

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

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[Whole No. 100

Field Notes.

WE take pleasure in making honorable mention of Mrs. M. A. Saunby, London, and Mrs. Clark, Hamilton, who have been untiring in their efforts to increase the circulation of the OUTLOOK; nor have their labors been in vain,—Mrs. Clark's club numbering 90 while that of Mrs. Saunby has reached 100.

WE are very often asked, "Do you know of any missionary who would be glad to get such papers as the *Guardian*, *Pleasant Hours*, *Home and School*, *Sunbeam*, *Sunday School Times*, or back numbers of the *Canadian Methodist Magazine*?" If any of our missionaries or teachers can make use of one or more of the above, we will be pleased to send their names to some of the inquirers.

REV. D. W. SNIDER, of Merritton, in writing to the Mission Rooms, adds the following postscript to his letter:—"A young man handed me the other day (not being present at the Missionary Anniversary a few weeks since) the following subscription,—The price of two five-cent cigars for each day between March 3rd, and May 5th." We will leave this sum for our readers to work out, and, we doubt not, the result will surprise them. Christian young men! can this habit be indulged in with a clear conscience, while the Lord's work is suffering for want of sufficient funds to carry it on efficiently?

REV. JOHN MCLEAN, Ph.D., who is our missionary to the Blood Indians, and has just returned to his field of labor, after spending some months in Ontario, has been elected by the Board of Education of the North-West Territories one of the examiners for teachers' certificates. This, in the North-West, is one of the most important offices in the gift of the Board of Education.

WE have just received a photograph of the elevation and sketch of the ground and gallery plan of the proposed Central Mission Hall to be erected in Tokyo, Japan. The building will seat 750 comfortably, but 1000 can be accommodated. Our brethren in Japan are anxious to have this House of God an actual fact, and

are looking to their Canadian friends to render them all the assistance in their power, both by their prayers and their money. The entire cost, including site, will be about 14,000 yen, of which about 9,000 yen have already been raised, including 1,000 from the Missionary Society, leaving 5,000 yen yet to be provided.

AT the last General Conference of the M. E. Church in the United States, the order of Deaconess was established. The Methodists of Canada, quick to take a hint, are moving in the same direction, and will need to ask only the sanction of the General Conference at its next session. Two of the Toronto Churches have engaged lady helpers, who although they cannot, as yet, claim the name of Deaconess, are doing the duties pertaining to such an office.

It is always with a sense of pleasure that we note the appearance of a new number of the *Missionary Review of the World*. The *Review* always comes early, and never fails to present a rich and varied table of contents. The articles in the April number are by authors whose names are a sufficient recommendation: such as Dr. Ellinwood, Prof. Hurlburt, and Dr. Ludlow. The Monthly Concert, and Monthly News, will be found valuable as well as the Statistical Tables, nor must we forget to mention the Editor's Notes, which are particularly interesting. Published by Funk & Wagnalls, 18 & 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

MR. E. ODLUM, who has had charge of the boys' school in Tokyo, Japan, for the past two years, is forced to return home on account of ill health. From a letter, dated February 14th, we take the following extract:—"I have been laid up with a heavy attack of pneumonia, accompanied by malaria, and followed by rheumatism. I am gradually getting better, and hope to be able to leave for home on the 21st of March. It was my intention to remain to the end of the academic year, but Dr. Macdonald thinks it would not be safe for me to attempt class work for another month or six weeks." Owing to the death of Mrs. Odlum, Mr. Odlum could not have remained longer than midsummer on account of his children, who are too young to remain in a foreign land without a mother's care.

Editorial and Contributed.

THE FRENCH METHODIST INSTITUTE.

THE commodious new building located in Côte St. Antoine, a western suburb of Montreal, is making steady progress, and will be ready for dedication before the beginning of the school term next autumn. As seen from the new line of the Canada Pacific Railway it presents an imposing appearance, and is one of the most striking objects in that part of the city. It will afford accommodation for one hundred resident pupils, and there is room on the lot for extension, when required.

Early last month a meeting of the Directors of the Institute was held, and some important business transacted. To the regret of many, the Rev. E. M. Taylor, M.A., who has filled the difficult post of principal of the Institution for the past two years, with acceptance and success, tendered his resignation, feeling it to be his duty to return to the pastorate. The resignation was accepted; and, after careful consideration, the Rev. Wm. Hall, M.A., was appointed to the vacant post, to take effect at the ensuing Conference. While many outside of the Board will regret the retirement of Bro. Taylor, they will rejoice to know that he is to be followed by so competent and worthy a successor. With its new buildings and improved appliances, we anticipate for the Institute a successful career under Bro. Hall's administration. The following resolution respecting the retiring Principal was unanimously adopted:—

"That this Board desires to place upon record its high appreciation of the valuable services rendered by the Rev. E. M. Taylor, M.A., as Principal of the French Methodist Institute during the past two years—services which have raised the Institute to as high a state of efficiency as its present limited income and appliances will permit. The Directors regret that Mr. Taylor's convictions of duty have led him to resign the Principalship, and they beg to assure him of their best wishes for his happiness and usefulness in the work of the pastorate to which he is about to return."

An interesting feature of the Board meeting was the presence of three ladies, Mesdames Torrance, Ross and Finlay, representing the Woman's Missionary Society. At the last meeting of the General Missionary Board a resolution was passed requesting the Woman's Society to appoint a Committee to consult with the Board of Directors on all matters affecting the Girls' department of the Institute, and this was the first occasion on which lady representatives had taken part in the business. We have no doubt the co-operation of the Woman's Society will tend greatly to the success of the Institute, both in regard to the

attendance of students, and the economy and efficiency of domestic management.

NOTES ON THE NORTH-WEST.

(Continued from page 38.)

AFTER leaving Wolf Creek, we made a short-cut, which took us over a new and rough trail, but gave the opportunity of examining a possible site for a proposed Indian Institute, which the Government intends to establish in this region. The location is an elevation overlooking the point where the Battle River is crossed by the Edmonton trail, and presents a good deal of variety in the way of arable land, grass land, and timber; but the soil is light, and the situation has the disadvantage of being near an Indian Reserve. On further consultation, it was decided that the vicinity of Red Deer River would be a much more suitable place, and I learn from subsequent correspondence with the authorities of the Indian Department that they favor the latter location.

About fourteen miles from Woodville Mission, on an eminence overlooking the river, stand the premises of the Battle River Mission, occupied by Bro. Glass and his devoted wife. There is the usual mission-house of squared logs, and a school-house of similar construction, both showing signs of skill and enterprise on the part of the missionary. The buildings, with the land attached, lie just outside the Reserve, and are the property of the Missionary Society.

About half-a-mile from the Battle River Mission premises, are the Agency Buildings, and in various directions may be seen enclosed and cultivated fields, giving token that the Indians are making some attempt to settle down, and get a living from the soil. It would be unreasonable to expect that the habits of a lifetime and the traditions of centuries can all be overcome in a day; but with patience and perseverance steady progress can be made, and the Indians gradually elevated in the scale of civilization. There was some trouble here at the time of the revolt. Just across the river from the Mission was the reserve of Bobtail's band. As the Indians were under Roman Catholic influence, they were especially hostile to our Mission. All sorts of efforts were made to intimidate our missionary and drive him away, but without effect. After the collapse of the revolt, Bobtail's band gave up their reserve in exchange for Scrip, and went out on the plains, but in a short time were back, in a state of starvation, begging the Government to restore them to treaty rights.

During my brief stay at Battle River a meeting was held in the school-house, and a number of those present availed themselves of the opportunity to say what was in their hearts. Mr. McDougall opened with singing and prayer, and addressed the assembly in Cree. During the proceedings several of the men filled and lit their pipes, and smoked serenely throughout the rest of the service. SOUZEY wished more than ever to learn and follow the teachings of the white man. He valued their friendship more than ever, but complained of the restrictions of the Indian Department in regard to marketing the produce of their fields. TA-CHE-WISH (Man-who-changes-his-name) said he had sent a letter to District Meeting about the children and the school, asking to be supplied with more clothing, so that they could go to school. He wished to keep on terms of peace with the white man. "We have lived up to what we pledged a year ago," said he, "and we feel the same to-day." Chief SAMSON (the same who visited Ontario with John McDougall at the time of the last General Conference) expatiated on the delight with which he joined in singing, "My God, my life," etc., and how thankful they should be to have such a great God to help them. Sampson, in some things, resembles his great namesake. He means to do right, but does not always succeed. He can sing heartily in a prayer-meeting, but it doesn't follow that he won't be fooling with the Philistines before long. Still, we must not judge harshly. Old superstitions are hard to overcome. He strongly desired help for destitute children like that given at Morley.

LITTLE OLD MAN was thankful to see the greatest praying chief who had yet come to visit them, and to hear the great and good news. "Our chief," said he, "told us what he had seen in the east, and I am trying to do as white men do. I am glad to hear my boy read when he comes from school. Our chiefs are good men, they exhort us to peace. I am finding that cultivating the soil is a good way to get food, and am not sorry for the sweat I lost last spring. I have nothing to complain of. All my desire is for that which is good." SIMON (Samson's son-in-law) had learned to wish for two things, first, that we follow the Word of God as our ministers tell us; and, second, that we take hold stronger than ever of this new way—cultivating the soil. "I hope you will take friendly greetings to our friends in your country." THE HUMBLE MAN said, "Ever since our chief brought back so much news, our people have tried to learn Christianity. They have not jumped at it, but are approaching it in earnest. Even I am doing so, though I am like a fool. It did me good, when travelling around with my grandfather, to have him call us

into his tent and tell us that which is good. There has been a great change since our chief came back; and I hope this may grow, and all our people embrace the Gospel."

At this stage of the proceedings, it seemed as if no one else desired to speak. This did not suit one of the councillors, who had been acting as a kind of Master of Ceremonies; for, failing to get a response to his verbal appeals, he walked to the other end of the room, and, seizing a young man by the collar, lugged him up to the front of the platform. But the young man was equal to the occasion. He was not to be forced into making a speech; and, merely endorsing what the others had said, resumed his seat. The last speaker was an aged man named PAUL, who is spoken of as the most faithful and steadfast friend of the white man and the missionary to be found in the whole tribe. He said, that for a long time he had been in sympathy with the work, and had tried to help the missionary. He exhorted the people to appreciate the Gospel. I then took the opportunity of speaking such words of counsel as the occasion seemed to call for, and the meeting came to a close. On the following day we passed a considerable camp of Crees, belonging to this reserve, and stopped long enough to shake hands with the whole camp—men, women, and children. Much to my regret, we were unable to visit another mission, a dozen miles away, where Bro. Somersett is said to be doing a good work; but I had the pleasure of meeting the missionary himself at the Battle River mission-house, and talking over matters connected with his work. The next night was spent under the hospitable roof of Mr. and Mrs. Lucas, at the Peace Hills farm. The best that their house afforded was freely given, and they declined to receive any pay, stating that they had not, so far, charged ministers anything. On the return journey we were treated with similar kindness.

At Edmonton I found marked improvement since my visit eight years before. A good rope-and-scow ferry has been established on the river, and the approaches on either side have been much improved. Quite a little town has sprung up on the elevated plateau back of the Hudson's Bay Company's fort. Many of the buildings are tasteful in appearance, and there is a thriving aspect about the place that promises well for the future. The Methodist congregation had arranged for anniversary services on the Sunday, in which I had the privilege of taking part, as well as in the tea-meeting on the following evening. The church and mission-house command a lovely prospect, but the buildings have served their time, and should be replaced

by better ones in the near future. Methodistically, Edmonton has been hard ground, but is beginning to show signs of improvement. After long waiting, a small membership has been gathered, which, it is hoped, will grow steadily through coming years. This would be a good centre for an educational institution, and no more lovely site could be desired than that between the present church and mission-house. Evidently there is yet a "missing link" in the Methodist economy. Some one should have authority to seize upon these strategic points, and inaugurate educational, as well as evangelistic work.

I wished very much to extend my journey to Victoria and White-fish Lake, but engagements in the east rendered this impossible; so, after spending a couple of days in the hospitable home of the Hon. Senator Hardisty, we turned our faces to the south. A heavy rain had made the trail heavy and slippery, and the first day's travelling was slow. After that everything was pleasant, save that on the following Sunday night at Scarlett's, where we remained from Saturday evening, there came a heavy fall of snow. By noon on Monday this had all melted, and late in the afternoon we drove into Calgary, where we bid a reluctant good-bye to our travelling companions, and at three o'clock on Tuesday morning took the eastward-bound train.

NEWFOUNDLAND AND ITS MISSIONS.

(An Address at the Public Meeting of the General Board of Missions, Winnipeg, Sept. 11th, 1888.)

BY REV. GEO. J. BOND, B.A.

(Concluded from page 38.)

THE annals of Newfoundland Methodism are rich in instances of personal heroism. The early toilers, in addition to the opposition everywhere attendant upon Methodism in its first appeals, endured the unspeakable privations and isolations and perils incident to life on a rugged coast and among a rugged people; and, though times have greatly changed, and means of communication greatly increased in facility and comfort, there are perils and privations inherent in our work, altogether unknown to those whose sphere of labor is in agricultural communities, and who toil and travel on the solid land. Ah, sir, there is little of romance in the lives of our noble Newfoundland missionaries, but much, very much, that needs the martyr's consecration and the hero's heart. But the Acts of the Apostles is a volume not yet complete, and Pauline perils by land and sea, and Pauline triumphs on sacred souls and glorified lives, will go on to the end of time.

Newfoundland Methodism has been gloriously successful. It has increased its agencies and increased its adherents year by year, and so rapidly of late that at the last census it was found to have multiplied at the rate of forty per cent. in ten years; while during the ten years, from 1878 to 1888, it has increased its members also by forty per cent., and we number one-fourth of the population of the island. Whatever be the faults of the fisherman—however unthrifty, however improvident—the is at least keenly intelligent, warmly hospitable, appreciative of the truth, and very liberal according to his means in the support of those who preach it; and Methodism has brought into the narrow round of his daily duties and the petty details of his circumscribed activities the breadth, the liberty, and the blessedness of the religion of the Lord Jesus Christ. His heart beats true to the Saviour, as once the hearts of the fishermen of Galilee, and his boat is his home; his hands and his life are placed freely at the Master's service. Had I time to-night, I could tell you many a story of devotion, of true-heartedness, of manly resistance of evil, of steadfast adherence to rectitude of conduct, of faith and calm in presence of awful dangers; in a word, of the piety that leavens and lifts and gladdens and glorifies human nature, in connection with our work among the toilers of the sea.

Senator Macdonald, of Toronto, has lately visited our shores, and has evidently been filled with enthusiasm at what he has heard and seen. I think he has written some of the story of Solomon French, but perhaps you will let me tell it briefly here, as I have it from the lips of the man himself; and, as an example, out of the many such, of the perils our people undergo, and the faith which sustains many of them in like circumstances.

French was one of the crew of a sealing-vessel, and on a stormy night in the month of March, some years ago, was drifting in his vessel, caught in the clutches of the ice, along the shores of Labrador. Suddenly the ship struck a hidden rock, and was thrown upon her beam-ends, and he was flung far off her deck among the grinding ice, which the breakers were tossing up upon the Fish Rock. There wasn't one chance in a million for his life, as he lay helplessly rolling out and in among the crashing ice; but, managing to grip the bottom, as he drove toward the rock, he held on during the reflux, and gained a bit with every returning wave, till finally, bruised, battered, and bleeding, he succeeded in reaching the highest part of the rock, a point just large enough to sit on, and there, through all the terrible night, he clung. And the hideous noises of the ice—it cracked and roared and howled, like noises in a swound; and, amid the dashing of the cruel sea that swept up all around him, as if eager to

devour that poor, lone life, all night long, all the next day he sat there, drenched by the icy waves, bleeding from a score of bruises, faint almost to death from his grievous conflict with the storm. Another night followed, and another day broke, and still he clung to the rock and lived. Think of him there in the storm, will you? On the one side, death; on the other, death; all around, death. What hope of aught but death on that lonely rock, three miles from shore? Listen! He is singing—

“Though waves and storms go o’er my head,
Though strength and health and friends be gone,
Though joys be withered all and dead,
Though every comfort be withdrawn,
On this my steadfast soul relies,
Father, Thy mercy never dies!”

And God’s mercy did not die; it was not dead. Three miles away on a hill on the shore, the captain of a sealing steamer was sweeping the horizon with his glass, and guided by the finger of God, his eye caught the figure of the man far off upon the rock. Quickly a relief party was formed, and willing feet sped across treacherous ice. A little way from the rock they met the poor fellow desperately endeavoring to make his way toward the land, and in a few hours he lay in that kindly captain’s cabin exhausted, chilled, disfigured for the time, indeed, but restored as by a miracle to the land of the living. And still he lives, an earnest, humble Christian, and his eye fills as he tells the tale of God’s grace and goodness to him on the Fish Rock. Is it not worth while to send the Gospel to such as he? I am here to-night, sir, to express, on behalf of my country and my Conference, our gratitude to this Board, and its subscribers in these fair western lands, for the kindly sympathy and help which have been so generously offered us. We are deeply sensible of what we owe, of all we owe, to the large-heartedness, and open-handedness of our friends in this great west. What ever may be said as to the proposed entrance of our island into confederate union with this Dominion, there can be but one opinion as to the advantages accruing to us through the ecclesiastical union which makes us one with the great Canadian Methodist Church. If the political union would be fraught with half such advantage, it would be, I am bold to say, the best thing that could happen us. On that, however, it is not my place to speak; our Methodism is one, and I thank God for the manifold blessings of that unity.

I am here too, sir, and that principally, to plead for a continuance of the sympathy and help which have been given us in the past. We are poor, sir, as a country must inevitably be that has only one resource, when that resource, as in our case, has been for years a partial failure. We are dependent, as a country

must necessarily be dependent whose adherents, though wonderfully liberal, are scattered over wide areas, are for the most part, in humble circumstances; and, in the providence of God and by no fault of their own, find the source of daily bread to fail, and have a hard struggle to keep the wolf from the door. And so we come for help. These great central provinces of the Dominion are the head and heart of its Methodism, and I know we are the very least among the thousands of Israel; insignificant in comparison with the many larger, lordlier fields of mission labor; the finger or the foot of this great Church body. But the wise head will not say to the finger, “I have no need of thee,” and I trow the warm heart will not say to the foot, “I have no need of thee.”

Sir, I rejoice in being to-night within sound of the heart-beats of this great Church of ours, within the orbit of the central sun of our church system. For surely as the sun-rays strike out east and west and north and south, giving light and life everywhere, making glad these laughing prairies of the West, and making grand the shores of my native land as she sits throned as a queen in her icy seas of purple and pearl, so the beneficent rays from this Mission Board, gathered up from the millions and the mites of our common thankofferings, go out east and west and north and south, sending light and life, the blessed light and life of the Gospel, to the far-stretching fields of our common Methodism. Oh, that we may help one another to help forward the coming of the Son of Man to bring the life of the Lord Jesus Christ into the hearts and lives of all our people.

PROGRESS IN THE CHINESE WORK.

A LADY correspondent in Victoria, B.C., sends us the following:—

“The missionary services of yesterday, held in the Pandora Street Methodist Church, were of a very satisfactory nature. In the morning a large audience gathered in the sacred edifice to listen to Rev. Mr. Starr, who preached an interesting missionary discourse on ‘The Power of God.’ Always eloquent, on this occasion the preacher seemed inspired by his subject to surpass himself, while the rapt attention of the congregation showed how deeply they were interested in the presentation of the truth.

“But the most gratifying part of the service was the renouncing of heathenism and acceptance of Christianity by five of the Chinese girls, who were rescued about two years ago from a most loathsome form of slavery, and placed in a Home, by Mr. Gardiner. Rev. Mr. Starr, assisted by Mr. Gardiner and Mr. Chan, the newly arrived missionary from China, accorded to these girls the rite of baptism. Under God’s blessing, the ministrations of these gentlemen, and the wise, firm training of Miss Leake, the present matron of the

Home, the stubborn wilfulness which characterized these converts for some time after being rescued, has given place to those virtues which are the outcome of a Christian training. It must be very gratifying to those who have labored for them, and especially to Mr. Gardiner, that this work has prospered, notwithstanding the unjust criticism and the lack of sympathy shown by many from whose Christian education and training better things were expected. In the evening a crowded house greeted Rev. Mr. White, who preached a powerful discourse on Foreign Missions, after which Mr. Starr, assisted by the same gentlemen as in the morning, baptized six Chinamen who had been converted through the instrumentality of Mr. Gardiner during the services which he has held among them every Sunday evening. Altogether, the services of this year are the most encouraging we have had in missionary work."

Woman's Missionary Society

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This is a common experience. So many say, "I have always intended to belong to it but—"

We feel sorry, and our reply is, "You do not know what you are losing."

The reflex good is immeasurable. How an effort to work for Christ blesses and elevates! How the way opens and steps appear! How the light shines and the thought broadens, and we say truly,

"THE FIELD IS THE WORLD,"

for every phase or class of life reveals the need of gospel principle applied to it. We talk of missionary work, and think only of the heathen; but the work is many-sided. It is so varied in its aspects, so important in its demands, so glorious in its promise, that we ought to study it in all its bearings.

Christ is the light of the world; they who are Christ's see by this light. They see all the spheres of this life where

THIS LIGHT DOES NOT SHINE

in all their true hideousness. They who are not fully the Lord's perhaps only "see men as trees walking." The sight is not sharp and clear to distinguish readily the evils of every sort in their bearing on our race, and to apply the remedy. During the last quarter of a century a rich baptism has come upon the women of Christendom, in the strength and glory of which they are shaking off the dust of old theories and traditions, and proving their power to elevate and bless the world. When we think how the blessed Christ

HONORED WOMAN,

we realize that He saw in her the instrument by which mankind was to be re-established in purity and holiness, and when we think of the magnitude of woman's influence, we long with an earnest longing, that every woman may count it a sacred trust; and we pray that it may become more and more an element of consecrated usefulness in God's service.

There are many wives and mothers upon whom household cares come with a wearing perplexity, that is alike injurious to the spirit and the nerves, because of their monotonous routine, with no variation in lines of thought to refresh or cheer.

To such, an interest in the work of our Woman's Missionary Society would be very helpful. An hour or two in the monthly meeting, once a month, will broaden the horizon a little, awaken thought, and inspire to effort for the Master. Just try it.

A DEAR friend writes: "The boys in my Sunday-school class read the OUTLOOK, but don't think there is enough for boys in it." May be some of these dear boys are to be missionaries! Who knows? We will

"Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted?"

"Ye are the light of the world.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 13, 14, 16.

WITH this number we realize that the winter season—the time of greatest activity in church work—draws towards its close. We write it with pain, too, the season seems so short. We are wondering if any who read these lines have

DISAPPOINTED THEMSELVES

in not having enlisted in the Woman's Missionary Society, as so many purposed doing at the opening of the year. Time rushes by so rapidly to those in the activities of life, and every day seems to bring so many duties, that it is easy to

PROCRASTINATE

even in so good a purpose as joining the W. M. S.

bear this in mind, and try to interest the boys as well as the girls.

THE Sermon on the Mount is in touch with the life of to-day, and every principle enunciated, every admonition given, every promise uttered, has its verification in the experience of life. If "All things whatsoever ye would that men should do to you, do ye so to them" had been an unbroken law, how few must have been the evils of earth. If "Ye cannot serve God and mammon" had been observed by the professed followers of the Great Teacher, the Church had been spared the reproach of man in the political and commercial world, and women in the fashionable world, eager to serve "two masters," having a "Name to live and yet dead."

IN the midst of the excitement occasioned by the bold advances of Jesuitism in our country, let all the women of Methodism unite in prayer that God may thoroughly arouse Canadians to a sense of their danger. Do not let us be deceived! Jesuitism is the pronounced foe of all civil and religious liberty. A united Protestantism under God can redeem our land. Let us pray for it!

FROM THE MISSION BANDS.

WINCHESTER (Mar. 1st, 1889).—The Mizpah Mission Band, of Winchester, gave their first entertainment in the Sunday-school room of the Methodist Church, on the evening of January 14th. The pastor, Rev. J. E. Mavety, opened the meeting with a few explanatory remarks, after which the members of the Band, in Japanese costume, came on the platform, and gave the first part of the entertainment, which consisted of the programme given in the December number of the *OUTLOOK*, which was very appropriate, as Japan is the chief study at present. The young ladies then served pie and coffee, and a short time was spent in social intercourse. Readings, recitations and singing, by different members of the Band, finished the evening's entertainment, which was a success in every respect. Though the small fee of fifteen cents was asked, yet \$35 was taken in at the door. We are very much encouraged with our first efforts, and hope for success in this great work.

MAY HENDERSON, *Cor. Sec.*

ST. STEPHEN'S, N.B.—There was organized in January, under the auspices of the St. Stephens' Auxiliary of the Woman's Missionary Society, the "Torch-Bearer's" Mission Band, with a membership of twenty-four. This Band is composed of Sunday-school scholars, and has been started with the hope that deeper interest will be aroused in the school. We meet the first Friday in every month, and trust we ourselves may be helped in trying to aid others to send the light to darkened lands. Mite boxes have been distributed in the primary department of our school, and already great interest is being taken to gather the self-denial pennies.

BESSIE DOUGLAS, *Cor. Sec.*

ORILLIA (March 4th).—Our Mission Band—the Pearl Gatherers—which was organized by Miss Cartmell, in June

of 1888, is growing both in interest and number. We organized with a membership of twenty, and our book now shows an increase of twenty-six, making a total of forty-six members. The children, some as young as five years, are all very anxious to do what they can to send the little heathen girls and boys some one to tell them of Jesus. At our last meeting, when asked where they would like to have their money sent, they said, wherever the Woman's Missionary Society had a field, as they would like to feel they had done something to help all. In November we had a mission table for the sale of articles made mostly by the Band, at which we cleared eighteen dollars and eighty-five cents. And instead of our usual meeting for sewing, etc., on February 2nd we served a tea specially for the Band, in one of the class-rooms of the church, which seemed to be much enjoyed by them. And from the enthusiasm and regular attendance at each meeting since, we think our deviation from the general way was not in vain. They finished one quilt in September, which was sent to the Blood Indians; and it is both amusing and gratifying to see the little fingers plying the needles in their endeavor to have another finished by April. While the older ones are preparing articles, both fancy and useful, as we have orders from some of the kind friends of the town for them. We hope that other Mission Bands will let us know how they are succeeding, through the department in the *OUTLOOK*, so thoughtfully given up for our special use.

M. T. VENNER, *Pres.*

PICTON.—(March 12th, 1889)—The Wayside Workers' Mission Band, of Picton, met on Saturday last for the re-election of officers for this year. The following were elected: President, Miss Lilly Louthard; Vice-President, Miss Marjorie McDonald; Recording Secretary, Miss Lilly Carter; Treasurer, Miss Helen Waite; Corresponding Secretary, Miss Jennie Rogers; Reader, Miss Conger. We met fortnightly to sew our quilts, rugs, and clothing for a box which is to be sent to the Mission Rooms each fall. After the lesson in Luke, on the talents, was read, the President distributed a new cent to each member of the Band, to use and improve on, for one year, when the earnings of the cent are to be returned to the treasury, with its history. We anticipate a successful year, and pray that the Lord of the Harvest may accept our labors as done in His name.

JENNIE ROGERS, *Cor. Sec.*

FROM THE AUXILIARIES.

JERSEYVILLE.—The Jerseyville Branch of the Woman's Missionary Society, which shot forth from the parent stem about a year ago under the effectual pleading of Mrs. Messmore, of Brantford, has made fairly satisfactory growth in the meantime; at first represented by thirteen, it is now measured by thirty. Nor has it been a fruitless branch. Two open meetings, one in September addressed by Miss Cartmell, the other in December when the Rev. Mr. Hallam, of Dundas, delivered a missionary lecture on "India," at each of which a silver collection was taken up, netting the gratifying sum of \$13. Over thirty mite boxes are hanging among its leaves, from which good results are expected when the day of opening comes. By the noble deed of the enthusiastic President, Mrs. James Bautinhimer, who, by the payment of the necessary \$25, has constituted herself a life member of the Society, this branch has taken such hold of the parent stem as it is hoped will secure it from excision for all time to come. We regret the breaking away of the first Corresponding Secretary, Miss Ella Johnson, who went out from us to cheer the life of a lonely wanderer in Troy City, N.Y., but are glad to say

that her place has been filled by a worthy and competent successor, in the person of Mrs. T. Reid Howell. Steady growth and rich fruitage are expected in the future, not only because the members are aglow with the true missionary fire, but also because of the circumstance that nearly every home which furnishes a member is blessed with the monthly visits of our excellent OUTLOOK, whose crowded pages of missionary intelligence cannot fail to add "fuel to the flame."

COM.

MURRAY HARBOR SOUTH, P.E.I. (March 8th, 1889).—An Auxiliary of the Woman's Missionary Society was organized by Miss F. E. Palmer, of St. John, N.B., on Nov. 11th, 1888, with the officers as follows for the present year: President, Mrs. D. Machon; Vice-Presidents, Mrs. W. Clements, Mrs. S. Prowse, Miss B. Brooks; Recording Secretary, Miss L. J. Beck; Treasurer, Miss Dina Brooks; Corresponding Secretary, Mrs. W. H. Prowse. Our first meeting was held on Nov. 18th, with twenty-two members; now we have thirty-seven on the roll, showing that the ladies of our congregation are taking quite an interest in this work. Receipts for the past quarter were \$33.50; \$15.80 being the receipts from our public meeting held on March 4th by the ladies of the Society.

MRS. W. H. PROWSE, *Cor. Sec.*

VICTORIA, B.C.—The ladies of the Pandora Street Methodist Church, of Victoria, B.C., connected with the Auxiliary of the Woman's Missionary Society, held their first annual meeting, Thursday evening, Feb. 7th. The meeting opened with singing and prayer. Rev. Mr. Starr occupied the chair in his usual affable and humorous manner, making every one feel in good spirits. He said he was very much pleased to be able to attend the first public meeting of the society. Mrs. Grant, President of the Society, read a very interesting essay on the work of the Woman's Missionary Society' giving a short account of the different missions in their care and the good that was being accomplished. Mrs. Chase, a very fine Christian lady from Chicago, who has been identified with the Society ever since her arrival in our city, and who is greatly interested in the Chinese girls in the Home, read a very touching essay on "China." In closing, she quoted a verse of that well-known hymn, "God calling yet," and immediately after little Josie Spencer sang it, while five little girls joined in the chorus. These five girls gave a dialogue entitled, "Oh, hear! the Master is calling," which was very well rendered. Miss Leake, the efficient matron of the Home, explained to the audience, with the use of a diagram, the number of Jews, Catholics, members of the Greek Church, and Christians there were in the world, and how there were so many more heathen than all the rest. She then read an allegory to show we were really responsible for the heathen, in not sending out more missionaries and giving of our substance for the furtherance of Christ's cause. After taking up a collection, which fortunately was a very good one, Mr. Jessop got up and moved a vote of thanks to the ladies, in a very nice little address, which the ladies appreciated.

MRS. JOHN E. GARDNER.

GEORGETOWN.—When it was suggested that an Auxiliary of the Woman's Missionary Society should be organized at Georgetown, it did not occur to your correspondent that she would be communicating with the OUTLOOK in the interests of that Society. But Miss F. E. Palmer, of St. John, has so thoroughly organized and awakened us to possibilities in the noble cause, that each officer feels an important work lies before her; and so well is this impressed

upon each heart, that we feel it would be almost an unpardonable sin to shrink or falter from the smallest duty. Therefore, I must write the readers of the OUTLOOK that, since our little Auxiliary was called into existence, with a membership of thirteen, we have not been sleeping. The officers appointed at organization, 24th July, 1888, were Mrs. (Rev.) C. A. Manaton, President; Miss Kate Palmer and Miss Ella Simpson, 1st and 2nd Vice-Presidents; Miss Ida Babbitt, Recording Secretary; Miss Mabel Corey, Treasurer; Miss Leora Simpson, Corresponding Secretary. Since that time our membership has increased to twenty-one. We are, of course, a small army yet, but, considering our short existence in a thinly populated village, we take courage, and know that *through God we shall do valiantly*. Besides our regular monthly meetings, we held a public meeting in the Methodist Church on the evening of the 19th February. Programme as follows: Opening by singing hymn 711, followed by prayer from Rev. C. H. Manaton; reports from Recording Secretary and Treasurer; addresses by our President and Recording Secretary were very interesting, instructive, and entertaining. Also a reading by Miss Jennie Simpson was acceptably rendered, after which followed a missionary debate (written by Mrs. Eaton). The resolution was moved by Miss M. E. Simpson, to abolish missionary work and seconded by Miss S. Brooks. At once this was protested against by zealous and fitting remarks from Miss Ida Simpson, Miss Leora Simpson, Miss Mabel Corey, Miss Maggie Palmer, and Miss Ella Simpson, who, at the close of her appeal, moved an amendment, which was seconded by Miss Jennie Simpson, put to the meeting by the President, Mrs. C. H. Manaton, and carried by a rising vote. This met with the approval of all who heard. The above programme, interspersed with appropriate music by the choir, with Miss Ella Simpson as leader and organist, made the evening's entertainment both desirable, pleasant, and, I think, profitable to the missionary cause.

LEORA J. SIMPSON, *Cor. Sec.*

OTTAWA.—On Wednesday, February 27th, 1889, an Auxiliary to the Eastern Branch of the Woman's Missionary Society of the Methodist Church, was organized by Mrs. N. A. Lloyd. Names of members are as follows: Mrs. Lloyd, Mrs. Langrill, Mrs. Law, Mrs. Burns, Mrs. Pennock, Mrs. Bradley, Mrs. Crothers, Mrs. N. G. Hurdman, Mrs. Eagleson, Mrs. T. N. Kenny, and the Misses Hurdman and Law. The officials appointed were: President, Mrs. W. A. Lloyd; Vice-President, Mrs. Thos. Langrill; Recording Secretary, Mrs. A. P. Bradley; Corresponding Secretary, Mrs. (Rev.) W. J. Crothers; Treasurer, Miss Hurdman.

THE members of the Woman's Missionary Society will join us in warm congratulations to our beloved Mrs. Large on the birth of her daughter. We pray that the work of her honored mother may be perpetuated in the life of this precious child, grandchild of one of the most beloved and reverend ministers of Canadian Methodism.

TOYO EWIA JO GAKKO,

TOKYO, Feb. 4th, 1889.

MY DEAR MRS. STRACHAN,—Before speaking of other things, I must tell you of the new "boarder" who came to our school last Saturday morning (Feb. 2nd) at 8.20 a.m. By this you will understand that the little "stranger" is a girl, as we do not take boys into this school. Of course it is a great event (Miss Munro says, greater than the promulgation of the constitution of Japan, which is to take

place next Monday, the 11th), and a suppressed excitement pervades the school.

Mrs. Large told you about our having to close the school for a week, on account of the measles. The enforced holidays were not enjoyed by the teachers any more than by the pupils, but we tried to make good use of the time in studying Japanese, etc. Most of the boarders returned on Saturday, and school-work began again to-day. A few are still kept at home with the measles. The regular Sunday services were held yesterday.

Saturday morning, over in the other house, a notice asking everybody to be as quiet as possible was put on the hall door leading from the girls' dormitories into the foreign part, where Mrs. Large is, and the girls have been just as good as they *could* be. Saturday night the little ones over there all got into bed as quietly as mice, inside of fifteen minutes from the time the bell rang. Monitresses, matrons, servants, and all are doing their work *well*. Indeed, I think all are showing their love for Mrs. Large by taking particular care in the discharge of their duties.

To-day (the first Monday of the month) is the regular day for our Council meeting, but as Mr. Saunby was to start for Kofu on Saturday, the meeting was called on Wednesday, and I was appointed to go to Kofu as soon as another lady should arrive here.

I do not know whether Mrs. Large had time to write you about the communication that came from Kofu or not.

We were all very much amused over one clause in the advertisement they have sent through the ken (province) to enlist the interest and support of the people in the school, it is this sentence: "In short, our desire is to make women who will be obedient and chaste as wives, who will be able to educate their children as mothers, and who will be able to give peace and comfort to their fathers and *mothers-in-law*." If I am in charge of the girls, I am afraid that I cannot pay *special* attention to "duty to mothers-in-law," for neither in theory nor in practice have I had any education myself in that line. But I do sincerely hope and pray that the work will prosper there, and that past experience may enable us to avoid mistakes that we might otherwise make. Unfitted as I still feel to take charge of the work, I know that my two years here have done a great deal to prepare me for it.

As I owed *private* letters to several places where the reports of the supported girls go, and had not time to write *two* separate letters, I thought I would not send the reports through you this time. But when I came to write to Alma College and to Charlottetown, I did not know which of the two new supported girls to write about to each place. Mrs. Large had forgotten how they were assigned, and did not keep a copy of the letter she wrote to you. So I enclose the two reports, and ask you to forward them to the right places, and let me know about them, for the Alma College people wish to know something about their new girl, and I cannot tell them until I find out which one is theirs.

Mrs. Large said that I had better send O Ichi San's report also, although her sister, Mrs. Detlor, does not now help to support her; so I enclose it, and also the note that she gave me with it. She does not expect me to send the latter, but I thought I would do so, instead of copying from it what she wished me to say. Her remarks are quite creditable.

Yours very sincerely,

S. AGGIE WINTEMUTE.

THE mission of Christ on earth and the mission of His Church are one. "As Thou hast sent Me into the world, so have I sent them into the world."

MRS. E. S. STRACHAN contributes the following, which will be read with great interest:—

The Christian Church need never expect to stand still, and, if in a healthy condition, will always hail with rejoicing the extension of the Master's kingdom. It has been the privilege of this generation to see much accomplished in the spread of the Gospel in Japan, but let no one think that the work is *done*. It has been but fairly commenced; a few points have been touched—a foothold gained here and there, prejudices removed, and a thirst for knowledge awakened in thinking minds. We thank God for these advances, and more especially for the souls that have been brought out of darkness into His "marvellous light." But how many millions of these interesting people are yet "afar off."

The churches in Japan are trying not to overlap each other's work, and thus it comes to pass that the province, or "ken," in which Kofu is situated is left for evangelization entirely to the Methodist Church in Canada. If we are not faithful to our trust, we may expect some other body to take our work and our crown.

Kofu is an inland city, west of Tokyo, and north of Shidzuoka, containing about 150,000 inhabitants. One church there was planted by Dr. Eby, and is now under the care of Rev. J. Saunby. For months there has been a desire to have a Canadian lady reside there, and while giving some time to the study of the language, she could aid in evangelistic work among the women and children.

At a meeting of the Council (our lady missionaries) in Japan, Dec. 3rd, the following resolutions were passed:

1st. That it is still the opinion of the Council that a new lady should not be sent to open work in a new place.

2nd. That it is advisable to open work in Kofu as soon as another lady can be appointed to the work here, and is settled in the field.

3rd. That, since it is not possible at the present time to establish a school in Kofu, and is not thought advisable to take a position in a Government School, the work of the one appointed be, for the present, the study of the language and evangelistic work, with only a sufficient amount of English teaching to ensure a residence there.

Since the above, the people have been seriously considering the advisability of having a school under similar arrangements to that of Shidzuoka, and have actually commenced subscribing for that purpose, they taking the financial burden, only expecting us to supply a teacher and interpreter.

To this position of trust and honor Miss Wintemute has been appointed, having been the longest in the country except Mrs. Large, and being the most experienced in the language and ways of the people. She will be much missed in her present position, but the Word must go "to other cities also;" and we bespeak for her earnest prayer that she may be qualified for the work and greatly blessed in it.

To keep up our staff in Tokyo, Miss Hargrave, of Winnipeg, expects to sail for Japan in April, a young lady well accomplished, who, we trust, has a bright career of usefulness before her.

Letter from MISS WINTEMUTE, dated TOYO EIWA JO GAKKO TOKYO, Dec. 27th, 1888.

DEAR MRS. STRACHAN,—It is not because I have lost any of my interest in the work that I do not write oftener, for my heart never was so thoroughly in it as at present, and I had no idea how strongly my affections and energies were rooted *here* until the possibility of my being sent to Kofu was mentioned. It seemed to me at first that I could not say *willingly*, "I am ready to go if the Council think I ought to do so; and I had somewhat of the same

feeling that came over me when Dr. Parker first mentioned "coming to Japan" to me. I thought then, I *cannot* leave my home and mother and father; and when my going to Kofu was first spoken of, I thought, how *can* I stand it to leave the teachers and pupils of this school? It is such a peculiar and, at the same time, such a strong bond of friendship and affection that exists between those so closely connected in the work as we are here in the school; and more especially it seems so when one thinks how comparatively short a time we have been acquainted with each other, how widely we differ in disposition, and often in opinion, and how varied have been the experiences and circumstances of our lives up to the time of our coming here. I have often thought what a different friendship it is in nearly every way to any I ever formed in my life before. And then, our attachment to the pupils is also a peculiar one. It is more than simply a kindly interest, which we ought to have for all mankind in general; it is a love that seems to grow almost entirely out of doing for them, for the more we do, the more we love, no matter how many the discouragements and disappointments, or the seeming failures. Of course the *desire* to *do* for them is put within us by God's Spirit.

And then, on the other hand, there is the dread of leaving the shelter of the place where *others* have taken the lead, and being sent to a windier, wilder part of the field to bear greater responsibility. But if I go it will not be putting myself forth, for I would rather stay, but because it has to be, and therefore I shall feel that the promise is mine, "When He putteth forth His own sheep He goeth before them." And as God thus sends His blessing *before* His children when He would put them forth, to wilfully stay behind would be only to *lose* the blessing, without which there cannot be *rest*.

I feel quite sure that I feel more afraid to go than I should have done two years ago, when I first came, for now I see how many difficulties there are to be met in the work here, and how hard it is to judge with righteous judgment when differences of race, language and customs prevent one *so often* from getting into what I might call the "inside track" of things. And experience has shown me in how many ways, *practically*, I am not prepared as I should be to be able to do *good* work.

Our closing entertainment last Friday night was a decided success, and, although it rained hard, the house was full. If it had been fine, I do not know where we should have put all who would probably have come. I think Mr. Moore is going to write it up for the *Guardian*, so I shall not give any particulars in this. One thing we noticed this year was, that it did not require nearly so much hard work to get up the English part of the programme, as it had done for former entertainments. The English recitations and dialogues were not given out quite three weeks before the closing, and still the girls did them very well indeed. We are beginning to see the result of a thorough, all-round course in English, instead of a one-sided one, consisting only of reading and translation.

There were *five* graduates in Japanese, the first that we have had, so it was rather a *special* occasion in the history of the school. The most of them will continue their studies, we hope, until they graduate in English, and some of them intend taking up the Normal School course, if it is established here.

On the whole, the examinations this time were very satisfactory; but as the work in the school becomes further advanced each year, we see its needs more clearly, and often find out that changes must be made in the course laid down. This term's examinations have shown that some change will probably be necessary next year in the academic depart-

ment of the English work. Miss Lund and I give our English Bible-classes written examinations at the end of each term. Some of the papers of Miss Lund's class were very good this time. I think she sent you one to read. My girls made more mistakes in their English, although the most of them are further advanced than Miss Lund's girls; but I gave them a stiffer examination than the last time, and one that they could not answer merely by memorizing the notes I had given them on the lessons. But, although the English was far from perfect, their thoughtful answers were a proof of the careful attention they had paid to the teaching during the term. I send you a copy of the examination paper, and also some of the answers to different questions. I do so dread the thought of having to give up this class, if I am sent to Kofu. I had expected to take them through the whole of the Old Testament history, that is, to give them a general idea of it. We have got as far as the beginning of the reign of King Saul.

Most of the boarders returned home for their holidays on Saturday; so on Sunday there was no service in the school, and the girls who are remaining in the building went with us to service in the Boy's School. Mr. Hiraiwa preached a very interesting and instructive sermon from the words: "Ever learning, yet unable to come to the knowledge of the truth." He spoke so simply that I could follow him all through and get a pretty clear idea of the sermon, although there were, of course, many words and sentences that I did not understand. As I listened to him I could not help thinking what an immense step there is between being able to understand it and to *say* it one's self. I think if I were not of a pretty even temperament, I should be down in the valley of despair all the time about the language. I was thinking the other day, that though I have been here more than two years, I am no nearer being able to speak Japanese than my little brother—who used to say that it seemed *very easy* for the birds to fly in the air, and that he was *sure* he could fly too, if he could *only* once get a *start*—was to being able to fly.

Christmas Day seemed really more like Christmas to me this time than either of the former ones I have spent here. We went around to all the four Sunday-schools Christmas-trees this year; Azabu on Monday night, Ushigome and O Shitaya on Tuesday afternoon and evening, and Tsukiji on Wednesday night.

The new Tsukiji church was dedicated the same morning. It is plain but substantial and very neat, and is so home-like, that it gives one a restful feeling to sit in it.

Azabu, the largest school, had the best programme and the largest gathering; so many of the students of both our schools were present, and they had the school-room more beautifully and tastefully decorated than ever before. I am sure it would have done Miss Cartmell's heart good, as it did ours, to see the lively and earnest interest that so many of the members, especially of Shitaya church, are coming to take in Sunday-school work. Some of the young men of the different churches are proving themselves such faithful Sunday-school teachers; I mean young men outside of those who intend to enter the ministry.

Miss Munro is getting into the work splendidly.

WHY HAVE WE NOT A LARGER MEMBERSHIP?

(Concluded from page 46.)

SOME tell us that "charity begins at home." We think so, too. It would be impossible to prove it, but I believe the members of our Society are as ready to respond to appeals for private charity as any other class, and perhaps more so. There is certainly nothing in our constitu-

tion to prevent it. Dr. Fitch, of London, Eng., in a recent paper on the "Evolution of Character," gave utterance to the following: "Side by side with the law of development operates the law of degeneration, by which unused faculties become unusable." Our work develops the faculties, enlarges the heart and sympathy, until with many it is a positive luxury to give; and, if I were an applicant, I would greatly prefer to take my chance with one who had been educated in that school. An outgrowth of the Woman's Missionary Society in this place, and doubtless in other places, will be a *Dorcas Society*, whose care it will be to provide clothing for the poor of our town. Yes, charity should begin at home, we all say: the only difference is in the significance we attach to the word *home*. With some it means the individual; with others, the family circle; with others, the church to which they belong; with others, their native land; but the loving charity of the Christian goes out to all men, especially to those who are of the household of faith.

One of our members said to me a few days ago, "I don't know that I will attend this year; there has been sickness around me in the home of my relatives, and I couldn't give them the attention I would have liked, for fear of exposing my own children. If I can't be a better missionary at home, there isn't much use of my belonging to such a Society." Does this look as if our members forgot about attending to the wants of those at home? It seems to me to prove a growth in conscientious regard for duty.

Another said to me, "I am so discouraged myself, I can't do anybody any good. My own anxieties unfit me for outside work." Yes, "we sometimes get gray hairs, brooding o'er our cares." I remember once looking for a letter that I thought was long overdue, and after lying awake one night, telegraphed to know the cause of the unusual delay. The answer came that the usual weekly letter had been sent, and upon comparing the date of the last letter with the calendar, I found that it was only *one week old*. The days had passed so slowly that one week had seemed like two; whereas, if my mind had been occupied with work for others, the days would have flown past so quickly there would have been no worry over an imaginary delay.

The brightest face at the Missionary Convention in Toronto, or the Temperance Convention at Sarnia, was that of a woman who had passed through the deep waters of affliction. She said God had taken away her children, and she believed it was that she might work and care for others; and so she has buried her sorrow, and is finding joy unspeakable in the work which God gives her to do. This is not human nature, you say; no, but it is *our* nature when transformed through contact with the Divine. According to the law of assimilation, we become like that with which we associate—that which we reverence and love. We may sit in the presence of God and grow in His likeness. The development of human character is in the ratio of our knowledge of God.

Another woman said, in reply to our invitation to join our Society, "O I wouldn't be any good to you if you want me to raise money. I don't care for money or anything money can buy," and she evidently thought this indicated a high state of grace. Well, the Woman's Missionary Society is nowhere in that neighborhood, but whether we are a point beyond or behind there may be a difference of opinion. We want money. We believe there is a kind of covetousness that is no sin, and that is what we mean when we say we covet a portion of every man's money and his goods, and his wife and his daughter, but it is for the Lord's work; it is because money is a power in the hands of the missionary, the temperance workers, the Young Men's Christian Association. It buys books, it feeds the poor.

Dear sisters, if charity begins at home, let us begin with ourselves, and if in forgetfulness of self we find our highest

happiness, let us seek it in that way. You think Christian work would add to your burden, but what a mistake, it will help you to forget that you *have* a burden. Have you not been carrying it with you everywhere, even to church and to prayer-meeting? If the prince of the powers of darkness has any desire to enter our churches, this is the work he comes to do. He whispers to the business men, and revives his cares and worries. To the fashionable woman he hints something that stimulates the spirit of rivalry. Where there is domestic trouble he whispers to the troubled heart that her burden is heavier, and her life fuller of disappointment than any other. To the busy, tired housekeeper he brings back the *unfinished work* that she laid away as the clock struck twelve on Saturday night, with the prayer that it might be forgotten till Monday morning.

For all of these things there is an unfailing remedy. For the life that is consecrated to God's work there is *rest of spirit*; for the mind that is staid upon God there is *perfect peace*, and the power to bring into captivity every thought to the obedience of Christ.

CHINA—A MISSIONARY EXERCISE.

[Let the Band be seated together and divided into sopranos and altos. Let them learn the parts of each hymn, so as to lead the singing firmly. If used at a public meeting, the audience will doubtless furnish tenor and bass.]

Opening Hymn.—"Hark the voice of Jesus calling," No. 91, Dominion Hymnal. Responsive reading of Isaiah xlii. 1-12; the President leading, the Band responding in alternate verses; prayer by the President, followed by the Lord's Prayer; sung by the Band, still kneeling, Hymn No. 121, Dominion Hymnal.

President.—The subject of our study this evening is China. the "Walled Kingdom." Perhaps Miss A. will tell us something about its physical features.

Miss A.—China proper constitutes the principal portion of the Chinese Empire, and includes an area of 1,300,000 square miles, with a population in the eighteen provinces, into which it is divided, of 360,000,000. Extending as this area does over twenty degrees of latitude and nearly twice as many of longitude, it will be readily understood that great variety of animal and vegetable life, as well as climate, will be met with. The mountainous country includes one-half of the area. The mountains are steep, and do not admit of much cultivation; but in these ribs of the earth are found immense beds of coal and also iron ore. The hilly country and the Great Plain are very fertile, and under a high state of cultivation, the latter particularly so, and supporting a dense population.

Pres.—How do you account for the remarkable fertility of the Great Plain?

Band.—The Imperial Canal, with its branches, forms a magnificent system of irrigation, and flows for 700 miles through this north-eastern section. The growth of towns and villages upon its banks is a proof of the wisdom of those who planned and constructed it.

Pres.—Will Miss B. give us the history of its construction.

Miss B.—This canal, which, with its flood-gates, bridges, and vessels which navigate it, is the admiration of all travellers in China, was built partly in the seventh century, and completed during the thirteenth century. It differs from the canals with which we are familiar in being wider, and in the fact that the purpose of its construction was not only to afford a highway for commercial purposes, but also for the purpose of irrigating and draining the soil.

Pres.—Why is China called the Walled Kingdom?

Miss C.—On account of the Great Wall—called by the

Chinese the Myriad Mile Wall. It is the most magnificent defence ever built by man. It was erected to protect the rich plain from the incursions of the Tartars, and winds along the northern frontier of China proper for 1,400 miles. It is venerable with age, dating back to 200 years B.C. Its height varies from fifteen to thirty feet, with towers forty feet square at the base, and thirty seven feet high. Most of the important cities are surrounded by walls—Peking, the capital, being a notable example, its wall being forty feet high and twenty-five miles in circumference.

Pres.—What is the Government of China?

Band.—It is paternal despotism, the succession depending on the will of the reigning Emperor.

Pres.—How would you describe the state of society in China?

Miss D.—This interesting country possesses a history whose records date back to the age of fable. Centuries before Christ, the Arts flourished, and many of our modern inventions were in use in China long before they became known outside the Walled Kingdom. They were the undoubted inventors of the manufacture of silk and porcelain, and supplied to the Romans these articles long before Cæsar landed on the white cliffs of Kent. The art of block printing was practised as early as the tenth century, and the attractive power of the loadstone was known to them from remote antiquity, its development into the mariner's compass being noticed as early as A.D. 121. Gunpowder was also a Chinese discovery, of very early date, though probably not for use in fire-arms, but for fireworks, in the manufacture of which they have always excelled.

Miss E.—The people have a world-wide fame for their patience and skill in many of the mechanical arts, their ivory carving being quite unique. The perspective of their drawing is, to our eyes, often faulty, but we have never been able to attain the brilliancy of some of their hand-painting. Chinese lacquer is known the world over, and Chinese paper is preferred to its European imitations.

Pres.—Are they an educated people?

Miss F.—They have a high type of popular education, and a large proportion of the masses can read and write. The examinations for the civil service are competitive, and public offices are open to successful candidates. The literature of China is overwhelming in extent and the knowledge of the classics so different, that it is said were they all destroyed, there are a million men in China who could reproduce them from memory.

Pres.—What is the moral character of the people?

Miss G.—In spite of their industry, skill, patience, and frugality, in which last the farming community particularly excel, the tone of morals is low. The Chinese are a striking illustration of the fact that mere civilization, however high, cannot purify the heart or solve the problem of man's restoration to his first estate by culture or education.

Pres.—Name the three principal religions of China.

Band.—Confucianism, Buddhism, and Taoism.

Pres.—Confucius lived about five centuries before Christ. His writings are rather codes of morals than a system of religion. He was, however, a most remarkable man, and his instructions and laws are still preserved, and prevail throughout this vast empire. The custom of worshipping their ancestors, though not originating with the teaching of Confucius, was adopted by him, and is practised by his followers. It is the thought of failing in this worship which causes the Chinese dislike to emigration, and their consequent wish that their bones may be laid in the tombs of their forefathers.

[Let a senior member of the band furnish an essay on the religions of China.]

Pres.—What prophecy have we that China shall be brought to Christ?

Band.—Behold these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim (China) (Isa. xlix. 12).

Singing—"Tell it out among the Heathen." No. 184, Dominion Hymnal.

Pres.—When was Christianity first introduced into China?

Band.—Probably at a very early date. The Nestorians had missions there in the sixth century, and the Roman Catholics a few centuries later.

Pres.—Who was the first Protestant missionary to China?

Band.—Robert Morrison, sent out by the London Missionary Society in 1807.

Pres.—Where did he commence his labors?

Miss H.—At Canton, where he was nominated translator to the East India Company's factory. His principal work was the translation of the Scriptures, which was completed in 1818. When we consider the difficulty of mastering the complicated hieroglyphics of this language, we must acknowledge our indebtedness to the persistent and self-denying last-maker of Morpeth in giving to the Chinese, in so short a time, the Word of God in their own tongue.

Pres.—When was China practically opened to the Gospel?

Band.—In 1858, by the treaty of Tientsin, wherein it was agreed that, "Persons teaching or professing the Christian religion should be entitled to the protection of the Chinese authorities, nor should they be persecuted or interfered with while peaceably pursuing their calling."

Pres.—Since that time "What hath God wrought?" There are now thirty-seven missionary societies operating in China, with an aggregate of 1,030 missionaries, 175 ordained ministers (native), and 1,316 lay helpers, 32,260 native Christians meet at the Lord's table to partake of the emblems of His broken body and shed blood. Although these facts give much to encourage, we have yet to compare them with the crowding millions of China's population, to see how much remains still untouched. Where so much faithful work is being done it is almost invidious to select any one society for special notice, but the recent visit of Rev. Hudson Taylor having attracted attention to the China Inland Mission, we will ask Miss T. for a sketch of its

Miss T.—This mission was founded by the Rev. Hudson Taylor in 1865, and is undenominational in its character. It is supported by voluntary contributions. Many of the workers have private incomes, but in any case no guaranteed amount is specified to them. This plan has been eminently successful, as their income for 1887 amounted to \$100,000, with 265 foreign missionaries and eighty-five native helpers. Much of their remarkable success is attributed to the fact that the foreign workers adopt the dress and manner of living of the natives, thus gaining readier access to their homes and hearts.

Pres.—The work of the Rev. Geo. McKay in the Chinese island of Formosa is worthy of remark, both from the rapidity of its growth and also because Mr. McKay went from our midst but sixteen years ago. During that time fifty churches have been established, 2,650 members baptized, and fifty-one native missionaries employed. Mr. McKay makes a strong point of medical mission work, and records the fact that since 1872 he has extracted 18,235 teeth. Oxford College has been established, the funds being contributed largely from our own county of that name. Though we cannot claim Mr. McKay as a Methodist, we rejoice with the Presbyterian Church that God has so honored and blessed the labors of this faithful servant.

Pres.—What barriers still exist to the progress of Christianity in China?

Miss Y.—Their intense conservatism, ancestral worship, dislike to foreigners, strengthened, no doubt, by England's opium policy, opium smoking and chewing, and the religious apathy induced by Buddhism still stand in the way; but as encouragements we notice that a railway has been opened between Tientsin and Tshing Yang, and though but two miles in length, it means the thin edge of the wedge to introduce Western civilization. Chinese converts are spoken of as faithful and consistent, and all missionaries speak of their anxiety to become workers among their own countrymen. Let us pray that the burden of the souls of CHINA'S MILLIONS may lie upon the heart of the Christian Church, and that the sense of her grave responsibility may lead her to quickly multiply her agencies one thousand fold. A native minister writes: "When so many are willing to hear, it is lamentable that the laborers are so few. There are many Christians in China who would gladly preach the Gospel, but they are unable to support themselves."

Band.—"Pray ye, therefore the Lord of the harvest that He will send forth laborers into His harvest." Matt. ix. 38.

Pres.—What missions to the Chinese has the Methodist Church?

Miss K.—The work of our Church among the Chinese is confined to those who have come to our coasts, and are now residing in British Columbia. At Victoria a successful mission has been carried on since 1885, but the work has been hampered for want of suitable buildings. This, however, will shortly be remedied. The missionary there has been greatly aided by a gentleman who, having been brought up in China, speaks the language, and has taken a deep interest in the spiritual well-being of his *quasi* countrymen. Missions have also been established at Vancouver and New Westminster. A native convert from the Wesleyan Mission at Fatshan, has been engaged as a missionary, and has already entered upon his duties.

Miss L.—The missionary reports a marked improvement in the moral tone of Chinatown, Victoria, the graver offences being steadily on the decrease, and the importation of girls for base purposes has been stopped. At New Westminster a Sunday-school and week-night school have been steadily maintained, and the Chinese themselves not only contribute to the expense, but also extend some help to a school in Vancouver.

Pres.—Has our Woman's Missionary Society interested itself in the welfare of Chinese Women?

Miss M.—Yes. The position of women in China is one of humiliation, and the birth of a daughter is looked upon as a calamity. We can scarcely feel surprise, therefore, that girls have been sent to our coasts and sold to a life of shame. The Woman's Missionary Society has opened its doors to rescue these girls, and a "Home" has been established under the care of Miss Leake, late of Parrsboro', N.S. A suitable building has been secured, and already Miss Leake writes of good results. At least one girl has been rescued and sent back to China. May the seed sown bear fruit in her distant home. In a late letter comes the good news that five girls have given themselves to Christ, and are asking for baptism. Miss Leake hopes to have three or four new inmates in a short time, all young girls.

Pres.—Let us as individual members return thanks for God's manifest blessing upon this branch of our work, constantly remembering in our prayers our dear missionary and her devoted labor, and also these young girls so lately brought into the light.

Doxology. Benediction.

A. G. McMICHAN,
London, Ont.

Missionary Readings.

CHARITY.

I HOLD that Christian grace abounds
Where charity is seen; that, when
We climb to heaven, 'tis on the rounds
Of love to men.

This I moreover hold, and dare
Affirm, where'er my rhyme may go;
Whatever things be sweet and fair,
Love makes them so.

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That make us saints; we judge the tree
By what it bears.

—Alice Cary.

THE MACEDONIAN GIVERS.

THE churches of Macedonia had ten excellent points in giving:

- 1 First they gave themselves to the Lord.
- 2 Then to those who needed help "by the will of God."
- 3 They gave of their own accord.
- 4 Out of their deep poverty.
- 5 In trial of affliction.
- 6 With abundance of joy.
- 7 According to their power.
- 8 Yea, and beyond their ability.
- 9 With an abounding liberality.
- 10 Earnestly entreating the opportunity as a favor ("grace") to themselves.—*Selected.*

JESUIT TACTICS IN COREA.

THERE has been a good deal of disturbance in Corea of late, arising from the fact that Roman Catholic missionaries insist upon doing what is offensive to the government. Preaching had been permitted by the authorities, and might have been continued indefinitely, had not the Roman Catholics attempted to build a large church on a height directly opposite the king's palace, so that it would be a conspicuous and offensive object in his sight. The king offered to purchase the site, or to exchange it for any other, but the offers were rejected, till finally the king exercised his authority and prohibited the erection of the building. An act similar to this was the occasion of deep resentment by the Chinese emperor at Peking, where for a long time the Roman Catholics insisted in maintaining a cathedral in offensive proximity to the royal palace. Connected with the order of the Corean king to cease the work on the Catholic cathedral was a requirement that American missionaries, resident in Seoul, cease preaching Christianity. This will seriously retard the work, but our Presbyterian brethren at Seoul are hopeful that the restrictions may be ultimately removed.—*Missionary Reporter.*

SOME CURIOUS THINGS ABOUT ALASKA.

THE following incident is related of an old Alaskan: The day before he died, a missionary saw a Bible tied to the top of a stick about three feet long, set in the ground near his head, and asked why the book was tied there. The old man said, "I can't read, but I know that is the great Word; so when my heart gets weak I just look up at that book, and say, 'Father that is your book; no one to teach me to read; very good you help me; then my heart gets stronger, the bad goes away.'"

The Alaskans believe in Shamanism—"the giving of offerings to evil spirits to prevent them from doing mischief to the offerer." It is said to have been the religion of the Tartar race before the introduction of Buddhism, and is still that of the Siberians. Indeed, long ago, Paul declared, "the things which the Gentiles sacrificed, they sacrificed to devils and not to God" (1 Cor. x. 20). The one whose office it is to perform these rites is called a Shaman, and is the sorcerer, or medicine-man of the tribes; has control not only of the spirits, but through them of diseases, of the elements and of all nature; he holds in his power success or misfortune, blessing or cursing. . . . All the Alaskan Indians are kept in abject fear by the conjurers, or medicine-men."

In front of many of their houses, and in their burial places, the Alaskans erect enormous poles, from two to five feet in diameter, and often from sixty to seventy-five feet high, and at a cost sometimes of \$1,000 to \$2,000. These are called totems, and are the genealogical records of the family. They are covered with carvings of the crests of the different families, generally in form of the raven, the wolf, the eagle and the whale. "The child usually takes the totem of the mother. For instance, at the bottom of the post may be the carving of the whale, over that a raven, a wolf, and an eagle, signifying that the great-grandfather of the present occupant of the house belonged to the whale family, the grandfather to the raven, the father to the wolf, and he himself to the eagle family."

The entrance to the houses was once through the holes made in these standards, but they have since learned to have doors. When these great posts were first erected, a slave was murdered and placed under each, and when their houses were completed and occupied, scores of slaves were butchered to show the power and wealth of the owner, that his slaves were so numerous that he could afford to kill and yet have plenty left. Founded and dedicated with human sacrifices, who can conceive of the aggregate of woe and suffering in these habitations of cruelty, year after year; at the wild, drunken orgies of the Indians, their horrid cannibal feasts, their inhuman torture of witches, their fiendish carousals around the burning dead? . . . When will the Christian Church awake to its responsibility and send the light into this benighted land?—From "Alaska," by Dr. Sheldon Jackson.

THE Jews are talking of transferring their Sabbath to our Sunday, beginning with the year 1900. The matter is exciting much attention in England.

Our Young Folk.

THE DARK.

WHERE do the chickens run
When they are afraid?
Out of the light, out of the sun,
Into the dark, into the shade,
Under their mother's downy wing,
No longer afraid of any thing.

Dear little girl, dear little boy,
Afraid of the dark!
Bid your good-bye to the daylight with joy;
Be glad of the night, for hark!
The darkness no danger at all can bring;
It is only the shadow of God's wing.

Where do the little violets creep
In the time of snow?
Into the dark to rest and sleep,
And to wait for the spring. They go
Under the ground where no storm can reach,
And God takes tenderest care of each.

Are you afraid, little girl or boy,
Of the dark of death?
Jesus will carry you full of joy
To the world of light, He sayeth.
Under the ground where the violets sleep
Your little body the Lord will keep.

FACTS ABOUT THE BIBLE.

A PRISONER, condemned to solitary confinement obtained a copy of the Bible, and by three years careful study obtained the following facts: The Bible contains 3,586,489 letters; 773,692 words; 31,173 verses; 1,188 chapters, and 66 books. The word and occurs 46,277 times. The word Lord occurs 1,855 times. The word reverend occurs but once, which is in the ninth verse of the 111th Psalm. The middle verse is the eighth verse of the 118th Psalm. The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except J. The finest chapter to read is the twenty-sixth chapter of the Acts of the Apostles. The nineteenth chapter of 2 Kings, and the thirty-seventh chapter of Isaiah are alike. The longest verse is the ninth verse of the eighth chapter of Esther. The shortest verse is the thirty-fifth verse of the eleventh chapter of St. John. The eighth, fifteenth, twenty-first, and thirty-first verses of the 107th Psalm, are alike. Each verse of the 136th Psalm ends alike.—*Standard.*

GIRLS IN CHINA.

GIRLS in China are believed to have no souls, and to kill them is not murder, and, therefore, not to be punished. Where parents are too poor to support the girl-children, they are disposed of in the following way:—

"At regular times an officer goes through a village, and collects from poor parents all the girl-children they cannot care for, when they are about eight days old. He has two large baskets hung on a bamboo pole, and slung over his shoulder. Six little girl-babies are placed in each basket, and he carries them to some neighboring village and exposes them for sale. Mothers who want to raise wives for their sons, buy such as they may select. The others are taken to government asylums, of which there are many all through the country. If there is room enough, they are all taken in; if not, they are drowned."

Along the Line.

THE FRENCH METHODIST INSTITUTE, MONTREAL.

SEEING so much of various mission fields appearing, it has occurred to me that often items concerning our French Institute might be in order. In our institute and connected day school we have received about sixty pupils this school-year thus far. The number is increasing each week. We have had two-and-a-half times as many applications as we have had room for in the boarding department. We have a very good class of boys. Some of them are still Roman Catholics, but are fast breaking away. Four of them desire employment as colporteurs this spring-time, two others who are too young for colportage work this spring, desire to prepare for French Canadian missionary work.

We have felt very sad to be obliged to turn away some Roman Catholics because our place has been entirely occupied. We have twenty-one young men in regular attendance this year, whereas last year we had only fourteen in regular attendance. Some of our young men are looking to other occupations.

Two are preparing the university matriculation examination, in order next session to enter upon the study of medicine. One is preparing for a veterinary surgeon. Three are preparing to teach. One of our students, who was with us last session, has left us during this session to enter a drug store here in the city, where he is doing well. One of our last year's students is in charge of mission work in the Quebec District, and the other is in charge of a French Mission in the Montreal District, about eighty miles north from Montreal. He there teaches a school and preaches on the Sabbath.

The new building is assuming fine proportions, and from the trains, both C. P. R. and G. T. R., is seen to great advantage. May it be the means of doing great good to the French-Canadian race!

ERNEST M. TAYLOR, *Principal.*

BRITISH COLUMBIA.

Letter from REV. A. E. GREEN, dated NAAS RIVER, B.C., January 5th, 1889.

AS the ice broke in the river yesterday, I am hoping to be able to send mail to Simpson to meet the steamer, and so give you a little information

of the work. Our people gathered home in October, and we had much sickness among the children, but most of them have been restored to health. In the time of trial and bereavement the Lord has been gracious, blessing our own hearts, and quickening the people; backsliders have been brought back, and three heathen families accepted the Gospel, came out from the heathen village, moved to Greenville, and, after preparation, have been baptized and received into the Church, and faithfully attend and take part in all the services.

One old man, named Ness-liss-yan, one of the highest chiefs of the river, was brought to the mission very ill. He expected to die, but having spent all his days as a heathen, he was afraid to die. He was now very penitent, and prayed much, drinking in every word we spoke to him. He sought and found the Saviour, and said he felt as "light and happy as a young bird," and prayed much of the time. Being taken suddenly worse, chiefs from heathen villages came to see him die, and they had dressed the old man with his graveclothes when, I arrived and succeeded in relieving him. The chiefs saw it, and were much surprised. The man recovered and has been baptized; and this once haughty man is now humble, sitting at Jesus' feet. They have tried to get him to return to his village, but he refuses, saying he will stay with God's people. Only the other day messengers came to tell him he was wanted to practise on some sick person among the heathen, and that he would have big pay (he had been a "medicine-man" for many years), but he refused, saying: "That work is dead with me now."

Two weeks ago, Noah Sampson, one of our best old men, got lost in the woods. He started out in the morning to look for a maple tree that he had noticed in the woods a year ago. He could not find the tree and so went farther and farther into the woods, and then could not find the trail, and being very feeble and partially blind he soon discovered he was lost. But he was not missed in the village till nearly 10 p.m. We immediately rang the church bell, fired guns, and the whole village turned out to seek for him. About midnight he was found. He had wandered two or three miles from the trail in the heavy timber, and was sitting, when found, by a small fire. He had laid some brush on the top of the snow to die on, and marked some trees so that they might look for his body. They carried him back to the village, and the house was filled by the Indians, who sang heartily:

"Praise God from whom all blessings flow," etc.

And fervent prayers were offered to our Heavenly Father for His mercy. The old man said, "I was not afraid to die; I prayed all the time I was in the woods, and now I thank Him for giving me more than I expected, and I know His Spirit is with us."

On seeing the people scouring the woods in the night for poor, old Noah, I thought of the great change God, by His Gospel, has wrought in the hearts and customs of this people. In the past the old and feeble were either despatched by violence, or taken back in the woods and left with a little dry salmon and a little water, to eat, drink, and die.

Christmas is a great day with the Christian In-

dians. On Christmas Eve the school children all came to the mission-house, and each received apples, candy, and a suitable present—either a book or an article of clothing. The old men and women each received presents of a little food and a warm garment. Early Christmas morning the whole village marched up to shake hands, etc. Then, at 11 a.m., all went to the new church for a preaching service. The watch-night service was a heart-searching time, and God's presence was realized in a special manner. New Year's Day, rules for the village were read and adopted, and all came and signed them; and we believe these rules will help our work.

Charles Russ, one of our native teachers, is very ill at the present time, but is simply trusting in Christ. We hope and pray that if it is the Lord's will he may recover.

Miss Savage is earnestly teaching our school, and with her singing and music the young people are much interested. Two or three evenings a week are spent in teaching new hymns. Will all friends still pray that the Lord may lead us, and bless His work.

THE FRENCH WORK.

Point St. Charles and St. Henri.—I beg leave to state that the prospects of this mission are very encouraging; the meetings are well attended, and much of the power of God is felt in our assemblies. We held our missionary meeting on the 28th of September. We had a good deputation, and, notwithstanding the inclemency of the weather, a goodly number of the congregation turned out, and filled the house. A collection of fourteen dollars was taken up and subscribed. I have taken in on trial four persons from the house of bondage during the last quarter, one of whom is an intelligent person, the sister of a priest in this city. She was induced by a friend to hear me preach. My subject on that occasion was the three Hebrew children, and the word was quick and powerful, and sharper than any two-edged sword, and cut into her very soul. She went home and related to her husband her convictions, and the heads of my discourse, and how God delivered his servants that trusted in Him, so that the burning fiery furnace had no effect upon them, save to burn their bands; and how the Son of God walked with them in the flames. Like the woman of Samaria at the well of Jacob, she was in earnest to deliver her message, and like hers it took effect. Her husband said he never heard anything like that before. Our priests never preach to us in that fashion. Do, said he, invite him to come to our house; I would like to hear and see him for myself. My next discourse was Daniel in the lion's den; this she also related to her husband and friends. I visited them several times, and they have joined the Church. But they were not thus permitted to go in peace. The brother and relatives came with threats, and said she must not go near the Protestants. She must come to him to confess, that, after doing due penance, she might receive absolution. She said, "No, I don't fear all your threats; the God that protected the three Hebrew children in the fire, and Daniel in the lions' den, can and will protect me. I never will again confess to a priest; God, in His goodness and mercy, has by His

servant and blessed Word, opened my blind eyes, and my husband's also, so that never again will we belong to the Church of Rome." This woman is likely to do much good. She is bold as a lion, and for the last two months has not been absent from a single meeting, rain or shine.

January 3rd, 1888.—I am happy to state that this Mission is prospering very much; the meetings are well attended, and the members are deeply interested in the spiritual welfare of the Mission. The priest's sister, mentioned in my last, notwithstanding the bitter persecution she has to endure, holds out stronger and stronger, and, like the woman of Samaria, is doing good work among her friends, and has brought over her husband and daughter and a respectable French Roman Catholic family to a knowledge of the truth as it is in Jesus; and, with God's blessing, will be a power in spreading the glorious light of the Gospel. A young man has got savingly converted to God; he is twenty-four years of age. At our class-meetings and prayer-meetings his appearance and earnest words, with tears of joy, bring tears to many eyes and comfort to many hearts. To God be all praise; I have taken in on trial, in the last quarter, three families, all from the house of bondage. We need a church on this mission, and must have it; it is indispensable. I feel grateful to the dear ladies of the Missionary Society—Mrs. Torrance, Mrs. Nichol, M.D., Mrs. Dr. Shaw, Mrs. Dr. Douglass, Mrs. Morton, Mrs. Holland, and others too numerous to mention. God bless them for giving us a day school on this mission under the tuition of a godly lady-teacher, which, I am persuaded, will be a great blessing to this Mission at no very distant day.

M. SADDLER.

CONTENTS.

FIELD NOTES—By the Editor.....	49
EDITORIAL AND CONTRIBUTED :—	
The French Methodist Institute	50
Notes on the North-West.....	50
Newfoundland and Its Missions.....	52
Progress in the Chinese Work	53
WOMAN'S MISSIONARY SOCIETY :—	
Notes by the Editor—From the Mission Bands—From the Auxiliaries—From Japan—Letter from Mrs. E. S. STRACHAN—Letter from MISS WINTEMUTE—Why Have We not a Larger Membership?—China: A Missionary Exercise	54-61
MISSIONARY READINGS :—	
Charity	61
The Macedonian Givers	61
Jesuit Tactics in Corea.....	61
Some Curious Things About Alaska	62
OUR YOUNG FOLK :—	
The Dark	62
Facts About the Bible.....	62
Girls in China	62
ALONG THE LINE :—	
The French Methodist Institute, Montreal	63
British Columbia. Letter from REV. A. E. GREEN	63
The French Work	64