria, and nearly the same from Port Simpson. We are completely surrounded with the snow-capped mountains all the year, and it is very hot in summer.

March 16th.—Let me tell you about our prayer-meeting last night. We had it in the house of one of the Indians, who had been sick a long time through his own folly. There was a large fire in the centre, one old woman lying in bed, and two sick men sitting on beds, on one side; six men, women and a child on the other side, seated on the floor, and bare feet toward the fire. Beds and boxes in the rear. Of course, our seats were on the floor with the rest. No lamp! But our hearts were warmed as we sang and prayed together, and the glorious light of Jesus, with its soul-cheering rays, seemed to illuminate the humble abode, and we felt how good it was to wait upon our loving God; and while the loud noise of the gamblers on the other side of the wall grated on our ears, we could rejoice in Jesus as our risen and exalted Redeemer.

WE ask special attention from our readers to the following letter from Rev. P. A. Jourdan, French Missionary.

ROXTON POND, QUEBEC.

Dear Mrs. Parker,—A few words in reference to the work here may prove interesting to your readers. Roxton Pond is a French mission, situated in the Eastern Townships, Province of Quebec. It is a very old mission, and would now be much stronger than it is had not its career been of the most unfortunate. Three places of worship have, from one cause and another, been burned down; and, finally, the discouragement of the work was such that it was abandoned, with the result that a number of converts were lost to Methodism, having joined the Baptist Church, which has held its own from the beginning. Two years ago, however, the work was recommenced in good earnest, and last winter saw the erection of a beautiful church, with seating accommodation for 120 persons, besides a hall in the rear of the main building capable of seating 50 more; the whole costing something over \$1,500. We have now a membership of 34, and an average attendance of 50 or more. The work is steadily progressing, and the best is, it is of a permanent character. I am extremely anxious to get the Roman Catholics of the place under the all-controlling power of the Gospel, and have for some time felt that this object can only be secured by a new departure. They come to the services, but in such small numbers, and at such rare intervals, that at the present rate it will take centuries to evangelize them all. The "new departure" I am anxious to inaugurate is similar to that tried in London, England, and will, I trust, secure the same happy results. In one word, I want to give the people *object lessons* on the Bible, supplemented with straight, uncontroversial Gospel talks; and this, I believe, will awaken such an interest in divine things, and produce such impressions as Rome will not be able to

counteract. To accomplish this object, I shall need a powerful magic lantern, with views illustrative of Bible scenes, etc.; and I am praying the good Lord to provide us with one by means of one of His generous-hearted children. Then we need Sunday-school literature. We have no French *Happy Days* or *Sunbeam*, no hymn-book specially adapted to the use of children, and no library where young and developing minds can obtain solid nutriment. For the two former we shall have to wait till the Church recognizes the need, and provides for it, as there is nothing suitable at present published on the continent; but the latter want can be supplied as soon as money is forthcoming. I should have said that there still remains a debt of \$500 on the church, and that the trustees have decided to present subscribers or collectors of \$5 and upwards with a cabinet portrait of the church, and subscribers and collectors of \$10 and upwards with a large portrait, mounted on cardboard, as an acknowledgment for help in liquidating the debt. Collecting cards can be obtained on application to me.

In conclusion, let me say that I have abundant faith in the ultimate success of the efforts now put forth to evangelize the French Canadians. Times have changed, and they are now ready to hear what we have to say, and are not animated with the same prejudice as formerly. "Brethren, pray for us."

P.S.—You will be glad to know that the French missionaries held several open-air French services at Sherbrooke during sessions of Conference, and distributed quite a quantity of literature. The people listened attentively and respectfully, and were eager to take all the tracts, etc., we had to give away. Thus the seed is sown. May the good Lord water it and "give the increase."

Letter from MRS. K. NICOLAS, dated Feb. 6th, 1889, BELLA COOLA.

MY DEAR FRIEND,—Many thanks for your kind letter and inquiries. We have been well and happy in our work, but do not see the results that we would desire, yet our hearts are cheered to know that two more of the poor women have changed their life of sin for the better way, and are with us; also some of the men are determined to give up their old practices. Then our dear people are growing in the divine life, and it would do you good to hear their bright testimonies. To God be all the praise.

We had a very pleasant Christmas, and the services during the holidays were seasons of grace and sweet delight. But the winter being mild, the people are scattered in search of food and skins, so that the attendance at school has been very small, from three to eight or nine.

I think I told you of our trip to Wainault last summer, and promised to tell you of our return. Well, my dear, after four weeks up and down the inlets proclaiming the glorious Gospel of our Blessed Redeemer to the different tribes of Indians, whites and Chinamen, I left my husband and started for home with two heathen Indians, one of them not able to walk.

After spending the night in an Indian shanty, we launched our canoe on the broad ocean early in the morning, and had a quiet day, stopping just once to boil a little water for tea. At night they put me out on a large rock, while they slept in the canoe, so I spread my robe under the branch of a tree and lay down to rest.

At midnight I awoke to find my rock completely surrounded by water, nearly up to my bed, and the rain falling on my face. I looked around, but the canoe was gone, so I had a little talk with Jesus and went to sleep again.

When I got up at four a.m., the tide had fallen and the canoe was about two hundred yards away, so I packed up,

walked over rocks and sand, called my men and we were off again at five o'clock. We had a rough time, often out at mid ocean, then near the shore with high mountain walls. We saw a lot of whales throwing the water fifteen or twenty feet into the air; other sea-monsters were lively, the salmon jumping, lots of sea-gulls plunging and diving near us, which made quite an interesting day, although I paddled nearly all the time.

About seven p.m. we reached an old shanty without either end or back, and lots of wolves marks all around, but we were glad to take shelter. The men made a large fire, where we dried our clothes, had tea and prayer and then retired. But I soon awoke to find it raining inside as well as out, so I rose early and had a long walk on the beach, which is very pretty. It cleared at noon, and we launched out again with rough sea and head wind. About three o'clock we saw two mountain-sheep, away up on the mountain-side, so we pulled for the shore, and the able-bodied Indian climbed up and shot the mother and lamb. They both tumbled down in the water quite near the canoe, and Jonah crept out on the rocks, and left me to keep the canoe while they dressed the lambs. The waves were dashing high, and took me out about forty feet into the water. I was not much used to working in deep water and was paddling out farther, when I saw my mistake, and by my Father's assistance was soon beside the men again, and we all rejoiced at my safety.

Soon after this we reached a very large whirlpool (which the Indians call King of Tubs), and say it has a bad heart to the Indians, and often draws them down in the water never to rise again. We worked hard for three hours and got through in safety, when the poor Indians declared they believed my Jesus had kept us.

That night we reached a pretty cove completely shut in with mountains. I climbed far up on the mountain, gathered some dry sticks for a bed, and there, with the beautiful star-spangled sky for the roof of my dwelling, and the great waters dashing beneath, I commended all to the care of my loving Father and lay down to rest, safe in the arms of Jesus.

I awoke at two, and spent the time in sweet communion with my God. I thought much about the many times our dear, loving Redeemer resorted to the mountains for hours of earnest entreaty on our behalf, and I felt Him very precious to me.

At twenty minutes past five a.m., we were out on the ocean sailing, but no wind. The men called aloud, "Heavenly God, give us a good wind," and in a little while prayer was answered; we hoisted our sail and had a grand trip over the deep waters.

When we reached the river it was very high, and had washed away the road up to the village, so we had to haul the canoe quite a distance. Then I waded a branch of the river, scrambled through the bushes and reached home. The poor people were very glad to see me, and said it was just like taking the life from them for us to go away. I was very glad to be with them again, it seemed I had so much to praise the dear Lord for, that all I could say was, "Dear Lord, I thank Thee that I am home."

Our place looked like a little paradise, and as I looked up from nature to Nature's God, I never before realized so fully the grandness of a life devoted to His service. Oh! for the Spirit's power, that every moment may be well employed for such a friend.

A BRAHMIN convert writes: "Though I was educated in a Christian college I was not impressed with the truth of Christ. It was the *example* of a missionary's patience, faith, godliness, humility—that brought me to Jesus."

## THE BEST MODE OF CONDUCTING AUXILIARY MEETINGS.

BY S. J. SMITH, HALIFAX.

A GERMAN proverb tells us that "Speech is silver, but silence is golden," and from the time of St. Paul down to the present, there are not wanting those who think that *women* should keep silent (especially in public); and, however deeply they may feel on a subject, they must forbear, and not let their voice be heard. We are thankful that in this more enlightened age public opinion is somewhat changed, and that *we women* may advocate any cause that concerns us or that lies near our hearts, without fear of being misunderstood, or of moving out of our *sphere* by so doing.

We have just heard how large a part the women of our Church are taking in the great cause of missions; and, with the Lord's smile and approbation resting upon us, we would "go forward" to still greater efforts. In order to do good work abroad, we must be well organized and equipped at home, and I wish to-night to give you, my sisters, just a few practical thoughts as to conducting Auxiliary meetings.

An Auxiliary comprises so many officers and members, and *each* has her *special* work to do. The officers can do no more without you as members, than *you* can do without them.

1. Then *be present* at all the meetings. Some of you do not know what an inspiration it is to those who have charge, and who often come in weakness and physical inability, to see a full meeting; and, again, how a small number has just the opposite effect.

2. Do not leave it to the officers to carry out all the programme, but be ready to do your part, and be willing to respond when called upon to assist.

3. Monthly meetings should be *short, sharp* and *simple*. Begin punctually, and try to close at the time named. And do not let the first prayer take up half the time of the meeting. Opening prayers are apt to be too long. Let no *one* paper or letter be too long; better to have *five* or *six* items short than two long-drawn out. Then have lively singing, and *all* sing; even a verse at a time, between the reading of letters, will break the monotony.

I think it is better to have the programme arranged beforehand, either at the beginning of the year for six or twelve months, or by a committee each month for the week, and so on. Endeavor to give as many as possible something to do, and to spread the interest. Many will come to the meeting, if they have to take part, who otherwise would make no effort to be present. These gatherings are just what many of us need to draw out our sympathies and talents for Christ and His kingdom.

Do we ever think, dear sisters, as we so often pray, "*Thy kingdom come*," of how much or how little we are doing to help answer our own prayers? We cannot enter the ranks of workers for Christ and for souls, and not be benefited ourselves.

Give the *one* mite, if you cannot give *two*, or the *one* talent, if you have not *ten*.

"Let us be content with work  
To do the thing we can, and not presume  
To fret, because 'tis little."

The Lord of the harvest will bless the *handful* of seed sown, or grain gathered for Him, alike with the sheaves.

There are many and varied methods by which these meetings may be made both interesting and instructive. I can only name a few lines.

I think sometimes we know too little of what other Societies are doing, and by a little method and arrangement

we could keep posted in all our own work, and yet find time to acquaint ourselves with our sisters' work in other places. Many Auxiliaries follow the method of taking a different country each month, and finding out all they can about it, what mission work is being done, and by whom.

Then the Scripture reading might be divided, or two selections made and given to two members to read, instead of one officer doing it all. They do this in the Southern States; and distribute all the programme in the same manner.

I read lately of one Juvenile Society, where sentence prayers were asked for, and I think this is needed also in some of our adult meetings, to give timid sisters courage and practice; for *surely* every one who professes to be a follower of Christ can ask in *one sentence* something from Him.

And this brings me to a vital centre of all work, viz., *prayer*. Oh! sisters, we have not enough of it. We want more earnest, believing prayer.

"Pray that we may work more gladly; yes, and pray, in order to work more gladly."

The mite-boxes ought to be used in every Auxiliary and in the homes of our members. "They may be likened unto the basket in which the fragments were gathered up, that nothing be lost."

In our loved work, we must follow John Wesley's motto, "All at it, and always at it." We can't afford to rest or wait while the world goes on, and our sisters, in many lands, are *living* and *dying* without the Gospel. But this work also requires patience, for it has many discouragements. I think the little Scotch girl's definition of patience is beautifully applicable to our work; she said it meant, "Wait a wee, and dinna weary," and this is just what we have to do to see the end for which we are working. The command is, "Go ye," and the condemnation also will be ours, if we do not heed and obey. No one else can do *our* work. Did you ever think of it, sisters? *No one* can take or fill *your* place, and if we *now* fail to send the Gospel to our benighted sisters, in the *next* generation it will be too late to benefit those living *now*. The doors are even now open, let us make haste and enter in.

Another method of adding to a programme is by a question-drawer. Let the questions be brought in one month and given to one, or to a committee, to answer at the next meeting, and then knowledge will be disseminated. As print is more easily read than writing, ask the members to cut out any item in their daily reading on Missionary topics, and they will go to make up material for future meetings. These can be distributed to be read, and thus enlist a larger number in the service. Above all, be *short* and never *prosy*.

And, dear sisters, don't come to a meeting and hear and be entertained, and then go home and forget all about the Missionary Society, till you hear next month's meeting announced from the pulpit; then, perhaps, you will find you have made another engagement for that day.

I am sure if all would only keep the day and meeting in mind as a special engagement and *place* to go, they would get there. It is only about one hour in the month, and surely that is not much to give to God and the heathen; and it is not all *giving* either, for as we *give* and as we deny ourselves, we receive back again seven-fold.

"For the heart grows rich in giving,  
All its wealth is *living* grain;  
Seeds, which mildew in the garner,  
Scattered, fill with gold the plain."

And now, dear sisters, the King's business requires haste; we must be up and doing, for the years are hastening on, and we shall soon be beyond the platform of labor, and

surely we all wish to hear the Master's "Well done, she hath done what she could."

Your own minds and hearts will fill in the outlines I have merely suggested; but without the Lord's help and blessing we can do no acceptable work for Him.

"The work of our hands—establish Thou it;  
How often with thoughtful lips we pray,  
But He who sits in the Heavens shall say:  
Is the work of your hands so fair and fit  
That ye dare to so pray?"

"Softly we answer, Lord, make it fit,  
The work of our hands, that so we may  
Lift up our eyes and *dare* to pray;  
The work of our hands—establish Thou it,  
Forever and aye."

If we are only thoroughly interested in a subject, how quickly ideas come to us; and I am sure if all our members would only *lay this* work on their hearts, they would think of many more ways and means to make these meetings interesting. You can bring out latent talent by giving one a subject for an original paper, it need not be long or learned. It is wonderful how much information and material may be gleaned from our daily reading, even of papers and magazines, if we are only on the look out for it.

*Do*, dear sisters get out and keep out of the ruts we are so apt to get into when the interest begins to flag; and it is hard for the officers alone to make the meetings interesting, if the members are indifferent. Let the work be done methodically and constitutionally, and yet there need be no stiffness.

Remember also our influence upon others—"No man liveth to himself." And if you do not take part, perhaps you are standing in the way of another, who is waiting to follow your example. Branch out into new tracks, and don't be afraid to make a suggestion, even though it be fresh and new; for the Lord has need and room for all kinds of work and workers, and "we must fight if we would win." And never forget that we are bound by all the appeals that come to us from every side, and above all, by Christ's *command* to do *our* part in bringing a lost world to Him, and to ask *all* to share in the glory that shall cover every co-worker with Him.

"Who never walks save where he sees men's tracks, makes no discoveries."

"The toilers who tread in the old, beaten ways  
That myriad footprints mark,  
Though the goal they seek, their feet may win  
And rest in sheltering ark,  
Yet they never discover aught wondrous or rare,  
Of love, of delight, or of praise;  
For the jewels that brighten the gold-gleaming fair,  
Lie out in the untrodden ways."

"The one that would climb must hew his own part;  
The soul that would new visions see,  
Must with its own hands the veil rend away  
That hides from our gaze the *To* be.  
All honor to those who keep the old ways  
With their clean-kept, immaculate shoes,  
But life's diamonds and rubies gleam brightly outside  
The thick hedgeways of custom and use."

"Get out of the ruts! Climb—aspire to the sky!  
You can hew your own path if you will!  
There are new, lovely sights for your vision to spy  
When the summit you gain of the hill.  
There fair, sun-lighted plains lie awaiting your feet,  
There are jewels, a monarch might wear,  
In the untrodden paths where *they* only can tread,  
The brave souls! who have courage to *DARE*."

## Missionary Readings.

### MISSIONARIES' WIVES.

I NEVER yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear—the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes . . . It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of Woman's Missionary Societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands.—*Dr. Herrick in Missionary Herald,*

### THE WAY TO GIVE.

BY REV. ARTHUR MITCHELL, D.D.

AS I was riding one Sabbath with a farmer to church, we fell into conversation on the subject of giving. He was an elder in the Presbyterian Church, a man between fifty and sixty years of age. Said he, "I give a tenth of all I make to the Lord. Every crop of corn, every load of hay, every dozen of eggs I sell, I keep account of, and one-tenth of the profit goes to the Lord. It came rather hard at first; but that is past long ago. Now I only have to distribute what is already given. I am ready to listen to any reasonable application, and if I think it a good object, it is nothing but a pleasure to give. That tenth, I have come to feel belongs to God. I never touch it. I should as soon think of spending my neighbor's money as that."

About the same time I met the pastor of this man. Said he, "That farmer is not only the largest giver, but the most cheerful giver, in my parish. I preach in two churches. He helps liberally in sustaining both, and the money he gives is the least of the blessings he gives to us."

Sometime after this I was conversing with a friend in Chicago, a young business man, on the same subject. "Yes," said he, "I determined when I was a clerk, the first year that I earned anything for myself, that I would set aside a fixed percentage of my income for benevolence. I made the resolution, and I have kept it."

"Well, you began early," I remarked. "So I did," was the reply, "and it was well I did. My salary was small, and to give the proportion I fixed upon was hard; but there has never been a year since when it would not have been harder. A year or two after I went into business for myself it looked as though every cent was needed for capital. I am afraid I shouldn't have commenced the system that year. But having resolved and made a beginning already, I was ashamed to retreat. Then, the year after I was married. That year I should have begged off, I am sure, if it had not been for the habit, by that time

pretty well settled. That carried me through. Soon after came our big fire; then hard times, epizootics; in fact, almost every year, something to make that particular year a bad one to begin. Now, I always say to my friends, begin to give as soon as you begin to make; start early." I do not certainly know what proportion of his income the young merchant gives. Probably a tenth; not less, I am sure.

So here in Cleveland. A young man just beginning his business life came to me alone a few evenings since, and said, "I like this idea of giving a regular proportion, and I'm going to begin now. I think I'll give a tenth. This year that will be five hundred dollars. It looks like a good deal to give away; and my business is growing; it will be more yet, I expect next year; but it's the right way. My old Bible-class teacher used to talk to us boys about it, and I'm going to do it."—*Christian Observer.*

### MISSIONARY WORK IN CHINA.

THE following are extracts from a remarkable letter from Colonel Denby, U. S. Minister to China:—

"Believe nobody when he sneers at the missionaries. The man is simply not posted on the work. I saw a quiet, cheerful woman teaching forty or more Chinese girls; she teaches in Chinese the ordinary branches of common school education beneath the shadow of the 'forbidden city.' I heard these girls sing the Psalms of David and 'Home Sweet Home.' I saw a male teacher teaching forty or more boys. The men or the women who put in from 8 to 4 o'clock in teaching Chinese children, on a salary that barely enables one to live, are heroes or heroines, as truly as Grant or Sheridan, Nelson or Farragut; and all this in a place where a handful of Americans are surrounded by 300,000,000 Asiatics, liable at any moment to break out into mobs and outrages, particularly in view of the tremendous crimes committed against their race at home.

"I visited the dispensaries, complete and perfect as and at home; then the consultation rooms, their wards for patients, coming without money or without price, to be treated by the finest medical and surgical talent in the world. There are twenty-three of these hospitals in China. Think of it! Is there a more perfect charity in the world? The details of all the system were explained to me. There are two of these medical missionaries here who receive no pay whatever.

"I have seen missionaries go hence a hundred miles, into districts where there is not a white person of any nationality, and they do it as coolly as you went into battle at Shiloh. And these men have remarkable learning, intelligence and courage. It is, perhaps, a fault that they court nobody, make no effort to attract attention, fight no selfish battle.

"It is idle for any man to decry the missionaries in their work. I can tell the real from the false. These men and women are honest, pious, sincere, industrious, and trained for their work by the most arduous study. I do not address myself to the churches, but as a man of the world talking to sinners like himself, I say that it is difficult to say too much good of missionary work in China."—*Ill. Christian Weekly.*

## Our Young Folk.

### A LITTLE SERMON ABOUT THE WEED.

THEN shall the kingdom of Satan be likened to a grain of tobacco seed; which, though exceedingly small, being cast into the ground, grew and became a plant, and spread its leaves rank and broad, so that huge and vile worms found a habitation thereon. And it came to pass, in the course of time, that the sons of men looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly, so they put forth their hands and did chew thereof; and some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said: "We are enslaved, and cannot cease from chewing it." And the mouths of all that were enslaved became foul, and they were seized with violent spitting, and they did spit even in the house of the Lord of Hosts, and the saints of the Most High were greatly plagued thereby. And in the course of time it came to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze, insomuch that their eyes were filled with tears, and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did look very grave and calf-like, and the smoke of their torment ascended forever and ever. And the cultivation thereof became a great and mighty business in the earth. Merchantmen waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves with it; even the poor, that could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said: "Whereof this waste, and why do these little ones lack bread, and shoes, and books? Turn now your fields into corn, and oats, and wheat, and put this evil thing from you, and be separate, and defile not yourselves any more, and I will bless you, and cause My face to shine upon you." But with one accord they all exclaimed: "We cannot cease from chewing, snuffing, or puffing; we are slaves." And the Lord was sorely displeased with His people who raised this plant and cried: "Repent, or I will come and curse your land with a sore curse."—*Selected.*

### WHAT ONE DOLLAR DID.

IT was a very little dollar; a little, shiny, gold dollar; and, because it was put in the hand of the Lord, it did a great work. It was like the five barley loaves that the little boy had. Do you remember about it? If he had kept them in his basket, instead of giving them to Jesus, they would never have fed all those hungry people. And if the owner of the gold dollar had kept it rolled up in cotton in a box, it would never have helped to build a church. The pretty little coin belonged to a little girl; it was all her own; she could do with it just what she pleased. What would you have done with it? She meant to keep it always, and he probably would, if it had not been for her mother.

One evening her mother came home from a meeting, and told her about a little band of God's people who had no place to hold their services but a blacksmith's shop, and that money was needed to build a little church for them. I don't know all the mother said, and I don't know what passed through the mind of the little maiden. I only know how highly she prized her treasure; and yet the next day she wrote this letter:

"DEAR SIR,—A few weeks ago, I had this gold dollar given to me to spend as I choose. It was so pretty, I rolled it up in cotton and put it away in a little box, and thought I would keep it always. But last evening mother came home from the association, and told me about the little church you were trying to build. She said you had to hold your meetings in a blacksmith's shop. I want to help build that church, and thought I would send you my gold dollar. Please accept it from a little girl who loves Jesus."

The gold dollar left its hiding-place and started on its mission; and many people heard how "A little girl who loved Jesus" had given the very best thing she had to help His kingdom on earth. Her generous act touched their hearts and opened their purses, until over \$200 was subscribed. And it was the little gold dollar that did it. This is a "really-truly" story, too; just a true as the Bible.—*Lutheran Missionary Journal.*

### THE CLOSED DOOR.

HOW well I remember it—it was one morning many years ago, when I was a very little child. I had been naughty at breakfast-time, and papa had said to me, gravely, "Carrie, you must get off your chair and go and stand outside the door five minutes."

I got down, choked back the sob that rose in my throat, and without turning to look into papa's face, I went outside the door, and it was closed against me.

The moments seemed very long and silent, I remember well how my tears dropped down on the mat, I was so grieved and ashamed. The five minutes were not nearly over, but the handle of the door was partly turned, and Johnny's curly head peeked out. Both his arms were around my neck in a minute, and he said, "Carrie, go in, I'll be naughty instead of you." And, before I could say a word he pushed me in and shut the door.

There I stood, not knowing that I might go up to the table, but papa took me by the hand, led me to the table, kissed me, and put me on my chair, and I knew I was forgiven just as much as if I had borne all the punishment; but, oh, how I wished that Johnny might come in!

When the five minutes were up he was called in, and then papa took us both and folded us in his arms, and I sobbed it all out—the repentance, and love, and gratefulness—while we were held close to that loving heart.

The years went by, and I found myself outside another door, separated from the Father, sin having come between my soul and God, till I saw One who loved me come and take my place, and put me into His place of nearness, and I was forgiven for Christ's sake; and I knew the fulness and freeness of that forgiveness;

for our Father drew me close to His divine heart of love, and there with the Lord Jesus, my sin-bearer, I found "joy unspeakable and full of glory."—*Missionary Visitor*.

## Along the Line.

### BRITISH COLUMBIA.

Letter from REV. A. E. GREEN, dated GREENVILLE, NAAS RIVER, B.C., April 29th, 1889.

Our people are now at their *oolichan* fishing, and our Sabbath services are crowded. Some of Brother Spencer's converts from Kish-pi-ax are joining earnestly in all the means of grace, and we are pleased to see them so changed—such different people from what they were when I first visited them at Kish-pi-ax in May, 1878. Mr. Spencer is working very faithfully, and God is blessing the work and saving souls. On the Naas, our village has suffered from last year's epidemic, and a number have died from the after-effects of the fever. One of our new converts lost three children in about two months, and his heathen friends tried to call him back, but he cast all his cares upon the Lord, and was resigned to the will of God.

Alice Russ, wife of our native teacher, Charles Russ, just died, very happy; she testified in the hour of death that Jesus was precious. She was, till married, an inmate of the Girl's Home at Simpson, and doubtless her character was formed while there, and she had become a quiet, consistent Christian before her marriage.

We are having times of refreshing from the presence of the Lord at our fishing church. Twelve persons have come from heathen darkness into the light of the Gospel during the winter, while fifteen have passed on to join the blood-washed company above. During twelve years I have buried nearly two hundred Christians.

No one could now realize that these are the people we came among twelve years ago. Their very faces seem changed and lighted up with a new light. Even the heathen in their villages are copying from the Christians, and take on many of the outward comforts of Christian life. We trust the time is not far distant when they will accept the Gospel, and hand in hand go on the way to heaven.

Letter from REV. D. JENNING, dated PORT SIMPSON, B.C., April 30th, 1889.

I HAVE now been sufficiently long on this mission to express an opinion as to its religious standing. As, like everything else, there are two sides to it. One side will be a source of delight to all Christian hearts, the other of deep regrets. The former calls forth expressions of gratitude to Almighty God—the latter the earnest prayers of all God's people that a deeper work of grace may be begun and carried on in every heart.

A blessed revival of God's work was in progress several months before Christmas. There were many

conversions; the Church was quickened into a higher state of grace, and an influence for good was visible throughout the town. A leading citizen said, go on with the good work. Do not tire. I see that the general conduct of the young people on the streets is much improved.

But the change that took place with many who had served Satan too long for their own good, so cheered the hearts of the earnest workers for Christ that their diligence was greatly increased, if not doubled. When one, long a slave of sin, came to us and said: "The Lord has set me free. He has taken me out of the prison house of sin,"—hosannas to our King came from the depth of the heart.

Our Indians are a thinking people. To show that they read their Bibles and try to understand them, a few of their questions may be stated. One asks why the Spirit of God comes into the heart and goes away again, and what he must do in order to have Him abide in the heart. The answer pleases him. He puts it into practice. He fasts and prays and struggles to keep a conscience void of offence. They want to know the meaning of the Spirit's appearing on Christ as a dove and afterwards on the disciples as cloven tongues of fire. Perhaps some young Christians in the East would like to write them an answer.

A sermon had been preached on heaven and its society. Afterwards an Indian gave his opinion on the language spoken in heaven. He said: "There will be only one language spoken in heaven, and this is why I think so: it was sin that caused the confusion of tongues, and as all sin is cleaned out of the heart of those that go to heaven, the one language will be given to its inhabitants."

Christmas and New Years were happy days. We had never seen the Church so crowded as on this natal day of Christ. Old and young turned out to do homage to the Prince of Peace. The services during the week of prayer were well attended. At the end of January a large number partook of the Lord's Supper. The Master was indeed present with us.

Early in the year the people begin to leave home in pursuit of work, and find too often their surroundings less conducive to growth in the Divine life than at home.

The labor question is one difficult to solve. The towns and villages of Ontario have excellent tracts of land surrounding them, thickly settled by an industrious population, interdependent and mutually helpful. There steady employment is found and a ready market for the manufactures of the town and the products of the soil. Here we have a town, but no arable land around it for a hundred miles occupied by the busy husbandman. In the Tsimshean peninsula, from the present outlook, the ploughman homeward will never "plod his weary way." The products of the sea right here are not of that kind that will find a purchaser at the centres of population in this or other lands. As manufacturers our people cannot profitably employ themselves, owing to the great expense in bringing in the raw material and sending the manufactured article to market.

There are two lines in which our people might engage with profit: the making of fish barrels and the cutting of lumber.

The Indians show remarkable skill as raftsmen. Four or five men will go out to our mountain forests and in a few weeks they will make a raft of 300 logs or more, some of immense size. These Tsimsheans are truly a skilful people. Every other man is very handy with carpenter's tools; others can do good work at the forge or in the tin shop, while others, if brought under the guiding hand of the skilled teacher of art, would excel as painters and draughtsmen. In vocal and instrumental music they take a good stand. They are an interesting people, but there is that other side.

The social evil is a scourge. It is the fell monster that is destroying the race. Think that in a community of about 200 people, not out of British Columbia, one-tenth died last year, the births numbering only one-fortieth of the population. This, and that other foe of the Indian, strong drink, should be grappled with, strangled and buried without a possible resurrection. On this coast, if there was a great united effort to abolish these foes of the aborigines, the hopes of their friends might soon be realized. Here we have a fine lot of young men and women, boys and girls, growing up. Nothing but the grace of God can save them from destruction. Christians, let us do our duty, lest the Indian race be swept from our land.

#### JAPAN.

**HAMAMATSU**, a large circuit under the superintendence of Rev. B. Hashimoto. It extends over a section of country about twenty-five miles each way, and includes twelve preaching stations, besides several villages not yet regularly opened. Associated with Bro. Hashimoto there is one probationer and five evangelists, all of whom are laboring on cheerfully in the face of difficulties. In five of the stations there are societies organized, most of which are prosperous. Some, indeed, are flourishing, while others require the faithful work of the pruner. On all this large circuit we have not a single church to worship in yet. Through the generosity of Amasa Wood, Esq., of St. Thomas, we hope to have a very comfortable church at the head of the circuit within a few months. We very much need a small church in each of the stations.

2. **FRIJEDA**.—This is a smaller circuit, including five preaching stations. At Frijeda a very neat church has been built and is now ready for opening. The people took hold of the work heartily, and with some help received from the missionaries have been able to provide for the whole cost. This will greatly strengthen the work and encourage the little flock. The circuit is worked by two evangelists, under the superintendence of the Shidzuoka pastor.

3. **SHIDZUOKA**.—As was announced last year, this society has become self-supporting. The cause seems to grow very steadily, and though many removals have taken place, a fair increase has been reported. The services are well attended, and these with the prayer-meetings and class-meetings (there are fourteen classes) indicate a good degree of spiritual life. The church building, enlarged eighteen months ago, is again too small for the congregation, and the further exten-

sion being impossible on the present site, steps are being taken to secure ground for a new, central, larger and more imposing edifice. Besides the church, there are two preaching places in the city, where weekly services are held. Six Bible-classes register 142 persons as students of the Word, and there are 243 scholars in four Sunday-schools. Other promising branches of the work are a Women's Society and a Young Men's Association. Outside of the self-support alluded to above, the Church paid into the Missionary Society (Japanese) the sum of fifty-three yen, and helped deserving poor to the extent of forty-five yen. On the whole there is cause for sincere thankfulness for the past, and reason for great hopefulness for the future.

The Girls' School, which was built last summer by the Shidzuoka people, and is placed at the disposal of our Women's Missionary Society to be carried on as a Christian school, is doing good work, and has met with a fair degree of success. It forms an important centre for work among the ladies of the city.

About seven miles from Shidzuoka, work has been opened at Shimizu and Ejiri. An evangelist has been planted there, and a persistent effort made to uphold the banner of our Master, but the persecution and opposition of the Buddhist priests have been unremitting. By deception and threats they have so intimidated the people, that it is difficult for us to get any place to preach in, but the evangelist is working away cheerfully in "an upper room," and from house to house, while the Shidzuoka friends are holding a special prayer-meeting for the opening of a door in some way or other.

The time has now come for opening up Okitsu and Kambara, respectively twelve and twenty miles west from Shidzuoka on the road to Numadzu, this completing the chain of the appointments along the Tokaido throughout the length of the Ken.

4. **YOSHIWARA** has four preaching stations, of which one has been quite recently opened. The head of the circuit is rather a difficult place, being somewhat under the influence of the Roman Catholic Mission. Two other places situated near the foot of Fujiyama are very prosperous. Particularly in Omeya the zeal of some of the members would remind one of the early-day Methodism of our own country. There are two evangelists on the circuit under the superintendence of the Shidzuoka pastor. The senior of these is a very excellent brother, Mr. Ebara, who entered the Church in Dr. Meacham's time at Numadzu. Formerly a brave and fearless warrior for his country, he is now a faithful and earnest soldier of the meek and lowly Jesus. On this circuit one or two small churches would be a great blessing to the work.

5. **NUMADZU**, next to Shidzuoka, is our oldest station on the Tokaido. Like most places, it has had its times of drowsiness. The love of some has waxed cold. The past year has been one of rejoicing, for a new church has been built and dedicated to Divine service. The little flock, after years of waiting, has now a comfortable home, and it is hoped that this is the beginning of better and brighter days. The building is 36 x 30 feet wide, with side and end galleries, and is well located. Bro. Kato, a probationer, is in charge under the superintendence of the Shidzuoka pastor.