

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

Vol. IX.—No. 1.]

JANUARY, 1889.

[Whole No. 97

## Field Notes.

WE regret exceedingly that the names of A. M. Peterson, Esq., Brandon, Man., and J. E. P. Peters, Esq., M.H.A., St. John's, Newfoundland, members of the General Board, have been omitted from the list published in the Annual Report of the Missionary Society. The omission occurred in this way: When the Missionary Secretary left for the North-West, he had not been informed who the lay representatives from Manitoba and Newfoundland were, and a blank space was left in the printer's copy until the necessary information could be obtained; but meanwhile, during Dr. Sutherland's absence, the Report was pushed through, and the names do not appear.

THE General Missionary Committee of the Methodist Episcopal Church of the United States, met in St. Paul's M. E. Church, New York City, on the 14th of November. The following appropriations were made: Foreign Missions, \$566,139; Missions in the United States, \$460,270; Miscellaneous, \$96,000; Outstanding drafts, \$77,691; Total, \$1,200,000. Last year Japan received an appropriation of \$56,660; this year, \$60,166.

THE *Gospel in all Lands*, for December has just been put on our desk, and, as usual, is full of missionary information, racy, pithy and reliable. We have great pleasure in recommending it to all who are interested in mission work. Published by the Missionary Society of the Methodist Episcopal Church, 805 Broadway, New York; price, 25 cents a month, or \$2 a year.

Too much can hardly be said in praise of the *Missionary Review of the World*, and we feel that all that needs to be told is, to mention the names of the editors, Rev. J. M. Sherwood, D.D., New York, and Rev. A. T. Pierson, D.D., Philadelphia. The articles of the November number are all so excellent and full of interest that, among the twelve papers, it is almost impossible to say which is best. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers; in clubs of ten, \$1.50.

THE following from Rev. J. M. Fisher, was received some time ago, but through an oversight did not get into the OUTLOOK. "I send you P.O. Order for two dollars and fifty cents (a contribution from Beatrice Lewis, a little girl of eight years), toward Bro. Hiraiwa's Church at Azabu. This child, a member of Providence Church Sunday-school, became very deeply interested in this church last year, and a friend giving her a hen, she has put all the eggs into the Azabu Church treasury, with the enclosed result."

THE Missionary Anniversary in connection with the Vancouver Methodist Church, B.C., was held on the 2nd inst. The meeting was addressed by the Rev. E. Robson, President of Conference, and pastor of the church; Mr. Amos Cushman (Indian), from Nanaimo; and Miss Bowes. The last speaker of the evening, Mr. Ch-an Sing Kai, appeared in the native costume of a high-class Chinese. Mr. Ch-an's knowledge of English being very limited, he spoke in his native tongue, which was interpreted by Mr. Cum Yow. The *Vancouver Daily World*, says:—"An interesting feature of the meeting was the singing of appropriate hymns in English, by the excellent choir and congregation; in Chinese, by the converts from the Chinese Mission, one of themselves playing the accompaniment upon the organ; and in Indian and Chinook, by Messrs. Cushman and Robson. The doxology was sung in each of these languages, and then in all three combined, producing a singular and pleasing effect. The large audience was most appreciative throughout, and separated with many expressions of pleasure at what they had seen and heard.

THE Rev. P. Sparling, of Christian Island writes:—"In reference to our work on this island, I think there are evidences of spiritual advancement. Our day school, under an efficient teacher, is developing in temporal and spiritual matters. Our Sabbath-school is well attended and is very promising: the children can both read and sing nicely in the English language. On temperance lines we are moving on hopefully; besides the Band of Hope in connection with the day school, there are over seventy adult names on the temperance pledge. We are looking to the Master; without His help our best efforts are vain."

## Editorial and Contributed.

THIS IS THE TIME FOR RENEWING and getting new subscribers for the OUTLOOK. We are gratified and thankful for the liberal support it has had during the past year; but we are anxious that the circulation should be greatly increased. The kind words of appreciation we receive from time to time are very encouraging. The following is from London:

"Enclosed please find \$2, being money for eight subscriptions for the OUTLOOK. There will be 'more to follow,' as we all like your paper, finding it not only interesting but edifying, and wish you every success this incoming year."

From Stanstead:—"Enclosed you will find forty cents, for which please continue the OUTLOOK, to me for 1889. I like the paper, wish it was taken universally in this quarter."

From Digby, N.S.—"Enclosed please find P. O. Order for two dollars. I greatly enjoy the OUTLOOK; will you kindly send the December number?"

From Murray Harbor South, P.E.I.:—"I have succeeded in procuring seventeen new subscribers for the OUTLOOK. Enclosed please find \$4.25."

### A GENEROUS BEQUEST.

A FEW days ago, the Rev. A. M. Phillips, pastor of St. Paul's Church, Toronto, called at the Mission Rooms, and left a cheque for \$1,000, being the amount of a bequest to the Missionary Society, by the late E. W. Gill, of St. Mary's. A little over a year ago Brother Gill went to California for the benefit of his health; but, before leaving home he prepared a memorandum of bequests, which he desired should be paid in case he should not return to settle his own affairs. His death occurred a few months after, and his friends are conscientiously carrying out his wishes as rapidly as the estate can be settled. We understand that, besides the \$1,000 to the Missionary Society, Brother Gill left \$100 to the Woman's Missionary Society, \$200 for new Sunday-school buildings at St. Mary's, \$50 to the Federation Fund, \$100 to each of six orphan cousins (girls), in England, and considerable sums to his surviving brothers and sisters, and to his father and mother. He regularly contributed \$50 per annum to the Missionary Society, and desired that the fund should not suffer by his death. Our departed brother's life was useful, though unobtrusive, and its influence for good will live on.

ALL acts performed under a false guise are paths leading to death.—*Hindu.*

### A GOOD SUGGESTION.

WE received the following letter from Prof. A. H. Reynar, Cobourg, dated Dec. 16th, 1888. The suggestion is wise and timely, and we trust it will be acted upon:—

"Will you kindly send me the names of some two or three or more of our missionaries, domestic or foreign, to whom I might send regularly week by week some of the papers and magazines that are commonly thrown aside, but that would perhaps bring sweetness, and light, and strength to the homes of some of our brethren, whose scanty stipends compel a stinting of intellectual cheer. Indeed, I think it would be noble work for some of your young ladies in Toronto to form a society to do this thing on a large scale, and in a systematic way. There are cartloads of the best current literature of the age, that could be sent out, doing good to ministers, and ministers' wives and children in this way. It wants only a little ingenuity and energy, joined to love, to do much kindness to the workers for God, and much service to the work along these lines."

### A VOICE FROM NEWFOUNDLAND.

DURING the sessions of the Mission Board at Winnipeg, surprise was expressed by the Appropriations Committee, at Bonavista, Newfoundland, coming on the fund as a mission. Do they do what they can there? is the question; let the young missionary on the station answer. He writes, 5th November:—

"I visited Newman's Cove yesterday, for the first time, and was very much pleased with the church and people. The church has a little tower and spire, the inside is ceiled overhead and painted white, the pews, rostrum and communion-rail are stained; it will seat, say, ninety or one hundred. The people are very poor. The past two years they have done little or nothing with the fish, as they are forced to barter it away as it is dried, for flour, tea and molasses, and yet, in spite of this they keep the church running in winter by finding oil, fuel, etc. The man who is foremost in the financial work told me that they made a collection of three pounds of fish per man, and some gave their three pounds, even though they had only six pounds left, and no flour, etc., in the house; seeing the people thus willing, one feels like doing his best for them. We only go up there every third Sunday, and are now commencing to go every Tuesday.

"They will have hard times of it again this winter, as the best of them had only ten quintals of fish for his summer's catch, and many had not more than six, and, but for their little gardens, it is hard to tell how they could live at all."

### HOW MUCH?

DR. H. A. ROWLAND, in Johns-Hopkins' University, has a new machine for cutting lines upon glass for his work in spectroscopy. The machine will draw 40,000 lines to the inch, which is four times as

many as were possible before. Yet the marvellously fine work of this diamond-pointed machine is surpassed by that of the machine for measuring the width of these lines, which will detect an error of the one-hundred-thousandth of an inch.

If human inventions can be made to work with such preciseness, how accurate will the record of God's angels be of our good work and ill, and with what perfect adjustment to the demands of justice will God apportion to each one his share of reward—worthiness or blame. No one person is ever alone to blame for any single evil deed. The credit of no good deed belongs exclusively to one. We are members one of another. We have been helped to all our evil; we have been inspired to all the good we have done. God will unravel the tangle. Each will be rewarded according to *his* work, according to the part that is his and not another's.

That the world is not converted, whose is the blame? Partly ours. When the work is done, whose will be the praise? Partly ours. According to the enthusiasm and self-sacrifice we have given to the Master's work will be the reward. There will be no mistake in the fine reckoning that God will make. "Therefore be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor *is not in vain* in the Lord." How much are we doing ourselves? How much are we being helped by others? How much are we doing through others? How much of our work is made valuable by the qualities added to it by others? How much? Heaven's record will answer.

W. W. A.

#### A TIMELY BOOK.

**I**N these days, when so much is said about Christian unity, and when the idea of organic union seems to be in the very air, it is a matter of regret that religious controversy should be necessary at all. Unfortunately, however, it cannot always be avoided, and when it must be resorted to it is well it should be done thoroughly.

The most frequent provocation to controversy of this sort grows out of the assumptions of a certain class of Anglican divines, who are never weary of assailing the ministry and ordinances of Churches where Episcopacy and Apostolic Succession are alike disowned. If the results were not so sad, it would be very amusing to witness the juvenile confidence with which "priests" of the ritualistic type air their pretensions, and assume to lord it over God's heritage. Such assumptions have gained credence in certain quarters, because allowed, on account of their weakness, to pass unchallenged, and this has frequently emboldened the writers to publicly attack denominations

whose success they envied, but whose self-denying labors they could not emulate. Occasionally this course has drawn forth vigorous replies which for a time, at least, have silenced the guns of the attacking party. A case in point has recently occurred. Some two years ago a controversy arose in the Ottawa Valley, in consequence of some letters published by a High Church pretender. These were promptly met in a series of letters by the Rev. T. G. Williams, then of Pembroke, which have recently been revised and published in a volume of 282 pages, under the title of *Methodism and Anglicanism in the Light of Scripture and History*. The book shows evidence of wide and careful reading, and although written in occasional hours, amid the duties of a busy pastorate, the material has been well digested and well arranged. As a whole, the volume is one of the very best of its kind, and should be widely circulated, especially where Anglican proselyters are plying their nefarious trade. Citations from well-known authorities are numerous and well chosen; the line of argument is carefully developed, and the array of evidence against the unscriptural claims of High Churchism is overwhelming and unanswerable. Mr. Williams set out to do a certain thing; he has done it well, and deserves the thanks of evangelical Christians of every name. The book is at once a crushing exposure of the worthlessness of High Church pretensions, and a vindication of the just claim of Methodism to be ranked as a true and Scriptural Church.

#### NOTES FROM THE NORTH-WEST.

(Continued from page 180.)

**O**N the return journey from the Pacific coast, a Sunday was spent at Bro. John McDougall's mission. Morley station is not the most convenient point in the world to "stop over" at. The train westward reaches the station at three o'clock in the morning, while coming eastward the time is one o'clock. Moreover, the "witching midnight-hour," so near the mountains, is cold enough to send a shiver over one as he steps out of a heated car; but a kindly greeting from Bro. McDougall, who was in waiting with a waggon and pair of stout horses, raised the temperature considerably, and in a few minutes we were *en route* for the mission, three miles away. First a drive of two miles, by the feeble light of a waning moon, among rolling "foot hills," and then a short but steep descent brought us to the level of the river. A few hundred yards farther, and we plunged into the swift waters of the Bow. A heavy mist lay upon the water, making vision impossible beyond the distance of the horses' ears, and as the river at this point is over a hundred yards wide, we had to go on in faith. But McDougall seemed to

know the ford just as well as if it had been broad daylight, and soon had us safe at the mission house, where a few hours' sleep put everything to rights. Dr. Young was one of the party, and seemed to display all the vigor and endurance of former days.

Morley mission, in its present form, dates back only about a dozen years; but the Stoneys, who compose the band, were visited in Rundle's day, and were the first to receive the Gospel. Left for years without a missionary, they held fast the faith delivered to them, observed the Sabbath, and maintained worship regularly in their lodges. Since they settled on their reserve they have been one of the most orderly bands in the North-West, and have given little trouble to the Government. About 600 regard the Morley reserve as their home, and return to it from their hunting expeditions. Civilized habits are steadily growing, but not as rapidly as among the tribes on the Pacific coast. On Sunday morning the church was well filled, and brief addresses were delivered by Dr. Young and the writer. In the evening a mixed congregation—largely whites—sembled, to whom it was a privilege to proclaim the good tidings. A number of settlers and ranchmen are located in the neighborhood of Morley, whose religious privileges are limited to the services in the Indian church; but as one of these, every Sunday, is conducted in English, the people cannot be said to be destitute of ordinances. The locality is too near the mountains for successful farming, but vegetables and the hardier grains grow well, and there is not a better stock region in the North-West.

Saturday afternoon was spent at the Orphanage, which is located about three miles from Morley. The buildings are situated a little to the west of the Calgary trail, between which and the Bow River beautiful level fields slope gently down, while beyond the Bow the line of the C. P. R. is distinctly visible. Behind the Orphanage are the rolling foot hills, and beyond these the towering "Rockies." Altogether the situation is as beautiful as could be desired, and seems to be well adapted for the object in view. For years the work of the institution was greatly hampered by lack of funds. It was not a part of the regular work of the Society, and very slender grants were made, while the grant from the Government was altogether inadequate for the work done. Then the erection of buildings, though small, and the fencing of the extensive range, cost a good deal, and the balance against the undertaking is large. At the present time matters are improving. The Government grant has been changed from a specific to a per capita amount, and the Woman's Missionary Society is giving an increased

subsidy, and it is probable the year's accounts will show a small balance on the credit side, by which arrearages will be in part reduced. It is hoped, too, that the Government will make a grant in aid of buildings. The work of the institution, as far as it goes, is very satisfactory, and much credit is due to Mr. and Mrs. Youmans, the painstaking principal and matron.

On Monday we packed up for our northern journey, and made a start for Calgary. My old enemy of a former day, Ghost river, had dwindled to an insignificant stream, and the terrible hill on the east side had been much improved, so that the crossing and the climb were made quickly and with ease. On every side were evidences of change. The buildings of the ranchers, the line of the railway, the works at coal mines, all gave an enterprising and settled look to the country, in marked contrast with its silent and unoccupied character when I passed this way eight years ago. But if the change was observable on the way, at Calgary it was positively startling. On the spot where we camped in solitude in 1880, and where it took an entire day of hard work by all hands to effect the crossing of Bow river, we now found a large and stirring town, with two first-class bridges, besides the railway bridge, spanning the river, and every evidence of a thriving commercial centre. Methodism here has an excellent pulpit supply, as any one will understand who knows the genial and energetic J. F. Betts, but it ought to have a better church in the near future.

At the time of my former journey the only buildings at Calgary were the Hudson Bay Company's post, the store of J. G. Baker & Co., and the police barracks, and there was not a single building from there to Edmonton, a distance of 200 miles. Now the mail and passengers are carried each way once a week, and there are stage-houses at intervals, where one can generally secure a substantial meal and shelter for the night. For miles out from Calgary there are numerous homesteads, and at Red Deer, about half way to Edmonton, there is quite a settlement forming. As it was night when we reached Calgary, some hours were consumed next morning in purchasing supplies and getting ready for the journey, and it was near eleven o'clock before we were on the way. In the afternoon we "spelled out" for an hour at our old camping ground on Nose Creek, and then pushed on for Scarlett's stage-house, which we were anxious to reach that night. Darkness came down, however, before the journey was finished, and verily it was a darkness that might be felt. Even McDougall could see nothing, and it was only by the sound of the horses' ~~trav~~ that we could tell whether we were driving on the well-

worn trail or on the dry grass of the prairie. At last the welcome lights at Scarlett's came in view, and we gladly availed ourselves of the shelter his house afforded.

Some "Notes" on our Indian missions north of Calgary, and on the work at Edmonton, will appear next month.

### INDIANS ON THE WAR PATH!

BY THE REV. J. DYKE, WINNIPEG.

SUCH was the startling announcement one frequently used to see in large heavy-typed headlines, with double, treble, and even quadruple notes of exclamation. The loud cries of "An Indian Uprising!!" "An Indian Raid!!!" and "Indians on the War Path!!!!" flashed along the fringes of frontier settlement, carrying tearful terror and dreadful dismay among the thinly scattered white populations; causing governments to send out expensive expeditions to tame the dusky warriors of the West, and also to protect the hardy pioneer and his children from miseries worse than death. In this North-West we have had two costly rebellions, both of which have been by Half-breeds, none of whom, so far as we know, ever made a profession of the Protestant faith, nor were under the influence of Protestant missionaries. In the last rebellion the few Indians who took part, did so reluctantly, and were influenced by Half-breeds whose education and whose loyalty to British rule have always been of the weakest and most uncertain kind. Canadians in all the Provinces, but especially in this North-West, owe a debt of deep gratitude to the various Protestant Missionary Societies who have labored so successfully to enlighten the Indian and bring him to Christ. Among such agencies that of our own Church has been eminently successful, not only in gaining the attention and securing the conversion of the Indians, but in developing a degree of civilization in their home life; cultivating industrial habits, and in a number of instances securing from the ranks of the Indians very efficient missionaries, who have proved themselves valiant in the holy war of the cross against sin.

John Sunday, of blessed memory, H. B. Steinhauer, an excellent scholar and a devout worker for God; his two sons, Robert and Egerton Steinhauer, who are now nobly treading in the footsteps of their sainted father, with others who might be mentioned, are examples of what can be done in the work of Christ by Indian agents. In this article we make special mention of two brethren who are fruits of missionary labor in the far North, whose names and characters are unknown in the Church, except to a few mission-

aries and the officers of the Missionary Society, but whose reflections of the life of Christ shine as friendly beacons across the wild waters and waste lands of the far North. We refer to Edward Papanakiss, native assistant missionary at Norway House, and Albert Sinclair, class leader on the same field of work. Both are full-blooded Indians, tall in stature, and proportionately well built. During the recent sessions of the General Board of Missions in Winnipeg, these native brethren being in the city, the writer secured their services at a missionary prayer meeting in Wesley Church. After the opening exercises Edward Papanakiss gave the following address:

"I am the son of an Indian conjuror. My mother was a heathen; but though I was born in such darkness God has done much for me. It is three years since I had the pleasure of speaking to a congregation in this church. Since then many trials have been upon me, but God has always helped me. I serve the Lord, and want to walk in the way of God. I have learned from Scripture that if I walk in the way of God He will crown me with eternal life. Last year we had no missionary at Norway House, but God was there. We had good congregations and Sabbath-school. We also had good prayer-meetings. I want you to pray for me and for our people. I am glad to meet you, and know as I look at you that many of you desire to love Christ. God says, 'Son, daughter, give me thine heart.' Surely when God says this, not one of you will say, 'I have something to keep back; I will not give you my heart!' You desire to give God your heart, not that He may hurt, but that He may save you. The real reason why God wants to save you is that He loves you, and gave His Son Jesus who shed His blood on the cross that you may be a people owned of God. Now I will tell you about myself. Not one of you, in all probability, have lived the kind of life I have lived. You may wonder when I tell you how I have lived. I despised Christ, often denied Him, and trampled the sacred things under my feet. When my heart was touched I came to Jesus with my tears and sorrow, hoping in that way to find peace, but it came not. It was when I repented of my sins and believed on Jesus, that I obtained pardon and found happiness. God has been merciful to me, and through mercy I continue until now. I have but one or two things more to say. I will talk about the butterfly and the bee. As the butterfly goes through the air without any apparent design, so it was that I lived in the days that are past and gone. And as the bee hums his way along and sees a flower where he rests, so I have found a place of rest and peace in Jesus. As that bee does not stop but goes on singing, so I intend to go on singing and enjoying the Lord. The religion of Jesus is blessed! My heart is glad, and I want to serve God all my days. Now, if any of you feel like saying, 'I will pray for you,' lift up your hands. (The entire congregation heartily responded. A forest of hands were uplifted.) May God baptize your hearts with His love and peace. I will not forget to pray for you. I hope to meet you again, and be glad in the peace of God."

After singing a hymn Albert Sinclair rose to speak. The two men differ in appearance, Edward Papanakiss having finer features than Albert Sinclair, who is a tall man, with broad shoulders, massive limbs, beetling brows, prominent cheek bones, and massive chin. He said:

"I want to say a few things from my heart, not from my head. I thank God that I am in His house, and have the privilege of worshipping with you. Now I will say a few words to show you how pleased I am to be with you. I am glad and thankful, but what am I thankful for? Although I have wasted many days, I am thankful God has spared me until this hour. Although I spurned the advice of His servants, yet God has spared me. Now you hear me say I do desire to give myself to God; and while you listen I most earnestly give myself to God that I may know Him more. I scarcely know what further to say. The Word of God is my guide. God has guided me in the past, and I will be guided by Him to the end of my life. The things I loved in the past I love no longer. I now love God and His people. I beg of you to give me your prayers. You who love Jesus pray for us, that religion may flourish on our reserve, and among all our people, that sin may not make us weary in well-doing. There is much to hinder, but we desire to overcome. We will pray for you that you may be blest. May God look upon you and take care of all your interests."

The addresses were delivered in Cree, the Rev. John Semmens interpreting. The audience listened to the simple, heartfelt narratives of the speakers with deep interest. What the Gospel has done for these brethren, it has done and is doing for thousands of others. In this money-loving, practical age it is most refreshing to meet with such sterling results of missionary toil. And were it possible for the Church to take in at one glance the grand transformation in heart, in life, in home surroundings, in love to God, to all men, and to the State, which the leaven of the Gospel, through the zealous labors of our brave missionaries, is working among the aborigines of these vast provinces and territories, the great heart of the Church would throb with gratitude to God, the conscience of the Church would receive additional enlightenment, and the quarter of a million line of dollars for missions would be buried beneath three other quarters—all for souls, and God, and Heaven.

THE future is a sealed book, and no man may open it, nor turn its leaves to read what God has written therein. Yet there are some things revealed as certain to come to pass in due time. One of these is the universal triumph of the Gospel, and the diffusion of true religion throughout the world. The time and manner are hidden, but the result is sure. This gives strength to faith, animation to hope, and supplies powerful motives to all forms of Christian work. We are not called to labor in a cause doomed or in danger of failure, but in a cause bound to prosper and triumph.

## 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  
46 Bond Street.  
*Treasurer:*  
Mrs. Dr. Roseburgh, - Hamilton  
52 James Street.  
**EDITRESSES.**  
*Guardian:*  
Mrs. Dr. Briggs, - Toronto  
21 Grenville Street  
*Outlook:*  
Mrs. Dr. Parker, - Toronto  
238 Huron Street.

### STANDING COMMITTEES:

*Supply Committee:*  
Mrs. Dr. Briggs, Mrs. Dr. Williams,  
Mrs. J. B. Willmott,  
Mrs. R. I. Walker, Mrs. Bull.

### Publication and Literature Committee:

Miss Wilkes, - - - Toronto  
Miss Alice Choun, - - Kingston  
Mrs. Dr. Fowler, - - London  
Miss Palmer, - - St. John, N.B.  
Miss Silver, - - Halifax, N.S.  
Mrs. Dr. Parker, - - Toronto

"And Jesus came and spoke unto them, saying, all power is given unto Me in heaven, and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—Matt. 28:19, 20.

WITH this number we are face to face with the work of another year. What shall our harvest be? To one and all of our readers we extend cordial greetings, and all the best wishes of the season. May it be to us as a Society, to our General Society, and to the Church at large, a

### VERY HAPPY NEW YEAR!

As setting forth briefly the aims of the Society for another year, we might say, first, it is desired that great attention be paid to intelligent, instructive and devotional work among our young people. Second, the wider circulation of missionary intelligence, through the reports, which have been reduced in price to five cents each, also the leaflets and letters, and the OUTLOOK. We hope leaders of Bands and Presidents of Auxiliaries will see to it that, as far as possible, these aims are reached. We would suggest to members, to mail copies of the report to friends whose sympathy they desire to enlist, and in correspondence to enclose leaflets to their friends. Some of our leaflets are particularly appropriate for this purpose. The OUTLOOK, which keeps its readers posted on all the important work of the General Society, as well as our own, ought to be in possession of each member of the Society, and should be faithfully read. We are often surprised to hear members say they don't get time to read it, and we wonder why. An hour once a month, or a few odd minutes now and again, and the reader gains a few fresh facts, or a new thought. Indeed, the woman who does not read missionary intelligence, can never be a very intelligent worker. The

financial aim is, we believe, \$30,000 for this year; none too high for the women of Canadian Methodism, and with earnest work in the lines indicated, it can be done. The extension of the work in all our fields demands this sum, and with hearts fresh consecrated, and service cheerfully rendered, we believe God's blessing will rest upon us.

THE story of the missionary work of to-day has all the charms of romance in its power to interest and chain attention; but to be appreciated, to be helpful, it must be read and talked about.

When we consider the open doors of nations for centuries closed to Christianity, and the simultaneous efforts of colleges, young men's associations, churches, women's boards and independent missionaries, to enter these doors, we cannot but feel that a new era in mission work has been inaugurated, and that the day has dawned whose noontide splendor will reveal the whole world at the feet of Jesus. To-day God is truly honored in the mighty inventions of human genius—His own handiwork. The railroad and telegraph are bringing nigh nations once afar off. The words, "missions" and "missionary" are lisped by the youngest lips in our homes and Sunday-schools; and to those of older years, the theme possesses a new and increasing interest. We are inclined to believe the general awakening on this subject is due to "woman's work," which touches the life of the home, the school and the church; and, in no small degree, the social circle as well. To our own mind this is a bright augury for the future. Many problems affecting the well-being of society, its elevation and purification, are now calling for solution.

The enlightened Christian womanhood of the present and the future must face these problems. If they can be solved at all, it will be by the application of the highest Christian principles, and into such application the voice and influence of woman must enter. "Male and female created He them . . . and God said unto them . . . have dominion.—Gen. i. 27, 28.

#### MISSION BANDS.

MISSION Bands are invited to make use of the programme published in the December number of OUTLOOK. This responsive study may form part of a programme for Mission Band Entertainment, by the addition of short papers on "Child Life in Japan," or "Superstitions of Japan," "Literature," etc., or some kindred topics. Also a light tea *à la Japanese*, might be served. Whatever modes our Bands adopt to raise money, we trust that the missionary character of their entertainments will be presented. A Mission Band Entertainment which does not give some missionary

information, and does not encourage and stimulate to a godly love of the cause of missions, fails in its chief purpose. Do not "get up" anything for your Band simply because it may make money. In all our entertainments, let us remember Christ first, and His cause.

We wish our Bands to fill the "Band column" with suggestions bearing on their work, and any items which may be profitable to it. Let us then hear from the Bands.

LIBBIE.—The Libbie Mission Band was organized by Mrs Messmore. November 6th. The following officers were elected: President, Miss Scholefield; 1st Vice-President, Miss F. Thompson; 2nd Vice-President, Miss Fenton; Recording Secretary, Miss C. Horning; Corresponding Secretary, Miss Finny; Treasurer, Mrs. Wm. Swain. November 20th—A very pleasant meeting. Our subject for study was India. Mrs. Messmore's paper on Caste, read by Miss C. Horning. Miss Messmore prepared a paper on India Geography. Miss Kate Middlemiss on the Medical Work. We had discussions and questions, which were made more interesting by the presence of a lady whose sister has been for two years a medical missionary under the Presbyterian Church in India. We purpose studying China, Africa, and other mission fields. We were hoping that some person would prepare maps of our own mission fields, such as the Presbyterians have in their Record. A Juvenile Band is to be organized in a few days in charge of Miss Horning, Mrs. Henderson, Miss K. Middlemiss and Miss King.

SARAH SCHOLEFIELD, *Cor. Sec.*

CHATHAM.—Mrs. Dr. Parker,—You will be glad to learn that the young people of Park Street Methodist Church, have organized a Mission Band, with a membership of about fifty, called "The Gleaners." There is much enthusiasm displayed, and we hope to make it a grand success. The following officers were elected; President, Mrs. S. F. Gardiner; 1st Vice-President, Rose Holmes; 2nd Vice-President, Jennie Bedford; Recording Secretary, Carrie Shaw; Treasurer, Bessie Scane.

MINNE BARFOOT, *Cor. Sec.*

#### FROM THE AUXILIARIES.

OTTAWA.—During the year ended September 13th, the Society has kept up regular monthly meetings, at which the attendance has been comparatively good. From time to time conversations have been held expository of the claims of the Society, and of the duties of Christian women toward their own sex, both at home and abroad. The results, though not so great as desirable, have, nevertheless, been encouraging. One public meeting was held during the winter, the period to which such services are confined, having been largely occupied by the extraordinary and grandly successful revival operations of Messrs. Crossley and Hunter. It is the purpose, however, to secure, if possible, one or two evenings during the coming season, for the purpose of bringing more fully and effectively before the congregation the aims and objects of the Society. A general canvas of the several churches for new members was made, not without some success, for notwithstanding the loss of several, the number on the roll shows an increase of thirteen over last year. The Treasurer's report shows a remittance of \$113 to the Branch Treasurer, made up chiefly of members' fees, and partly of the contents of mite boxes. Our Society has initiated a Thankoffering Fund, which we trust will, in future, materially swell the receipts. The demands upon

the liberality of our people last year were both special and urgent. The East End congregation has been erecting a new church, and Dominion Church has had three enterprises in hand, calling for large expenditures. We propose to do all we can, and trust God to prosper the work of our hands. Amount raised—Women's Auxiliary, \$113; Mission Band, \$200; Thankofferings, \$24; Total, \$337. The following officers were elected at the annual meeting for the present year:—President, Mrs. W. Lloyd; First Vice-President, Mrs. W. H. Walker; Second Vice-President, Mrs. McRitchie; Third Vice-President, Mrs. Crothers; Treasurer, Mrs. Proctor; Recording Secretary, Mrs. P. LeSueur; Corresponding Secretary, Carrie C. Ross.

C. C. ROSS, *Cor. Sec.*

CHARING CROSS.—Our Society has been in existence a little over a year, and we feel thankful for the measure of success which has been granted to us during that time. We have held ten monthly meetings, with an average attendance of eleven. Our membership has increased during the year from seventeen to twenty-eight, which is a great encouragement to us. We were highly favored in having Miss Cartmell with us for an evening in September, and all enjoyed her earnest address on mission work. An interesting feature of our last meeting was the reading of an excellent report by our delegate to the Western Branch Meeting. We raised last year through our mite boxes the sum of \$30.64. The total receipts for the year being \$129.14.

L. E. WARD, *Cor. Sec.*

NEWCASTLE.—The Newcastle Auxiliary of the Woman's Missionary Society was favored with a visit from Miss Cartmell on the evening of the 26th October. Her address was calculated to give new interest and zest to our missionary efforts. There was a good attendance, and we realized five dollars and fifty cents (\$5.50) from the silver collection. The missionary circle was organized by Miss Cartmell during her stay amongst us, and thirteen young ladies joined. From the enthusiasm with which they start we are hoping for good work among our young people.

MRS. H. A. RICKARD, *Cor. Sec.*

KINGSTON.—Believing that thereby more workers will be enlisted in the missionary cause, we, the ladies of Queen Street Methodist Church, have withdrawn from the Union with the ladies of Sydenham Street, with whom we have been associated harmoniously and powerfully in past years, and have formed ourselves into a new Auxiliary, valuably assisted by some of the members of the Third Methodist Church. Our officers are as follows: Mrs. (Rev.) Whiting, President; Mrs. Taylor, Mrs. G. Wilson, Mrs. (Rev.) Timberlake, Vice-Presidents; Mrs. Wormwith, Recording Secretary; Mrs. Liffiton, Corresponding Secretary; Mrs. (Dr.) Mavety, Treasurer. We are strong in faith that God will bless us and make us a blessing.

FLORENCE LIFFITON, *Cor. Sec.*

WINGHAM.—A very interesting quarterly meeting in connection with this Auxiliary, was held in the church on Wednesday evening, December 12th, Mrs. Detlor, of Clinton, gave a beautiful and able address, setting forth the claims and workings of this branch of Christian effort. Rev. Mr. Scott, pastor, conducted the meeting and spoke words of encouragement in behalf of the lately formed society here. Miss B. Reynolds, Secretary, read the report, showing thirteen members, and about \$20 raised since we organized seven months ago. Twenty-five mite boxes have been obtained, and are most of them in circulation. We trust God will bless our efforts here.

MARY G. FOWLER, *Cor. Sec.*

BRANTFORD.—The Brant Avenue Auxiliary was organized in October, after the division of what was a Society formed from the three churches. Now each church has its own. That of Brant Avenue has a membership of thirty-five, and we have found our meetings well attended and very interesting and profitable. President, Mrs. T. White; First Vice-President, Mrs. H. Brethour; Second Vice-President, Mrs. J. Hurdon; Recording Secretary, Mrs. Anna Stimson; Treasurer, Mrs. E. Thompson; Corresponding Secretary, Miss Scholefield. We were praying that the way might be opened for us to raise our share toward the \$30.00, for next year, when God put it into the heart of one of His servants to consider our interests. Mr. George Wilson, of England, formerly of Newport, near Brantford, and an old friend of Mr. J. Cockshutt's of this city, died some months ago, leaving a sum of money to Mr. Cockshutt, to be distributed among those fields of Christian work which he (Mr. Cockshutt), might deem most needy. Knowing his friend was a Methodist, he considered it only just that a portion, at least, should be given to that denomination. After consultation with Judge and Mrs. Jones, and a perusal of the report of the Woman's Missionary Society, he selected the McDougall Orphanage, N.W.T., the Crosby Girls' Home, Port Simpson, and the Chinese Girls' Rescue Home, Victoria, as the objects of Mr. Wilson's bounty. At the invitation of Mrs. Judge Jones, the officers of our Auxiliary and a few interested friends, met Mr. and Mrs. Cockshutt at a five o'clock tea, and after all the guests had assembled, Mr. Cockshutt explained the purpose for which the money had been entrusted to him, and his reasons for selecting the objects as before stated. He then handed a cheque for \$517.00 to Mrs. White, who expressed in a few earnest words, our thanks for his remembrance of our Society's efforts to uplift woman, especially those Chinese girls, and stated how much money was needed in that particular work. Then followed a pleasant conversation with other Christian workers, all workers for the same object under the same leader, though under different banners. Our thanks are due to Judge and Mrs. Jones, for a delightful evening which will be long remembered by those present. We were sincerely glad to learn that the Point aux Trembles Institute would receive a similar amount.

SARAH SCHOLEFIELD, *Cor. Sec.*

#### ITEMS.

CORRESPONDENTS for this department are earnestly requested to write *on one side* of the paper only.

AUXILIARIES are desired to remember the request of the Board, that one lady be appointed in each Auxiliary to solicit subscriptions to the OUTLOOK.

THE Metropolitan Auxiliary desires to acknowledge the receipt of ten dollars from the Rev. G. C. Acheson, of All Saints' Church (Church of England), as a thankoffering of first clerical fee to the church of his conversion.

#### WHY SHOULD A MISSION CIRCUIT HAVE A WOMAN'S MISSIONARY SOCIETY.

A paper read by MRS. HOWARD, of Richmond, at the N.B. and P.E.I. Branch.

AT no time in the world's history has the subject of missions occupied the attention of Christians as it does today. At no time has information on the subject been so broadcast over our land as it now is. At no time either has there been so much need of energized, organized Christian effort, and consecrated Christian giving for the extension of Christ's kingdom as at the present.



From nearly all lands come the glad tidings that the great barriers of prejudice, superstition and hatred of the Gospel have passed, or are passing away, and in their stead has sprung up, or is springing up, an intense interest in the Christian religion. Jacob Chamberlain, M.D., D.D., of India, in an article in the *Missionary Review of the World*, tells of a Brahmin priest, into whose hands had fallen a little card, on the back of which was a statement of the Christian religion. This priest said, that he, with some other Brahmins had been reading this card. It had shown them that Hinduism is not the complete, soul-satisfying system that they had imagined, by pointing out a noble way. Said he, "Hinduism is doomed. It must go by the board. Now, I have come eighty miles to ask you what are you going to give us in its place?" Mr. Chamberlain adds, "I tried to tell him of the pure religion of Jesus Christ, which we were going to give them in the place of Hinduism, and as I talked with him, said I to myself, 'Am I telling this man true or false? Are we going to give to these teeming and now awakened millions—are we going to give them the religion of our Jesus? Or are we going to awaken them and dissatisfy them with their own system, and then leave them to drift out into scepticism, or rationalistic deism, or black agnosticism? Shall we let them go out into that realm of darkness? Shall the ruins of Hindu temples be built up into temples for Latin or into temples of the Most High God?'"

And sisters, representative sisters of this Society, do not Japan and China, aye, and parts even of our own loved Canada, present similar pictures? While we hear these millions "long for truth and cry for light," may that last command of Christ—"Go disciple the nations"—coming down through eighteen hundred years, not only sound in one's ears; but find a glad and quick response from our hearts. To this end then, we hold it is our duty whenever Methodism has a foothold within the bounds of this Conference, to endeavor to establish a Woman's Missionary Society, or Bands, in connection with the Branch. Just to think of it, if the eighty-two circuits in this Conference were averaging yearly forty dollars each (and that is putting it at a low figure), we would have three thousand two hundred and eighty dollars to pass into the treasury.

There is a narrow, selfish theory abroad that if a circuit does not raise the minister's full salary, then it has no business to be sending money from home. Mission circuits are not always such because the people are too poor to pay their minister's salary, but because the people are not sufficiently educated in Christian giving? Why does the General Mission Board ask a mission circuit to contribute to its funds, when that same circuit draws out ten times as much as it puts in? Is it not simply to help the members of such a circuit to help themselves, and to educate them to support that great cause for which Christ died. Now, this education, our Society, by the leaflets, monthly papers, monthly and public meetings is eminently qualified to aid. As an example of what may be done on a mission circuit, we will take the one with which we are best acquainted—Richmond, N.B. The year before the Woman's Missionary Society was organized here the circuit raised forty dollars missionary money. The year we organized, one hundred and ten were raised, sixty of which belonged to the general fund. Last year the circuit gained one hundred and sixty-four dollars, sixty four of which belonged to the general fund. So that the general fund for the three years stood, forty, sixty, sixty-four, while the Woman's Missionary Society stood, zero, fifty, one hundred. During the two years that the Woman's Missionary Society has been in existence, the salary of the stationed ministers rose one hundred dollars, while all the other funds were well sustained.

Pardon these figures, we simply use them to show that

women on mission circuits can successfully work for their heathen sisters, without interfering with the home work. And we firmly believe that, if a Woman's Missionary Society were started on every mission circuit, it would ultimately be one of the largest and most unselfish factors in the production of this independence.

What a majority of men and women there are in every nook and corner of our land, who think they do sufficient for the support of the Gospel, if, after providing themselves with all the luxuries of life, they then give "what they can afford" Now, to such persons our Society comes as a genuine teacher, showing them not only the true state of the world, but showing them, also, that it is their duty as followers of Christ to proclaim, "liberty to the captive," "light to those who sit in darkness and the shadow of death." It cannot be that there are not some women on almost all our circuits who are just waiting for an invitation to engage in just such work as this. God has not been opening the hearts of the heathen to receive His truth, without opening Christian hearts to carry or aid in carrying to them that truth. Surely there are very many in our land only waiting to fall into line with God in this matter, as "He goes marching on." How terrible a thing it is to oppose the living God; to accept the salvation He has provided, and yet defeat Him in His plan of saving others. And yet, some Christians say, they are "not interested in missions." There's something wrong! Oh, let us try to arouse them to show them their true position!

Of course, in seeking to establish our Society in new places we will be met by the objections of poverty, smallness of numbers, disinterestedness, etc. But let these objections not daunt us. If we let our minds go back to Christ's opinion of giving, we will see that the giver of the smallest gift was exalted far above all the rich and great who were casting into God's treasury. And we cannot tell, it may be that the dimes of the poor which are gladly and prayerfully laid on God's altar, are going to accomplish more than the dollars of the rich, grudgingly or boastfully given. God knows.

Let us not be discouraged, either, by smallness of numbers. "Remember, it is not by might nor by strength, but by My spirit saith the Lord." And supposing a congregation is simply disinterested, we claim that, if they are open to conviction, we will interest them in less than a year. In such an enterprise as this, we are all too slow, to work beyond the present. The amount of money we raise from year to year, is not the only object in such a Society as this. Its greater object is to beget within the souls of both old and young, the true principle of Christian giving. Now, the great hope of the church of the future lies in the young. If the parents and teachers of to-day are faithful to the children in this respect, then the future of the Church both at home and abroad is established. Yes, established, not only by liberal giving of money, but by the more liberal giving of soul and body in carrying out Christ's last command.

Robert Moffatt, the great African missionary, was led to devote his life to the work by simply seeing a placard announcing a missionary meeting. It may be, that beneath many of the little coats at our missionary meetings lie dormant a true missionary devotion and heroism, only waiting to be aroused. Then again, the influence of a true training will not be confined to the place where it was carried on. In after years, many of those thus trained will change their abode, carrying with them the good seed, which again scattered on the waiting earth, will "bring forth fruit to the honor and glory of God." If then, we do not see great results from our work just now, let us trust that we are laying a foundation for noble work in the future.

To women on mission circuits whose life is too often narrowed down to pots and pans, and whose whole interest

culminates in the price of butter and eggs, etc. The idea of being co-workers with Christ in the evangelization of a lost world, should bring an inspiration. Not for a moment would we disparage the duties of the home; rather would we exalt the office of the home-maker and home-keeper; but will not the monthly hour she spends in considering the ignorance, the squalor, the degradation, the utter want of domestic comfort, the eternal death of her heathen sisters, not lead her back to her home with profound gratitude to God, that "the lines have fallen to her in such pleasant places," that the heritage of her and hers here is the blessing of God, and hereafter a home in the mansions above, to go no more out forever. Will not now the price of farm products have a new interest to her, inasmuch, as she may lay by monthly a portion for God's suffering ones?

Oh, that we could command a voice so loud and clear, and persuasive, that all our sisters who bear the name of Christ, but who have not yet responded to the command, "Go work in my vineyard,"—might be aroused from the spiritual sleep in which they are passing the precious years. Surely here is a field for our most diversified talent. Has God enriched us with sweet voices? Then, with these let us sing persuasively, convincingly of the great need of workers. Has He endowed us with intellectual ability? Then may this be laid on that altar which more than all others sanctifies the gift, until all the inherited and accumulated riches of body and mind are laid at His feet.

When we reach this blessed state, the question will not be, should I give a twentieth, or a tenth, or a fifth? But, it will more likely be, on how little can I live, and how much can I give to God? If there is one reason more than another why every circuit should have a Woman's Missionary Society, it is to lead its members to earnest, increasing prayer for the great missionary cause. If there is a spark of love in our hearts for the evangelization of the world, then, prayer to God on behalf of the work, both at home and abroad, will fan that spark to a flame.

How thankful we feel to God for the increased proportions the work last year assumed. And we cannot but feel certain that a greater measure of success awaits us in the year upon which we have entered. While common sense urges us, while our conscience urges us, while God's Spirit urges us, let us hasten that time, when "a little one shall become a thousand, and a small one a strong nation." God has promised "to hasten it in His time." The logic of events seems to reason that that time is not far distant. We may all have a share in its glory.

*Paper read by MRS. J. J. B. FLINT, before the Belleville Auxiliary.*

ONE of the greatest attractions of Victoria, to the tourist from the east, is that part of the city known as "China Town," or "Little China." During our recent visit we rarely left the hotel without taking a run through this most interesting part of the city. One morning I said to Mr. Flint, "Now for the Home!" Of course, he wanted to know why I cared to visit it, could not understand such taste, etc., etc. I was very persistent, and finally said, "The Home belongs to the Woman's Missionary Society, and we are asked to support it; now that I am so near, I want to see how and where the funds go."

After a few inquiries as to the locality, we reached the Home; found it a medium-sized, brown frame house, with gable on the street, and with a veranda and little garden most quaintly laid out in front. Miss Leake opened the door and warmly welcomed us; we were shown into a comfortable, home-like little parlor, with pictures on the wall, etc., etc. I asked if I might more closely examine one of the pictures, and she replied, "Certainly, look at

all, the Home is yours." Miss Leake seemed very nice, and I think the Society should congratulate themselves, upon having secured a matron, who is in such sympathy with us in our work.

There were seven girls in the Home, the eldest twenty-seven years of age, and the youngest called "Baby," about ten or eleven. We must remember that our Home is a refuge, for all, of any age, who come there to escape a life of prostitution—a slavery worse than African. The day before our visit, the girls had been examined in their studies, and were having a holiday; they were talking quite loudly, and making a great noise, in playing some game they had invented with the alphabet blocks. The Chinese are great gamblers, and with very few materials, can get up some kind of game. When introduced, the girls shook hands, and said they were glad to see us. Miss Leake had them read for us, and do a few examples in arithmetic. "Baby," is very bright, and is probably the most advanced pupil; they repeat the Lord's Prayer, sing our hymns, and do very much as other school children.

Miss Leake took me through the Home, which I found very comfortable, though not luxurious. A box had lately been received, I will try and give the running comment Miss Leake did, as she showed me one article after another. "These mats are very nice, but I do not know where to put them they; are not table mats, and the girl's have no toilets. These aprons are very pretty, may come in sometime; but the Chinese never wear them. These remnants are not long enough to do much with, may work in for 'Baby,' she has adopted the European dress, none of the others have. Towels, of course, are always useful; these boots are too large and coarse, they never could wear them. These night-dresses are very nice and suitable (some chemises were shown without comment); this box with the prepared work will come in splendidly.

I wish I could tell you about this box of patches, I will attempt it any way. The box was about a foot square, and six inches deep; divided into eight or nine compartments, each compartment filled with new cotton or pretty prints, just the size of compartment, and each piece prepared for a particular kind of work. One division had each piece neatly folded and a few stitches of hemming commenced; another, work prepared for felling; another, top-sewing; another, three buttonholes cut in each piece, with one started. One compartment was devoted to thread, needles, tape, buttons, etc., etc.; with the box came quite a large book, fully illustrated with instructions in sewing. Each division had its own kind of work, so that each child would be taught every variety of sewing that women are expected to know.

Miss Leake's bed had an autograph quilt upon it, I was much interested reading the familiar names of Kingston friends. Her little table, with writing desk upon it, is where she does all her writing. I told her when her next letter would be read at our monthly meeting, I would think of her sitting at her little table, and in imagination I could see her trying to lift these little ones from a life of degradation, and pointing them to the Saviour. After spending a very pleasant hour with them, we said, "Good-bye," never expecting to see them again.

In the afternoon, we received an invitation to attend a marriage at the Home; ceremony to take place at eight o'clock. We were only too happy to accept the invitation, and at eight o'clock the Home parlor was filled with ladies and gentlemen, the friends of the mission. Two of the ladies present were from Nova Scotia, Mr. Flint and I from Ontario, the other guests from different parts; all met in Victoria to witness the first marriage from the Home; and when we knew the bride was the same girl of seventeen years of age, who two years ago was sold for prostitution, sold in this land we are so proud of, and love so much, and

where we are taught to sing, "Britons never shall be slaves," we were much excited and interested. The ceremony was performed by our old friend, Rev. Mr. Pollard, assisted by Miss Pollard, who held the lamp; on the other side of the clergyman stood the Chinese interpreter. Mr. Pollard would read a line or two of the ceremony, and the interpreter would explain, finally, when the minister came to that part of the service where there are a number of big words, the interpreter stood dumb. Mr. Pollard said, "Interpret!" Miss Pollard said, "Interpret!" but the poor Chinaman remained speechless, then, with a wave of the hand toward the bride, he said, "Him knows all about it." They were married with a ring, which the bride at once removed and placed upon little finger of right hand. When told at the close of the ceremony to kiss, they simply looked shocked, and did not. One of the gentlemen present kissed the bride, and another raved about her beautiful black eyes and queer little ways. The bride was attired in a bright green silk sacque, with a bunch of flowers upon the breast. Mr. Flint was asked to write the marriage certificate, which he did, as Miss Pollard handed it to the bride, she said, "Man run away, catchee with this." Fruits were passed round, after which the happy pair left in a cab that had been waiting for them, and the guests dispersed after having spent a most unique evening. A day or two after, when at the house of the Rev. Mr. Starr, I had the opportunity, the satisfaction of examining the original bill of sale of Yan King to Lee Shan. The document was written upon scarlet paper, about the size of foolscap. While in Vancouver, the *Aberdeen* and *Parthia*, two Clyde-built steamers arrived from China and Japan. We had the pleasure of going on board the *Aberdeen*, and looking at the 550 Chinamen on board. I suppose our European dress was as strange to them as theirs was to us; consequently we were equally guilty of staring at each other. Two little girls were running about; as one passed us, the officer with whom we were conversing said, "The father of that little girl threw her overboard just as we were leaving port, a man in a small boat rescued her, and returning to her father demanded \$15, the father offered \$2, which he was all he considered her worth." We were not told how the difficulty was settled. Each Chinaman is obliged to pay a tax of fifty dollars upon landing anywhere along the Pacific coast. We thought this fond father did not realize the fact till after embarking with his little girl, so, rather than pay so large an amount he threw her overboard. We were telling this incident, the evening we were at Mr. Starr's, in Victoria, and he said, "Poor little girls, our Home is for just such, I wish we could save them; but then, there is the tax, \$50 each, one hundred dollars." An American gentleman present said, "I will pay the tax." Mr. Starr replied, "As soon as the office is opened to-morrow I will telegraph for them."

Poor little girls, they will have a new sensation when they get into our Home, and are loved and cared for. What a difference between the children of Christian and heathen lands; we hardly realize it.

In going through the mountains, the platform of the rear car was often crowded with those tourists who desired to see the sublimity of the scenery on both sides; there always seemed to be present some gentleman familiar with the different points of interest, such as—"Just here the mountains are a mile and a quarter above the road; this is the longest bridge, this is the highest bridge on the road, 295 feet below the rails; here the grade is 116 feet to the mile; that glacier you see up there is 800 feet thick, and as large as all the glaciers in the Alps; look at Sir Donald, does he not rise up magnificently, a mile and a-half high?"

"Do you see those Indians on that point? they are the best in the whole North-West, they keep the Sabbath, ask the blessing, etc. I do not believe in missionary societies,

none of the others ever did any good. These Indians are ruthless and honest. Why one day a Hudson Bay train wast passing, and in some way a side of bacon fell from one of the carts and was left on the ground; some of these Indians passing found it, looked up the owner and returned it. A white man will lend his gun to these Indians, when he will not to another white; when these Indians borrow, they return, and just when they said they would." I could not resist asking who these noble red men were. Approaching the speaker, I said, "Excuse me, sir, but who are these Indians you think so highly of?" He replied, "They are the Stoneys, their reserve is at Morley, they are here fishing and hunting; they are John McDougall's Indians."

Imagine the thrill of delight that passed through me! An old missionary collector, I said to myself, "Thank God for such a record." On more than one occasion when making my returns to our missionary treasurer, I have suggested the propriety of being placed upon the superannuated list, I have served so many years; but the magnificent record of these Indians, given by an unbeliever, seemed to fill me with all the strength and enthusiasm of my first love, and I said, I am good for a few years longer.

#### LETTERS WRITTEN BY JAPANESE GIRLS.

OYAMADA MUSASHINOKUNI TSANAGANAKEN,  
July 28th, 1888.

THE following letters from native Japanese girls, have been forwarded to Miss Wintemute. We bespeak for them a careful perusal; they are the work of Christian girls during vacation:—

MY DEAR TEACHER,—I wanted to write to you from a long time since, but I did not know your address in Hakone, so I asked it to the girl who is in the school, and was waiting every day for the answer, but I could not get it until yesterday. Now I can write to you my broken English for a few lines.

How do you spend the holiday? I hope that you have a pleasant time, and take a good rest during the holiday.

I am trying to tell my family the Gospel, but my father does not believe what I say. He does not understand the first point that there is God. He says there is no God, he trusts no God. I have not told it to my mother very often, because she was absent for more than two weeks since I returned home. My brother believes the Christianity, although he is not baptized, and he helps me when I talk about the Gospel. One day I went to see my uncle, his wife was there, and she asked me if I were a Christian. I replied, that I am a Christian. They laughed at me and said, "That is very fancy." Then I felt a little ashamed, but at that time it came to my mind that I must not be ashamed of Jesus, and that this is the time to conquer the trial, and then I told them briefly all I believe. After I had returned home I felt very happy that I could confess Jesus Christ.

Sometimes I am afraid to speak the Gospel, and I cannot talk as much as I think of. It seems very hard to me to lead others, but I believe that our Father will help me if I ask Him. Please pray for me that I may not be afraid to speak about Jesus Christ.

One glad thing is that I can keep the Sabbath Day better than the last year. O I Kee can send the sermon of every Sunday to me, and it does much good for me.

I am spending the holiday in pleasure, but sometimes I feel very lonely, because I have no friends here, and I am waiting for September. I imagine how happy we will be when we shall meet together in the school. My parents send kind regards to you teachers. Please give my love to all the teachers. Yours lovingly.

Another from the same says:—When I read your letter I felt as if I were meeting you. Indeed, as you said, though our bodies are far, many thousand miles away from you, we can meet you daily by prayers. When I think of that, my heart is full of joy. I am trying to grow a strong Christian; but I am very weak, and often sin against God, but I believe that if I ask Him, He help my weakness, and lead to the right way, therefore, I am praying every day that I may become a faithful Christian. I am very happy taking my lessons every day. I am taking now, many lessons in English, Chemistry, Physics, Algebra, Geometry, Arithmetic, Reading, Composition, Grammar, Geography and Literature. Though they are very hard I delight to learn them.

#### A QUESTION OF CONSCIENCE.

DEAR MRS. LARGE,—K— believes there is only one God whom we serve to. Excuse me to write and ask you a following question for her.

In the Japanese customs, person left this world is supposed and served as a god. Her old grandmother slept a long sleep yesterday, and her parents by the custom suppose the grandma has become a god, and bow her. K— knows no other gods besides the Holy Father in heaven, and she hesitates how to do. Her mother persuades her to bow the grandma, but she cannot do. May she bow her as only her grandmother, not as a god? Will you please answer me and set K— right on both sides of Christianity and of filial piety. I remain, yours truly,

### Missionary Readings.

#### THE JEWS OF SIBERIA AND THE NEW TESTAMENT.

A JUDEO-CHRISTIAN movement has begun in Siberia, analogous to that which for two or three years has been proceeding at Kischnieff, in Southern Russia, under Joseph Rabinowitch. It owes its institution to a Polish Jew, one Jacob-Zebi Scheinmann, who, on the ground of utterly false accusations, was banished to Siberia in 1874. He settled at Irkutsk, where he set up in business, and at the end of five years found himself in possession of a certain competency. In his native land he had heard about Jesus Christ from one of his friends, the late David Levinsohn, and the indirect occasion of his banishment was his having roused the wrath of his co-religionists by declaring on a public occasion his belief that the Messiah came in the time of the second temple. This conviction doubtless became rooted in his heart, but does not seem to have become a living power within, until one day at Tomsk, where he had gone to meet his family, he found a tract containing Rabinowitch's confession of faith. He at once entered into correspondence with the writer, and procured more of his writings. These were read by some thirty of the Jews at Tomsk, and Scheinmann expounded to them what the Talmud and other Jewish books say about the Messiah. "The scales," he says, "fell at once from their eyes." In the letter in which this passage occurs, Scheinmann asks Rabinowitch for a New Testament, only one copy of which he had ever seen, and which no one in Tomsk knew what it was about! All the

books and tracts which were sent to him, except the New Testament, he distributed among his brethren in Siberia and Poland. And there is reason to think they are being read to good purpose. Scheinmann seems to be devoting his energies to the propagation of his new ideas. He has published several letters, in one of which he calls upon the Jews to "take up the New Testament, the true *Thora*, which Jesus, the Son of God, and our Master, has taught us, and give yourselves to the study of it day and night." The New Testament is being read by the Jews as it never was before.—*Missionary Review of the World*.

#### MUSIC IN MISSIONARY WORK.

IN the Madura Mission of the Tamil country, of South India, three kinds of sacred music are in use.

Firstly. English hymns are sung to English tunes. These are sung by those who have received something of an English education, and have been under the musical training of some missionary.

Secondly. Tamil hymns are sung to English tunes. These are almost exclusively translations of English or German hymns. More can sing these than those of the first class, because a knowledge of English is unnecessary. Still, the number using them is not large, for the reason that the tunes have to be learned from the missionaries.

Thirdly. Tamil hymns to Tamil tunes. These are used by the great body of native Christians, and are much preferred to any other; and they make the service of song in Tamil vastly more impressive and effective to the native mind and heart than the other kinds could possibly do.

In the early history of the mission it was supposed that nothing else could be done than to translate the sweet English hymns and drill the natives in the tunes. Many difficulties were encountered, the chief being the existence of a complete and complicated system of native music, differing from the European system, but thoroughly well established in the country, and impossible to be displaced.

The native scale contains sixteen tones and semi-tones to thirteen in the European, and the tunes express different emotions (their word for tune is emotion), according to the succession of intervals in the various rhythms and metres, all of which are most systematically prescribed. They have, therefore, no harmony, and no idea of harmony. The national instrument, the *vina*, is one that contains two strings, the one to sound without variation the key note, as it were, and the other for the melody. Even natives who play on a European organ, when they play native tunes, will hold the continuous note in the base and play the melody with the right hand. They do like some of our English tunes when they learn them, and can be taught to sing in parts, but they do it mechanically. The best part singing in English, by natives, to be heard in the district, is in a normal training institution, and yet even there, if the tenor commences out of time with the other parts, it goes through to the end without correction. The four parts are four independent performances that will come out together harmoniously at the end if they have been started together,

but not otherwise. Of course they can have no idea of the chord and the blending of its parts in harmony.

The native method of singing is to have a skilled leader to sing the body of a song alone, and then a small chorus of three or four to prolong his final syllables and render any refrain that belongs to the song. This is the way that their temple music is rendered.

When certain missionaries first commenced to use the native tunes others opposed them, because of the association of those tunes with idolatrous ceremonies. But the evident fitness of giving the natives songs set to their own tunes, and the rapidity with which these tunes superseded all European music, soon won the day for the native tunes. Then certain modifications were brought about which disassociated them from the worship of idols. One was owing to the ignorance of the native Christians of the scientific rendering of their own tunes. They learned them by ear from some prominent singer who changed them according to his own fancy, so that different communities would learn the same tune somewhat differently, and all would differ from the more skilful and accurate temple musicians.

But the most important modification resulted from congregational singing. In the Christian services these tunes would be sung in unison by all. The more difficult renderings of the solo singers of the temples were, therefore, modified and made more suitable for chorus singing. This natural process has given the native tunes, as sung by the Christians, an individuality of their own. Rev. Edward Webb, a very successful translator of English hymns, first abandoned them for the native lyrics and tunes, and his lyric book, as revised by Rev. G. T. Washburn, has long been the standard for all Tamil missions in South India. This native music is most useful in attracting a street audience, and helpful in impressing the truth sung. It is surprising that some missions have made so little use of the music of the people.—*Rev. J. S. Chandler, India.*

## Our Young Folk.

### WHAT JOHNNIE DID.

"JOHNNIE! Johnnie! why won't you come to our Mission Band meeting?"

"Mission Band! What's a Mission Band?" said Johnnie, gruffly.

"Why," said gentle, little Mary, "it's all of us children together trying to do something to help all the poor children we can. Miss May says there are boys and girls all over our country that don't have the nice things we do; some of them, she says, have black faces."

"Oh," said Johnnie, "I know, those are negroes."

"Yes, and some have copper-colored faces."

"Indians, I s'pose."

"And some are Chinese and Mormons, and I don't know what else; but Johnnie, just think, some of them have hardly any clothes to wear, or food to eat, no nice homes, but worst of all they have no Sunday-school and no nice teacher to tell them about Jesus and the Bible."

"Pshaw," said Johnnie, "I don't believe it, every-

body goes to Sunday-school, if they don't I can't help it anyway."

"Oh, yes! you can, Johnnie, we save all our pennies to put in the mission box, and—well, you come to our meeting next Saturday, and Miss May will tell you all about it."

"Oh! I can't, I've got something else to do," and Johnnie went whistling down the street.

Now Johnnie wasn't a bad or a selfish boy, but he dearly loved to play, and Saturday was his only holiday. When he reached home, his mother said, "My son, I want you to take this bundle down to Mrs. Brooks and then do some errands at the store for me."

Johnnie hesitated. It was a long walk down town, and he wanted so much to fly his kite, but mother said, coaxingly, "I will pay you ten cents if you will go quickly and do all the errands right."

Ten cents was a great deal of money for Johnnie to have, and would just buy a new bow and arrow that he wanted very much. So the errands were quickly and faithfully done, and Johnnie held in his hand a shining ten cent piece. He turned it over and made up his mind to go right away to buy that beautiful hickory bow.

But as he went down the street, somehow Johnnie didn't feel quite happy. The words of little Mary kept saying themselves over and over in his mind—no homes, no Sunday-school, no teacher. Johnny dearly loved his teacher, kind Mrs. Hall, and he hadn't been absent from Sunday-school for a whole year, and he couldn't help feeling sorry for a boy that had no Sunday-school to go to, and as he looked at the bright ten cent piece he said to himself, "What was it Mary said about putting money in a mission box? I guess I'll go to the band meeting and find out."

So he pushed the ten cents way down into the bottom of his pocket trying hard not to think of that bow and arrow, and when Saturday afternoon came, Johnnie was the first one at the church door. After the children had sung a little hymn and repeated the Lord's Prayer, Miss May said, "I have a letter telling about a poor little negro boy away down south, that I want to read to you."

How earnestly Johnnie listened, with his eyes looking right into Miss May's face!

"This little boy," she said, "is very poor, but he wants to go to the school the good white ladies are teaching where he can learn about Jesus and Heaven.

But he has no clothes fit to wear to school, and he asks, 'won't the good little boys up North send me down some?'

"Now," said Miss May, "what will these little children give to help this poor child?"

How glad Johnnie was to put his hand in his pocket and pull out that silver piece.

"Oh! Miss May," he shouted, "I'll give all I've got! I'll give my ten cents!"

As Miss May counted up the children's earnings, she found that the band had one dollar and ten cents, which the little ones had gladly given.

When Johnny went to bed that night, he said, "mother, I was a great deal gladder to-day than as if I'd had a bow and arrow." "Yes, dear," she answered, "because Jesus says, 'It is more blessed to give than to receive.'—*Home Missionary Echo.*

## HOW THEY BOUGHT HIM OUT.

At least three-fourths of the efforts started for the reform of abuses, public or private, when they fail, fail for want of earnest purpose. A cash-boy in a New York store answered a request that any boys or girls should tell of any wrongs which they would try to make right in the year 1883, in this way:

"Well, you see, I think swearin' 's 'bout as bad as anything us boys in our store do; swearin' and chewin' tobacco. I don't chew, and lots of us boys don't; but then there's lots that does, little fellers not half as big as me; and some of them do swear awful."

"Do your employers allow it?" asked the editor.

"Not if they knows it; but you don't s'pose they swear at the boss? And them that chews, they don't chew on pay-day."

"And you think this might and ought to be changed?"

"Yes, I do; and I thought, after I read 'bout the Reformed Club, that I'd like to jine, and so I'd see if I couldn't help stop off the bad talk; and two other fellers, they're goin' to stop."

"But how did you manage it? I should really like to know."

"Well, I just said, when I heard 'em, 'What d'ye want to say that for?' And then they stared, and said, 'Cos; guess I've got a right to do what I please!' And then I didn't get mad and say, 'No, you ain't,' but I said, 'Well, s'pose you have; but I wish you wouldn't.' And sometimes they laughed and sometimes they poked fun: but two of 'em swore off, and another one said he would if we'd just let him say 'Jimminy cricks!' And we did; we thought that wasn't swearin' at all."

"So you have three who have given it up?"

"Yes and another boy that we bought out."

"Bought out! What do you mean?"

"Well, he had the biggest job lot of bad words. Seemed 's if he had all that had been left over from the whole trade. And we just got him to take account of stock and make a list of his swear-words, and we others that swore off, we formed a company and agreed to buy the lot at five cents apiece. And after we bought 'em they wasn't his to use no more, and so every time he used one of 'em he had to pay us two cents."

"But would he tell you?"

"Oh, yes. 'Twas 'pon honor, you know; and Jack's a real good feller, and he said he'd like to give it up, only they stuck to him so he couldn't get rid of 'em without givin' 'em away, and we offered to buy 'em all. Wasn't that a pretty good dodge?"

And the editor went straight home, and before he took off his overcoat wrote down the "dodge," to show the young folks that one boy at least was in earnest about helping himself and others to reform. I do not write his last name, because I know he is in such earnest that he will be glad to have his language corrected by some of the young friends who have not been running to the cry of "Cash here!" as he has, ever since he was eight years old.—*Our Work at Home.*

ALL the workings of nature, and all the methods of God's providence tend to the disclosure of evil, and not to its concealment.—*Sunday-school Times.*

## Along the Line.

## BRITISH COLUMBIA.

Letter from REV. D. JENNINGS, dated PORT SIMPSON, B.C.

THE changes ordered in the appointment of the ministers on this District, have been gradually made since Conference rose. We had become greatly attached to the Kitzelash people at Port Essington, with whom we have labored nearly five years, and so felt loath to leave them for our new field, Port Simpson. The Port Essington people have proved very loyal to the cause of Methodism under very trying circumstances. We have admired their fidelity and attachment to our Church.

Just before leaving for Conference, two men, delegates of a tribe of Indians that was formerly attached to Mr. Duncan's mission at Metlakahtla, and that remained behind when the exodus was made by him to Alaska, came into our house to ask the privilege of joining our Church. They said that about fifty people had left Metlakahtla, and had returned to their old hunting-grounds near Kitamaat, where they expected to spend four or five months each year. They had talked the matter of Church connexion over among themselves, they said, and had come to the conclusion that it would be to their advantage to join the Methodist Church. We promised to take their case up immediately on our return from Conference.

Having returned, these people continued to knock for entrance to our Church. We were delighted to see the pleasure it gave our people to receive their brethren, the Kitkahtas, into Church fellowship. All tribal jealousies had been buried. On the Sabbath appointed for their reception, thirteen strong men, highly respectable in appearance, came forward to receive the right-hand of fellowship. Two of their number most feelingly expressed their own and their people's desire to walk with us in the way to heaven. One said, "We have neither two hearts nor two tongues in joining you, we have only one heart and one tongue." Two of our own people, in addition to the pastor, gave them words of welcome. It was a time of refreshing—

"And if our fellowship below,  
In Jesus be so sweet;  
What heights of rapture shall we know  
When round His throne we meet."

Great numbers of Hydahs came over to find work at the canneries on the Skeena. They seemed to delight in the house of God. Brother Pierce and the pastor held out-door services for a time, whilst the crowds of Indians had no employment. We were blessed with lively meetings and a full church on the Sabbath Day. It was predicted that our new church, 58 x 32, would never be filled. We are happy to inform you that it has been well filled, and that the services grow in interest. One Sabbath is particularly memorable. There were present white men, Tsimsheans and Hydahs. The sermon was heard in three languages. The pastor spoke in English, Bro. Pierce gave it in Tsimshean, and Joshua Work gave it in the Hydah language. The Word of God was precious. At Aberdeen, where many of the interior people

labor, a great change for the better is seen. By the grace of God, Bro. Pierce and his co-workers in the interior are laying a foundation on which those people will, we trust, build a manly Christian character. They now seem more eager to hear the Word of Life: their personal habits are more cleanly.

On one day three tribes, whose villages are almost in line, the outside ones being nearly 300 miles apart, came to us, begging us to send them teachers, one of whom to be a white man. How sorry we were not to be able at once to say: Your desire shall be granted. We do hope these oft-repeated Macedonian cries will be answered before long.

Now we are on our new field, Port Simpson, and if God gives us a measure of success commensurate with that of our predecessor, we shall have abundant cause for gratitude.

### JAPAN.

Letter from REV. Y. HIRAIWA, dated AZABU, TOKYO, Oct. 18th, 1888.

MISS MUNRO and I safely arrived at Yokohama, the landing port of my native land, on the 15th ult., and since then I have been thinking of writing you, and my dear friends in Canada through you, but have been prevented till this hour. I had a pleasant journey all the way through from Toronto to Vancouver, B.C., both on the train and on the blue, beautiful waters of Lake Superior. I stopped at Winnipeg—that wonderful city on the prairie—for two days, Saturday and Sunday, the 11th and 12th ult., and Mr. Rutledge was very kind in making my stay there quite comfortable, and taking me all over the city for a ride. I had very good meetings on the Sunday there in the two churches, Zion and Grace, especially in the latter church in the evening, when it was full, and the congregation was very attentive. Of course, you had the meetings of the Board of Missions there since, and I hope you had a very glorious time. The journey on the train over the monotonous prairie is very tiresome, as ever, but the scenery along the old Rockies is simply grand and beautiful; and then I had very pleasant company this time, which made my travel very enjoyable. Miss Munro, the Metropolitan missionary lady to Japan, and Rev. Mr. and Mrs. Wright, the missionaries of the Society of Friends to Japan, all the way from Toronto; and Mr. Davis, an American gentleman, who was going to see his missionary daughter in Japan, joined us at Winnipeg. We all came to Vancouver by the 16th ult., with the full expectation of leaving there on the 21st, but were disappointed, as the steamer *Abyssinia* did not come back from San Francisco at the appointed time, where she went for cargo, and she did not start for Yokohama till the evening of the 28th. Rev. Mr. and Mrs. Robinson, of Toronto, who were coming to Japan as missionaries of the Church of England, joined us there, and some others also, but we all had to wait impatiently for the steamer. I did not, however, spend all the time in idleness there, as Mr. Robson, the President of the British Columbia Conference, arranged meetings for me at different places. I went to the old city of Victoria, and preached in two churches on the Sunday, and gave a missionary address on a week night. I attended the Chinese mission service there, when I gave a short address for the Chinese through Mr. Gardiner as my interpreter, and also visited the Rescue Home for Chinese girls, where I talked to the girls in English, as well as through Chinese characters I wrote on the blackboard. They understood me very well. There are two idol temples in the Chinese section of the city, which are gorgeously

decorated, and where the Chinese population go to worship the idols by burning incense. Mr. Gardiner and Miss Leake, the matron of the Chinese home, are doing a very noble work among the Chinese, but it is not an easy work at all—a great deal of faith, courage and patience being peculiarly needed.

I went also to Nanaimo, where I gave a missionary address; and to New Westminster, a small, yet very pretty town, twice to preach and to give a missionary address. And I once preached and once gave a lecture on Japan, at Vancouver city; and the meetings at all the places were very good and well attended.

The voyage from Vancouver to Yokohama was not so pleasant as we wished, the most of the time having been cloudy and raining, and the wind mostly against us, which made it two or three days longer than the usual voyage, and also made the sea rough and high occasionally. I was not sick at all, except that I was slightly affected for a time on the first day by the others' sickness. The accommodation of the steamer was very much better than the *Port Victor*, in which I went; and the fellow-passengers were very nice indeed. There were about twenty-nine saloon passengers, of whom fourteen were missionaries and near friends related to missionaries. Four of them were going to China, and all the rest to Japan. There were three other Japanese gentlemen besides me, one of whom was a graduate of our Imperial University, of Tokyo, and was in Scotland for two years, investigating the mining system there; and the other two were in the United States for one year, the one being a silk merchant and the other an electrician, and all were on their way home. They were not Christians though. Miss Munro and I had the scriptural study for ourselves every morning on the train before we came to Vancouver, and while we were detained in that city, and when I was not away for meetings, we continued the task, to which Mr. and Mrs. Wright, and Mr. and Mrs. Robinson joined, as they were staying in the same hotel, so a small Bible-class was formed there. The practice was continued even after we came to the boat, and the circle was enlarged, as all the other missionaries and Christians joined us, and thus we had morning service every day in connection with the study of the Bible, and the praise service every evening during the voyage; and, also, we had preaching on the two Sundays we had to spend on the boat, Dr. Farnham, of China, having preached once, and I the same. I do not think that any other single steamer had ever carried such a large number of missionaries at one time from the West to the East, and also Christian passengers ever had such a pleasant time and sweet family gatherings on the ocean boat as we had. The gathering represented Methodists, Episcopalians, Presbyterians, Friends, Baptists, and Lutherans; and all the meetings were not confined among us, but others were invited, not in vain, as some came and enjoyed the services. I gave a lecture on Japan one evening to the general hearing in the saloon, with the Captain's permission, through the request of those among the passengers who did not hear me at Vancouver; and Dr. Farnham, a Presbyterian missionary in China for the last twenty-nine years, and now returning again to his field of labor from his short visit to his home in America, gave us an account of his own work in China one afternoon. We had other means to kill the time; that is, those who were going to Japan as missionaries had some lessons in Japanese by me, whenever the sea was not too rough, and I gave them and others two lectures on Japanese letters besides at different times. When we came near Yokohama, you can imagine what an excitement there was among the passengers, and especially among us Japanese, whose hearts were filled with nothing but the idea of "Home, sweet home." Quite many of my friends were waiting for my arrival at Yokohama for the two pre-

vious days, but being tired of waiting, they went home when I arrived. Immediately after the receipt of a telegram from the C. P. S.-S. agent office in Yokohama, however, my father, two brothers, one sister, my own three little daughters, and many other friends, as well as Dr. Cochran, came on the train eighteen miles from Tokyo to receive me. Oh, how glad I was to see them again, especially my little children. Miss Wintemute came from our Azabu girls' school to receive Miss Munro. When I came to Tokyo station, many of my friends, all our theological students as well as the boys of our school, were waiting to receive me and give me hearty hurrahs, which I did not expect, and quite overwhelmed me. Our missionary brethren, Dr. McDonald, Mr. Whittington, Mr. Saunby and some others also, kindly came to see me at the station, but as I did not come by the train they expected me to come by, they could not wait. I was glad and thankful to find all my folks at home well. I had many things to tell my folks and friends, as well as the visitors who have been constantly pouring upon my room, and I am not still exhausted. A few days after my arrival, our Methodist people in Tokyo gave a reception meeting for Dr. and Mrs. McDonald and me in one of the large restaurants in the city, when about two hundred people assembled with most of our missionary brethren and sisters, though it was a rainy day, unfortunately. If it had been a fine day, the most of our Tokyo Methodism would have been represented, and the meeting would have been much larger. Dr. and Mrs. McDonald were prevented from coming on some unavoidable business, which fact disappointed the people very much. I gave them quite a long discourse on my visit to Canada and the States through request, and told them how kind the people in Canada were to me and what kind of winter I met with there.

Yesterday was Sunday, and we had the quarterly service of my Azabu church in the class rooms of our boys' school, where about three hundred people met together; the whole of our girls' school was turned out as usual. I preached a short sermon, the first after my return; held the lovefeast, and celebrated the Lord's Supper, and also, I baptized six persons. I preached again in the evening in our small church. I am now looking for a suitable site for Azabu church, and we must have a new contemplated church as soon as possible.

Dear Doctor, I will not be able to write letters, except a few, for some time to come yet, and so will you be kind enough to let the contents of this letter be widely known in some way you think best as a sort of general letter to my dear friends in Canada? Of course, I am very glad to be at home again; yet I remember my visit to your country with great pleasure, and will not forget it for a long time to come, and I would like to revisit those kind friends in some future day if it be my fortune to do so.

## Facts and Illustrations.

God only knows how blessed He could make us if we would but let Him.—*G. McDonald.*

THE best preparation for the future is the present well seen to, the last duty done.—*George MacDonald.*

CHRISTMAS is the only holiday of the year that brings the whole human family into common communion.—*Charles Dickens.*

It is said that there are 124 Protestant baptisms throughout Japan each week. Of the 300 Protestant missionaries in Japan, 250 are Americans.

WHATEVER brings near, cements and makes as one the souls of the soldiers of Christ, does noble service.—*Richmond Christian Advocate.*

THIRTY members of the Lutheran Church at Oshkosh, Wis., have been suspended for refusing to renounce their allegiance to the Knights of Labor.

A GERMAN geographer and statistician, Dr. A. Fischer, estimates that an annual slaughter of 40,000 elephants is necessary to supply the ivory exported from Africa.

Kind looks, kind words, kind acts, and warm handshakes,—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—*Dr. John Hall.*

ON January 14th, 1887, over one hundred and sixty persons, officially connected with forty Missionary Societies, met for prayer and praise in the Bible House, London, England.

I CONFESS that our diet here is but sparing; we get but tastings of our Lord's comforts; but the cause of that is not because our steward, Jesus, is a niggard, but because our stomachs are weak.—*Rutherford.*

## CONTENTS.

FIELD NOTES—By the Editor.....	1
EDITORIAL AND CONTRIBUTED:—	
This is the Time for Renewing .....	1
A Generous Request .....	2
A Good Suggestion.....	2
A Voice from Newfoundland .....	2
How Much? .....	2
A Timely Book .....	3
Notes from the North-West .....	3
Indians on the War Path. By the Rev. J. DYKE .....	5
WOMAN'S MISSIONARY SOCIETY:—	
Notes by the Editor—Mission Bands—From the Auxiliaries	
—Items—Why should a Mission Circuit have a Woman's	
Missionary Society, a Paper by MRS. HOWARD—Paper	
by MRS. J. J. B. FLINT—Letters Written by Japanese	
Girls .....	6-12
MISSIONARY READINGS:—	
The Jews of Siberia and the New Testament .....	12
Music in Missionary Work .....	12
OUR YOUNG FOLK:—	
What Johnnie Did.....	13
How They Bought Him Out .....	14
ALONG THE LINE:—	
British Columbia. Letter from REV. D. JENNINGS.....	14
Japan. Letter from REV. Y. HIRAIWA .....	15
FACTS AND ILLUSTRATIONS .....	16

## 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.