

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

Vol. VII.—No. 10.]

OCTOBER, 1887.

[Whole No. 82



SAMOAN CHIEF AND DAUGHTER.



## Field Notes.

THE General Secretary will be absent from the Mission Rooms for the ensuing two months. Immediately after the meeting of the General Board he will proceed to the Maritime Provinces, in company with Mr. Hiraiwa, and push the missionary campaign there till the end of November. Dr. Shaw will attend to correspondence as far as possible; but matters requiring Dr. Sutherland's personal attention will have to await his return.

It is with deep regret we learn of the death of our Indian brother, E. Sickles, teacher of our Indian school at Oneida. He was greatly esteemed. Bro. Shepherd, of the Mount Elgin Institute, testifies to his useful and godly life in the following words: "I fear it will be difficult to fill his place; we feel the loss very much."

DUNDAS stands true to the mission cause, be it the General Fund of the Society, or a special effort for some peculiarly needy field. A collection taken up in the Sunday-school to aid in the erection of three new churches on the McLeod Mission, Alberta, resulted in the generous sum of \$50.50.

IN a letter recently received from the Rev. E. B. Glass, B.A., missionary at Battle River, he writes: "I preach without an interpreter three out of four Sundays, and teach a class on Sunday afternoon in the Sylabies. The members of it are chiefly young men." Bro. Glass is to be congratulated that his people can say, "We have heard the wondrous story of Jesus and His love, in our own tongue wherein we were born."

THOSE who have heard the Rev. Wm. Butler, D.D., of Boston, who founded the mission of the M. E. Church, in India and Mexico, will be delighted to learn that he is to lecture in Toronto, on the 13th of October, under the auspices of the Woman's Missionary Society, of this city, and we congratulate those who have not hitherto had the privilege, that such an opportunity will be afforded them of hearing stories of mission life that surely are stranger than fiction.

OWING to the unsettled state of our churches during the summer vacations, there has been a lull in the mission as well as in other departments of our Church work, and it has taken the most of September to restore order; but now the call is to be up and doing, pleading that the Great Head of the Church may bless every effort put forth in His cause. A missionary writing home says: "Give us your money and your prayers,

but do not give one without the other." "Work while it is day," is the Master's command.

THE *Presbyterian Record*, rejoicing in the success of that Church in its mission fields during the past year, gives the following estimates for the work of the current year:—Foreign Missions, \$90,000; Home Missions, West, \$46,000; East, \$6,000. Augmentation of Stipends, West, \$30,000; East, \$9,000; French Evangelization, \$36,000; making in all \$217,000. Messrs. J. Goforth, of Knox College, Toronto, and J. P. Smith, of Queen's College, Kingston, will be supported in the field by their College Associations.

THE World's Women's Christian Temperance Union, of which Mrs. Margaret Bright Lucas, sister of the Right Hon. John Bright, is President, have agreed to set apart the 12th and 13th of November, 1887, as days of prayer for the growth and universal diffusion of all forms of temperance work. In another column will be found a tract published by request of Miss Frances E. Willard, Vice-President for the United States of the World's W. C. T. U.

How often the missionary sees the fulfilment of the proverb, "Man proposes, but God disposes." Dr. McKay, of the Presbyterian Mission, Formosa, writes, that since the late wave of persecution passed over that island, in which the churches were destroyed by mobs, a reaction has taken place, and a stone church is now to be seen in place of every wooden edifice pulled down by the mob. Over every one of these rebuilt churches has been placed the image of the "Burning Bush." The natives of Formosa understand the allusion. The men of the world may well turn aside, as did Moses, "and see this great sight, why the bush is not burned."

MISS CUNNINGHAM, of Halifax, before leaving for her work in Japan, was presented by the North Halifax Auxiliary with a gold watch and chain, and by the South Halifax Auxiliary with a complete outfit necessary for life in Japan. It is with great pleasure we hear of such substantial and graceful tributes of love and good-will bestowed on our missionaries who go to the front to do battle against heathen darkness. A friend writing of Miss Cunningham says: "Long ago I felt that she was specially fitted for work in that field, and it was such a joy to me when she told me that the Master had called her. We had many talks over it, for at first it was a great struggle to give up all,—home, friends, position. Then when she was willing to give up all, difficulties arose, and her way seemed hedged up; but now all has been made plain, and she sees how God has been preparing her by all this for her future work."



## Editorial and Contributed.

### SPECIAL NOTICES.

**S**UBSCRIBERS wishing the address on their paper changed will please remember to give the old as well as the new address.

BOUND copies of the *OUTLOOK*, covering the past three years, are now ready, and will be sent post-paid to any address on receipt of \$1.25. Each Auxiliary, Mission Band, and Sunday-school, will do well to procure one for their library, as the volume contains a large fund of valuable missionary information.

### "THE OUTLOOK"—SPECIAL OFFER.

**T**HE volume of the *OUTLOOK* begins with January and ends with December, but to accommodate the members and friends of our Woman's Missionary Society, whose society year begins with October, we make the following offer: All new subscribers, whose names are received during October, will be credited for the full volume for 1888, and will receive the remaining numbers for the present year free. We hope this offer will result in large additions to our list.

### THE MISSIONARY SOCIETY OF THE METHODIST CHURCH.

#### ANNUAL MEETING.

**T**HE General Board of Missions will meet (D.V.) in the Dominion Square Church, Montreal, on Tuesday, October 11th, at 9.30 a.m. On the previous Sunday, sermons will be preached and platform meetings held in the following order:—

ST. JAMES ST.	{	11 a.m.— <i>Sermon</i> —Rev. A. Sutherland, D.D.
	{	7 p.m.— <i>Sermon</i> —Rev. J. A. Williams, D.D.
MOUNTAIN ST.	{	11 a.m.— <i>Sermon</i> —Rev. G. R. Sander-son, D.D.
	{	7 p.m.— <i>Addresses</i> —Revs. J. Woods-worth and T. G. Williams.
LAGAUCHETIERE ST.	{	11 a.m.— <i>Sermon</i> —Rev. J. Shaw, D.D.
	{	7 p.m.— <i>Sermon</i> —Rev. Edwin Evans.
DOMINION SQUARE	{	11 a.m.— <i>Sermon</i> —Rev. Geo. Boyd.
	{	7 p.m.— <i>Addresses</i> —Revs. D. McDon-ald, M.D., and S. G. Stone, D.D.
NOTRE DAME ST.	{	11 a.m.— <i>Sermon</i> —Rev. Geo. Webber.
	{	7 p.m.— <i>Sermon</i> —Rev. D. L. Brethour.
SHERBROOKE ST.	{	11 a.m.— <i>Sermon</i> —Rev. W. S. Griffin, D.D.
	{	7 p.m.— <i>Sermon</i> —Rev. E. B. Ryck-man, D.D.
POINT ST. CHARLES	{	11 a.m.— <i>Sermon</i> —Rev. D. McDonald, M.D.
	{	7 p.m.— <i>Sermon</i> —Rev. J. F. German, M.A.
DOUGLAS CHURCH	{	11 a.m.— <i>Sermon</i> —Rev. W. H. Heartz.
	{	7 p.m.— <i>Sermon</i> —Rev. M. L. Pearson.

Collections at all services in aid of the Society's Funds.

### THE ANNUAL MEETING

of the Society will be held in the St. James Street Church, on Tuesday evening, October 11th, at half-past seven o'clock. The Chair will be taken by John Macdonald, Esq., Treasurer of the Society, and addresses will be delivered by Rev. D. McDonald, M.D., of Japan; Rev. Y. Hiraiwa, native Japanese minister, Rev. J. Woodsworth, Superintendent of Missions in the North-west, and others.

Let earnest prayer go up to God for His blessing upon this most important gathering.

### DEVELOPMENT OF THE MISSIONARY IDEA.

**T**RUTH is indestructible and eternal. Though long repressed it is not destroyed; though hidden like a seed in the earth it retains its vitality, and in the spring-time of human progress shows "first the blade, then the ear, and afterward the full corn in the ear." The missionary idea, like every other great truth, had its origin in the mind of God, and was first announced by the Master before He ascended. For a time it had root in a good soil, and grew apace; but when the Church sought alliance with the State its aggressive spirit died out and the great thought of evangelizing the world receded into the back-ground and became unfruitful. The idea was not entirely lost, but it was "held in *mortmain*, and became as harvestless as seed corn in the hand of a mummy." Even a hundred years ago, when William Carey, the "consecrated cobbler," as Sidney Smith sneeringly called him, ventured to suggest in an assembly of ministers that it was the duty of the Church to send the Gospel to the heathen, he was promptly rebuked by a venerable elder: "Young man, when God wants to convert the heathen, He will do it without you or me." And the sentiment not unfairly represents the general attitude of the Church at the time in regard to Christian missions.

But the succeeding century has witnessed a development that is without a parallel in the world's history. The grain of mustard seed has expanded into a whole forest of stately trees, under whose shadows the nations are gathering with delight. At the beginning of the century the missionary idea had to confront the ridicule of the world, the apathy of the Church, and the bitter hostility of a solid heathenism; but already Christian missionaries have traversed every continent and occupied every island; they have raised whole tribes from barbarism, crystallized rude dialects into written languages, paved the way for commerce, expanded the domain of science, abolished in many lands the vices and superstitions of heathenism, translated the Word of God into some 250 languages and dialects, thus repeating the mercies of Pentecost without the miracle, and have so turned the sympathies of Chris-



tendom into line with God's purposes that eleven millions of dollars are annually poured into the mission treasury. The Church's laborers in the mission field are now counted by thousands, her converts by millions, and the field of the world is being mapped out for speedy conquest by the advancing host. A hundred years ago the Missionary Idea seemed to be the feeblest and most obscure force of the age; to-day it stands foremost of all the great schemes of Christian benevolence, and challenges the respectful attention of the world. And if the utilitarian spirit of the age demands a justification of these vast appliances and this large expenditure, we point first to the royal law which stands unrepealed upon the Statute Book,—“Go ye into all the world and preach the Gospel to every creature,” and then we point to the *results* of missions and say, “These are a sufficient justification even if the expenditure were tenfold what it is.”

#### A CHINESE CONVERT.

THE Rev. Alfred Andrews, Chairman of the Regina District, writes as follows, under date of September 2nd:—For a year past we have had a Chinaman attending our services in Qu'Appelle. About two months ago he removed to Regina. He has just sent us a couple of letters, from which I extract the following, without any alteration of mine, save punctuation:—

“August 20th, 1887.

“MR. AND MRS. ANDREWS:

“Dear Friend,—It seems a long time since I have seen you; I hope that you are very well. I do not forget all your kindness to me; you were very kind to teach me about the Gospel of Jesus; I used to worship idols; now I know God and love to worship Him. My heart trusts in Jesus as my Saviour; He died for my sins. I want to do right, and pray to God every day to help me; please pray for me. I shall be very glad to get a letter from you; God bless you. If we do not meet again on earth, may we meet in heaven.

“Your affectionate friend,

“CHAN IN.”

In reply to my answer he writes:—

“August 29th.

“I feel very lonely, but the people where I be are very kind to me. There is no school here for the Chinese. My friend, I loved the school very much, and Chinese church too. I hope the brethren are all well; give my kind regards to all of them and to teachers who were so kind to teach me English, and also about the Gospel of Jesus. May God bless you all. Write again soon will.

“Yours very sincerely,

“CHAN IN.”

During part of the time he was here he attended school during the day, and did his work at night. The teachers were very attentive to him, and he learned well. I hope he may be helpful to some of his countrymen—if not in this territory perhaps elsewhere—as

he seems to have a very fine mind and is well educated in his own language; at least it seems so to me.

#### IN VERY BAD TASTE.

WE clip the following paragraph from the *Kingston Daily News*, to which it was sent by a correspondent. We are confident that thousands of American Christians will repudiate the statement and regret that it was uttered; but we are sorry that the unreasoning Anglophobia which afflicts a certain class of people across the lines should have shown itself in the “applause” with which Dr. Hamlin's untruthful statement was greeted. If the Doctor is a man of honor he will at once submit the proof of his allegation or withdraw it. The paragraph referred to is as follows:

“The feelings of the Canadian residents on Thousand Island Park were outraged yesterday (Friday) afternoon, during a Missionary Meeting at which Dr. Hamlin, a returned American missionary from Turkey, stated that the Slavs in Turkey were desirous of embracing the Christian religion, but were not permitted by England, because she feared her millions of Mohammedan subjects in India more than she did God or Christ. The statement was received with applause by the Americans on the platform and audience, whilst the Canadians rose and left the building. How does that statement of Dr. Hamlin agree with the fact that Christian missionaries of all churches (American included) are fully protected by England in the heart of India, and wherever the British flag flies full protection is afforded to her subjects, and any wrong speedily avenged. The simple statement of one man would not have been so very noticeable but for the manifest endorsement of the platform.”

#### WORLD'S DAY OF PRAYER FOR THE TEMPERANCE CAUSE.

WE publish by request, but none the less gladly, the following call for a World's Day of Prayer. It would seem as if the devil had mustered all his battalions on the line of the saloon, and intended to make his last stand there. In overcoming evil there is no mightier instrumentality than prayer, and we earnestly hope the call will be responded to:—

“From the first, the woman's temperance work has been a work of prayer and faith. The little praying bands in the United States and Canada have many times appointed special days of prayer. And now, when this heaven-born movement has expanded into the World's Women's Christian Temperance Union, the same spirit leads to the same methods, and from many hearts comes the cry for a world-embracing prayer-day, wide as the circuit of the sun. It will unify the thoughts of the white-ribbon women all around the globe, strengthen their purpose, and make their hand-clasp firmer, as together they bear onward the white flag, inscribed “For God and Home and Every Land.” It will claim the blessed promise made to Christ's disciples when they are agreed as touching anything, and from Heaven bring such a blessing upon our sacred cause as is not otherwise to be secured.



"Therefore it has been agreed, after consultation with Mrs. Margaret Bright Lucas, President of the World's Women's Christian Temperance Union, to set apart the 12th and 13th of November, 1887, as days of prayer for the growth and universal diffusion of all forms of temperance work, especially those that have their origin in the conviction that the use of, and traffic in, brain poisons of every kind, must be abolished by an appeal to the intellect through argument, to the heart through sympathy, and to the conscience through the quickening power of Christ's almighty Gospel.

"It is suggested that Saturday morning be devoted to a woman's temperance prayer-meeting, asking for light upon the question: *What is my personal duty in this matter?* and Saturday afternoon or evening to a meeting of the children and young people, at which the reasons for total abstinence should be clearly set forth. On Sunday, pastors are respectfully and earnestly asked to pray especially for the temperance cause, to preach about it, and to take a collection for the World's Women's Christian Temperance Union. Sunday-school superintendents are asked to pray on that day for the same cause, and to bring it before their scholars; and on Sunday evening it is hoped that temperance meetings may be held, at which the World's Women's Christian Temperance Union will be the theme; its origin, organization, aims, and the missionary work accomplished for it by Mrs. Leavitt, Miss Gray, Mrs. Mary B. Willard and others explained, and, if practicable, a collection taken to promote its objects.

"If these plans are carried out, it is believed that a great awakening will come upon the people relative to this great work, and that means will be furnished to extend and strengthen the society. All money raised should be reported to Miss Esther Pugh, 161 La Salle St., Chicago, Ill., U. S. A., American Treasurer of the World's W. C. T. U.

"At all meetings have the World's Petition presented and signatures asked. Copies will be sent free on application to Frances E. Willard, 161 La Salle Street, Chicago; also the World's W. C. T. U. Leaflet, giving further information about the movement, will be sent if desired.

"The white ribbon, emblem of peace and purity, is our badge, and should be worn by all our leaders, men and women.

"The same days herein set apart are to be observed by the National W. C. T. U. (United States), as their day of prayer, not only for the World's W. C. T. U., but for the blessing of God upon the approaching annual convention, to be held November 16 to 21, 1887; and all our auxiliaries are asked to take a collection for the World's W. C. T. U., if practicable.

"And now, beloved sisters, well do we know that prayer is the simple expression of our needs to the Source of help; let us join our hearts and voices with tender earnestness in this expression, and we have our Master's promise that the help shall surely come. *Let us all pray.*

"On behalf of the United States W. C. T. U.,

"FRANCES E. WILLARD,

*Vice-President for the United States  
of the World's W. C. T. U.*

"HANNAH WHITALL SMITH, Sec.  
"ESTHER PUGH, Treasurer."

## BOOK NOTICES.

*Shakwai Oyobi Seiji ni okern Kirisutokyō no Seiryoku;* (which is, being interpreted,) *Christianity a Social and Political Factor.* By the REV. C. S. EBY, D.D. Tōkyō: Z. P. Maruya & Co.

Dr. Eby is using his vigorous pen as well as his voice to permeate the thought of Japan with a just conception of the value of Christianity as a power for the moral and social elevation of the people. His latest contribution is a pamphlet of 60 pages, in which the address is given first in Japanese (printed with Roman types) and then in English. That the paper is well written goes without saying. Its object is, first, to show that Christianity does *not* consist in, (1) Some new and peculiar moral maxims, or an elaborate ethical system; (2) A new set of codified laws, or systematized philosophy; (3) Hard and fast manners, customs, rites, ceremonial forms; but that it does consist in (1) Eternal life, beginning now in time, working through new principles, capable of eternal development, which form the basis and line of moral growth forever; (2) Spiritual life, springing out of voluntary self-surrender to God and the God-like, as the basis of responsibility; (3) Moral life, following Christ the God-man, the divine life and thought presented in human form as the highest ideal of human endeavor; (4) A life of love to God and man, kindled by divine love as shown in the unspeakable gift of the Son of God for man, as the fountain and inspiration of all true ethical doctrine or practice. Many in our own country would be benefited by reading this timely tractate, and we have no doubt our Book Room will procure copies if desired.

*Mother's Star; or, "Circus Eva."* By D. DAVIES MOORE, M.A. Single copy, 5 cents.

This little work forms tract No. 2 of "The Glad Tidings Series." It is a true story, taken from the experience of a loving evangelist in his efforts to "rescue the perishing" from the haunts of sin, and enforces the truth that he who would restore the fallen must, like the Good Shepherd, go after the lost sheep because he loves it, and not merely because it is his duty to go.

*Public School Temperance.* By BENJAMIN WARD RICHARDSON, M.A., M.D., etc. Authorized by the Minister of Education. Toronto: The Grip Printing and Publishing Co. Price 25c.

Every friend of temperance and morality will hail with satisfaction the appearance of this little textbook, and will join in the hope that it may soon be in use in all our public schools. One stronghold of the drinking customs of the day is widespread ignorance of the nature and effects of alcohol, but no one can re-



main ignorant who has carefully read the manual here referred to; and its use in the schools will raise up for us a generation of intelligent men and women fully armed against the seductive power of strong drink, no matter what name it may bear. Although prepared as a text-book for schools, the little volume will be a valuable hand-book for temperance speakers, and may be used with great advantage in the home. A valuable feature of the book is a chapter prepared for this edition on "The Use of Tobacco." Let "Public School Temperance" (we wish a better title had been chosen) be scattered broadcast; its influence on the rising generation will be most salutary; and let school trustees introduce it into the schools without delay.

## Woman's Work.

"The seed is the word of God."—LUKE viii. 11.

WE are sometimes told that it is not worth while to spend our money on the Indian work, so slowly does it bring returns, and so difficult and discouraging has it proved. In fact, that it "does not pay." Since the rebellion in the N. W. T. we have repeatedly been assured on the highest authority that the Christian Indians alone were loyal and faithful to the Government. This in itself is powerful testimony to the value of missions among the Indians. What is needed is a more liberal support from the Church, that missionaries may be multiplied, schools established, and every means adopted for the elevation and conversion of our Indians. Admitting the difficulty and the discouragements, is that a reason that will justify us as a Church in neglecting the work?

We believe that the W. M. S. should as soon as possible establish a school for Indian girls in some suitable locality. No doubt for such a work a Government grant could be obtained.

If the Christian women of Canada neglect to evangelize their own heathen, to whom shall the work be committed? The blood of some of Canada's noblest patriots stains the soil of our great North-West, and in our midst homes are shadowed and hearts bowed down, because a pagan element revolted. The best guarantee for the cessation of Indian troubles is the spread of Gospel teaching.

As the yearly meetings approach, it is evident that the thought of the membership is quickened in regard to the workings of the Society. Questions and suggestions come to us for publication. Some of these could be answered by a careful study of the yearly Report and the Constitution. Our space is too limited

to attempt replies. Question boxes will be supplied at the meetings, and we advise our members to use them, when they will no doubt gain the information they seek. We give below those which seem to us the most important, and in doing so feel that the spirit prompting the writers who have sent in their names is most sincere and kindly, and the suggestions intended to be of benefit to the Society:—

*A Suggestion to the Delegates to the General Board Meeting:* The officers of this Board have, with scarcely a change, remained the same since the Society was organized, and thus very few know anything of its working. If at any time one of these should be laid aside and not able to do the work of her office, there would be no one qualified by experience to take her place. While it might not be wise to change the president, corresponding secretary, or treasurer, oftener than necessary, yet the same reason does not exist in connection with the vice-president and recording secretary. Why not, then, change these every year or two, and thus a larger number would become acquainted with the work and the interest in it be thereby increased. This suggestion is not given as an expression of a want of confidence in the officers of the Board, but as a matter of prudence.

QUERY.—It will be remembered by those who were present at the last annual meeting, that a memorial was presented asking that the powers of the Executive "as to dealing with the funds of the Society be defined, and the sum fixed it will be in their power to expend during the year." The committee recommended that the memorial be not entertained. This decision occasioned surprise at the time. On examining the Report, however, it appeared that the Memorial Committee contained seven members of the Executive Committee. Is this a good way to win the confidence of our increasing membership, viz., giving unlimited powers to the Executive, requiring only five to form a quorum, and making the Memorial Committee through whom Branches must speak, practically the same as the Executive?

### ITEMS.

WE hope that the Branch meetings will consider the question of the Chinese work in Victoria. Can we not work in the direction of prevention?

WE hope the Committee appointed last year to prepare a uniform system of Treasurer's books will be prepared for the annual meeting. Something better than our present mode is greatly needed.

N.B.—Corresponding Secretaries are requested to forward any items of interest to the OUTLOOK, as we desire our department to show us the work and acquaint us with the workers. Kindly remember that



*all* matter sent for publication should only be written on *one* side of the sheet. Address, 238 Huron Street, Toronto. Forward by 18th of month at latest.

SIMCOE.—Our Woman's Missionary Society and Mission Band are growing in interest, and we hope for a corresponding growth in numbers. On the evening of Tuesday, 13th September, a very enjoyable "At Home" was held in the lecture-room of the church. The place was tastefully decorated for the occasion, and the girls of the Band set out a table covered with articles of beauty and utility, which were sold to the guests of the evening at reasonable prices. The programme of music and recitations was highly appreciated by the audience, as were the excellent cake and coffee served during the evening. The Rev. T. S. Howard, of Townsend, contributed largely to the interest of the proceedings by his address and the exhibition of some Indian idols and charms which were surrendered to him by a converted pagan medicine man. All things considered, we have cause to "thank God and take courage."

ANNA E. FALLS, *Cor. Sec.*

PICTON.—A public prayer-meeting in the interest of the Picton Auxiliary of the W. M. S. was held in the lecture-room of the First Methodist Church on Thursday evening, 15th inst., at which there was a very large attendance. The tract on the "Origin and Work of the W. M. S." was read, the mite-boxes were opened and a few remarks made by the Rev. J. F. Ockley. Our last regular meeting was also largely attended and several new members added.

C. V. TOBEY *Cor. Sec.*

PORTAGE DU FORT.—At the annual meeting of the Ross Auxiliary of the Eastern Branch of the W. M. S., on Sept. 13th, Mrs. T. G. Williams, President of Pembroke Auxiliary, was present, and gave an address explaining briefly and clearly the workings of the Society, arousing all who heard it to renewed earnestness in the Missionary cause. The following officers were elected:—*President*, Mrs. S. Rankin; *Vice-President*, Mrs. Dr. Purvis; *Cor. Sec.*, Miss Ross; *Rec. Sec.*, Miss Forrester. Fourteen ladies signified their intention to become members.

SMITHFIELD AUXILIARY.—It is with feelings of thankfulness we look back on the past. Though our financial report does not exceed that of last year, we have gained much in increasing love and zeal for missionary work. In our hearts is an earnest desire to see God's glory advanced in the conversion of our heathen sisters. We praise Him for the glad tidings we are continually hearing from afar. At our first

monthly meeting for the year Mrs. Dr. Carman was present and gave a very interesting and inspiring address, the effects of which have been lasting. In April we had a successful public meeting, at which our friends gave us a liberal collection. Ten dollars was also added to the funds by a strawberry festival. We enter another year with prospects of an increased membership and expectations of God's continued presence.

IDA NEWSON, *Cor. Sec.*

THE "First Methodist Mission Band in connection with the Truro Auxiliary" was organized in October, 1886, with fourteen members, and, with the exception of officers, all under thirteen years of age. Our plan of work has been weekly sewing meetings, the children entering heartily into all our plans. For several reasons it was not advisable to meet during summer months yet we expect to commence again in October with renewed interest and increased membership. Last year our Band sent a number of Christmas cards to Miss Knight, of "Crosby Home," also a parcel of silk scraps. Thus a link has been formed between our Band and some earnest workers in the "Master's Vineyard." At a sale in July we raised \$20, of which \$16 was sent to the Branch in Halifax for General Fund. We are happy in our work, and will pray for God's blessing to attend all future endeavors.

M. A. GRAHAM, *President.*

#### FROM JAPAN.

USUI YOGE, USUI GORI MACHI, *Gumba Ken.*

DEAR MRS. PARKER,—You will see by the heading of this that we are not in Tôkyô.

Our "closing" entertainment was on the 7th July, and the next day most of the boarders left for their homes. The following two weeks were spent in attending to the house-cleaning of the school; getting the necessary repairs done around the buildings; and in preparing for the country, which last thing means more than it does at home, as we have to take with us nearly all the provisions required during our stay. I have been intending for some time to comply with your request to send something for the OUTLOOK concerning the work of the school; but before the holidays the leisure time never seemed to come. So swiftly have the months passed that I cannot realize that it lacks only two weeks of being one year since we left home for Japan. As I look back over the experiences of this year, I cannot but think how little—comparatively nothing—I knew of the needs and importance of the work before I came, and how many misconceptions I had concerning it.

Day by day I have learned new lessons; and I am sure that the knowledge I myself have received, is tenfold more than what I have imparted to others. Many a time, when some new difficulty has arisen, have I thought of Mrs. Kerr's words to me at the



quarterly meeting of the Toronto auxiliaries, just after it was decided that I should come to Japan. I was feeling overwhelmed by the thought of the responsibilities of the work before me, when she said: "But it will be only step by step, sister." There have been trials, different in kind to those I had expected, yet none the less hard to bear; but the pleasures have been so many more that I would rather speak of them. The work in the schoolroom has been very pleasant indeed, especially the last term, which I enjoyed exceedingly. I never imagined before I came here, that I could become so really attached to the Japanese girls, as I am to many of them. We learn to love them, not only because we are working for them and trying to do them good, but because of their own lovable natures. During the two years and a half since the school was established, there have been about sixty conversions; and from last Christmas until holidays, there was hardly a week without one, and often several, of the students deciding to become Christians and asking for baptism. Even as I write, I am filled with the remembrance of the joy that I felt at different times during the last term, when certain ones in whom I was especially interested surrendered themselves to the Master. Pray with us that all those gathered into the fold may be kept faithful. You would be astonished to see how completely changed in disposition, manner, and even looks, many of the girls are who have become Christians. The attendance has increased so marvellously fast during the past year that it has been almost impossible to have anything like a settled state of affairs in the class-room. However, during the last term, the classes have been getting into better shape; and we have been very much pleased with the good work that the majority of the pupils have done.

Now that the attendance of the school has become so large, we feel very much the need of more room for playground. We have extended the buildings over so much of our small lot to accommodate the students *inside*, that now we have not space enough *outside* for them to take proper exercise, which is so important in this country.

The daily students, as well as the boarders, are required to attend the services on Sunday from nine to eleven; and three Sundays' absence in succession, except for sickness, on the part of any pupil who comes regularly during the week, entitles us to drop her name from the register. Many foreigners, engaged in mission work here, when calling upon us and inquiring about our school, have been very much astonished to learn that we had such a rule; and their usual question has been, "But will it work in this heathen land? Will the Japanese submit to it?" Our answer is, that it seems to work well in our school, for during the last term we have had an average of about 200 at the Sunday morning services. And it has been very encouraging, since we came to the country, to hear how regularly the students who live in Tôkyô are attending church in our absence, and not only the Christian girls, but others who have hitherto apparently taken no interest in Christianity.

Several new subjects in English have been begun since Christmas. Mental arithmetic and geography in the lower classes, arithmetic in the "second," and

English literature in the "first" (highest) class. We are finding out that the sooner our English students can take up subjects in the language besides the usual read, translation and dictation, the better it is for them, even if the lessons at first do not amount to much more than conversation lessons.

I send you two compositions, written by girls of the "first" English class during the last term. They were not composed specially for this purpose, but are just selections from the regular class work, and are short, as I limit them to a certain amount. You may publish either or both of them as you choose. They could be criticized a good deal, of course; but we think they do the girls credit, as they have studied English only about two years and one term. Very sincerely yours,

S. AGGIE WINTEMUTE.

August 11th, 1887.

#### AUTOBIOGRAPHY OF A BOTTLE.

I, the Bottle, am made of glass, that was formed by the chemical combination of silicon, sodium, and calcium. Before I received my name, the Bottle, I had a terrible time to make my body. I was given the name of Black Bottle, because my color is very dark. One day, some very bad smelling-water named liquor, came into me, and my mouth was fastened tight with a cork. I heard that I must be exported to Japan with other friends. We were sorry to leave our own country, Paris, but we could not help it. We took the steamer from Marseilles, and during the voyage on the ocean I was troubled on account of sea-sickness. When we arrived safely, we met with cruel treatment without having any rest; and immediately we were carried on to some shop. We were standing in a row in the front of the store, and were gazing at each other, and at the street, as if hoping some one would come to buy us.

One evening a gentleman came in and he bought me, and carried me back to his home. While I kept the liquor he was very kind and tender.

One Sunday evening he brought me to his table at tea, and took off the cork from my mouth, and began to drink. Just at this time his little brother came into the room, who went to the Sunday-school that day, and looking at his brother who was drinking the liquor, he said: "Brother, don't drink wine, I know it is injurious; to-day I went to Sunday-school with other friends; in that time one of our teachers explained these words, 'Be not drunk with wine, wherein is excess, but be filled with the Spirit;' and I promised that although I grew larger, I would not taste it." When he heard these words, he felt very much, on account of the little boy's influence and immediately he hated wine very much, and took up me with anger, and threw me to the garden where the small stones were scattered—therefore I broke down to pieces. Then I repented for becoming a vessel for wine, but it was "behind time."

M. A.

#### AUTOBIOGRAPHY OF A PAIR OF SCISSORS.

Many years ago I lived in a mountain, and at that time I did no work; and I knew nothing in the world except my friends in the mountain. Once a person came and took me out from the mountain; then I was



astonished very much on account of the sun, the moon, the flowers, and the many beautiful things in the world; and I was pleased that many of my friends, the metals, had come out to have influence in the world. I felt very happy that I came, and I wanted I may be made into a useful thing. After a while somebody forged and made me into something called Scissors, which have two edges. After that I have had a great work to do, cutting pieces or other things; and if I were not in the world people could not make things shorter and smaller. When I am angry I hurt the people's fingers, and make little girls or boys cry; and also, sometimes I cut the piece too short and give trouble to the people; but if the people take care with me, I never close—this is my nature. After I was sent to some store, a girl bought me, and brought me to her home, and put me in a box. After that I was brought to her school with a needle-box; then I knew my mistress' name, Iku Matsui, because when she was at her sewing in the school, and I was beside her, her friend said to her, "Iku Matsui, please lend me your Scissors." Now, except when I am at my work, I live always in the box; and so I cannot see other things, nor I can play freely. But last week mistress left me in some place, and she sought for me very much, and I wanted to tell her where I was, because I ought to be at work; but I have no mouth and legs, and so I could not speak nor walk to her—I have only two hands—and being free just now, I took the paper and a pencil which were left beside me by some girl, and I wrote an autobiography of myself. It is very incomplete autobiography, because it is not my duty; it is only a secret deed, and my hands are very tired.

I. M.

YOKOHAMA, October 28, 1886.

MRS. LEAVITT, of the World's Women's Christian Temperance Union, has been making a deep impression at Kyoto and Osaka. Her lectures have been translated and published in some of the daily papers, and societies have been formed to prosecute and extend this work. The Japanese are very quick to see the need of reform, and, as in all other progressive movements, take hold of it with readiness and zeal. From present appearances this seems to give promise of important results. Since the introduction of foreign liquors the drinking habits have increased, and real drunkenness is seen here as almost never before. The native liquor was mild and stupefying, resembling beer in its effects, but the powerful stimulants of other lands set the people crazy, and speedily effect their ruin.

TEMPERANCE IN MISSION SCHOOLS.—The Corresponding Secretary of the Woman's Missionary Board of another Church writes in a private letter, Nov. 1st: I am deeply interested in this matter of temperance, having been until the last three years an active member of the W. C. T. U. Especially am I interested in the subject of temperance teaching in all our mission schools. Certainly our effort to christianize the ignorant will be thwarted unless they are kept from the temptation of the saloon by earnest temperance teaching. Our Board meeting occurs this week and I will bring the request of the W. C. T. U. before them relative to sending to Washington a request for temperance teaching in Indian Government schools.

## Missionary Readings.

### THE LAST PRAYER.

[Written by Helen Jackson ("H. H.") four days before her death.]

FATHER, I scarcely dare to pray,  
So clear I see, now it is done,  
That I have wasted half my day,  
And left my work but just begun;

So clear I see that things I thought  
Were right or harmless were a sin;  
So clear I see that I have sought,  
Unconscious, selfish aims to win;

So clear I see that I have hurt  
The souls I might have helped to save,  
That I have slothful been, inert,  
Deaf to the calls Thy leaders gave.

In outskirts of Thy kingdoms vast,  
Father, the humblest spot give me;  
Set me the lowliest task Thou hast,  
Let me, repentant, work for Thee!

—December Century.

### INDIA AND DRINK.

A RECENT number of the *Pall Mall Gazette* quotes some strong statements of Rev. J. G. Gregson with regard to the growth of the drink-trade in India. He says:—

"It is appalling to witness the extent to which we have corrupted the people of India. They had vices of their own, no doubt, but alike by religion, by custom, and by nature, they were temperate. Even to this day in Kolaba if a man of high caste drinks intoxicants he is fined 100 rupees before he can take his place among his own caste. I know a Mahratta gentleman who is at this moment supporting out of his own purse lecturers who are going from village to village urging the natives to band themselves together against the introduction of this shameful vice. Scores of millions of Hindus formerly never tasted alcohol in any shape or form. Now all is changed. The good which should be the outcome of missions and education is being neutralized by the evil effects of our drinking habits and social customs among the Christianized and civilized natives. Everywhere I found the same contagious leprosy of intemperance. We found India sober. We shall leave her drunken."

### AFTER MANY DAYS.

IN 1835, Dr. Meadows, in making a journey along the coast of China, called for a few hours at an island, where he distributed some tracts and small religious books. The island remained unvisited by any European for thirty-three years, when a missionary went thither and began to preach the Gospel. To his astonishment, one of his hearers said, 'We know that doctrine;' and on being asked whence they had ob-



tained their knowledge, the man replied: "Many years ago a foreigner came here and left some little books and other writings, which contained that doctrine which you preach. He gave them to my father, who charged me when dying to read them, and keep them carefully, and, perhaps, some day God would send some one who would teach us the doctrine more fully." The result of the seed sown by Dr. Meadows, thirty-three years before, was the formation of a church which speedily numbered sixty members, and is now in a healthy and thriving state. Surely these facts contain encouragement, not only for missionaries, but for tract distributors generally, and for all who are engaged in sowing the good seed of the kingdom.—*London Missionary Chronicle.*

### CHRIST AND PEACE.

AFTER a discussion upon "Peace" in a Bible-class in Dr. Kittredge's church, Chicago, a lady in distress came to the writer and asked:

"Pray tell me how I can obtain this peace of God?"

"Are you a Christian?"

"I am trying to be."

"What are you doing for Christ?"

"Nothing, nothing, and I have all my time."

"There is the Flower Mission, they need help."

"I had not thought of that; I should like it, I know," and the lady brightened.

"At the Temperance Rooms there's work, and be sure and join the Ladies' Missionary Society; they will give you work."

Six weeks later that lady called again, this time with radiant face.

"I'm so busy and so happy," she cried, "I'd like to tell you of some I've met in distributing flowers, such dear Christians; and of families I've induced to sign the pledge; of the Newsboys' Home where I play and sing three evenings in a week; of my first trip collecting for the Ladies' Missionary Society; of—but you are laughing."

"Yes, my friend, for joy; what have you found in all these?"

"Christ and peace," was the hearty reply.

Sisters, Christ and peace are all about you. Next door it may be some heart is waiting for an invitation or a word from you to burst the shell of selfishness.

God is waiting for you to get about His business, sorrowing that you do not find out the "height, and breadth, and depth of the riches of God's love."—*Woman's Work for Woman.*

### MEDICAL WORK IN COREA.

MISS ANNIE ELLERS, writing from Seoul, Corea, gives the particulars of a visit paid to the Queen of that country, and also refers to the ravages of cholera there. Her letter is published in *Woman's Work for Woman*, New York, to which Magazine we are indebted for the following:—

On Sunday afternoon, the 7th inst., Dr. Allan was called to attend the Chinese Minister's wife. As her pulse was shown him, the hand being covered, he could not, of course, ascertain her state, and told them they had better call in the lady doctor (for medical

gentlemen here have dubbed me doctor). I was called upon by the Minister's secretary and conducted to the Chinese Legation, where I saw Mrs. Yeung. I have been to see her a number of times, and she is slowly recovering.

After I came home from the Legation, I found the Queen had sent for me, and Dr. Allan was to accompany me. We were carried in chairs, four men carrying each, and preceded by soldiers. We were carried to the side gate, where we got out and walked. Passing through several large gates and down a broad, shaded walk, a beautiful sight met our eyes,—a large artificial lake, having in the centre a pavilion, beautifully painted. To get to this, drawbridges were stationed at intervals; shrubs, trees, and many flowers were in the neighboring ground. Prince Min Yong Ik met us, and showed us some of the new dwellings the King is having built. After this, we were conducted to the reception-room; here were nice foreign chairs and rugs. We waited some time. I was then conducted to the Queen. The King, Crown Prince, and Queen were all in waiting, and received me informally and kindly. I was given a chair in front of the King, and the Queen addressed a few remarks to me expressive of the hope that I would like Corea, and the heat would not make me sick, and I would remain here a long time. To all this I returned thanks. The Prince then gave me a seat by the Queen, and I was requested to examine her. I used the thermometer, something very strange to them; took her pulse, and used the stethoscope. After the examination I was dismissed, and Dr. Allan came to examine the King and Crown Prince. When he was dismissed I was again requested to come in, and was told her Majesty would like to have me come on the morrow, and I might now go in peace.

Some medicine was prepared and sent to her. On Monday Dr. Allan again accompanied me, and the same formula was gone through, only the Queen was feeling better. The Queen was very gracious. She is quite good-looking, and has a pleasant smile. The King also was pleasant; he asked me was I from San Francisco or Washington.

The cholera is here, and the people are dying by hundreds. On Saturday I was out for the first time, and during my ride saw four bodies carried by, and one little child giving its last gasp. In nearly every house the sound of wailing could be heard. One woman, just outside the wall, held the stiffened form of a child close to her. She swayed and moaned piteously.

The people are filthy, eat green fruit and drink vile water. It is no wonder they die in such great numbers. Our own danger is comparatively small, though it is present. But we have caring for us the loving and all-powerful Jehovah, and in His hand are we kept day and night. We are taking all possible precautions.

Cholera is rapidly abating, and soon we hope to be entirely free from this dire plague.

DAVID LIVINGSTONE said: "I am a missionary, heart and soul. God had only one Son, and He was a missionary."



## Our Young Folk.

### WINDING UP TIME.

A WEE brown maid on the door-steps sat,  
Her small face hid 'neath a wide-brimmed hat.  
A broken clock on her baby knee  
She wound with an ancient, rusty key.  
"What are you doing, my pretty one?  
Playing with time?" I asked in fun.  
Large and wise were the soft, dark eyes  
Lifted to mine in grave surprise.  
"I'se winding him up, to make him go;  
For he's so dreadful poky and slow."  
Winding up time? Ah! baby mine,  
How crawl these lengthened moments of thine!  
How sadly slow goes the staid old man!  
But he has not changed since the world began.  
He does not change; but in after years,  
When he mingles our cup of joy with tears,  
And duties are many, and pleasures are fleet,  
And the way grows rough 'neath our tired feet,  
When the day is too short for its crowd of cares,  
And at night surprises us unawares,  
We do not wish to hurry his feet,  
But find his going all too fleet.  
Ah! baby mine, some future day  
You will throw that rusty key away,  
And to Phœbus' car will madly cling,  
As it whirls along, like a winged thing,  
And wonder how, years and years ago,  
You could ever have thought that time was slow.

—Current.

### WHAT LITTLE ARTIE DID.

LITTLE Artie had two brothers. Three of them, and dear little fellows they were, all brave, and self-reliant, and brought up by their parents in the right way.

As these children lived some distance from town, it was found necessary to leave them at home when father and mother attended meeting; especially was this the case in cold weather. Through the summer months they were often taken along, to their great delight. And as their parents were Methodists of the good old-fashioned kind, the boys were in the habit of hearing at such times the hearty "Amen" break forth from their father's lips when the sermon was particularly enjoyable.

One cold Sabbath day these children were left at home, with many cautions to be careful; yet hardly had their parents left ere the woodwork near the stovepipe was discovered to be on fire, and out of the children's reach; but with wonderful activity and energy the eldest climbed up on a table, and put out the flames.

When the father and mother returned, they shuddered to see the danger to which their dear ones had been exposed, and with thankful hearts praised them for their courage.

"How did you manage, Tommy, to reach the fire?" asked their father.

"Why," said Tommy, "I pushed the table up to the wall, and got on that."

"And did you help brother, Jimmie?" to the next.

"Yes, sir; I brought him a pail of water and handed him the dipper."

"And what did you do?" said the proud father to the youngest of the group.

"Well, papa," said Artie, "you see I was too small to help put out the fire, and so I just stood up and hollered 'Amen.'"

### HOW TONY SOLD ROSE-BUDS.

HE was only a dog, but a very smart dog, indeed. He belonged to the class known as shepherd-dogs, which are noted for their sagacity and fidelity. His master was a little Italian boy called Beppo, who earned his living by selling flowers on the street. Tony was very fond of Beppo, who had been his master ever since he was a puppy; and Beppo had never failed to share his crust with his good dog. Now, Tony had grown to be a large, strong dog, and took as much care of Beppo as Beppo took of him. Often, while standing on the corner with his basket on his arm, Beppo would feel inclined to cry from very loneliness; but Tony seemed to know when the "blues" came, and would lick his master's hand, as much as to say, "Cheer up! I'm better than nobody. I'll stand by you."

But one day it happened when the other boys who shared the dark cellar-home with Beppo, went out early in the morning as usual, Beppo was so ill he could hardly lift his head from the straw on which he slept. He felt that he would be unable to sell flowers that day. What to do he did not know.

Tony did his best to comfort him, but the tears would gather in his eyes, and it was with the greatest difficulty that he at last forced himself to get up and go to the florist, who lived near by, for the usual supply of buds. Having filled his basket, the boy went home again and tied it around Tony's neck. Then he looked at the dog and said, "Now, Tony, you are the only fellow I've got to depend on. Go and sell my flowers for me, and bring the money home safe; and don't let any one steal anything." Then he kissed his dog and pointed to the door.

Tony trotted out in the street to Beppo's usual corner, where he took his stand. Beppo's customers soon saw how matters stood, and chose their flowers and put the money in the tin-cup within the basket. Now and then, when a rude boy would come along and try and snatch a flower from the basket, Tony would growl fiercely and drive him away.

So that day went safely by; and at nightfall Tony went home to his master, who was anxiously waiting to see him and give him a hearty welcome.

Beppo untied the basket and looked in the cup, and I shouldn't wonder if he found more money in it than he ever did before.

That is how Tony sold his rose-buds. And he did so well that Beppo never tires of telling it.—*Floral World.*



## A STREET SPECTACLE IN INDIA.

THE people of Chicacole—a town near the coast, about half-way between Calcutta and Madras—are in a great commotion to-day. They are dragging through the streets of their town large figures on carts. What are these? And what are the people making all this fuss about? There are musicians accompanying the carts blowing trumpets, beating drums, and playing on other instruments, and crowds of men and women are talking, shouting and making a great noise. There are no less than six figures set after one another in line in the procession. First comes a huge camel as large as life. It is made of a light framework of wood, covered with cloth and painted. The workmen who have made it have not been very skilful; for their work is clumsily done, and the camel is far from being a handsome one. But in the eyes of the people who see it it is a marvel of excellence. Next follow it three elephants—the biggest, as is right, coming first, and the smallest being last. They are all made in the same way as the camel, and being set on carts and firmly tied, are drawn along by patient bullocks. Each has a small house on its back, called a howdah. Young men and lads have crowded into them, and are carried along aloft, with the pleasure of having a good view of the sightseers beneath. But what is that comes next? It is no animal that ranges the forest of this country. It is intended to be the model of an English steamship. See, there is actually smoke coming from its funnel. And who are these men in it, wearing white jackets and trousers, but with black skins within them? They are supposed to be the seamen and engineers who sail this strange vessel, which vomits smoke although it has neither boiler nor engines, and is borne aloft in mid-air without the aid of either screw or sails. One might think that such a wonderful object as this would wind up the procession. No. There is something else yet. Here it comes. Ah! this is a sight we expect to see in this land of heathenism. The highest skill of the native artists has been employed to make it, and in the onlookers' eyes it is the grandest and most important part of the procession. But what it is would puzzle a stranger to say. It is a bird—a peacock—with a human figure mounted on it, having a great number of arms, and adorned, as its builders think, with great splendor. The rider is called Kumaraswamy. There are other smaller figures by the side of him, completely dressed, and in reality, somewhat pretty; so pretty, that a missionary spectator determines to try and purchase one when the show is over. When we look at the back of the figure, we find that it has only a front and not a body—the back being merely the rough wood on which the cloth and tinsel of the front part is fastened. It has, however, two smaller figures set up against it. The one, a person of a smiling countenance, being Siva; the other, a frightful aspect, with bloodshot eyes and open mouth set with fearful teeth, having the name Hanuman.

But what does all this mean? Is this a kind of free show, or open-air panorama, or a trades' union procession? Not at all. These people never heard of such things. This grand sight is intended to give joy. It is a festival. But for whom is the pleasure? Do

the rich of the town provide it for the poor, or the elders for the children? That is not the idea. All this show is for the purpose of pleasing their gods. In the month of March, the frightful disease cholera raged in the town. The inhabitants believing that the gods were displeased for some cause or other, vowed to give them this festival to pacify their anger. All classes of people subscribed to get up this exhibition; and now they think that their gods will be satisfied, and won't be angry any more, nor send cholera.

How foolish such a belief is we know, and how very wrong the notion of God they have, in thinking He can be pleased with such vain show. Yet it is so much easier to think of God being satisfied with this than to give Him that obedience and service of the heart which He wishes. But you must remember that these poor people have no Bible, and no Sunday schools, to tell them the truth about God. They are to be pitied and not blamed. And we, to whom the good news about God has come, have to carry, or send the message about His character and His love to those dark lands whose people do not know about them.—*Juvenile Miss. Mag.*

## Along the Line.

### JAPAN.

*Letter from REV. C. S. EBY, D.D., continued from p. 144.*

MONDAY, 30TH.—Bros. Hiraiwa and Kobayashi and I started for Kakegawa. Bro. Kobayashi is being introduced to his new field of labor by this trip, and the three of us make quite a force for evangelistic broadsides. At Kakegawa the theatre was in full blast, so we could not get that, but had the meeting in a story-teller's house, where about 200 people gathered and listened well.

Tuesday, 31st.—To-day reached Hamamatsu, where our Church has made great advance since I was here at its inception three or four years ago. On the way we stopped at Fukuroi, a large village where we have no members, but where service is held in the house of a police official, who, with several others, is an inquirer. We called at the police station, and had some conversation with him on the subject. The evening was rainy, but a large number came to the preaching service when I tried to talk to the good people. There were also baptism and the sacrament of the Lord's Supper.

Wednesday, June 1st.—Held lecture meeting in the theatre. Six or seven hundred people assembled and we talked to them until nearly 11 p.m. The following day Mr. H. and I went to see the Guncho, or highest official of the county, (Gun=county, cho=head,) who you remember had sent in an application for a missionary teacher for the advanced common school of the town. They once had a high school here, but it was incorporated with the Shizuoka institution and made into a provincial affair, but they want a teacher for their Kōtō Sho-gakko, where they have 400 scholars ranging from 14 to 17 years of age. They offered a house and 30 yen per month. We went to see the



place—a very nice Japanese house with eight or ten rooms, in the highest part of the town, which itself is a beauty spot set in lovely hills. From a little hill in the garden you have a view over the country many miles away to Old Fugi in one direction and off to the sea in another, and the whole place so healthy that they say cholera never comes there. The house could be fixed easily so as to become a very comfortable residence for a man or a small family. I told them that we could hardly send them a missionary, but explained our thoughts about a self-supporting supply of men, and asked if some hospital work could be joined to the school so as to make it possible to give enough to support a man. They caught at the idea at once, and in consultation with the hospital authorities, and in concert with the county council just now in session, they offer the house repaired and 60 yen per month for an unmarried doctor, who would give a short time in the hospital, and a short time in the school, but they are specially anxious to have a married man, so as to have the advantage of a *living* Western home in their town, with a lady who can help the girls, and so they offer 80 yen or even 90 yen to begin with for a married man. Then, of course, the man and woman who came could do private teaching and make some more, but how much no one can promise beforehand. If we had a good man and woman to put down here, and if they won the confidence of the people these sums would be increased and if they were good Christian workers they could do anything with these dear people. This is a golden opportunity for some one to do a splendid work in a town of 10,000 people right on the railway soon to connect the two capitals of the Empire. May God send us the man and the woman, who could do splendid missionary work and cost the Missionary Society nothing unless it may be their expenses out.

We took a week through the part of the town where the schools were situated, and there on one side of the street a very nice building occupied by a *Kindergarten*, on the opposite side an extensive spread of buildings occupied by the common schools from which issued the music of an American organ, accompanied by the voices of the children keeping splendid time, next to this the premises of the higher common school of which I have written above. We went through the institution. The 400 scholars seem to be well classified and are fine-looking boys. Some of the divisions were at their lessons, and others going through military drill for exercise in the campus. There was a very fine physical laboratory in which stood also a "baby organ." And then there was one class of fine-looking girls taught by a young lady who had come from our *Azabu girls' school*. I have great hopes of Hamamatsu, especially if our self-supporting missionary doctor and his wife arrive in good season, while the tide is in the flow.

*Friday, 3rd.*—On to Mori, a larger village in the midst of lovely scenery, a distance from the Tokaido, inhabited by a simple-minded but rather well-to-do class of people. Foreigners have scarcely ever visited the place. A Greek Church man started work here many years ago and won many converts. One wealthy man built them a church and gave it over. Bishop Nicolai came down at the time of the dedication. But they seemed to go down. The man who built the

church fell away and all was in decay, when Mr. Hiraiwa planted our standard there. Then the Greek Church made a great splurge again, and have sent a preacher to live there, but I guess the days of their influence is about over. A man who owned a large house gave it us free of charge for our meeting, as the theatre was being taken down. We had baptisms, the Lord's Supper, and then three addresses to a packed and very attentive audience. I have been told since that the next meeting in the chapel was largely increased and many want Bibles and explanations, so that the evening's seed-sowing is bearing fruit already.

*Saturday, 4th.*—A most delightful jinrikisha ride through charming valleys brought us to the Tokaido again and to the town of Shimada. Here they had hired the whole of a large hotel, all the rooms of which were thrown into one. A fine audience came together and the usual services again enjoyed, we getting to rest about midnight, when the last of the audience retired, for the audience-room was also our bed-chamber.

*Sunday, 5th.*—During the night the rain came down in torrents, and continued most of the day. We had only a short ride of about seven miles or so on a level road, so made the journey in comfort, reaching Fujieda about noon. The members and friends of the church began to come about two p.m., and as the room hired for chapel is rather dark on so wet a day, they had the meeting right there in our apartments; Bible-class, addresses, singing, the Lord's Supper, until 6.30 p.m. At eight o'clock we opened in the theatre. Mr. Kobayashi spoke first on "The Future Religion of Japan," which, of course, was to be Christianity, but not of the old Jesuit Roman Catholic stamp that gave such trouble in former years. He was interrupted repeatedly and contradicted by some parties in the audience. It seems that the Roman Catholic propaganda has been working here for some years, and many of the lower class people have joined them, but none of the better class. The very presence of Roman Catholics, and the ill-repute they have brought upon the NAME, have been the greatest hindrance in the way of our evangelistic work in this place as elsewhere on the Tokaido. But these interruptions were the very first we had experienced on this trip.

*Monday, 6th.*—Bright and early off and back to Shizuoka; splendid weather. Yesterday was a significant day in Shizuoka. The pulpit, in the absence of the pastor, was occupied in the morning by one of the early converts, now a local preacher; in the evening two sermons were preached, one by the former headman of the Roman Catholics, now a Methodist and high prison official, the other by a former Greek Church preacher, now our evangelist in Hamamatsu. A fine young man and good speaker. He came some time ago to Dr. Cochran, and said, if he would clear up a few doubts in his mind, he would become a Protestant. He could not have struck on one more competent to solve theological difficulties, and, of course, his doubts were cleared up. Ever since he has been a faithful member, and has now become a good worker in our Church. Both the Roman Catholic and Greek propaganda are thus yielding before our earnest, common-sense Methodism. By the way, the people in Fujieda and Shimada, where we were Saturday and Sunday,



talk of uniting in forming an English school, and want a missionary teacher. I told them of the self-supporting proposition, and they are to have a consultation in hopes of coming up to the terms, so as to get a young man as teacher. In Shizuoka, the great theatre was again put into requisition. It began to fill early, and before long was packed from platform to door, and from floor to ceiling, and the doors had to be closed against the crowd still coming. Very different our reception from that of three or four years ago, when we had our first great lecture meeting here. Then, repeated interruptions from the "opposition." Now, the most earnest attention, interrupted only by repeated applause. Our addresses were shorter this time, somewhat preliminary, as we were to have a second day.

*Tuesday, 7th.*—Delightful day of rest and glad interviews. The evening gathering in the theatre taxed it again to its utmost, and in the audience very many officials, judges, etc.; all of the speakers seemed to be at their best, and to have chosen exactly the right theme. Splendid attention and enthusiastic appreciation from 7.30 to 11 o'clock! By the way, a new feature: our addresses were reported by shorthand writers. A school of Western stenography adapted to the Japanese has been opened here; the teacher and some of his pupils were present and took down our lectures! May God give us wisdom in this stupendous opportunity in Shizuoka province. What with Mr. Cassidy in the Chu-gakko, Mr. Cocking in the evangelistic work, the ladies in the girls' school, two or three self-supporting missionaries through the province, and our faithful Japanese co-workers, what may not be done with God's blessing among this million and a half of people entrusted to us to evangelize!

*Wednesday, June 8th.*—This was the great day of farewell greetings for Mr. Hiraiwa. He was now to bid them final good-bye as pastor, and turn his face to Tôkyô, to Canada, and to another line of work. He has built himself into the affections of the Church and into the respect of all classes of people, so that the expressions of regard on all hands were numerous and hearty. The evening I arrived in Shizuoka, ten days ago, they had a great farewell feast; attended by dignitaries and high officials of the province. In Hamamatsu the church had a special meeting for the same purpose. In Mitsuke, where we have only one or two members, the officials of the town and well-to-do people had a regular feast, at which addresses and poems suitable to the occasion were read and hearty wishes for his prosperity expressed. To-day the parsonage was crowded all afternoon with every class of people, come to say good-bye or to accompany him part of the way. A large number followed him through the streets out to the pine trees of the Tokaido, just at the edge of the city. There they formed a circle and read him a prepared address, to which he made a suitable reply, and offered prayer committing them to the care of the All-Father, and went on his way to Ejiri, accompanied still by a dozen or so in jinrikishas. The most of these returned after tea in Ejiri, others remained for the lecture. The meeting in Ejiri was considered a great success. It was the beginning of work here. A little had been done ten years or so ago, but it had been dropped, and

now it is taken up again. A fine crowd of 300 or 400 and excellent attention.

*Thursday, 9th.*—Rain, rain, it does know how to rain in Japan. We took jinrikishas, however, and the roads, especially off the Tokaido, being bad, it took us eight hours to go twenty miles. Just before we got to Omiya the rain ceased, and, the clouds separating, we found ourselves in a most charming valley just at the base of grand old Fuji, now standing out distinct and clear. We are now in the Numadzu jurisdiction and get into a quieter atmosphere. The church contains some nice quiet people. The evening meeting was very well attended, the largest room available was got, and it was full. They gave us fine attention, and frequent applause in a quiet way.

*Friday, 10th.*—Weather fine. Our way lay through a lovely country, but the roads were very rough for the first eight miles, then we had the Tokaido for twelve, which we made by basha, reaching Numadzu shortly after noon. We had time to rest before the evening meeting. The theatre was not to be had, so they did the next best thing and got a story-teller's house that would accommodate 300 or 400 when crowded. The Church members came out in force. They impress me as being nice and quiet, without much *go* in them. A goodly company came together, filling, but not crowding the room, among them a number of influential officials and people of considerable standing. The Greek Church, which you remember years ago bought up the other Protestant body that came in as a rival to us, has vanished out of existence; they have even taken down the chapel and carried away the material to build elsewhere. The Roman Catholics have built a very fine chapel and are doing their best, but the man in charge carries on a school of fencing in the chapel, much more than gospel work, and worshippers are almost *nil*. We may be thankful that our candlestick still stands, through not shedding the light it should. What we want here is a sturdy young man or woman, on the self-supporting or some other plan, to put energy into this end of the ken. We must, of course, look to native preachers to fully evangelize this land, but our young men still need inspiration, help, guidance, and education, which can only come with the help of foreigners. The school here is anxious to obtain a foreign teacher, but they are not able to come quite up to the point at which the Council would feel like advising a young man to venture. They offer fifty yen per month. Two yen would cover the rent of a house, and forty-eight would be left. Two hours work would leave time for private teaching, which might be had and might not. Six-hundred yen, or about \$450 gold, would give a young man here hard scratching, but if someone had a little to start on, or somebody would supplement this offer with another \$100, a stirring young man might make a good start, and soon work into better things.

The reason why a young man could hardly do on such a salary is, that he would not be able to board anywhere, but would have to hire a cook and have a little establishment of his own. A young lady who would do her own cooking could get along very well, at least as long as she did not need to replenish her wardrobe; and here she could *wear out* all the old fashions that ever existed, and no one be the wiser.



The drawback in case of a young woman would be that she would be separate from foreign friends, but she would be among the kindest and most polite people, labor amongst whom would be a joy. She would be one short day's journey from Shizuoka friends; two days from Tokyo, until the railway is finished, which will not be much longer, and then these two places will be within a few hours of Numazu.

A young man or young woman here would be a God-send to all this town and the surrounding country, which is becoming more and more plastic in the hands of God and earnest workers.

*Saturday, 11th.*—We had a quiet day; the evening meeting in the same place was attended by a somewhat larger audience, and of a very good class.

*Sunday, 12th.*—Our friends of the United Church in Mishima, three or four miles away, were anxious to have Mr. Hiraiwa and myself give them a service, so it was arranged that I should go there in the morning and return to take the evening appointment in Numazu, and Bro. Hiraiwa taking Numazu in the morning and Mishima at night. They are building up a strong cause in Mishima, and have now a fine church that will hold 300 or 400 people, and on this occasion they had very large gatherings. In Numazu the Sunday services were very profitable. We are told that as the first fruits of the last night's meeting, the chief judge of the town went home and took the pledge to abstain henceforth from intoxicants, while his wife and sister came desiring baptism into the church. Oh for workers more, and the baptism of the Holy Spirit. Two days journey and home again and hearty.

#### BRITISH COLUMBIA.

*Letter from REV. C. M. TATE.*

##### FLATHEAD INDIANS.

**T**HE scattered position of the tribes, and the long distances to be covered, has made the past year one of almost incessant travel to the missionary on this extensive field.

Most of the Chilliwack Indians have nice little farms, and we were beginning to hope that they would give up their roving habits, and settle down to practical farming; but in this we were disappointed, for no sooner were their crops in than a large number of them went off to the salmon canneries to spend the summer at fishing. Later, a second lot went to the hop-fields of Washington Territory. We thought it our duty to follow, as we would not only have the opportunity of caring for our own, but also of reaching hundreds of Indians that we could not reach at any other time. There are twelve canneries on the Fraser, and from 100 to 400 Indians may be found at each of them during the season—plenty of work for two men.

We found large numbers of Indians from all of our northern missions, and would again make the suggestion that at least one of the missionaries from the Port Simpson District should come down with their people.

Bros. Pike and Cushman rendered us valuable assistance among the fishing camps.

Our visit to the hop-fields, although having to travel on foot many weary, dusty miles, was a time of spiritual refreshing. On entering a field, the first words that generally met our ears, were "Taht-sel Mr. Tate;" or, "Koidux shimoigat;" or, "Ah-keila he-mass," in the Flathead, Tsimpshian, or Bella-Bella language; which being interpreted means, "Mr. Tate has come;" or, "The chief has come." The cry quickly ran through the field, when there would be a gathering around the missionary to hear the news. We sang and prayed, and talked of the love of God together under the shadow of the hop-vines, and often felt God to be very near. We were glad to find that there was no Sunday work, and that no liquor was allowed among the Indians. We received no small kindness at the hands of our M. E. brethren, both in entertaining us and giving us the use of their churches wherever convenient or in close proximity to any of the hop-fields.

During the year we have built a church at Chilliwack costing about \$800. There is a little over \$100 indebtedness on the building, which amount we trust the Missionary Committee will grant, as the Indians have given all they can, and some of them have done nobly.

The Indians seem to be passing away like the falling leaves of autumn, and our impression is that we as a Church must be up and doing, seeking to win them to Christ, or our privilege will soon be gone forever. The work at

##### VICTORIA

has been faithfully kept up by the zealous lay brethren who have labored hard for so many years. These men do all they possibly can, but their only time is on Sabbath with an occasional week-night service, whilst the demands of the Indian work are men that must devote their whole time in caring for them. Bro. Robson's supervision of the work at

##### NANAIMO,

coupled with Miss Barker's persistent efforts, has kept things moving steadily along. Unsuccessful attempts were made during the winter to stop the heathen dance. If the Indian agents had any interest whatever in the welfare of the Indians, all the abominations that now exist might be exterminated in a very short time. We appreciate Miss Lawrence's efforts in trying to get a boarding-school established at Nanaimo; but think that Chilliwack would be a better place for it, as it would be away from the evils that always exist in a reserve bordering on a town.

During our several visits to the coast through the year, we have come to the conclusion that were a missionary appointed to that work, untold good might be accomplished.

#### THE HOME WORK.

**St. Ola.**—At the public service on Sabbath evening at Potter's appointment, the second Sabbath after my arrival here, the Lord favored us with a very gracious outpouring of His Holy Spirit, and three persons arose and asked for the prayers of the Lord's people. We then began a special service which continued four weeks and resulted in the conversion of nearly twenty adults, who united in church fellowship with us. The



good work having extended to our Cashel Church, we begun a special service there, and although in the midst of harvest and in a rural district, yet every night our church was filled, and many professed to find peace in believing. A gracious work has commenced amongst the Sabbath-school scholars there and at Potter's. Mercy's drops are falling round about St. Ola mission; but for the showers we are pleading. Please favor us with an interest in your prayers.

GEORGE DUNKLEY.

**Muncey** (Indian).—We have had a gracious revival in two of our churches, the first just before Conference at Lower Muncey. Some band workers come to us from Moraviantown, and greatly assisted us; the result is an enlarged congregation, about fifteen of an increase in the membership, and an abounding fellowship, in which the English Church members have largely shared. The second revival was at Colborne Church since Conference. We were assisted by several Indians from New Credit and Moraviantown. There were two brothers converted, who were very influential men. One was powerfully converted. The revival influence has gone out through the whole reserve. We can say we have a people prepared of the Lord. We expect to report above 200 members at the close of this Conference year. We hope the Church will pray for Muncey.

A. S. EDWARDS.

**Grand River** (Indian).—Grand River mission is still in a prosperous condition. During the past year thirty-seven have been added to the church below, and a number to the Church above. One man when dying, in answer to my daughter's question of "You are going home now, are you not, Mr. G——?" replied, though almost past the power of articulation, "Yes, h-o-me." We stood beside him until the pearly Gates unfolded, and let his glad soul in. This is only one of many who have left us and we feel that God is good. While He has left us, here to work a little longer, He has taken them to be at rest, "and their works do follow them." Our local preachers are working like true soldiers. Many through their instrumentality have been enlisted into the battle against sin. We are not discouraged, nor have we any reason to be so, for "if God be for us, who can be against us?"

D. W. KELLY.

## Facts and Illustrations.

It is stated that there is not a single evangelical missionary in the immense valley of the Amazon, and that a Gospel sermon has never been preached there.

PILGRIM'S PROGRESS is now being printed in the Cree language for the benefit of the Indians in the far north-west, and will be of immense service in the hands of the missionaries.

I SEE in modern missions the Gulf Stream of history. These currents of Christian activity are the beatings of the Redeemer's heart—Christ, in his Church, travelling over lost souls.—*Rev. John H. Barrows, D.D.*

MAHARANEE SURNOMOYCE, a generous Hindu lady in Calcutta, has given \$75,000 to found a hall of residence for native women students of medicine. The government has contributed ground for the building.

AN AFRICAN SEMINARY.—The King of Belgium is to open an African seminary at the University of Leyden, Holland, where young men can prepare for missionary work in the newly-opened portions of Central Africa.

"CANT," says Joseph Cook, "is the use of half-charred cinders for live coals." In nothing can this sort of substitution be more pernicious than in the statement of religious truth and experience. The lack of that strict sincerity that makes a writer or a speaker hesitate to use a term that does not exactly express his feeling or belief, will cool the feeling and confuse the belief of others.—*Nashville Advocate.*

## CONTENTS.

FIELD NOTES—By the Editor ..... 146

### EDITORIAL AND CONTRIBUTED:—

Special Notices .....	147
"The Outlook"—Special Offer.....	147
The Missionary Society of the Methodist Church.....	147
Development of the Missionary Idea.....	147
A Chinese Convert.....	148
In Very Bad Taste.....	148
World's Day of Prayer for the Temperance Cause.....	148
Book Notices.....	149

### WOMAN'S WORK:—

Notes by the Editor—Items—Letter from Miss Wintemute, Japan .....	151-153
---	---------

### MISSIONARY READINGS:—

The Last Prayer .....	153
India and Drink .....	153
After Many Days .....	153
Christ and Peace.....	154
Medical Work in Corea.....	154

### OUR YOUNG FOLK:—

Winding up Time .....	155
What Little Artie Did.....	155
How Tony Sold Rose Buds.....	155
A Street Spectacle in India.....	156

### ALONG THE LINE:—

Japan. Letter from C. S. EBY, D.D. ....	156
British Columbia. Letter from REV. C. M. TATE.....	159
The Home Work.....	159

FACTS AND ILLUSTRATIONS ..... 160

### ENGRAVING:—

Samoan Chief and Daughter.....	145
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## The Missionary Outlook

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

Address orders to

REV. A. SUTHERLAND,

Methodist Mission Rooms, Toronto