

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

Vol. X.—No. 4.]

APRIL, 1890.

[Whole No. 112

Field Notes.

THE Missionary Secretary desires to obtain a good cabinet photograph of the late Rev. George McDougall. Any one having such a picture, and willing to donate, sell or lend it, will confer a favor by communicating with the Mission Rooms.

* * *

THE missionary campaign is over, so far as public meetings are concerned, but in many places a good deal of collecting remains to be done, and we earnestly urge our collectors to do it with all possible thoroughness. In many parts of the country the past year has been a trying one. Low prices for farm produce, and general stagnation in business, has made money very scarce, which in some places may result in a diminished missionary income. There is need, therefore, for diligence on the part of collectors in gathering up "fragments that remain, that nothing be lost."

* * *

WE have been sending out the juvenile reward books, for this year, during the past month, and are ready to fill orders as soon as received. The following is a list of the books:

- No. 1.—For Collectors of less than One Dollar—"Rupert's Conquest" and a "Queer Story."
- No. 2.—For Collectors of One Dollar and upward—"Old Daniel."
- No. 3.—For Collectors of Two and a half Dollars and upward—"Johnnie; or, Only a Life."
- No. 4.—For Collectors of Five Dollars and upward—"The Indians, Whence Came They? Who are They?"
- No. 5.—For Collectors of Eight Dollars and upward—"The Scots Worthies."
- No. 6.—For Collectors of Twelve Dollars and upward—"Edinburgh Past and Present."

* * *

ONE of our missionaries, whose wife has been ill, and is away from the mission for medical treatment, writes under date of February 5th: "We have received no mail whatever since last November, so I cannot report anything concerning my wife's health. Her last letter to me was written on November 16th." The best way to reach and comfort our missionaries under circumstances so trying, is by the throne of grace, remembering they are our substitutes in the mission field, and we are bound to do our uttermost to uphold and strengthen them.

REV. T. W. HALL, Chilliwack, B.C., writes: "We are calling for tenders this week for a new church at Cheam, that will be worth, when finished, \$2,000. Some are inquiring the 'way,' and others are seeking to comprehend with all saints, the length, and breadth, and depth, and height of love."

* * *

Home Cheer says: "Blay, one of our most consistent and faithful Chinese converts, in connection with the Methodist Mission School and Church, has left Vancouver for Buffalo. We wish him a pleasant, safe and prosperous journey, with the presence and blessing of the Master." We are pleased to know that when Blay reached Toronto he immediately looked up a Christian friend, with whom he attended several of our social means of grace during the few days he remained in the city.

* * *

IN a letter, dated March 19th, Rev. Ch'an Sing Kai, our native Chinese missionary in Vancouver, writes: "Since the new year we have had an average of one hundred and fifty to two hundred coming regularly to our Sunday services, and some times over two hundred. In our prayer-meeting, Wednesday evening, we have an average of one hundred. We had seven Chinese baptized, last Sunday evening, by the Rev. E. Robson, in the Homer Street Church." New Westminster shows a good beginning; since the first of the year there are from eighty to one hundred Chinese who attend regularly the Friday and Sunday evening services.

* * *

THE following paragraph is from a letter from the Rev. E. Crummy, who went out to Japan on the "self-supporting" plain: "We are having a capital time down here; the best of health, and are spending every moment out of school at the language. I think I will pass the first three years of the course by the time I am in the country three years."

* * *

THE International Missionary Union will meet this year, in the latter part of June, at Clifton Springs, N.Y. Every year this Conference becomes more attractive and inspiring. Returned missionaries from all parts of the world attend the sessions, and almost every phase of the work is brought under review. We do

not know whether the attendance is limited to those who are, or have been, missionaries, but a letter addressed to the Secretary, Rev. W. H. Belden, Bridgeton, New Jersey, will bring all desired information.

* * *

A LETTER from Rev. Thos. Crosby, dated Feb. 8th, contains the following welcome announcement: "The *Glad Tidings* here, all right."

* * *

WITHIN the past two or three years the methods of the various Missionary Societies, especially in England, as well as the stipends paid to the foreign missionaries, have been subjected to very severe criticism. Educational work has been opposed, and a clamor raised for the "evangelization of the masses." The points involved in the controversy have been carefully considered at a General Conference of Wesleyan missionaries, at Bangalore, India. The Conference strongly affirmed the importance of educational work, and protested against the proposal to substitute laymen for missionaries in this department. The proposal of a "cheaper European agency" was not strongly favored.

* * *

The Missionary Year Book. Vol. I. New York: Fleming H. Revell. This is a 12mo volume of 428 pages, packed full and overflowing with missionary information. Statistical and other facts have been compiled with vast labor, and printed in a form to make them easily accessible. The list includes fifty-two general, and twenty-five medical, tract, and other missionary agencies in Great Britain; twenty-six on the continent of Europe; thirty-six in the United States, and six in Canada. The volume contains ten maps and six other charts, which add greatly to its value. Those who desire to post themselves in regard to the missionary work of to-day, cannot do better than send for a copy of the *Year Book*.

THE young native preachers at work in the capital of Madagascar have united for the purpose of sending some of their number to the heathen in the outlying districts of the island. Thus the Gospel works. The seed roots in the native soil, and from them will spring the laborers who will win the land for Christ.

MR. GEORGE MULLER, who is travelling and preaching among the Himalayas, has written the fiftieth annual report of his famous Orphanage at Bristol, England. Since the institution was founded it has received and spent more than \$5,500,000; more than 109,000 persons have been entirely supported and educated in it, and tens of thousands materially assisted; five large houses, capable of affording homes for 2,056 orphans, have been built at a cost of \$572,000, and sixty-six schools are now maintained. Yet the institution has never been a penny in debt, and has never directly or indirectly asked for human aid.

Editorial and Contributed.

THE first century of Christian missions is a little more than complete, not the century of Society organization, but of individual consecration to missionary work. The pioneers of Baptist missions, of the Church Missionary Society, and the London Missionary Society, began their career about 1786, and in that same year Dr. Coke was sent to found missions in the West Indies. Looking back over that period, there is much to inspire both thankfulness and hope. At the beginning of the century a little timid reconnoitring seemed to be all that was possible; now the missionary army marches with the tread of a conquering host, and the whole world is before it. The first century of missions is great as a history, but it is infinitely greater as a prophecy. The next half century should see the whole world evangelized.

* * *

MISSIONS, like men, must be "born from above," if they are to be recognized as permanent forces in the kingdom of God. In widespread revivals we need not be disappointed if we find some cases of spurious conversion; and in a missionary revival like that which is now sweeping over the Churches, we are not unlikely to encounter movements that are the outcome of vanity and ambition mingling with other movements born of the Holy Ghost. The marvellous blessing that has attended the labors of such men as Bishop Taylor of Africa, J. Hudson Taylor of the China Inland Mission, and D. L. Moody in home evangelization, is bringing to the front a number of feeble imitators, who think they have only to adopt similar methods to accomplish similar results. The danger is that much missionary zeal will be frittered away on a thousand little independent efforts which, if combined and concentrated, would mightily move the nations.

* * *

BUT there is another side to this matter. What is the meaning of this sudden uprising—this sudden rushing into new channels and development of new methods? May not one of its meanings be that in the management and control of missionary organizations an ultra conservatism has unduly repressed enthusiasm, instead of guiding it, till now it threatens to burst the barriers and carry all before it? To say that the Church has been very slow—even unwilling—to utilize all the forces at its command, is the merest truism, and to this very fact may be traced many of the schisms that have rent the seamless robe and wounded the body of Christ. Wise guidance is better than repression, and kindly recognition is better than

cold repudiation. "Master," said John, "we saw one casting out devils in Thy name, and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against you is for you."

* * *

IN some of the Western States, where the rainfall is exceedingly scant, the water of the mountain streams is dammed up into vast reservoirs, whence it is drawn as needed for purposes of irrigation. But cases have occurred where the pent-up waters, swollen by sudden rainfall, or by swiftly melting snows, have proved too strong for the restraining barriers, and bursting away like an avalanche, they have spread death and destruction in their path. Had provision been made whereby the rising waters could have been distributed in a thousand channels over the thirsty plains below, such a catastrophe could not have occurred. There has been a tendency in the Church to perpetrate the same folly, to dam up the healing waters in the home reservoirs, while the limitless plain of heathenism lies parched and dead. But the missionary spirit is rising, and the Church must find safe channels for the overflow, before misguided zeal shall sweep the barriers away.

* * *

THE great student uprising is a case in point. In the last two or three years some 4,000 students in American and Canadian colleges have volunteered for the foreign field, and the number is increasing daily. It is quite possible that many of these have been moved by no higher motive than a romantic sympathy, and a few years will see a great thinning out of numbers; but even then there will remain a grand contingent of picked men ready for the field. What shall be done with them? Will the Churches at once lead the way, and utilize to the fullest extent this splendid enthusiasm? or will she, by unwise repression, compel it to find some other outlet, even if it has to sweep away barriers in doing so? One thing is certain, this newly awakened energy will expend itself somewhere, and it is for our existing missionary organization to say whether it shall be inside or outside of church lines.

* * *

ANOTHER phase of the movement is seen in the wonderfully rapid growth of the Society of Christian Endeavor, and the Epworth League. In less than a decade these organizations have spread a network over this entire continent, and are absorbing much of the useful zeal and devotion of the Churches. The movement is full of promise, but it needs to be wisely guided. It is but another evidence of pent-up spiritual

energy seeking an outlet, and if it does not find a channel it will make one, and, perhaps, do much damage in making it. The lesson from history as well as from Scripture is, Don't put new wine into old bottles; don't compel youthful enthusiasm to flow in the narrow rut of old prejudices. Guide it if you will, but let it have full scope, and you will find no safer channel than that which leads to the boundless field of foreign missions.

NOTES FROM JAPAN.

BY THE GENERAL SECRETARY.

(Concluded from p. 36.)

MY work in Japan was now ended, and as the steamer would not sail for a week, I had a few day's leisure to look about me. Most of the foreigners had gone to the mountains, as the hot season had fairly set in, and it was suggested that a short trip to some one of the attractive spots in the interior would be a pleasant memory after the homeward voyage was begun. A kind invitation from Dr. and Mrs. Cochran to spend a few days at Nikko, a delightful summer retreat, where many of the missionaries and teachers are wont to assemble during the hot months, was gladly accepted, and early one morning a start was made. The trip involved three and a half hours by rail, and twenty-five miles by jinrikisha. After leaving the railway we found the roads in rather poor condition, owing to recent heavy rains, and as nearly the whole distance was on an up-grade, the time consumed in reaching Nikko from the railway station was over seven hours. Apart from the state of the roads, the trip was delightful. For the first half of the distance the highway is bordered on either side by a row of pines, and the second half by a row—sometimes two—of the stately *Cryptomeria Japonica*, their branches meeting overhead and forming an avenue of indescribable beauty for miles and miles together. The old village of Nikko has no great beauty, but on reaching the end of the street and crossing a bridge over a rapid stream, a second and newer village is reached. Here the outlook is lovely. Circling hills on every side, and mountains rising beyond. In the twenty-five miles we have risen nearly 2,000 feet, but so well is the road constructed that the ascent is scarcely perceived on the journey. The mountains are covered with trees or grass to the very summit, and a river rushes down the valley in a succession of beautiful cascades. In a grove in the rear are the most famous temples in all Japan, and they are worth a long journey to see. If Westminster Abbey is a poem in stone, these temples are a poem in gold and lacquer. In Westminster the charm is in the stately architecture; here

it is chiefly in the decorations. Approaching the temple by a beautiful avenue, you come to a gateway of marvellous design. On the facade facing the avenue are four pillars, matched by four precisely similar on the side next the temples. These pillars are of wood, carved over the entire surface with simple scrolls, the same pattern being repeated from plinth to capital. On the face of the pillars, at intervals, instead of the repeated scrolls there are oval medallions, exquisitely carved with figures of birds, animals and men. On the inner side of the gateway one is surprised to notice that on one of the pillars the position of the scroll work is reversed. The reason assigned is, that the gateway, as first designed was absolutely perfect, but to construct it in that form would have been highly displeasing to the gods, and would have brought some terrible calamity upon the people; hence the carving on one pillar was reversed so as to avoid the danger of absolute perfection!

To attempt any description of the temples themselves is out of the question. The general style of architecture is the same as that followed all over Japan; but the perfection of detail, the harmony of colors, the gorgeousness of decoration, are such as defy all attempts at description. In one of the chief temples four pillars, with open-arched spaces between, separate the large room where worshippers assemble, from the sanctuary where the images of the gods sit in solemn state on the altar. Some idea of the enormous sums lavished by the old Daimios on these structures may be inferred from the fact, that each of the pillars just referred to cost \$80,000. Immediately behind the principal temple are the tombs of the two most famous men in the line of the Shoguns, and it is in honor of these men that the wonderful temples have been erected. But even here there are signs that "the old order changeth, giving place to the new." Time was when a multitude of priests thronged these avenues, and ministered at the altars; but revenues have declined enormously, and the priestly staff is proportionately reduced. Fees are exacted from all visitors, and this helps to keep the temples in repair. One cares not how soon the false worship may be supplanted by a purer faith, but it would be a calamity if the temples themselves were allowed to fall into decay. As specimens of the very best in Japanese art they are worthy of preservation.

A pleasant picnic to the waterfall of Urumi-na-taki, and an equally pleasant evening in the large house occupied by the teachers from Tokyo, where two hours were spent in converse, song and prayer, completed my visit to Nikko, and early the following morning the return journey was begun. It was a novel experience to be thrown upon my own resources among a "people of a strange speech;" but no mishap

occurred. Two stout coolies conveyed me in jinrikisha the twenty-five miles in a little over four hours, and then a few hours more in the cars landed me in Tokyo. Sailing day—July 25th—soon arrived, and accompanied by Dr. Macdonald, Dr. Eby, and Mr. Hiraiwa, I proceeded to Yokohama, and then on board the *Arabic*, a White Star liner of the O. & O. line. The swiftly changing panorama of my two months' sojourn in Japan passed before my mind, and I felt that I was leaving not only a land of superlative interest from almost every possible point of view, but was also leaving a band of as true-hearted and devoted men and women as ever labored for God in any mission field. Henceforth I shall think of them not as missionaries merely, but as brothers and sisters tried and true. As I clasped hands with some of them for the last time, at the gangway of the *Arabic*, I felt that the Church in Canada need have no fears in regard to our work in Japan. Fourteen days, in which there was but one day of really rough weather, and we steamed into the magnificent bay of San Francisco. Two days for rest, and then on, by the Union Pacific, to Ogden. Here we change to another line for Salt Lake City, where a night is passed; then on, by the Denver and Rio Grande narrow-gauge line, through scenery said by some to be wonderful, but by no means to be compared with that on our own Canadian Pacific. A day at Denver, a city of wonderful growth and possibilities, and we change to the spacious cars of the Burlington route, and rush through the foothills down to the fertile plains of Kansas and the Prairie States. Then on by Chicago and Port Huron; and on the 20th of August my long and arduous journey was complete.

HAMAMATZU CHURCH.

WE copy the following letter to the Editor of the *St. Thomas Daily Times*, from the Rev. W. G. H. McAlister, B.A., giving a description of a new church in Japan, which was built chiefly through the liberality of Amasa Wood, Esq., St. Thomas:

"The reputation of your fellow-citizen, Amasa Wood, Esq., is no longer provincial, but has extended beyond the broad Pacific to the interior of the 'Flowery Kingdom,' Japan. In the governmental division Tokaido of the Empire is the prefecture or ken of Shidzuoka. In this territory, amongst other regions there, the missionaries of the Methodist Church have a Shidzuoka District, comprising five circuits. One of these circuits is Hamamatzu, over which presides a native minister, Rev. B. Hashimoto. His circuit extends twenty-five miles each way, and includes twelve regular preaching places and several villages irregularly supplied. There was not in this whole circuit a church. This region and its needs being brought to the attention of Mr. Wood, he immediately initiated arrangements for a

church, which has been dedicated to the worship of the only one God. The location in Hamamatzu is excellent. It is built upon a corner lot on the principal street, in the most central part. The site was chosen by Squire Wood from a chart of the place, along with information furnished by those interested there. The building and appurtenances are pronounced by a Canadian who has seen them as a good solid job. The seating capacity is about three hundred. The outside is painted in a light slate drab. The walls and ceiling are well plastered in white. The roof is of beautiful tiles. There is a wide centre aisle and two passages at either side. In the aisles and on the pulpit platform the carpet is red and black. To the right and left soft mats are placed. The windows are lancet-shaped, with stained glass tops. The interior finish is a headline for future operation. The foundation, steps to front and rear, and a walk ten feet wide from the street, are made of a cement peculiar to the country. A street on the south side leads to an old Buddhist temple. One of the most striking arrangements to a foreigner entering the church are two receptacles, one on each side of the vestibule. These are the shoe-boxes for the reception of the wooden shoes. It is considered barbarous to wear shoes in the house. An inscription cut in brass and appended to the outer door reads: 'Amasa Wood, Esq., St. Thomas, Ontario.' At two o'clock on the Sabbath afternoon the dedicatory services were begun by Rev. F. A. Cassidy, M.A. The 144th hymn was sung, beginning:

'Come thou long expected Jesus,
Born to set Thy people free;
From our fears and sins release us,
Let us find our rest in Thee.'

"After the opening prayer by the resident missionary, there followed the reading of the Scripture. The congregation then sang hymn 239. The sermon following was delivered by Rev. M. Kobayashi. The trustees offered the church to the conferential representatives, and passed to each one a box of cakes. Dr. Eby, after dedicating the building, gave a lecture, whereupon followed reports and addresses. Hymn 25, the doxology and benediction brought the dedication ceremonies to a close and left burning upon consecrated altars 'a flame of love.'

'There let it for Thy glory burn
With inextinguishable blaze,
And trembling to its source return
In humble prayer and fervent praise.'

THE Waldenses of Italy have recently celebrated the bicentenary of their "Glorious Return." It was in 1689 that, after three years and a half of exile in Switzerland, the Waldenses of Piedmont determined to "return," fought their way back under their heroic leader, Henri Arnaud, and late in August of the year named, after a final victory over the French soldiery by whom they had been encountered, re-entered the homes from which they had been driven out. Here, says the New York *Observer*, they united in a solemn league called "The Oath of Sibaud," to maintain thenceforth their faith and defend their homes against all enemies whomsoever. And that pledge they have kept. Such a "return" deserves commemoration.

Woman's Missionary Society

OFFICERS:

President:
Mrs. James Gooderham, - Toronto
166 Carlton Street.
Vice-President:
Mrs. Dr. Carman, - Belleville, Ont.
Cor.-Secretary:
Mrs. E. S. Strachan, - Hamilton
113 Hughson Street N.
Rec.-Secretary:
Mrs. J. B. Willmott, - Toronto
50 Bond Street.
Treasurer:
Mrs. Dr. Rosebrugh, - Hamilton
52 James Street.
EDITRESSES.
Guardian:
Miss McGuffin, - Toronto
Mission Rooms, Wesley Buildings.
Outlook:
Mrs. Dr. Parker, - Toronto
238 Huron Street.

STANDING COMMITTEES:

Supply Committee:
Mrs. Dr. Briggs, Mrs. Dr. Williams,
Mrs. J. B. Willmott,
Mrs. Tyner, Mrs. Bull.
Publication and Literature Committee:
Central Branch, - - - Miss Wilkes
84 Gloucester St., Toronto.
Western Br'ch, Mrs. Dr. D.G. Sutherland
35 Elm St., Toronto.
Nova Scotia Branch, Mrs. Dr. Willmott
50 Bond St., Toronto.
N.B. and P.E.I. Branch, Mrs. Mackay
83 Czar St., Toronto.
Eastern Branch, - - Mrs. Dr. Parker
238 Huron St., Toronto.

"Blessed is the man that feareth the Lord, that delighteth greatly in His commandments."—Ps. cxii. 1.

ONE of the most remarkable movements of our time is that known as the Woman's Christian Temperance Union, which began by the world-renowned crusade in 1873. Up to that date women had taken no active organized effort in the direction of the suppression of the liquor traffic. Since then, what has been accomplished?

The presence of the great liquor traffic in Christian lands, pampered and fostered by governments, courted by partyism, recognized as a useful factor in the commercial existence of communities; this hideous business, whose prosperity means the degradation of humanity, the destruction of the home, the chief obstacle to missionary effort among the heathen at home and abroad, the perpetuation of the low and vicious elements of human society in all lands; this many-sided evil, which men for gain have fastened on humanity—this is the reason of that wonderful uprising of women, known as the Woman's Christian Temperance Union. This organization was born of God, and no human agency has ever manifested stronger evidence of His continuing guidance. It exists, a constant and ever-growing protest against every form of vice legalized by men. Linked to the power of God, by women's faith and women's increasing prayer, it is little marvel that almost herculean tasks are undertaken by the Woman's Christian Temperance Union.

Of such we may well deem the present movement of the World's Union, in approaching by petition the governments of the world. Mrs. Rockwell, Kingston, Ont., in asking that this petition, together with Miss Willard's letter, be laid before the *OUTLOOK* readers, forcibly says: "I have felt that we have reason to expect the co-operation of all who are interested in

missionary work in this matter, for we well know that strong drink is one of the greatest, if not the greatest, obstacles with which our missionaries have to contend." To this we only add, it is an oft-repeated fact, that every ship which bears from our Christian shores the missionaries of the Cross, carries also thousands of gallons of rum, for the debauching and damnation of poor heathen souls.

And this rum traffic is legalized and dignified by our Christian (?) legislators, as commerce or trade!

ONTARIO W. C. T. UNION.

DEAR SISTERS,—The following letter from Miss Willard in reference to the World's Petition, was forwarded to Mrs. Foster, and then to me, with the request that we affix our signatures and give it the widest circulation possible, by sending copies to all our local unions and, also, through the medium of the public press:

"To our Dear White-ribboned Sisters in Canada:

"The World's Petition moves slowly. Each country is pre-occupied with its own crises. The sense of internationalism is not yet strong. These facts, perhaps, sufficiently indicate the reason for the present situation, but we must certainly not permit this condition of things to prevail. We believe it will be greatly to the interest of womanhood and the home everywhere, if this petition can go into thousands of homes, and can be carried to every government in the world, by a deputation of women appointed for that object. It would, however, fail to be commensurate with the largeness of the enterprise should the petition contain an insignificant number of names. We have set our figures at two millions, of which Canada has given us, I believe, less than fifty-five thousand, though we are bound to say she has thus far maintained a very creditable proportion to the number furnished by other countries, indeed, is quite in the front rank; but, unless she quadruples the number, we cannot feel that her representative will be morally supported as she should be in going on such a mission. Therefore, we venture to ask that you will present the petition to all societies, in their annual meetings, for instance, to all ministerial, musical, educational, temperance, and other philanthropic societies, making a point of securing the names of all the delegates, as far as possible, also getting a resolution adopted endorsing the petition, which will be much more readily done than if said petition applied specially to Canada itself. We are sorry that this is true, but we are obliged to look the facts in the face. We ask, also, that you will institute a systematic house-to-house visitation for names in all places where this has not been already done.

Ever sincerely yours,

FRANCES E. WILLARD,
Pres. World's W. C. T. U.

ELLEN G. FOSTER,
Pres. Dom. W. C. T. U.

HULDAH S. ROCKWELL,
Sup't of Legislation, Petitions, and Parliamentary Usage, Dom. W. C. T. U.

I know that in many places the ground seems to have been *already gone over*, and so I would suggest a different plan for these. Try and secure the co-operation of the Woman's Foreign Missionary Society, and have the petition read at a *public meeting* if possible, and endorsed by the

meeting. Then calculate how many thus endorse it, and have *the chairman sign it on behalf of that number*. Do you get my idea? *Wherever practicable*, also, ask your pastors to preach a sermon on some subject akin to the prayer of the petition, and ask them to read it; and also to mention when and where persons can have an opportunity to sign it. I would suggest that this be done, where at all possible, on the *last Sabbath in March*, or at some public meeting, either of a temperance or missionary character, during the following week. If each member of a union would keep a copy in a convenient place, and ask visitors and lady friends to sign it, many names could also be collected in this way. Hoping that we may reach the number desired by the beloved author of the petition,

I am yours sincerely,

HULDAH S. ROCKWELL.

Kingston, Feb. 9th, 1890.

Circulate wherever practicable, and send list thus gained to Mrs. J. ROCKWELL, 151 Sydenham Street, Kingston, Ont.

PETITION

OF THE

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION,

TO THE

GOVERNMENTS OF THE WORLD
(COLLECTIVELY AND SEVERALLY).

Honored Rulers, Representatives and Brothers:—

We, your petitioners, although physically weak, are strong of heart to love our Homes, our Native Land, and the World's Family of Nations. We know that when the brain of man is clear his heart is kind, his home is happy, his country is prosperous and the world grows friendly. But we know that Alcoholic Stimulants and Opium, which craze and cloud the brain, make misery for man and all the world, and most of all for us and for our children. We know these stimulants and opiates are sold under legal guarantee; which make the Governments partners in the traffic, by accepting as revenue a portion of its profits, and that they are forced by treaty upon populations either ignorant or unwilling. We have no power to prevent this great iniquity beneath which the whole world groans and staggers, but you have power to cleanse the flags of every clime from the stain of their complicity with this unmingled curse. We, therefore, come to you with the united voices of representative women from every civilized nation under the sun, beseeching you to strip away the safeguards and sanctions of the law from the Drink Traffic and the Opium Trade, and to protect our homes by the *Total Prohibition* of this two-fold curse of civilization throughout all the territory over which your Government extends.

NAMES OF WOMEN.	RESIDENCE.	NATIONALITY.

THREE HUNDRED Auxiliaries are reported; 7,519 members; \$22,941 raised during the past year!

Three hundred companies of faithful workers, meeting monthly the year through, many of them busy wives and mothers, bearing many home burdens, yet not forgetting the claims of the Woman's Missionary Society upon their time; many snatching with difficulty a few moments to prepare, perhaps, a short

paper or study, or make some selection with which to increase the interest of the Auxiliary meeting. Many of these Auxiliaries have but a small membership, and to the members it may appear a matter of little import whether they go regularly or not. In reality it is, however, most important. We have known, and taken part in, meetings where there were not many above the "two or three," but these were sufficient to claim the promise of our Master's presence, and when He meets us "it is always good to be there." The exchange of thought, the mingling of prayer, the soothing charm of our "spiritual songs," and the "hush" of holy "influence" which falls upon our hearts, winning them to fresh subjects and stimulating to new activities, these are the experience, as they have been the inspiration, of many most successful workers in the various departments of "woman's work" now in operation. Do not neglect the Auxiliary meeting.

WILL Presidents of Auxiliaries kindly see that the "Annual Reports" are sold, and the money returned to the Treasurers? Last year, \$404.80 was spent in printing them, and but \$161.57 realized from their sale.

It is most desirable that they be circulated freely, and while the fixed price does not cover the expense, it was hoped that by a larger circulation increasing interest and membership would "make it pay." Suppose an Auxiliary should invest fifty cents or a dollar in reports, and send them out to members of the congregation, would they not be likely to do excellent missionary service? We think it worth trying.

THE revised edition of "Origin and Work of our Society," of which five thousand were issued, has been exhausted, and the committee have decided to print five thousand more, which will make the full number authorized by the Board. This Leaflet is sent free, and Auxiliaries desiring any for distribution should send in orders to Miss Wilkes, 84 Gloucester Street Toronto.

ALL orders for OUTLOOK, and all money, should be sent to Rev. Dr. Sutherland, Mission Rooms, Wesley Buildings, Toronto. Sending to Editor of this department frequently entails extra postage.

"Believe that in all ages
Every human heart is human;
That even in savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands, and helpless,
Groping blindly in the darkness,
Reach God's right hand in that darkness,
And are lifted up and strengthened."

—Longfellow.

THE first "Mite-Box"—Read 2 Kings xii. 9.

Two of the ladies of the American Methodist Woman's Foreign Missionary Society, in Japan, have undertaken to prepare a series of commentaries on the New Testament, and have their work well under way.

THE business done by the Woman's Temperance Publication Association, Chicago, in the last year, amounted to \$180,000. The National organ of the Woman's Christian Temperance Union, the *Union Signal*, has 75,000 subscribers. The increase in cash receipts this year is \$39,000. A dividend of seven per cent. has been declared for the third time to stockholders. All this enterprise is conducted by women, and the record is believed to be one to which the history of the temperance movement affords no parallel.

FROM THE AUXILIARIES.

NIAGARA FALLS SOUTH.—The Woman's Missionary Auxiliary of this place, we are glad to note, is increasing in numbers, and the interest in the cause has received a fresh impetus, consequent upon a visit from Miss Cartmell. Our anniversary was held on Sabbath, February 23rd. The morning service consisted of a platform meeting, Rev. C. Lavell presiding in his usually efficient and enthusiastic manner. The President (Mrs. Woodsworth) addressed the meeting with a few well-chosen and fitting remarks, followed by reports from the secretaries; and, lastly, Miss Cartmell's address, which has given us renewed zeal in our Master's service, as well as a deeper and wider sympathy for those who are in darkness, not having "The Light." She came in the spirit of prayer and consecration, and told of many and definite answers to prayer in her own personal experience which, truly, were inspiring. At the Sabbath-school she exhibited some Japanese idols and other curios, that delighted the boys and girls. In the evening the pastor (Rev. R. Woodsworth) preached a deeply impressive sermon on "The love of Christ constraineth us," after which Miss Cartmell again addressed us, chiefly on her work in Japan, proving it to be the delightful privilege of every Christian woman to be engaged in this work, with self-denying, untiring efforts, until "Jesus shall reign where'er the sun doth his successive journeys run."

E. P. L., *Cor. Sec.*

BRANTFORD QUARTERLY MEETING.—The quarterly meeting of the Brantford Woman's Missionary Society was held in the school-room of the Brant Avenue Church, on the afternoon of March 3rd. Besides the Brant Avenue Auxiliary, the Auxiliaries from the Wellington and Colborne Street churches were present. We had a very profitable and interesting meeting. After the programme, the ladies of the Brant Avenue Auxiliary entertained their guests at a five o'clock tea, which was in charge of the members of the Young Ladies' Mission Band. After tea, Miss Clara Horning read a very interesting paper on "Mission Bands: their origin and aim." We find these quarterly gatherings very pleasant as well as helpful, and pray that greater success may crown our efforts, and that the interest in this great

work may become more general among the ladies of our congregations. On Wednesday evening, March 5th, our ladies held their annual envelope social, which realized about \$17.

S. E. ROSE, *Cor. Sec.*

HUNTINGDON (Eastern Branch).—This Auxiliary is in the third year of its existence. Since its organization, with a membership of seven, it has maintained a steady healthy growth, and now numbers forty-two members, two of whom are honorary. Our monthly meetings, though not as large as we desire, are still encouraging, and we aim to make them a means of grace to the membership as well as profit to the Society. During the past year two aged members have been called home—Mrs. Hunter and Mrs. McMartin. They died as only Christians can die—in joyful anticipation of that “rest which remaineth to the people of God.” Our sources of income are membership fees, donations and the proceeds of an annual public entertainment, from which sources last year’s income totalled \$57.60. Our public entertainment of this year was held in January last, during wind and flood, which rendered a large attendance impossible; but the programme was carried out in full, and by those present pronounced excellent. Our President, Mrs. Rev. J. Armstrong gave a report of the Auxiliary’s work during the year, and introduced the following programme: Music kindly furnished by the Church Choir; a winning and stirring address by Mrs. Rev. T. G. Williams, of Montreal; a racy reading by Mrs. McNaughton, Vice-President; and a lively “Debate on Missions,” by eight young ladies. May our zeal be quickened to do with our might what our hands find to do.

A. C. DALGLEISH, *Cor. Sec.*

OTTAWA.—The Woman’s Missionary Society of the East Methodist Church, held their first public meeting on the 22nd January. The President, Mrs. Lloyd, being absent through illness, Rev. W. J. Crothers, M.A., our pastor, very kindly consented to preside, and in a brief address outlined the work of our Auxiliary from its organization until now (being only nine months in existence). Rev. John Read, from Charlottetown, P.E.I., followed, and in a pleasing and forcible manner related to us how the work of the Auxiliaries was progressing on the circuits down by the sea; and from whence “workers, well equipped, had gone to Japan, British Columbia, and other fields of labor, whitening for the harvest.” The speaker exalted the work of woman, especially after she had received the divine touch of the Master. He urged upon the young to begin without delay, to do whatsoever their hands might find to do at home, as well as abroad. Their work might appear small to them; but only so by contrast, as it was accepted by Him who looketh at the motives of all hearts, and by whom even “a cup of cold water,” given in His name is recognized.

EGLINTON.—The annual entertainment of the Eglinton Auxiliary of the Woman’s Foreign Missionary Society was held in the Church, in January. The audience was favored by a very interesting illustrated lecture, entitled, “A Trip through Europe,” delivered by Mr. A. Kent, of Toronto. Our lecturer led us in imagination by his lucid illustrations; as well as views across the continent, closing with a magnificent view of our beloved “Rock of Ages,” which two of our young ladies rendered very impressive by singing the well-known tune, “Rock of Ages, cleft for me.” We realized from this entertainment \$16.15, and are all highly pleased with the result. We hope to go forward in this cause, for God will bless our work of faith and labor of love.

GEORGIE MOORE, *Cor. Sec.*

PETERBORO’.—On Friday evening, February 21st, our Auxiliary and Band gave their first united entertainment. In response to invitations from pulpit and platform, a goodly number of friends gathered in the lecture room at the hour appointed. The pastor, Rev. M. L. Pearson, presided. After devotional exercises and chairman’s address, our President, Mrs. Kendry, gave an outline of the work, with a brief but comprehensive report of the Central Branch meeting and session of the General Board, held last October, followed by an earnest and forceful appeal for woman’s consecration. Mrs. Sherin, of Lakefield, gave an admirable paper on “The Needs of the Work and Our Personal Responsibility,” which must have lasting effect. The exercise, “Ten Reasons Why I Should be a Member of this Society,” was arranged from a leaflet bearing that title. The “Reasons” were recited by certain of the Auxiliary and Band, the whole membership responding, after each one, by appropriate Scripture selections. At the close of the programme, each number of which was well received, refreshments were served. There was neither admittance fee nor collection; but during the social hour several ladies canvassed for new members, and we hope for practical results. Above all, we pray that the enthusiasm which characterized our gathering may develop into a steadily burning zeal.

L. SANDERSON, *Cor. Sec.*

BEAMSVILLE.—Auxiliary organized September 25th, 1889. The first public meeting of this Auxiliary was held in the church on Wednesday, February 19th. The President, Mrs. Jackson, presided, and gave a brief outline of the Woman’s Missionary Society. A few missionary exercises were rendered very efficiently by the young ladies, and Miss Cartmell gave a most interesting and instructive address. The congregation was large. Collection, \$12.50. It was the best missionary meeting held here for many years. We are but beginners in the work, and we are so glad to have a share in sending the blessed Gospel to those who are not so highly favored as we are. Our monthly meetings are fairly attended, and are seasons of blessing to us.

MRS. I. NORMANDY, *Cor. Sec.*

ST. THOMAS (Grace Church).—This Auxiliary was organized on February 13th. Officers were elected as follows: President, Mrs. Miner; Vice-President, Mrs. Chant; Recording Secretary, Mrs. Butcher; Corresponding Secretary, Mrs. Burrage; Treasurer, Mrs. Teetzell. It was decided to meet on the first Wednesday of the month. We started with a membership of ten, and a donation of \$4 above the members’ fees. Although our numbers are few, there is an earnest desire to promote the good cause, and we trust our interest in this great work will increase as we learn more about it. Mrs. Chant was appointed to obtain subscriptions for the OUTLOOK.

MRS. BURRAGE, *Cor. Sec.*

EXETER.—This Auxiliary has been organized just a year. We started with a membership of thirty-two. Since then three more have been added to our number, and one removed by death. Sister Easterbrook passed away February 15th, after a few hours’ illness, in her seventy-second year. Having a love for the missionary cause, and wishing to help along the work, she joined our Society. Being an invalid, she was deprived of the pleasure of attending our meetings; still we felt we had her sympathy and prayers.

L. H., *Cor. Sec.*

FROM THE MISSION BANDS.

MITCHELL.—We reorganized our Mission Circle early in January, with a membership of seventy-six young ladies and gentlemen. President, Mr. W. Nugent; 1st Vice-President, Miss J. Babb; 2nd Vice-President, Mr. Crane; Recording Secretary, Miss E. Phinnimore; Treasurer, Mr. W. Barley; Corresponding Secretary, Miss Nellie Mills. We held an open meeting February 17th. Rev. Coverdale Watson, of Toronto, gave a very interesting address on Indian work in British Columbia. A programme of music and recitations was provided by the members of the Circle, and a silver collection taken, which amounted to \$26.

NELLIE MILLS, *Cor. Sec.*

BRANTFORD.—The Brant Avenue Young Ladies' Mission Band was reorganized on the 5th of November, 1889, with a membership of six, and although our numbers were few, we elected officers and endeavored to get into working order for the winter. Mrs. J. T. Rose was elected President; Miss Middlemiss, Vice-President; Miss Nellie White, Treasurer, and Miss Louise V. Fullerton, Secretary. Our Band was rather late in reorganizing, on account of the absence from the city of Miss Scholefield, the former President. The departure of our friend and patroness, Mrs. Messmore, to far-off India, has affected us very much, as there seemed at the time to be no leader left; but we, as the much more favored people in the light of the Gospel, will gladly give her up, trusting that her work there will be the means of leading many from the ways darkness to the paths of eternal life. But workers are always raised up in the vineyard of the Lord, and Mrs. Rose stepped in to fill the vacancy. So, through all difficulties, our Band steadily grew, and we now have a membership of twenty less one. At our February meeting we formed ourselves into committees for the purpose of getting up an entertainment, and the Secretary invited Mr. Kobayashi, the Japanese student at Victoria College, to address a public meeting on the evening of the 25th February. His subject was the "Working of Missionaries in Japan." In addition, we had a short programme of music, recitations, and an exhibition of club-swinging by seven young girls interested in the work. Proceeds were \$18, which, with the funds on hand, make \$22 in our treasury to be passed over to the Ladies' Auxiliary. Referring to Mr. Kobayashi's address, I may say we were delighted with it. His English, though somewhat broken, was good, when we think of the short time he has been studying our language, and he gave us many excellent thoughts on the work of our brothers and sisters in Japan. When we note the difficulty he experiences in addressing a purely sympathetic audience, we can in a small degree realize some of the difficulties that surround the lives of those who have given themselves for foreign work. But best of all, Mr. Kobayashi is so thoroughly in earnest, that when he has completed his College course and returns to the Land of the Rising Sun, to tell of Christ's wonderful love, he will, no doubt, be instrumental in leading many to the foot of the Cross. We trust his short visit to Brantford will make us more enthusiastic for the future; and we can recommend him to any Mission Band that may feel they need fresh interest aroused in their work. One anniversary follows another so quickly, that we need to double our efforts, and if through our little Mission Band we can do something to further the efforts of the great body of workers, we will feel that the time so spent has been improved.

L. V. FULLERTON, *Cor. Sec.*

ERRORS OF ROMANISM.

PURGATORY.

OF all schemes that ever have been, or could be devised, to impose upon the ignorant and superstitious, and extort money from the weak and credulous, none have been more successful than the Roman Catholic doctrine of Purgatory. The idea that our dear ones who have been taken from us by the hand of death, have yet to undergo the most indescribable tortures beyond the tomb, and that by any means in our power we may be able to mitigate their agonies and shorten the period of their sufferings, would incite any of us to do our utmost for their speedy deliverance. The immense amount of money that has been gathered into the treasury of the church, and is continually flowing into it, from this source, clearly shows the power that has been secured over the minds and purses of these deluded people by the inculcation of this fearful doctrine.

The term Purgatory, as is well known, is from a Latin word signifying to purge, to cleanse. In the Romish Catechisms, it is described as "a place where some souls suffer awhile on account of those sins which they have not expiated in this life." Sins, in their teaching, are classified as mortal and venial. Those who die in mortal sin are immediately consigned to the eternal punishment of the finally lost. Venial sin is less grievous, and can be atoned for by the pains of Purgatory. St. Ligiuri says: "These are holy prisoners, and are continually in that fire that torments more than any earthly fire. Let us reflect that these suffering souls are parents, brothers, sisters, relatives and friends, who look to us for succour. By assisting them, we shall not only give great pleasure to God, but acquire great merit ourselves, and in return for our suffrages, these blessed souls will not neglect to obtain for us many graces from God, but particularly *the grace of eternal life.*" He goes on to say: "I hold for certain, that a soul delivered from Purgatory by the suffrages of a Christian, when he enters paradise, will say to God: 'Lord, do not suffer that person to be lost who has liberated me from the prison of Purgatory, and has brought me to the enjoyment of Thy glory sooner than I deserved.'" St. Ligiuri then exhorts the faithful to do all in their power to liberate those souls, by procuring masses to be said for them, by alms and indulgences. These masses, etc., cannot be obtained without money, extorted from the poor as well as the rich. At what a disadvantage, then, are the poor in their churches? Oh, could they but hear the words of Jesus, who offers them these treasures without money and without price. "The gift of God is eternal life through Jesus Christ our Lord," not through the fires of Purgatory. Dear Christian friends, when listening to such teaching from these Romish saints (?) are we not moved like Peter to exclaim, "Thy money perish with thee, because thou has thought that the gift of God could be purchased by money, thou hast neither part nor lot in this matter, for thy heart is not right with God. Thou art in the gall of bitterness and in the bond of iniquity."

In the Roman Catholic cathedral, we have seen pictures representing this terrible "place" as a sea of seething flames, in which are multitudes writhing in fearful agonies. Some have their heads just above the surface; others are half-way out of the fiery waves, and so on, thus indicating that more masses, prayers and indulgences have to be purchased for them ere they are entirely extricated from the burning abyss. No wonder that the poor, deluded votaries of Rome fear death above all things. No wonder that those in deepest poverty secrete their little savings, starve and emaciate their poor bodies, to accumulate a little money to pay the priest for masses after death to save them from those pictured horrors. Thank God, our

purgatory is the precious blood of Jesus that cleanses from all sin.

“ There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

“ The dying thief rejoiced to see
That fountain in his day,
And there may we, though vile as he,
Wash all our sins away.”

The writer once soothed and comforted a poor Romanist, as she was nearing the grave, by repeating to her the story of the dying thief upon the cross. Jesus said to the poor penitent, “ This day shalt thou be with Me in paradise.” No mention of the need of purgatorial fires. Looking to Jesus in his agony, and believing His loving words, he was fitted that same day to be with his Saviour in paradise. “ Oh, that is lovely,” cried the poor woman, and she continually begged for more and more of those precious Gospel truths so sedulously kept out of their reach by their priests and teachers.

This doctrine of Purgatory was first enunciated as an article of faith by Gregory the Great, in the sixth century, and arose out of the pagan practice of praying for the dead. In defence of this the Roman Catholics quote principally from the Apocrypha, 2 Mac. xii. 44, “ Therefore, it is a wholesome thought to pray for the dead that they may be loosed from their sins.” But for their belief in these uncanonical books they have by no means the “ unanimous consent of the fathers.” Origen, Eusebius, and others rejected the authority of these writings. Neither is there unanimity with regard to the doctrine of Purgatory. According to Dr. Jenkins, “ The celebrated Fisher informs us, that ‘ in the ancient fathers there is either none at all, or very rarely, a mention of Purgatory; and by the Grecians it is not believed to this day.’ ” Cardinal Cajetan says explicitly, “ We have not by writing any authority, either of the Holy Scriptures or ancient doctors, Greek or Latin, that affords us any knowledge of Purgatory.”

In looking over ecclesiastical histories, and reading the different ideas of innumerable sages and fathers who are considered authorities by different Church organizations, we feel surprised that so much importance can be attached to the utterances and opinions of men of such diversified thought and character, however good and reliable we may deem them, and are led to exclaim, “ Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?” (Is. ii. 22). They are but men, after all. With what restfulness we turn to the inspired page, assured that here we have a sure foundation. “ Not one jot or tittle” of God's Word can fail us. Jesus said, “ He that believeth on the Son is not condemned.” “ He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” No need of purgatory here. St. Paul says, “ There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.” No need of purgatory for such. St. John writes, “ These are they that have come up out of great tribulation, and have washed their robes and made them white (not in purgatorial fires) in the blood of the Lamb.” “ Therefore are they before the throne of God, and serve Him day and night in His temple.”

A SERIOUS riot took place in Nan-K'ang-fu in November last, where China Inland and Methodist Episcopal Missionaries have been at work. The chapels of the respective missions were destroyed, as well as the Chinese Inland Mission opium refuge.

OBSTACLES TO MISSIONARY WORK.

BY MRS. D. W. JOHNSON, SPRINGHILL, N.S.

ALL great reforms have, at the outset, been met by opposition. The greater the reform, the more furious the opposition. A woe has always awaited the men or women who have ventured out of the old paths. Almost all innovators have been called fanatics or fools, and many who have sought to establish opinions at variance with those of their time, have paid for their temerity with their lives.

Little by little the barriers of ignorance, superstition and prejudice have had to be overcome, and it may be safely asserted that nothing worth the doing was ever done without first overcoming obstacles. These obstacles have confronted every great political and moral reform. Like sentinels, with sword in hand, they have guarded the approach to all scientific or philosophical discovery, and kindled the fierce fires of bigotry on many a Smithfield in England and the Continent.

The modern missionary movement affords a striking illustration of our contention. At its very inception it was met with a storm of ridicule. The Church, at home, having very little vital godliness in itself, was not prepared to take much interest in the spiritual welfare of the heathen.

A spirit of hyper-Calvinism prevailed, and the few advocates of foreign missions were told that when God wanted the heathen converted He would attend to it without any of their interference; and they were solemnly warned, by the fate of Uzza, against putting their hands to the ark of God. When Carey, called in derision the consecrated cobbler, impressed with the needs of the heathen, resolved to become a missionary, the brilliant and witty Sydney Smith had no better encouragement to give him than this: “ You look after your soles, and God will look after the souls of the heathen.” Not until the great Methodist revival, when Wesley exclaimed, “ The world is my parish,” and Whitfield saw in every man a brother, did the cause of missions assume any importance among Protestants. This great awakening by no means cleared away all obstacles. While there was yet no widespread missionary sentiment; while there was still more opposition than co-operation, it was extremely difficult to secure the necessary expenditure required to fit out the first missionaries, and then to support them amongst a bitterly hostile people. Another great difficulty which had to be met with at home, was the impatience of the churches because of no immediately appearing results. They were unwilling to spend the time, and men, and money required in the foundation-laying necessary to such a mighty enterprise.

This leads us to notice the obstacles abroad. Almost insurmountable barriers blocked the progress of the missionary movement in heathen lands. As Pierson says: “ There was little or no access to the great nations of the heathen world. China was walled about, Japan's ports sealed, India held by an English power hostile to missions, Africa impenetrable even to the explorer, and the Isles of the Sea crowded with cannibals, more to be dreaded than the devouring waves of the angry ocean. In the Moslem world blind bigotry, as with the iron flail of Talus, crushed all freedom of speech or thought, and hung the death penalty like the sword of Damocles, over the head of every follower of the prophet who even looked away from the crescent to the cross.”

Vast systems, hoary with age, entrenched in the hearts of the people for centuries, and around which all their national traditions circled, had to be attacked and undermined. Fierce prejudices had to be met, and foul suspicions to be allayed. Hard languages had to be learned, and many dialects of the same languages to be mastered. Strange customs

had to be studied and conciliated, and deadly climates to be contended with.

Considering these mighty obstacles of the past, and listening to the triumphal chant of victory now ascending from the missionary ranks, we are led to exclaim, surely these men and women are heroes, grander and more valiant than the world has ever seen before; and the weapons of their warfare, although not carnal, have proved mighty, through God, to the pulling down of the strongholds of Satan.

Such are some of the obstacles of the past, but what are the obstacles of to-day?

Besides the forces already in the field, multitudes of consecrated men and women stand ready to enter the great and effectual doors which are opening on every hand, but still there are hindrances. The Church has not yet measured up to its responsibility and privilege in giving of its substance towards the extension of Christ's kingdom on the earth. Commerce is almost entirely secularized, and the greed of gain blinds the eyes of the multitudes. In view of the earnest prayers which are ascending to heaven, and the large numbers who are ready to enter the work, we believe the success of missions is largely limited by the financial support of the churches.

Looking at the work as it is being carried on, vast obstacles, other than those arising from native sources, are painfully apparent. The opium traffic in India and China, sanctioned and protected by the Government of Christian England, is a blighting curse to the millions of those countries, and a mighty hindrance to the extension of the Gospel. The liquor traffic with the hordes of Africa and other pagan or heathen countries, carried on by so-called Christians from England and America, counteracts largely the influence and usefulness of the missionaries. We have clipped the following item from a late paper:

"**DRINK AND MISSIONS.**—Forty-six returned missionaries, members of the International Missionary Union, met at Binghampton, N. Y., July 5th to 11th. Eleven different fields were represented. From every field there was the same report, opium and strong drink are a chief hindrance to mission work. Among other things, the following resolution was unanimously passed: *Resolved*,—That the Christian governments by their forcible protection and promotion of the opium traffic and of the traffic in alcoholic liquors, and by unjust and oppressive treaties with heathen nations, do thereby oppose the greatest obstacles to the success of Christian missions."

Should not we add our humble protest to this resolution, and request our Society, and every kindred organization, to do the same, until from every Auxiliary, every Branch, and every Society in Canada, the United States and England, there should go up a cry not only unto God, but also unto the governments of these countries, against this traffic in the souls for which Christ died.

Many commercial men have found their way into the lands now operated upon by missionaries. Some of these are godly men, but the great majority are not. A missionary says: "The spirit of the commercial man is different from the spirit of the missionary. He is in those countries for a different purpose. The object of the commercial man is to make a fortune, and to make it quickly, and he is not always scrupulous as to the terms and conditions on which he makes it." Of Japan, in which we are all interested, he says: "Go to Nagasaki. There you will find a block made up entirely of saloons and brothels, under the control of foreigners, and there is more drunkenness, and riot, and wickedness in that block, and coming out of it, than there is altogether in the rest of the city of Nagasaki put together; and yet the government of Japan cannot touch it, because of the concessions made to foreign residents in this treaty port. This commerce, this money-making in the sale of liquor and of wickedness, is the whole

secret of this matter. We do not condemn all the commercial men in these countries, for we find some noble specimens of Christian men, who do sympathize with missionaries and their work, and do help them in it."

I am glad to bear such testimony; but, alas! there are too many of the other sort, and this puts an obstacle directly in the way of missionary work. The dealings of these men excite the prejudices of the heathen, and they do not discriminate. "An Englishman is an Englishman, whether he is a Christian or something else;" and the vicious lives of so many so-called Christian residents, and sailors coming to these ports, are tremendous hindrances to the work of God amongst the people.

How terrible must be the responsibility of those who, born in Christian countries, not only reject the great salvation for themselves, but also go out to distant lands to prevent the heathen from accepting the Gospel.

And now, at the risk of being lengthy, we notice the obstacles in the way of women's work in missions.

The first we notice is, opposition to woman as woman.

Until very recently, the injunction of the great apostle, to "let the women keep silence," has been almost literally obeyed. A great Athenian statesman once declared that woman had attained her highest glory when her name was heard least either for virtue or reproach. Outside the domestic circle, until the last quarter of a century, woman had no legitimate sphere. The doors of the colleges were locked against her. Her intellect might be keener, her talents double those of many a man who applied for admission and got it, but then—she was only a woman. Trades, professions, for her there were none. She might marry, and "look well to the ways of her household," but a caste-like prejudice debarred her from seeking a wider circle of usefulness than that of her own fireside. But man's ways are not God's ways; and when God wanted missionaries, He called women too. At first little countenance was given her, and "fifty years ago all that a few struggling women's societies could plead in their self-defence was, that a great and urgent work needed to be done, which none of the existing Boards or committees were accomplishing, and they must set about it somehow." In this case, the end has certainly justified the means; and the success which is manifestly attending our endeavors, proclaims the divine approval.

The hesitancy and doubt with which many of our sisters enter upon this work, and the waiting-to-see-if-it-will-succeed attitude which multitudes of Christian women outside our organization assume, are obstacles to success which we pray may soon be removed.

The number of our workers is so inadequate to the work. It is true we have our Mission Bands, our Auxiliaries, and our Boards, but "what are they among so many?" What are the few hundreds or thousands of Christian women engaged in this work, in comparison with the Zenana-bound, harem-fettered millions of our sisters still dwelling in darkness, beyond one ray of the Gospel truth? Truly, "the harvest is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He may send more laborers."

Looking at the obstacles to missionary work amongst heathen women, we notice, as one has said, that until the last few years "woman was hopelessly secluded within harems, zenanas, and seraglios, degraded to the level of the cattle for which she was bartered, or the donkeys with which she was associated as a burden-bearer, unwelcome as a babe, untaught as a child, enslaved as a wife, despised as a widow, and unwept as dead, denied all social status, individual rights, and even a soul."

Tradition, custom, the envy, jealousy, and tyranny of pagan men made access to the women for missionary work

most difficult and well nigh impossible. This tremendous obstacle is being overcome through the labors of female missionaries. The century-barred gates are opening, the veil is being lowered, the light is reaching the Zenana.

Man civilized desires civilization for his family, and the Christian civilization introduced by our missionaries is dispelling the blindness of heathen men to see woman in her true position; and woman is being enlightened and educated, and Christian motherhood implies a mighty hastening of the day when Christ's kingdom shall be established throughout the earth.

It is the time of the morning. The mists of the dawn are lifting. The day is growing. The Sun of Righteousness is rising with healing in His wings. It will soon be noon.

We sometimes think of our cause as a rising tide, the progress of which is almost imperceptible at first. Gradually it creeps up the sands, overcoming one obstacle after another, until it reaches the shore. Bold and arrogant men have seated themselves upon the beach, like Canute of old, forbidding the advance of the waters, but have been obliged to get out of the way or be submerged. Such has been the course of our cause. Beginning small and slowly advancing, it is gradually increasing, and a few more tidal waves like the Women's Missionary movement, will sweep us on to the flood-tide.

Perhaps our cause might better be described by the growth of a river. Beginning in the little spring in the mountain and fed by little rills on the way, it gradually increases in volume until natural and artificial barriers are overleaped, and with the song of victory the river rushes to the sea. Let us be encouraged. Let us be in earnest. Our's is a winning cause. Heart within and God o'erhead, victory is sure. The barriers must give way, the mountain must become a plain.

"O clap your hands all ye people; shout unto God with the voice of triumph. For the Lord Most High is terrible; He is a great King over all the earth. He shall subdue the people under us, and the nations under our feet."

LETTER FROM JAPAN.

(Continued from p. 42.)

WE were soon off, and by a little after 9 a.m. reached Tukurōi, from which place we were to take 'rikishas to Mori, five miles off. Secured our 'rikishas without trouble, and away we went over a good road, leading through rice-fields for the most of the way. Reached there at about 10.30, and found Mr. Rondo awaiting us. A great religious matsuri was in progress, and so we could only have our afternoon meeting. About twenty gathered, and as each one came with Bible and hymn-book, you can imagine how homesick it made me, it was so much like common worship. We had a very good time; Mrs. Ushioka and I both taught, and after the meeting was over, they asked if they might come to see me in the evening. I invited them all, telling them to bring hymn-books, and I would teach them a hymn. In the evening they came, and we had a regular old-time practice. Before we left off they could sing the hymn through without me, and not make a mistake. Whether they could do so next morning is another question, but they certainly have a musical ear there. We then had family prayer and separated for the night, Mrs. Ushioka and I both going to bed with full hearts, and I, at least, with aching limbs, not all the result of travel.

I must not forget to tell you that we were entertained by one of the church stewards, and that made our stay there very much more pleasant. Next morning we were up and off by a few minutes after 7 a.m., and after a rather

rough ride, because of the abundance of imbedded stones, leading through three tunnels, the longest of which was about a dozen rods, reached Futamata at 9.30. Part of the way our road lay along the bank of a large river, and so the view was lovely. There we took Mr. Tsuchiya, the evangelist, by surprise. He had not expected us till eleven, and so was cleaning up house, and mending the shoji, when we walked in. He took us all over the town before dinner, and then one of the church members brought in Mrs. Ushioka's dinner, and rice for me. Futamata is a veritable country town, in air, with lovely, clean streets, and large, but rather plain, houses. By 1.30 about sixty people, old and young, had gathered, and we began our meeting. Such a good time as we did have. I never had such a good time before, and the people listened to every word. Then Mrs. Ushioka spoke, and I never heard any one more earnest, and besides being earnest, she spoke to the point, and, though between us our meeting lasted one hour and a-half or nearly two hours, they all seemed sorry when we stopped talking. Hurriedly saying good-bye, we wended our way over the hill to the river—a half mile off. There we took a ferry, and, taking 'rikishas with us, were ferried across. From there to Hamamatsu the road was level, but stony, and when, after a ride of about fifteen miles, we arrived at Mr. Hashimoto's door we were tired out, and glad to be taken to our hotel, where we were to pass the Sabbath. But I must get ready, as our train will be here directly.

November 13th, 1889.—Well, I have never had a chance to write at this again till now. I see I left off at Mr. Hashimoto's door, but I forgot to tell how the people of Futamata helped us on our way and saw us safely across the ferry ere they left us, waving a God-speed-you to us from across the river. Well, we rose early on Sabbath morning, and were off for church in good time, but when service opened there were only two people besides those of us, who were not supposed to swell the numbers. Ere Mr. Hashimoto finished there were over twenty in all. In the afternoon at Sunday school it was a little better, as only half were late. We had a small woman's meeting, and afterward they gave us all cake, etc. That made me pity them more than ever. How I did wish ten times the number had come out, for then I could have enjoyed their kindness; as it was I was more grieved than rejoiced at it. On Sunday evening the people were as late as usual, but on Monday morning more—five times over—were at the station to see me off than were at the opening of service either morning or evening. The Bible-woman there, for numerous reasons, I found I must drop, and that was another grief to me. The new church will be completed in two weeks, so we can only pray that its opening services may be the beginning of a gracious revival in Hamamatsu. We took the 9.45 train back, and in a few minutes were at Nakaizumi, where we were met by Mr. Cassidy, who had come on the down-train. We walked to Mitsel—one mile—and there had a good, though short, meeting. Met some people who seemed anxious to learn about Christianity; but as time for private conversation could not be had, I could only advise them to read the Bible and come regularly to church on Sabbath and on Wednesday. From there we took 'rikishas to Tukurōi, and there also had a meeting. About sixty in all (outside and in) listened, and if Mr. Cassidy and I had done nothing else but draw the crowd, the Bible-woman's earnest words must bear fruit. From there we hurried off to the station, escorted by most of the people, and found we had not one moment to spare for the train. Hasty good-byes, and we were off to Kakegawa. Miss Morgan had joined us there, and went on to Kakegawa with us. At Tukurōi, the chief of police (I think) is a Christian, and, as he is universally respected, his influence for Christianity is great.

At Kakegawa, we went first to the church, then to our hotel, where Miss Morgan and I had a talk over council business. Then we had tea, and she and Mr. Cassidy left for Shidzuoka. A little later we commenced our meeting in the church, or, rather, preaching-place. Mr. Cassidy had spoken to all who were assembled ere he left. We had a very good time, and by no means a short meeting, as four of us spoke, and Mrs. Ushioka's and mine were each nearly half an hour long. However, the hundred and more people were very quiet, and listened attentively. There the Church has also a pillar in one of the telegraph operators, who is a very able and zealous Christian. Next morning, when we awoke it was dark and cloudy, and I did not know what to do, but decided to climb the hill and have a view of the neighborhood, and there await weather developments. Ere we returned, the rain, which had fallen heavily during the night, was again coming down quietly. We decided to go on, as the men said I need not walk even up the hills, and so we started for our seventeen-mile ride. The rain ceased almost immediately, and much to our pleasure. How I was to have ridden up those hills is a mystery to me. We walked fully two miles up mountain roads, where they could not possibly have drawn me, so that I was very thankful that the rain had ceased. I always have to draw the line between exposure and careful attention to health, at getting wet, as I always pay dearly for it; but I do not think, that had I known of the crowd of women who were to look me in the face in the evening, at Sagara, that I would have yielded to even a heavy rain. After a pleasant four-hours-and-a-half journey we reached the place. From the top of the last hill, before entering Sagara, we had a glorious view of the sea. From the village itself it is to be seen, and its roar is ever in one's ears. It kept me awake nearly all night, with its swash, swash, and roaring. At 6.30 we went over to the preaching-place, and found it full. We commenced to sing at once. The common school people had sent over their organ, and it worked well. They sang a medley, both as regards time and tune, so I made them all stop, and sang it over a few times, accenting very strongly, so as to give them an idea of time. I really thought some of them would hurt themselves laughing; but they soon all began to try, and before the half-hour was over we had it pretty well learned, *i. e.*, one verse went pretty correctly.

By that time there were upwards of two hundred gathered, and such a number (over sixty) of intelligent, refined women, all in front. The men, boys and girls were relegated to the back of the church, and a more orderly meeting I never attended. They listened so well and seemed so sorry when that long meeting was over. Mrs. Ushioka was equal to the occasion, and such an earnest talk as she gave them; it must go home to many of them. Then the pastor spoke, and it was nearly 9.30 when we separated, to meet again next spring (D.V.).

(To be Continued.)

THAT the old missionary methods are not without fruit in Japan is abundantly shown by the annual report of the Japan mission of the American Board. There are not many churches in this country which surpass the activity of the church at Okayama, for example, which has 542 members, and is the largest Congregational church in the country, and the third in size among Protestant churches. It supports, besides its pastor, four paid evangelists and thirteen out-stations, a Young Men's Christian Association, a woman's temperance society, a monthly magazine, a small dispensary, and neighborhood meetings.

Missionary Readings.

UNNOTICED LABOR.

MANY Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners in the newspapers and magazines which describe their labors and successes! Yet some who are doing what God will think a great deal more of at the last never saw their names in print. Yonder beloved brother is plodding away in a country village. Nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sunday-school. Nothing striking in her or in her class. Nobody thinks of her as a remarkable worker. She is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible-woman. She is mentioned in the report as making so many visits a week; but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving Him without the encouragement of man's approving eye, yet they are not alone. The Father is with them.

Never mind where you work. Care more how you work. Never mind who sees, if God approves. If He smiles, be content. We cannot always be sure when we are most useful. It is not to the acreage you sow—it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone; for God, the Eternal One, who guides the marches of the stars, is with you.—*Rev. C. H. Spurgeon.*

MISSIONARY RELICS.

AN interesting museum has for many years been established in connection with the London Missionary Society, containing an extensive collection of various objects more or less connected with foreign mission work. It has been located for some time past on the second floor of the Society's house in Blomfield Street. It includes not only many objects of worship discarded by converts from heathenism, but also canoes, weapons of warfare and implements from savage countries, and samples of native workmanship, besides botanical and other specimens from distant parts of the world where the missionaries have lived and labored.

The room itself is scarcely worthy of the valuable collection it contains, being imperfectly lighted and suggestive of the interior of a roof utilized for this purpose as an after-thought. The Society's funds being no more than sufficient for the work undertaken abroad, their museum has had to take care of itself; and in the absence of any one specially appointed to attend to the exhibits, it contrasts rather unfavorably

with other collections where a curator is engaged. It appears that the cases have for some time past been insufficient for the display of the whole of the contents of the museum, and consequently many things of interest are stored out of sight. About three years ago one of the directors, well qualified for the duty, attended at the museum for an afternoon in January, and explained to visitors the various objects exhibited, but lately the public have not heard much about this museum. The directors have, however, recently considered whether some new step might not be taken to bring into greater prominence so useful and, in some respects, unique a collection. They have, therefore, entered into negotiations with the authorities of the British Museum for transferring to that institution, on loan, such portions of the collection as the custodians of the Bloomsbury collection desire to place with their own, so that these may be exhibited for, at any rate, some considerable time in one of the rooms at the British Museum. This arrangement would certainly enable a much larger number of the Society's friends and supporters, besides the general public, to examine what has been acquired, and they could also see them to much greater advantage than under the former conditions at Blomfield Street. There is no intention, we understand, of abandoning the Society's museum in the city, but on the contrary, it is proposed to reopen it with, to some extent, a fresh collection; the vacant cases being refilled with articles which have hitherto been stored away for want of space to show them.—*Christian World.*

Our Young Folk.

THE SCHOOLMASTER'S LESSON

THE schoolmaster, with the savings of two laborious years, had treated himself to a fine large microscope. This instrument, in its mahogany case, occupied a place of honor on a side-table. It was a world of wonder, a more than Aladdin's lamp to the children, who looked with joy to the occasions when the schoolmaster revealed to their wondering gaze its enchantments. Whenever the schoolmaster took a little key from his vest pocket and approached the sacred altar, where reposed the marvel, the children stowed their books under the blue desks, and fairly held their breath with expectation. Any one of them might have the honor of being summoned as officiating acolyte of the occasion.

On this afternoon the schoolmaster had a bowl of water, and some small green weeds from the nearest pond. He put some of the green plant in a large, clear glass. As it floated, the children coming near to look, one by one, saw that the plant seemed supplied with minute green sacs filled with air.

"Now take your seats," said the master. "This is called a bladder-plant, from these wee green bladders, whereby it floats. Listen, and Nathan will tell you what he sees. Nathan, come forward."

Nathan came gladly.

"Now, tell us what you see in the water, Nathan?"

"I see little live things; some have little shells on

them like mussels, only they look about as big as tiny pin-heads. Some have little whirling wheels on their heads. A good many are like very, very wee caterpillars."

"Those last are the water-bears," said the schoolmaster. "Now look at the bladder-plant."

"The bladders," said Nathan, "are little bags. Their mouths are open. They are set round with hairs. Some of the bags look full of something, and dark. Some of them seem to have some live thing kicking in them. Some are empty, and as you look in at the door it is like a little clear green-room. Oh! I see a water-bear swimming up to one! He looks in. He seems to think it is pretty. I guess he wants to know what is inside. Now he swims to one of the bags where there is something kicking. He looks in there. Now he goes to an empty one. Now he swims by. No, he changes his mind. He thinks he will go in. He pokes in his head. The little hairs at the door bend inward; they let him go in easy. He is in! Oh! now he is trying to come out!"

Great excitement in the listening school—eyes wide open, heads bent forward.

"Can he get out?" cried some one.

"No! no! he can't," exclaimed Nathan, all eager. "The hairs bend in, and let him in, but he cannot get by them to go out! They won't bend out. Oh, he can't get out."

The schoolmaster now took one of the dark, full sacs, cut it open with a very fine, sharp instrument, and put it under the glass.

"Now what, Nathan?"

"Oh, that bag is full of dead things, of what you might call the bones of these bits of creatures, the shells off one of those tiny things like mussels. They are things that have gone in, and have got all melted up."

"Here is another," said the schoolmaster, putting a lighter green sac in place, also cut open. "What now?"

"That is the very sac the water-bear looked into to see something kicking. The kicking thing was another water-bear. Now it is dead. The one that went in just now is kicking too."

The schoolmaster took that sac also, opened it, and released the struggling water-bear.

"What now, Nathan?"

"He is out, but he doesn't feel good. He doesn't swim round as he did before he went in. I think he is going to die, schoolmaster. Oh, here is another bear just going into a sac. Let him out quick, won't you?"

The schoolmaster opened the sac, and the freed little animal swam off.

"He got out, right off, and nothing but him," said Nathan. "Schoolmaster, isn't it queer that when they look in and see the dead ones, and the bones and skins, or see other ones caught and kicking, and can't get out, that they don't learn better than to go in themselves? I should think they'd have sense to keep out!"

"People do not have sense to keep out, when the circumstances are just about the same. Now, all of you children, listen. You know that Nathan has told you of these little, gay palace-rooms, where the doors

open in and not out, and the things which swim by seem curious to know what is inside. Some of these gay places hold struggling captives; others are full of the relics of the dead. Now, that is a little parable to you. Let the little green sacs stand for places where strong drink is sold. Those who enter such places form the drinking habit, and then they cannot get free from it. Persons, yet free, look into these dens for drinking. They see in them people all ragged, dirty, poor, unhappy, bloated, crazy, sick, wrecked, and ruined victims of the habit. They see yet others who mourn that they are enslaved, who have a sense of shame and danger, and struggle to get rid of the appetite that makes prisoners of them, and will destroy them. In this little plant, when the little animals get into the sacs, the plant melts up their bodies, and seems to suck up their juice, and feed on it until nothing is left but the fine bony parts. So the unhappy person who goes into a grog-shop finds that the dealer feeds on him until his health and happiness, and money and respectability are all gone, and perhaps nothing is left of him but the poor body that is ready for the potter's field. Is it not strange that when we see how many persons are utterly ruined by drink, any will venture into places where drink is sold, and will even begin to taste the fatal liquor? Whenever you see a place for selling whiskey, I want you to think of the little water-bears and other water creatures which enter the snares of the bladder-plant."—From "The Captain's Bargain," by Mrs. Wright.

Along the Line.

BRITISH COLUMBIA.

Letter from REV. J. CALVERT, dated LADNER'S
LANDING, Feb. 3rd, 1890.

IN my last report I stated the hope we had of erecting, at an early date, a church at this appointment (Ladner's). It is with gratitude I inform you that energetic steps have been taken towards that end. A site secured, plans and specifications drawn, and a tender accepted, work to be commenced as soon as the snow clears away and the weather is favorable. The work of the Methodist Church here has ever been hindered through lack of accommodation—no church; no parsonage—but this state of affairs is soon to be improved; a few weeks more and I trust our church will be up, and I am hopeful of a parsonage during the coming summer.

Spiritually our growth is very slow, but we have some encouragement in the thought of receiving two persons into full connexion with us at our next Quarterly Meeting. I think there is every encouragement to labor on, for I do not believe the day far distant when Methodism may be a strong branch of the Church here. We are endeavoring by faithful and regular preaching and teaching, by improved song services, by prayer and by example to increase the interest in spiritual things, relying momentarily upon the strong arm of Him who alone is able to save to the uttermost all them that come unto Him by faith.

THE INDIAN WORK.

Parry Island.—You may be glad to learn that there is no debt now on the comfortable little church on Parry Island. The little belfry and the organ was the last paid for, and we feel much relieved.

Our meetings of late have been encouraging. Divine service held on last Christmas-day was well attended. The preparation for the public feast interfered very little. In the afternoon all partook of the things provided, in their comfortable school-house, and afterwards religious addresses were delivered by our principal Indians.

The attendance on watch-night meeting was good. The New Year's feast, consisting of various sorts of wild game, was also very orderly. Addresses were given for further temporal improvement. The feasts kept the young Indians from rambling to other places.

On the evening of the 22nd Jan., our Christmas-tree was held in the Church, which was so crowded that some had to stand. Some of our brethren gave short speeches, and our Indian choir did their part well. The adults, as well as the children, enjoyed the proceedings of the Christmas-tree very much.

On the 28th Jan. we held our Missionary Meeting. ex-Chief P. Megis occupied the chair. The Rev. J. A. Chapman, of the Parry Sound Sound District, gave a very instructive address to our Indian people, through my interpretation. The figurative speeches of our Indian exhorters were well received. The Indian choir gave several choice pieces of music alternately, which enhanced the interest of the meeting. The collections and subscriptions amounted to \$59.33, which is in advance of last year. The Rev. Chairman appeared much pleased, and said to the Indian people: "I am glad to see that you are able to carry on your Missionary Meeting yourselves."

On the 2nd Feb. we held our Quarterly services. The Lord be praised, it was a season of refreshing to our souls. Some wept for joy. A stout Indian who used to drink and shout six years ago, got up to speak in the love-feast, the tears rolling down his cheeks. His deep emotion would not permit him to go on speaking, but I caught these words: "The Lord Jesus has been very merciful to me. My love to Him is getting stronger. My mind is fixed to follow Him." There has been an evident change in this Indian. "God is no respecter of persons." He renews the hearts of Indians also. This day will not soon be forgotten. We received three young Indians on trial for membership. In the afternoon, I visited a young Indian woman who said, "Though I am not able to walk, yet my mind is the same, as I used to say when I attended public worship; I never grieve about my crippled state. I trust in Jesus." After she partook of the sacrament of the Lord's Supper, I urged her pagan parents to embrace Christ, but they made no reply.

Our congregation for the two last Sabbaths has been small, owing to the general epidemic now prevalent. I am thankful to see that our people are getting over it.

It has been reported that at Henry Inlet and Swanaga Reserves, scarlet fever is afflicting the Indians. May God be merciful to us, is the prayer of your humble missionary.

ALLEN SALT.

THE HOME WORK.

Caledonia (Nova Scotia Conference) is a domestic mission in the sense that it is not situated in Central America or Central Africa, but in the centre of Nova Scotia, about midway between the Atlantic and the Bay of Fundy, the headquarters being thirty miles from the former and forty from the latter. The nearest brother minister is thirty miles distant, and there are four about this distance away in various directions. This mission may be described as oblong, the length being twenty and the breadth ten miles. The principal industries, until within a few years, have been lumbering and farming. Four or five years ago, gold was discovered, and now it is an important mining section and has had a great influx of population. The mining camps are not located nearer than six miles to any of our churches, and if they are to be visited there must be additional travel—which was, until recently, over extremely rough roads—and additional preaching. Prior to the mining days this mission had five preaching places. There are three or four mining camps, where there should be regular preaching. The present incumbent has preached at three different camps, although it is impossible to give them regular service, as other than Sabbath service is of little value, many of the men having to work at night. At one camp it is estimated that there are a thousand people, and at another about half that number, while others have a smaller number, with a prospect of increase, and all asking for religious services. The composition of the miners may be classed as good, bad and indifferent. Of good and noble men and women there is no dearth. The indifferent form a large majority, and a few bad linger around. The present missionary, for the first year and a half of his incumbency, bent all his energies to supply not only the old but the new stations with preaching, and it was not until completely debilitated and afflicted that he was forced to take a temporary rest of ten weeks. The rest was too brief. On returning to work again a limit had to be placed upon his activities. He had tasted the luxury of preaching in mining shanties, cook-houses, lofts and unfinished school-houses, as well as by the wayside, also to people of a great variety of religious beliefs. To the learned and illiterate, to those from great American cities and the Cornish miner, to Roman Catholics and Protestants alike, all of whom listen attentively to the preached word, whether they conform their lives thereby or not.

The work far exceeds the ability of one man, except he be of the herculean type, who could preach three or four times every Sunday, visit all the week, attend three or four week-night appointments, and come fully equipped for the labor of the next Sabbath. One difficulty which prevents having another man, is the uncertainty of support, as miners are a fluctuating class. Their location being wholly dependent upon the success or failure of the mines, no definite guarantee can be obtained that another missionary could be sustained. The necessities of the case are urgent. There is, first of all, the care for souls who know the Lord, and who come from our churches to these sections; and then there is the battle against intemperance and many other vices, which seem to be an almost invariable

accompaniment of mining sections. What is to be done for the more effective preaching of the word in these new and almost uncared-for places is not yet determined. If it was for the millions of degraded people in Africa the call was made, sympathy might be aroused and help obtained; but as it is only for the hundreds of miners and their families who are not regularly supplied with Gospel privileges, the appeal will probably remain unheeded, and the missionary's zeal for God and souls will only lag when, worn and exhausted, he reaches the mission premises and seeks shelter and rest.

For novelty and variety, few missions rival this one. For active energies, few have greater demands. Whether these new fields shall be for the Methodist or other Churches must soon be decided. The present missionary strives to hold the country for God and Methodism, but he must soon depart and leave the field for, he trusts, a better and stronger man. While difficulties abound, the joy of knowing that some souls are being blessed and saved by the word of truth cheers the missionary's soul.

R. S. STEVENS.

ALONG the valley of the Nile, from Alexandria to the first cataract, are seventy-nine mission stations and seventy Sabbath-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature, and 17,179 educational books.

CONTENTS.

FIELD NOTES—By the EDITOR	49
EDITORIAL AND CONTRIBUTED:—	
Editorial Notes	50
Notes from Japan. By the GENERAL SECRETARY	51
Hamamatzu Church	52
WOMAN'S MISSIONARY SOCIETY:—	
Notes by the Editor—From the Auxiliaries—From the Mission Bands—Errors of Romanism—Obstacles to Missionary Work—Letter from Japan (<i>Continued</i>)..	53-61
MISSIONARY READINGS:—	
Unnoticed Labor	61
Missionary Relics	61
OUR YOUNG FOLK:—	
The Schoolmaster's Lesson	63
ALONG THE LINE:—	
Letter from REV. J. CALVERT	63
The Indian Work	63
The Home Work	64
FACTS AND ILLUSTRATIONS	64

The Missionary Outlook

Is published monthly at the Methodist Mission Rooms, Toronto. Single copy, 40 cents per annum. Clubs of eight or more copies (separately if desired), 25 cents per copy. The Club Rate does not apply to the City of Toronto where, owing to local postage, the ordinary rate of 40 cents has to be charged.

Address orders to **REV. A. SUTHERLAND,**
Methodist Mission Rooms, Toronto.