

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

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[Whole No. 77

## *Field Notes.*

IN the last Annual Missionary Report; the following note appears in connection with one of the Newfoundland Missions:—

“MUSGRAVE HARBOR shows a large decrease, for which no reason is assigned.”

The Rev. William Rex, who was formerly in charge of the mission, writes us to say that the decrease is accounted for by a division of the mission, which was

\$1,500—a very good showing. A letter from Mr. Odium, who now has charge of the academic department, speaks in enthusiastic terms of the country, the men and the work.

A COMMUNICATION has just reached us from Rev. A. E. Green, giving a detailed account of the orphan Indian children, who, for some time past, have been sheltered in the mission-house. We hope to publish the letter in full in the next number of the OUTLOOK. It is hard for missionaries to resist appeals to their



COFFEE GATHERING, BRAZIL.

made at the Conference of 1885, but which was not mentioned in the report sent to the Mission Rooms. Another part of Bro. Rex's letter will be found under "Along the Line."

THE Report of the Tôkyô College for the first term of the current academic year, is very encouraging. At the end of the term there were 84 boarders, and 243 day pupils; total 327. The total receipts for entrance fees, tuition fees, room rent and text-books was

sympathies such as these orphan children present, and it is equally hard for them to bear alone the cost of caring for the helpless little ones.

ONE or two men are urgently needed for the Indian work in the North-West the coming summer, to supply Beren's River and Norway House Stations. Young married men, with good health, fervent piety, tact and common sense, are the kind wanted, and the General Secretary will be glad to get into communication with

such. There are comfortable new houses at each of the above points.

SOON after this number of the *OUTLOOK* is in the hands of its readers, the District meetings will be held, at which time all missionary accounts for the year ought to be closed. Will Superintendents kindly do their best to have all subscriptions collected so as to report definite results at the District meetings? If District Superintendents will supplement this by transmitting their District schedules and religious reports immediately after, it will greatly aid the General Secretary in getting out the Annual Report in good season.

## Editorial and Contributed.

### A SUGGESTION.

A GOOD sister sends the following communication, which we print for the benefit of whom it may concern. We expect to secure a grant from the Dominion Government in aid of buildings, as the work lies directly along the line of what they are trying to do for the Indians, but even so there will be good use for all the volunteer gifts that may be sent in. A jubilee fund is a good idea, and the publication of the letter will quickly show if there is likely to be a response:

"DEAR SIR,—I have read the *OUTLOOK* in the past with pleasure and profit. The letters from the teachers in foreign fields are very interesting. Since reading the extract contained in the March number from the letter of the teacher at the McDougall Orphanage, and learning their great need of a suitable building and furnishing for it, as also farming implements, I have thought why could not a jubilee fund be raised by the Sunday-schools of the Dominion for this express purpose.

"A more noble or worthy object could not be brought before the children of the Sunday-schools than this to furnish a home and education for these orphans, so that they may become good men and women and do good to their own people.

"If the subject of missions with this special want could be talked up in the schools for a few Sabbaths, then on the appointed Sabbath have every child bring its offering, however small, teachers, parents, and congregation invited to add their gift, as a thankoffering that they live to see this jubilee year of our beloved Queen. . . . As all great and good things come from small beginnings, I thought why could not money be raised in this way for this object, if a better one has not been devised already. I can think of no better way to have such a plan carried out than to write to you as editor of the *OUTLOOK*, and leave it to you to carry it out if, in your judgment, it will succeed.

"A CANADIAN."

March 23, 1887.

### ANOTHER SUGGESTION.

CONVERSING a few days ago with one of our wealthy and influential laymen, who has a relative in the mission work in Japan, he referred to the communications of some of the missionaries, in which the great need of a commodious church in the neighborhood of our Tôkyô College, where not only the students, but also the better class of residents could be gathered, was strongly urged, and enquired what the proposed building would cost. We told him the District Superintendent estimated the cost for lot and building at some \$5,000. "Well," said this generous friend, "surely we have ten men in the Church who, for such a desirable object, would readily give \$500 each, and I will gladly be one of the number." The suggestion struck us as an admirable one, and we requested our friend to keep his offer open till an opportunity was afforded for other volunteers. Who will be the next to take up this most Christian challenge, and put the thing through? Please be quick, or you may lose your chance.

### THOUGHTS ON FOREIGN VS. HOME MISSIONS.

THE fact of the great revival of interest in Foreign Mission work among the students in the universities of this continent suggests a variety of thoughts. That fifteen hundred young men in America alone are studying and planning with view to work in the foreign field is exceedingly significant. For the information of those who may not have heard of this great movement it may be well to state that it began last summer, when about three hundred young men gathered together to spend two or three weeks at Mr. Moody's school in Northfield, for the purpose of conference and prayer in regard to missionary work. The influence of that meeting has so extended that up to the present time fifteen hundred have signified their desire of engaging in this important work, fifty-four of whom belong to Toronto Colleges. While all of these may not ultimately go, it shows the trend of thought and sympathy at the present time. Many of these young men are, to all human appearance, making large sacrifices in order to carry the Gospel to those who are in the "regions beyond."

The foregoing fact may give rise to the thought in some minds, that the heathen in pagan lands are occupying a great deal of attention that could be better bestowed nearer home, and they ask, "Why not take care for the heathen at home? They are all about us, and it would cost much less to preach to them than to go so far away, and our duty is to them." They say, "Charity begins at home." Without under-estimating the urgent need for this home

work, which we will look into somewhat closely, we maintain that the home and foreign work do not conflict, and so may be carried on simultaneously. There is need for both, and both claim greater consideration than has ever yet been given them. Perhaps the great difference between the heathen at home and those abroad is, that the former are within reach of the Gospel but will not take it; while the latter are hungering and thirsting for it, but cannot get it until it is sent to them. Which deserve our greatest sympathy? Let us divide those at home into three classes—

1st. Those speaking our own tongue, who are nominally Christian and belong to the upper and middle classes, who are utterly indifferent to the claims of religion upon them, being "lovers of pleasure more than lovers of God."

2nd. Those speaking also our tongue, but who are the off-scouring of society—"fellows of the baser sort," and

3rd. Foreigners who come into our cities and large towns for commercial purposes.

It is perfectly true that all of these should be looked after, and this is a fine field for the opponents, as well as the friends, of foreign missions. It may be asked, how can the first class of non-church-goers be reached? The answer seems to be, by the consistent lives of professing Christians, and by earnest and frequent invitations to places of worship. We can offer the privileges of Christian fellowship to this class of people, but surely we should not spend precious time on them alone, coaxing their spiritual appetites with dainty and luxurious attractions, when millions are hungering, yea starving, for the simple Bread of Life.

It is difficult to induce those of the second class to enter our churches, so that it is necessary to find some place where we can carry the Gospel to them. In cities this work is a growing necessity, and to keep pace with the rapid increase of this element in society, it is imperative that vigilance, wisdom and zeal have full play. There need to be evangelistic and other meetings for the grown people, and Sunday-schools, Bands of Hope, etc., for the boys and girls.

In reference to the third class it may be said, the influx of foreigners to Canada is not large, but it is well to begin early while the numbers are small, so as to have this part of the population well in hand as additional numbers arrive. In Toronto this work has been undertaken in the cases of Chinamen and Italians. We may take warning on this point and learn a lesson from our friends in the United States, who find that a very large proportion of their population are foreigners, who have brought with them the atheistic and socialistic tendencies of the peoples from whom they have

come, and it is now a difficult matter to control or keep within bounds the disturbing elements composing that great republic. What to do with these people is a problem which is facing them at the present time, and only the future can reveal how it will end.

After admitting, however, the very great importance of this home mission work—yea, even more, the absolute necessity for it, we cannot see that it need interfere with the work abroad. More than half of the inhabitants of the world have never yet heard the "good news" of salvation, and if those who cannot go will attend to the work at home, thousands can be spared for the foreign field. The money aspect of the matter need present no difficulties if everyone naming the name of Christ will only do as God's ancient people were in the habit of doing, bring tithes of their income into the treasury of the Lord. If all Christians (who have so much more to be thankful for) only gave in proportion to what they receive, there would be an abundance to carry on all the Lord's work both at home and abroad. God has given the command to "preach the Gospel to every creature," and with commands He always gives the ability to perform.—M. T. S.

#### AN INDIAN'S DREAM.

"WHAT are dreams?" said an Indian to the missionary.

"It is very often the troubled mind talking during sleep. But why do you ask?" queried the missionary.

"Well, last night I went to bed, very tired in body from a hard day's work; whilst my heart was very sick thinking about my little boy that is now in heaven. When I fell asleep I dreamed that my little boy came to me, dressed in beautiful clothing. I could scarcely believe it at first, but I said to him, 'Is it you, my own child?' and he answered, 'Yes.' 'Have you come up from the grave?' Again he answered, 'Yes.' Then I took him in my arms, and pressed him to my heart. He said, 'I have come back to you because you are always grieving for me.' I felt very glad, and set him down till I went to find his mother, that she might share my joy. I could not find her, so I returned in haste lest he should be taken from me again. I found him playing with his little sister, but his beautiful clothing had changed to dirty rags, and he ceased to take any notice of me. In a little while he lay down on the ground, and when I looked to see what was the matter I found he was dead, and his whole body turning to decay. In my grief I awoke and found it was a dream, but perhaps it was given to teach me God's will."

"God does everything right," said the missionary, "and how much better it will be for you to follow

your little son to that happy land above, where there shall be no more parting, and death and decay are altogether unknown."

Thank God! Wul-ah-sy-eton loves Jesus, and hopes to meet his little Yissock in the sweet by-and-bye, and he constantly prays for grace to say, "Thy will be done."  
C. M. TATE.

#### A WORD FOR MISSION CIRCLES.

THE more information obtained concerning missions the more interest will be created in them, and one of the best places for a repository of this knowledge is the Mission Band, into which all should bring their tribute to be disseminated again to a much larger circle. In many places programmes are arranged with a view to this interchange of thought and actual information, which helps all to act intelligently. We give below a specimen, copied from a contemporary missionary periodical, which will give an idea of what is meant. In our own circles it would perhaps be best to study first of all something of our own missions, and we would solicit suggestions and plans of programmes from any who have a little time to spare to think out, and arrange such, in a way that will be helpful to our Canadian Mission Bands. We will be glad to give one or more of these programmes, from time to time, in the OUTLOOK, for the assistance of those who feel the need of some such suggestions. The following is the specimen already alluded to:

*Studies in Missionary History—Mission to the Sandwich Islands—No. 2.*

1835-1870.

NUMEROUS topics are here given as hints to the student of missionary history; but the movement of events in the Sandwich Islands under the influence of Christianity was so rapid, it will be difficult to do justice to them all at one meeting. Care will be necessary on the part of leaders to select and assign such as have not been thoroughly studied before.

*Important Events during the Reign of Kamehameha III.*

Good influence of the mission on the seamen of the Pacific.

What princes died in 1836? Death of Kinau.

*The Roman Catholics.* Banishment. Return in 1836. Their invasion in 1839. Another outrage, 1849.

*Preparations for the Great Awakening.* Large missionary reinforcement in 1836. Improvement in the schools. When was the entire Bible completed in the Hawaiian? Note number of missionaries and their stations in 1839.

*The Great Awakening:* at Lahaina; at Kahuaha; at Hilo; at Waimea.

*Progress in the Government and Civil Community.* Christian marriage. Temperance. New code of laws. Ownership of the lands. School for the young chiefs. Visit of Commodore Wilkes. Affair of Lord Paulet. Acknowledgement of Hawaiian Independence.

*Growth of the Churches.*

*Preparations for Closing the Mission.* Work of 1853. Native pastorate. The mission to Micronesia. Native mission to the Marquesas.

*Accession of Kamehameha IV., 1854.* *Revival, 1860-1861.* Fate of the Seminary at Lahainaluna, 1862.

*Accession of Kamehameha V., 1862.* Reconstruction and close of the Mission, 1870. Results. Jubilee, 1870.

*Helps.* Dr. Bartlett's *Sketch of the Sandwich Islands Mission*, and Dr. Humphrey's *Four Years in Hilo*, both admirable, can be had at the missionary rooms. Dr. Coan's *Life in Hawaii* gives a vivid description of the great volcanic eruptions occurring from 1840 to 1881, and is delightful reading. *Six months in the Sandwich Islands*, by Miss Bird, gives a fascinating description of things as they are at present. These may both be obtained of F. H. Revell, 148 Madison Street, Chicago. Dr. Anderson's History is invaluable, if it can be obtained.

#### OUR HOME MISSIONS.

WHILE the work in Japan and Quebec is, to my mind, of paramount importance, I believe we greatly err when we begin to disparage the working of home missions.

These poor struggling fields, over which the disheartened missionary sheds many a bitter tear, are the nurseries of our churches in the cities and larger towns. You may, indeed, find that more than one of your princely givers to the Missionary Society in Toronto or Halifax, came from a good old Methodist home on a despised country mission.

As in Quebec, so here in Carleton County, N.B., our people leave in large numbers for the country across the border. Thus our cause is continually weakened. Yet, it is a fine country up here, and I for one deem it a very unwise policy to pull up stakes and depart. But since our loyal and warm-hearted people here are unable to raise more than \$300 for their preacher's salary, and the Missionary Society can only supplement it by another \$100, what hope is there? Since the home missionary is no longer needed (judging from his treatment), why not give him an honorable discharge at the next ensuing Conference.

W. E. JOHNSON.

#### DEATH OF THE REV. W. B. CUYLER.

LETTERS from the Pacific Coast convey the sad tidings that Bro. Cuyler has fallen in the battle. For several years he has been in charge of the Bella Bella Missions, where he was much beloved by the people. He was "in labors abundant," and it was through exposure in "journeyings oft" that he con-

tracted the disease of which he died. Bro. Cuyler was obliged to desist from active work in the early part of the Conference year, and went down to Victoria for medical advice. For several months he has been residing in the Nicola country; but finding that his strength was failing, he expressed a strong desire to return to his friends in Ontario. A start was made, but after one day's drive toward the nearest railway station, he was unable to proceed further, and in a few hours fell asleep. His devoted wife was with him to the end, and in her hour of sore bereavement proved the sustaining power of heavenly grace. We commend our sorrowing sister to the sympathy and prayers of the whole Church.

#### DEATH OF AN INDIAN TEACHER.

ALEXANDER MADWAYOSH died at his residence on the Saugeen Indian Reserve on November 30th, 1886. His grandfather was a chief of this Band and his uncle, Henry Madwayosh, is chief at present.

Alexander was a remarkable man. He learned a good trade at Muncey, and, up to the time of his death, was teacher of the French Bay Indian School, and an excellent interpreter for the Band and the pulpit. He read the public papers and was in warm sympathy with political, social and religious movements. When we remember that he attained all this and died at the early age of twenty-five, there cannot be a doubt but that he possessed a vigorous mind.

He was as kind as he was great. He never liked to wound the feelings of anyone. He was kind by nature as well as by practice, and his presence seemed to inspire a kindly feeling in other hearts. This kindliness of heart and life made him a favorite, not only with the Indian people, but also with the whites, many of whom were his warm friends.

Truthfulness was a marked element in the character of Alexander Madwayosh. No hypocrisy, no deception; always speaking the truth. These qualities made him greatly beloved and highly respected by the whites who had to depend on him for interpretation and information concerning the Indians.

He was constant in his attendance at the Methodist Church to which he belonged.

During his sickness, which lasted but five days, he prayed and told the missionary of his confidence in Christ, and his last words were, "Glory be to God."

The missionary, Rev. James Hannon, on Sunday, 5th inst., preached from Phillippians 1st chapter, 21st verse, "For to me to live is Christ, and to die is gain," a sermon with reference to the life and death of the deceased, which moved the congregation to tears.

By his sudden removal the Indians of this Band

have sustained a great loss but their loss is his eternal gain.

"There is a world above  
Where parting is unknown,  
A long eternity of love  
Form'd for the good alone,  
And faith beholds the dying here  
Translated to that glorious sphere."

I. V.

## Woman's Work.

Sing and rejoice, O daughter of Zion: for lo! I come, and I will dwell in the midst of thee, saith the Lord. Zech. 2: 10.

WE feel that this number of our Missionary paper would be incomplete if it did not present its readers with an account of the Presbyterian Women's Missionary Society, as reported at their annual meeting recently held in Toronto. We read the account, as furnished by the *Globe*, with a feeling of deep gratitude to God, who has so honored the work of women, and with a warm sympathy for the workers at home and abroad. How grand the opportunities God is giving the women of to-day! How marked the success vouchsafed to them! And yet, of our Christian congregations, how small the proportion of active worker's in the Master's cause!

#### WHAT OUR PRESBYTERIAN SISTERS ARE DOING.

The eleventh annual meeting of the Presbyterian W. M. S. was opened with 350 delegates present.

#### THE PRESIDENT'S ADDRESS

reviewed the origin and growth of the society, and spoke of their work and needs. The organization is very complete. First, there are the Auxiliaries meeting monthly and the Mission Boards fortnightly; over these the Presbyterian societies in annual convention, and lastly the General Board, which monthly supervises the whole work.

Letters of greeting were read by the Corresponding Secretary from Nova Scotia, the North-West, the American Western Board and the Philadelphia Board of Missions. Delegates from the other Churches were then received and presented their addresses of greeting:—Mrs. Blackstock, of the Methodist Missionary Society; Mrs. Edward Blake, of the McCaul Mission; Miss Wilson, of St. James' Cathedral; and Mrs. Prof. Newman, of the Baptist Church. "Blow ye the trumpet, blow," was heartily sung, and reports were read from Mission Bands and Auxiliaries not yet arranged in Presbyteries, showing great progress during the past year. After devotional exercises the morning meeting was dismissed by singing "Saviour, more than life to me."

#### THE GUESTS WERE ENTERTAINED

by the ladies of the city at lunch in the lecture-room. The tables, loaded with flowers and every available luxury, which were set for 200, were filled three or

four times, and the young ladies waited upon them with pink satin badges pinned over the left breast.

The attendance being so much larger than was anticipated, the decorations were removed during the noon hour to the body of the church, and the afternoon session was held there. After the opening devotional exercises and hymns of praise,

#### THE FOREIGN SECRETARY

gave her report, which reviewed the foreign work of four years ago and that of to-day, showing how the "little one had become a thousand," the growth having been steady and rapid. She entered very minutely into the amount and character of the work done in Formosa and the North-West especially, paying, as she passed, high tribute to Dr. and Mrs. Mackay, who have worked so hard and unweariedly for the natives of Formosa, being not only physicians for the soul but also for the body, and sometimes playing at dentistry as well. She here read an extract from a letter written by Mrs. Mackay, telling how she had to take charge of the entire mission during the doctor's absence, concluding her story by saying she is busy all the day and happy all the day too. They are expecting soon to open the girls' school on the island. The Presbyterians have under their care the

#### INDIANS ON SEVENTEEN RESERVES,

which means a population of about 3,200 only, 200 of these being communicants. Rev. Hugh Mackay is the missionary here. The work is increasing every year, and each report is more inspiring than the last as the number of schools is shown to be increasing and industry is rapidly taking the place of the natural Indian indolence. Mrs. Mackay and her two daughters teach in the schools as well as in the Sunday-school. The account of the joyful reception of the clothing and literature and other necessities sent out by the Woman's Board was interesting indeed.

Mrs. Harvie also spoke very feelingly of one of these missionaries who has lately died, leaving a widow and a little son. This society has undertaken a great deal of work for the women of Central India, and they already see very gratifying results of their labors in that direction. Trinidad and the New Hebrides have also been remembered with good results, and they are considering new fields as well.

"Where are the Reapers" was sung as a duet by two young ladies, and then the reports were presented from Presbyterian Societies in Brockville, Brandon, Chatham, Glengarry, Guelph, Hamilton, Huron, Kingston, Lanark and Renfrew, Lindsay, London, Maitland, Orangeville, Ottawa, Paris, Peterboro', Toronto, Whitby and Winnipeg.

The congregation then rose and sang "Christ of all my hopes the ground" to the tune of "Mozart," and

#### THE HOME SECRETARY

presented her report. The following statistical summary will give an idea of the work of the past year: Number of Mission Bands 73, in which there are 2,059 members; number of Auxiliary Societies 251, in which there are 6,484 members. These 324 branches are, with a few exceptions, grouped, into 18 Presbyterian

Societies. Contributed by Mission Bands, \$14,498 70; by Auxiliaries, \$3,646 91; from other sources, \$435 44; total amount contributed, \$18,581 05. Whole number of members 8,543, including 152 life members. The Foreign Missionary work supported by the Society is carried on in Trinidad, Formosa, the New Hebrides, Central India, Manitoba and the Northwest Territories of Canada. In Trinidad, Formosa and the New Hebrides, Christian schools are maintained and a contribution is sent to the missionary ship *Dayspring*. In Central India the Society has five lady missionaries (two of them being fully qualified medical missionaries), two lady missionary teachers, Bible women, native teachers, helpers, etc. In Manitoba and the Northwest the expenses of schools on Piapot's Reserve and at Portage la Prairie are provided for, also the salaries of the teachers. At six other reserves a part of the expenses of schools and teachers is provided, and at one of them, Crooked Lake, the first instalment of the cost of new school buildings has been paid. The names of the other reserves are Stony Plains, Mistawasis, Bird-Tail Creek, Okanase and Round Lake. In the autumn of 1886, 67 bales of warm clothing were forwarded by 60 different branches to various reserves in the North-west for the Indians. The givings were not of the rich people so much as of the poorer classes. The widows' mites had multiplied themselves till they became a very important item in the financial statement of the Treasurer. The report of the

#### COMMITTEE OF MANAGEMENT

followed, showing that a watchful though gentle oversight had been kept of the past year's work, and speaking highly of the generosity of the adherents of the Presbyterian Church, who, at the call for help for the Indians, had, as with one mind, responded from Ontario to British Columbia. The reports were received and adopted, and the money dedicated to the Lord in a beautiful way by one of the ladies.

WE are sure our missionary workers will be glad to learn that the French School and Home at Actonvale is having remarkable success. A lady writes from Montreal: "We are more than satisfied with what has been done, both in the school and home life of the girls. The accommodation is not sufficient. We shall have to extend next autumn. The house is full to overflowing, and applications that could not be entertained for want of room have been received. Can we close the doors to such? Never! We need trained Bible-women also; who would be able to meet the arguments of opponents."

THE French work demands the best attention of all Protestants. As a Church we have sowed too sparingly in this great field, and thus we have reaped sparingly. But it is time to devise liberal things. It is high time for us to look this question squarely in the face. The indifference of Protestants to this question arises largely from a false notion that French Canadians

have the Christian religion; that they are satisfied with it; and also, we believe, from the fact that Protestants live in ignorance of the Romish system. Let us make ourselves fully acquainted with the true character of Romanism. We believe it is our duty to collect and circulate information of all false systems, that the people may read and learn and be waked up to labor for the establishment of the kingdom of Christ. Let us do this. Why should we not expose the tricks and deceits by which a crafty priesthood beguile their illiterate followers to fill the coffers of the Church? Why not hold up to the gaze of our people the traffic in indulgences; the sale of masses for the dead; and the terrors of the "bell, book, and candle?" These things are in our midst. They stand to a very large portion of our countrywomen in the stead of the simple, tender, loving teaching of Jesus. The horrors of the confessional have frequently been given to a too indifferent public. Let us remember that the women of Romanism are the chief factor in the perpetuation of this system, and our mission is to them and their children. Let us not fail! Let us resolve, God helping us, we will take Quebec for Christ!

THE history of Romish countries is before us. Let us read it and gather the lessons it teaches. When we do so intelligently, we will arouse to the fact that the presence of this powerful body is a standing menace to us as a country. Let us scatter among Protestants faithful teaching of the heathenism of Rome as we do that of Japan. Let us give to our Catholic countrywomen the blessed Bible, which alone can turn their darkness into light. Let us teach their children our sweet "songs of Zion," and the "old, old story of Jesus and His love." Let but these replace their trashy traditions, and their *Paters* and *Aves*, and hearts will be touched and transformed, and the glory of our God will appear in the salvation of this people. As patriots and as Christians, this work demands our best attention. Our best men and women should be given to it. May God, the Spirit, call them!

THE following extracts from the letters of the Rev. E. Robson to Miss Laurence, in reference to homes for Indian girls at Nanaimo, and Chinese girls in Victoria, are of deep interest.

January 10th, 1887.

"The matter referred to, Girl's Home, has occupied my mind much. My own preference is for an Industrial Institution, similar to the one at Muncey, for both boys and girls, supported largely by the Government, worked by our Church. The boys and girls will then be equally christianized, educated and civil-

ized, and grow up to be friends, husbands, and wives. This is the only satisfactory way of disposing of them so that our labors shall not be lost. I do not know of a girl available in the Nanaimo camp, save Lily Cushman, so that the case is not so pressing as it once was."

February 8th, 1887.

"When in Victoria last week I had a conversation with Mr. Vrooman, our missionary to the Chinese, upon a very important matter. He has rescued four Chinese girls from dens of prostitution in China Town, by process of law. There are several other girls of the same class who desire to escape to the 'Way of Life,' as they call it. Mr. Vrooman hopes to get them saved. I have come to the conclusion that Mr. V. must be relieved as soon as possible, and that the best way of doing it is for the W.M.S. of our Church to take the matter in hand. Let them found a home in Victoria for these and similar cases. It is eminently Woman's Work, and a more Christian enterprise cannot be named.

"The girls seem intensely anxious to escape from the living death to which they have been doomed. We must save them, or lose our own souls. Now the Nanaimo Girl's Home is less pressing than this. Could not the W.M.S. give to this what they decided to give to that? If the W.M.S. can do it, let me know. If they can God will bless them in it surely. They can have the whole thing to manage throughout. I understand a lady in Hamilton is interested in this matter, and will help liberally. Please inquire, and report as soon as possible. God guide you all.

"Yours very truly,

"E. ROBSON."

#### ITEMS.

PEMBROKE.—Monthly meetings well attended. A public meeting for ladies was held last month, when six additions were made to the membership. Interest steadily increasing.

PICTON, ONT.—A very successful meeting of the Picton Auxiliary was held at the residence of Mrs. G. C. Curry, April 6th. It was decided that the ladies should endeavor to establish auxiliaries in the surrounding villages. A lady present contributed \$25.00 and became a life member. Members and interest increasing.  
C. V. TOBEY, Cor. Sec'y.

LONDON, ONT.—The quarterly Union Meeting of the Auxiliaries attracted a very large attendance of ladies from all the Methodist churches of the city. Mrs. Murray Anderson presided. Most encouraging reports were presented from the Auxiliaries and Mission Band. Interesting correspondence from foreign and domestic missions read by Mrs. W. Saunders. A pleasant feature was the rendering of two organ selections by Mrs. Birks.

WATERDOWN, ONT.—Mrs. Dr. S. J. Hunter and Mrs. E. S. Strachan organized an Auxiliary on April 5th, with following as officers:—President, Mrs. S. S. Job; Vice-President, Mrs. L. A. Cummer; Recording Secretary, Miss McMichael; Cor.-Secretary, Miss E. M. Job; Treasurer, Mrs. L. Langdon. Fifteen ladies became members.

REPORT of General Treasurer, Mrs. Dr. Rosebrugh, Hamilton, Ont., for quarter ending March 15:—

Winnipeg.....	40 60
Nova Scotia.....	453 04
St. Johns (Newfoundland) .....	131 30
N.B. & P.E.I .....	166 06
Eastern Branch .....	219 39
Central “ .....	1,019 13
Western “ .....	908 28
	\$2,944 80

AN Auxiliary and Mission Band have inquired if any funds raised by them can be retained for local or other purposes, or if only the contents of mite-boxes and members' fees are to be sent to Branch Treasurers. Will our members read Article 8, Constitution of Auxiliaries?

MADOC, March 29, 1887.

DEAR FRIENDS,—I herewith enclose \$10 from a lady, a member of the Madoc Branch of the Woman's Missionary Society, for the following subjects:—

Girls' School (Japan) .....	\$5
Crosby Home.....	5

I also send 25 cents for Reports sold. You will please acknowledge the receipt of the money, and, if convenient, we would like to see it in the MISSIONARY OUTLOOK.

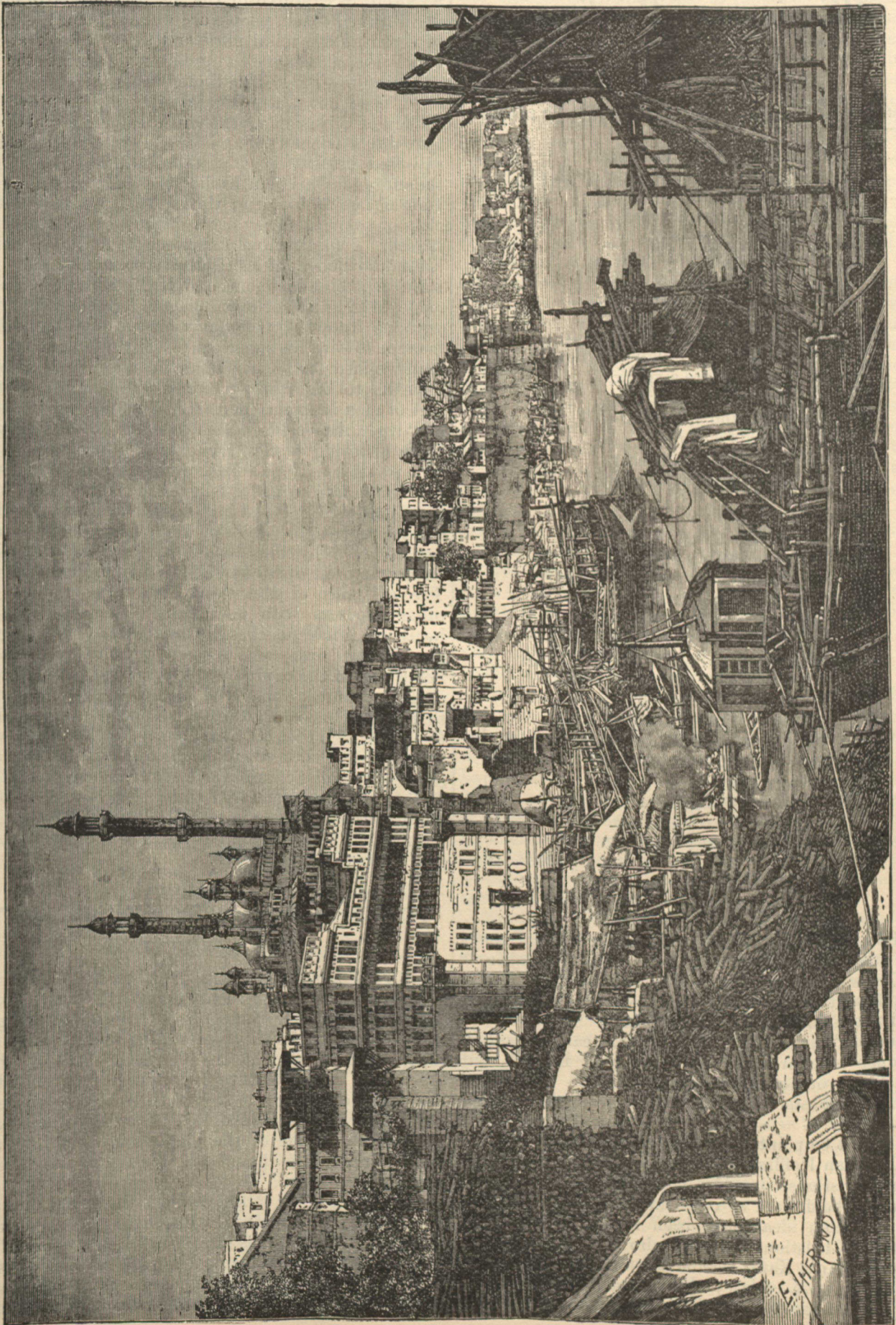
*Extracts from a Letter from MRS. EDWARD ODLUM, of Japan, addressed to MRS. (REV.) T. G. WILLIAMS, Pembroke.*

“MY DEAR MRS. WILLIAMS,—We are just home from our first love-feast in Japan. My heart is very full of thankfulness for all I see and hear. It is sweet to have part in the work which is going on here. A number of young girls from Miss Spencer's school and some of the college boys received baptism this morning. The whole service was in Japanese, but the Canadian tears would flow, for have we not one God and one faith. Could you have been with us yesterday at a farewell to Dr. McDonald, held in old Geddo, the oldest and to me most interesting part of the city, you would have felt as I did that no sacrifice either here or at home could be too much to do for this people. If I only had the language and could go to work at once. This is certainly a lovely land, but, oh, so much to do and so few workers. It seems as if we should not take time for study, but what can one do

without the language. I was not at all sure I would study it when I came, but I am impatient now to do so, to add my little help. Dear Mrs. Williams, do not think too much has been, or can be, done for Japan; she will yet be Canada's brightest crown. Night and day the horrible drums are beating in the Buddhist temples. Look in what direction you will the temples are always in sight. There are three hundred young men being trained here for the Buddhist priesthood, and in Sheba, a sacred grove a short walk from our place, there are a number of temples surrounded by outer and inner courts covered with carvings which are overlaid with pure gold. Even the roof and outer sides of some of the temples being covered with gold. We meet processions of these people, holding a mirror on a high pole and yelling their chants, more like demons than men. Contrast with these our students who yesterday spoke for Christ in love-feast; our native pastors and teachers, and see it all as I do you would say also as I do, 'Wonderful is the work, O Christ.' It is a sorrow to all here that Miss Cartmell must go home. I believe God never put a sweeter soul in human form. She feels it sorely, for there is something about this work that binds heart and life. But hers is a faith too pure for any murmuring. I think she should visit all the auxiliaries in Canada, it will do her good, and do you all good. I do wish very much that from our churches in Canada would come some man of means and influence, who, seeing the work being done and the work to do could speak to you all as one having authority. Miss Spencer is a grand woman for the work; she is at the head of the girls' school, but she is not strong, and it would be the greatest pity to let her overwork herself, as she has done. It would be a hard matter to fill her place. A capable, competent woman is needed, old enough not to be easily discouraged and ready to do anything her hand may find to do. Susie and Maud Cochran are fine girls, and heart and soul in the work. Miss Wintemute fills her own niche; but not another could step in and take Miss Spencer's place should she fail. It would be a good thing if the lady sent, in addition to being well educated, a singer, a musician, should also know how to fit dresses and sew. I see this to be one thing much needed. Dr. and Mrs. McDonald start for England Friday evening, and will reach Canada in the fall. They need the rest and all are glad they are to have it. Our journey over land and sea had many lessons for us to learn, and now we are come to a land where every day and hour the lessons are fresh, some sweet, some bitter. 'His will be done who leads us on.' The mission friends made us very welcome. Dr. Cochran met us at Yokohama and entertained us for the first few days, and we would have enjoyed their hospitality till our house was quite ready for us, but Maud took small-pox and we had to leave it in a hurry. None of the others have taken it. There have been several earthquakes since we came, one strong enough to greatly startle us. If there is anything you want to know, please question me, there is so much to write one does not know what to choose. I am taking up some of Miss Cartmel's work. If I only understood the language I could help. I will do my best, and you at home pray God to help me. Yours in truest bonds.

“M. ODLUM.”





CITY OF BENARES, INDIA.

## Missionary Readings.

### BEAUTIFUL WORDS.

Cast thy bread upon the waters; for thou shalt find it after many days.—Eccles. xi. 1.

'MID the losses and the gains,  
'Mid the pleasures and the pains;  
'Mid the hopings and the fears,  
And the restlessness of years,  
We repeat this passage o'er—  
We believe it more and more—  
Bread upon the waters cast  
Shall be gathered at the last.

Gold and silver, like the sands,  
Will keep slipping through our hands;  
Jewels, gleaming like a spark,  
Will be hidden in the dark;  
Sun and moon and stars will pale,  
But these words will never fail—  
Bread upon the waters cast  
Shall be gathered at the last.

Soon, like dust to you and me,  
Will our earthly treasure be,  
But the loving words and deeds  
To a soul in bitterest need,  
They will not forgotten be,  
They will live eternally—  
Bread upon the waters cast  
Shall be gathered at the last.

Fast the moments slip away,  
Soon our mortal powers decay,  
Low and lower sinks the sun,  
What we do must soon be done;  
Then what rapture if we hear  
Thousand voices ringing clear—  
Bread upon the waters cast  
Shall be gathered at the last.

—Selected.

### NATIVE TESTIMONY.

REV. JOSIAH TYLER, of Umsunduzi, Natal, sends the following extract, taken from a number of the *Christian Express*, published at Lovedale, Kaffirland, from the pen of Mr. Isaac Wanchope, a former pupil of the Lovedale Institution, and a "purely native production," as showing that Africans can be taught, not only to express themselves in good English, but with "vigorous common sense," and can understand clearly the obstacles in the way of evangelizing their countrymen:—

"It must be pointed out that school Kaffirs are not all Christian Kaffirs. There are good Christians and sham Christians, or mere church-goers. The latter resemble the former so much in outward appearance that mistaken ideas have been formed with regard to native Christians by those who view them from a distance. Any Kaffir that wears a black-cloth-coat, shining boots, a collar, and a *puggaree* (that is, hat-scarf), is taken to be a Christian Kaffir, and when such

a 'swell' is captured in the act of theft, or in uttering a forged check, people are wont to point the finger of scorn at the missionary and say: 'Look at the article the missionary has produced! What is the use of trying to Christianize these people?'

"I need not waste words in trying to prove the fallacy of this argument, because, even if a real Christian did a wicked thing, it would still be illogical to say that because one Christian Kaffir stole or forged, therefore all Christian Kaffirs are thieves and forgers. I am not going to spend time in trying to defend this class of natives. They are a difficult lot to deal with, indeed. I speak from experience. A Kaffir with a little knowledge of Christianity, but who does not make the Bible his moral standard, with a little knowledge of English, or even with a fair education but with no knowledge of Christ, or his duty to God or man, or toward his superiors,—such a Kaffir is not the man we mean to be, nor what the missionaries would have us to be. Unfortunately, the number of this sort of men is on the increase. Thus the missionaries and their native churches have now to battle with three opposing armies, namely: (1) European objectors to missions. (2) Native unbelievers or heathen. (3) This middle class of half-heathen and half-Christian, half-civilized and half-barbarous Kaffirs. They are misrepresented by the first; misunderstood and not believed by the second; and by the third—an enemy in their own household—they are undermined. The existence of this third class has supplied the other opposers with new arms. The red (that is, heathen) Kaffir justifies his own acts by pointing to the dubious man, who is as happy and as much at home within the church-walls as behind the beer-cask or in the canteen-tap. The European objector jumps to the conclusion that the missionaries have spoiled the Kaffir, and that his Christianity has filled him with conceit. But is there any Kaffir who can stand up and say that the missionaries have spoiled him? or that his Christianity has made him worse than he used to be—more conceited, more impudent, lazier? If there is, let me tell him that he has not got the right thing yet."—*Missionary Herald*.

### POWER OF THE HOPE OF IMMORTALITY.

FANNIE C. SNOW, MEXICO.

AFTER PURGATORY, HEAVEN; but heaven so very far away, after such long years of purgatory! Masses are said for the souls of holiest, best of men and women, ten, twenty years after their death; and all this time those who are left must think of their loved ones in the torture everywhere represented in the churches where one sees pictures of popes, priests, and nuns, with crossed uplifted hands, in the fires of purgatory. Some of the pictures are horrible, and the agonized faces haunt one for hours after seeing them.

And then, never to know when the loved one will be released from torture! Redouble the number of prayers, spend fortunes in masses for the repose of his soul, and then—how may one know that he is at rest?

If one dies poor, knowing that no masses can be paid for, what an outlook! The bare hope is his that

in the "lottery of souls" his name may be drawn, and a mass said for him, paid for by the united offerings of many. Heaven must seem very far away to such an one!

What is the result of all this? Callousness, indifference, apathy. The poor, who most need the hope of future happiness, die and are buried amid wailings long and loud. But many a time the wailings cease at the cemetery gate, and the mourners are drunk with *pulque* before reaching home. An expressive shrug of the shoulders indicates that there is "one less to provide for."

The "feast of the dead" shows what death means to the lower classes. The plaza is filled with toys representing hearses, coffins, corpses, skulls and cross-bones; purgatories, whose pink cotton flames envelope grotesque figures of priests and nuns; funeral processions and funeral baked meats; hideous skeletons who, by pulling a string, raise the corpse lying in a pasteboard coffin; leering skeletons in all manner of grotesque positions—these are toys.

Fun is everywhere. A great feast is spread on the eve of November first, to which the souls of the dead come from purgatory to their annual supper. In these ways death loses its solemnity, and the future life becomes a far-away affair of skeletons and spirits. The blessed hope that sustains the Christian in the hours of sharpest trial, is converted into the hope that one's soul may be prayed out of purgatory as soon as possible.

#### THE STORY OF MALUKSHMI.

**D**URING the year 1882 a man belonging to the Mala caste, Rajana by name, living in a village about three miles from Tuni, professed faith in Christ, and on being baptized, was received into the church at this station. Others in this same place became much interested in the truth, and seemed on the point of becoming Christians, but did not come forward at that time. On the other hand, the step he had taken excited a good deal of opposition in the minds of some, and especially among the members of his own family. His wife, however, whose name appears at the head of this article, was led gradually to look upon the matter more favorably, and came occasionally with her husband to the station to attend worship. Her unusual intelligence, and attractiveness of manner, greatly interested us, and we had frequent conversations with her, endeavoring to persuade her to decide for Christ. At length, she yielded, and about a year after her husband's baptism, we had the pleasure of welcoming her to a place among our little band of Christians. Their eldest son, a young man, who had been from the first strongly opposed to the course his father had taken, was still more displeased at his mother's conversion, and became more bitter in his opposition. He did his utmost to cause his parents to abandon their new religion, and in this he was heartily seconded by many others among the people of the village. After our departure for Canada, in the beginning of 1884, the trials of Rajana and Malukshmi, on account of their profession of Christianity, became greater than ever. A most determined effort was made by their son, in conjunction with the leading men of

the village, to compel them to renounce Christianity, and return to heathenism. They were summoned before the munsin (magistrate), and in the presence of the principal men of the place, they were threateningly asked whether they would remain Christians or return to their former religion. Rajana's courage was hardly sufficient for the test, and had he been alone, he would probably have yielded to the pressure brought to bear against him. But Malukshmi stood her ground bravely, and declared that whatever might happen, she would never give up her faith in Christ. Her husband, encouraged by the firm stand she had taken, remained with her, and together, they resisted the efforts that were made to induce them to recant. The son became very angry and violent, beating his mother, and holding a knife at her throat, thus endeavoring by intimidation to compel her to return to heathenism. I had this from an eye-witness, who himself was so impressed by Malukshmi's firmness that he became an earnest enquirer, and afterward came frequently to Tuni to talk with our preachers about Christianity. In consequence of Rajana and Malukshmi refusing to abandon Christianity, they were driven from their house, and obliged to take refuge in a small shed, standing in a field at a considerable distance from the village. There, with their younger child, about nine years old, they lived in a half-starving condition for several months, their diet consisting most of the time of five palmyra nuts each day, and water seasoned with pepper. It happened one day, while they were living in this shed, that a well-to-do Shudra, who belonged to their village, and knew them well, came that way, apparently by accident, and found them in this wretched condition. His compassion was at once excited, and handing them some money, he told them to go to their house in the village, and live there as before, and he would befriend them. They returned to their home, and strange to say, the very people who had driven them away, including their son, now seemed rejoiced to have them come back. The feeling of their neighbors toward them appeared to have undergone a complete change during their absence. Since that time, their son has been living peaceably with them, and they have been enjoying the good-will and friendship of all about them.

Malukshmi has not had much teaching on the subject of special Providence, and it is doubtful whether she has ever heard the story of Elijah being fed by ravens, yet she believes that their deliverance was providential. In speaking of the coming of the Shudra to them while they were living in the field, and of his kindness in helping them to return to their home, she said, with a refreshing simplicity of faith, "God sent him." And truly, those of us who have had more extended experience and observation of God's dealing with his people must agree with her in this conclusion.

I have strong hope that the constancy of faith shown by Malukshmi and her husband under bitter persecution, will bear much valuable fruit in leading many others in that village and section to submit to Christ.—*G. F. C. in Missionary Link.*

AN aged Christian, with the snow of time on his head, may remind us that those points of earth are whitest which are nearest heaven.—*Chapin.*

## Our Young Folk.

"IN THE LONG RUN."

THE old-fashioned saying,  
So lightly expressed  
And so carelessly uttered,  
Is one of the best!  
Oh, ponder, young trifler,  
With life-work begun,  
The deep, earnest meaning  
Of "In the long run."

For "in the long run"  
The seed will spring up  
That was sown in the garden  
Or dropped in the cup;  
And remember, no roses  
Will spring from the weed,  
And no beautiful fruit  
From the unworthy seed.

How many a stripling  
In trouble to-day  
By riotous living  
With comrades too gay:  
With character shipwrecked  
And duties undone,  
Will do sorrow's harvesting  
"In the long run."

"In the long run" will  
The toiler fare best  
Who performs honest labor  
And takes honest rest;  
Who, contented and happy,  
Hastes not in a day  
Or a year to heap riches  
That will soon pass away.

The good and the evil  
That bide in the earth,  
The joy and the sorrow,  
The pain and the mirth,  
The battles unheeded,  
The victories won,  
Will yield what is sown  
"In the long run."

—Mrs. M. A. Kidder.

DON'T BE MEAN, BOYS.

SOMETIMES I wonder what a mean man thinks about when he goes to bed. When he turns out the light and lies down alone, he is then compelled to be honest with himself. Not a bright thought, not a generous impulse, not a word of blessing, not a grateful look comes back to him; not a penny dropped into the palm of poverty, nor the balm of a loving word dropped into an aching heart; no sunbeam of encouragement cast upon a struggling life, no strong right hand of fellowship reached out to help some fallen man to his feet—when none of these things come to him as the "God bless you!" of the departed day, how

he must hate himself, how he must try to roll away from himself and sleep on the other side of the bed, when the only victory he can think of is some mean victory in which he has wronged a neighbor. No wonder he always sneers when he tries to smile. How pure and good all the rest of the world must look to him, and how cheerless and dreary must his own path appear! Why, even one isolated act of meanness is enough to scatter cracker crumbs in the bed of the average man. And what must be the feelings of the man whose whole life is given up to mean acts? When there is so much suffering and heartache and misery in the world, anyhow, why should any one add a pound of wickedness or sadness to the general burden? Don't be mean, boys. Suffer injustice a thousand times rather than commit it once.—*Burdette.*

PLAYING 'POSSUM.

"SEE what a splendid 'possum I've shot, Uncle Toby. I killed him all myself."

"Killed him all yo'se'f, eh? Now, let me tole yo' suffin'. Jest yo' look sharp after him. A 'possum am a mighty skeery critter, shore's yo' bawn."

"Why, but he's dead, uncle, and how can he need any looking after?"

"Don't yo' be so shore 'bout dat ar' now, 'case dey's mighty onsartin', mighty onsartin'. I mind now wat yore bressed uncle, the parson, used to say on that subject, ses he: 'Toby, ef yo' ebber wants to be a fust-rate Christian, yo' mus' n't let yer 'settin' sins fool ye, 'case dey's jes like 'possums. Yo' t'ink dem all dead and gone fur to pester ye no moah, when all ob a suddent heah de all comes agin, jes' as pow'ful as ebber. Be shore yo' kills dem dead—plumb dead—ebbery time yo' sees de leastest bit ob one stick'n up anywhars.' Dat's what he used fur to remark, an' he war a mighty good man, chuck full ob de sperrit ob goodness."

Willie ran away and shut his treasure up in an empty cotton-shed, intending to skin it early in the morning, as it was now supper-time and he was exceedingly hungry. But on the morrow nothing was to be seen or heard of his prize. He hunted the place over and questioned all the servants closely. Nothing was to be heard or seen of the missing rogue, who was probably telling his mates of the forest of his narrow escape from being skinned alive!

Uncle Toby greeted Willie with a laugh. "I done tole yo' so: Yo' 's got to cut dere heads plumb off. Dat am de onlst way ob bein' sartin' shore. I'clare to gracious I'se seen dem hop outen de bery pot on de fire an' make off."

"O, Uncle Toby, that's an awful story! you know it is. But one thing I *do* know: I'll cut the throat of the next 'possum I get hold of."

"An' don't yo' fo'git what I done tole ye 'bout your 'settin' sins. Dey's jes like dat ar' 'possum. Dey wants killing ober an' ober again 'fore dey really dies."

"I should think John Salter's love of drink needed killing again. Do you know, I stumbled over him in the woods yesterday, with a whisky-bottle lying by his side? It was too shameful!"

"Dat am true, Massa Willie. I don't reckon he tries so bery hard to kill dat ar' 'possum."

"But he told father that he had reformed, and wanted him to furnish some work. Mother gave him a lot of old clothing and things to eat, and yet there he lay, drunk as could be."

"Wall, yo' see, he was jes' like yo' was yesserday. Yo' was sartain' shore dat 'possum was dead, an' all de time he was a larfin' in his slebe an' t'inkin' how he'd make his legs fly when he'd see a good chance, an' shore 'nuff he did. He-he."

"You needn't laugh, uncle; 'twasn't any fun to lose such a big fat fellow."

"No moah it wasn't, but ef yo' larned de lesson wat de good Lord meant to teach yo', den yo' hasn't loss nuffin'. Jes' yo' mind 'bout dat ar."—*Ruth Argyle in Well Spring.*

#### DIXIE'S SIX CENTS.

A SHORT time ago a pale-faced little girl walked hurriedly into a bookstore in Annasburg, and said to the man serving at the counter: "Please, sir, I want a book that's got 'Suffer little children to come unto me' in it; and how much is it, sir? and I am in a great hurry."

The shopman bent down and dusted his spectacles. "And suppose I havn't the book you want; what then, my dear?"

"O sir, I shall be so sorry; I want it so!" And the little voice trembled at there being a chance of disappointment.

The kind shopman took the thin hand of his small customer in his own. "Will you be so very sad without the book? And why are you in such a hurry?"

"Well, sir, you see, I went to school one Sunday when Mrs. West, who takes care of me, was away; and the teacher read about a Good Shepherd who said those words; and about a beautiful place where he takes care of his children, and I want to go there. I'm so tired of being where there's nobody to care for a little girl like me only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?"

"My cough's getting so bad now, sir, and I want to know all about Him before I die. It 'ud be so strange to see Him and not know Him. Besides, if Mrs. West knew I was here she'd take away the six cents I've saved, running messages, to buy the book with, so I'm in a hurry to get served."

The book-seller wiped his glasses very vigorously this time, and lifting a book from off a shelf, he said: "I'll find the words you want, my little girl; come and listen." Then he read the words of the loving Saviour (Luke xviii., 16)—get your Bibles and find the place, children—and told her how this Good Shepherd had got a home all light and rest and love prepared for those who love Him and serve Him.

"O how lovely!" was the half breathless exclamation of the eager little buyer. "And He says, 'Come.' I'll go to Him. How long do you think it may be, sir, before I see Him?"

"Not long, perhaps," said the shop-keeper, turning away his head. "You shall keep the six cents, and come here every day, while I read you some more out of this book."

Thanking him, the small child hurried away. To-

morrow came, and another morrow, and many days passed; but the little girl never came to hear about Jesus again. One day a loud-voiced, untidy woman ran into the shop, saying, "Dixie's dead! She died rambling about some Good Shepherd, and she said you was to have these six cents for the mission-box at school. As I don't like to keep dead men's money, here it is." And she ran out of the shop. The cents went into the box, and when the story of Dixie was told so many followed her example with their cents that at the end of the year "Dixie's cents," as they were called, were found to be sufficient to send out a missionary to China to bring stranger sheep to the Good Shepherd.—*Episcopal Record.*

#### JAPANESE BOYS AND AMERICAN BOYS.

THE American boy has the advantage of the Japanese youth in his splendid physique and in his joyous, rollicksome disposition. As a rule, I think the boys at home are of two classes: they are either the joyous, mirthful, fun-loving real-boy, or else the dull, stupid, care-little, think-little sort of fellow. Sometimes the very quiet and typical good boy is a good student; but, as a rule, the most valuable students are also the most stirring, active ones.

Japanese students do not have the vivacity, the irrepressibility of "Young America;" but they are much more industrious. They do not play so many "naughty tricks" as the Americans; they do not seek fun so much, but they are bright, intelligent, quick to comprehend an idea and to use their opportunities. All Japanese students that I have known have shown a remarkable thirst for knowledge. They seem willing to endure any hardships or privations for the sake of becoming scholars, or, I had better say, for the sake of knowing what scholars are supposed to know. In no other country is the "Gakusha," or learned man, looked upon with more reverence than here.

The Japanese student is remarkable in his faculty for committing to memory. The American school boy usually hates the task of committing, and tries to remember the idea rather than the letter of his lesson. Not so the Japanese. Almost from his infancy he has been training his memory to retain Chinese characters. These are innumerable ideographs (idea pictures), which are retained only by the sheer strength of the memory. Students thus trained from the habit of photographing, as it were, upon their memories the words and letters in the order in which they appear on the page, and often coming short of the ideas contained in the words. Especially is this true if their studies are in English. This is one of the chief difficulties in teaching Japanese students—their literalness in committing to memory.

It will be a great boon to Japanese students when the rage for athletic sports reaches this country from the West. It is impossible to get them to take a sufficient amount of exercise. They have no games or manly sports worth mentioning. The idea seems to prevail that a weak and neglected body is the sign of a well-developed mind. The typical "Gakusha" is neglectful of everything but his studies. He must neglect to trim his finger-nails as an evidence that he

does not engage in manual labor; he is poorly clad, to show his contempt for wealth and rank; an dhis hair and beard are unshorn as an indication that he is above the vanities of the world. Japanese boys would certainly be more vigorous and progressive students if they would take more physical exercise.

Another interesting feature in Japanese students is their love and devotion for their teachers. I think in this also they differ from American students; at least, they have a different way of showing their regard. The American student, however much he may honor and love his professor, yet thinks there is nothing so enjoyable as a joke at his expense, especially if the professor is inclined to resent the jokes. If this same professor should not be a favorite, he may fare quite roughly at the hands of his students. But not so with students of this country. One of the cardinal points of their morality is reverence for their teacher. He receives their profoundest bows; his words are listened to with the utmost deference; and he is periodically remembered with presents as tokens of their regard. The name "sensie" (teacher) entitles one to their most unqualified respect.—*Rev. J. B. Porter, in Foreign Missionary.*

## Along the Line.

### MANITOBA CONFERENCE.

*Letter from REV. O. GERMAN, dated WHITE FISH LAKE, February 28th, 1887.*

THERE is a general, deep, religious feeling throughout this mission. The Sabbath services and week-evening meetings are always well attended. Much interest is manifested in the preaching of the Word. The older members of the church exhibit in the prayers offered, and class-meeting testimonies, a clear understanding of spiritual truth; and a fuller recognition of Christian obligations. Their Christian charity leads them to pray for and most earnestly to endeavor to bring about the salvation of those still unsaved. The parents are *very* desirous that their children should be saved as well as themselves. The leaders, so far as I can judge, are all faithful in their duties. Our Chief, Pakan, is especially earnest and zealous since his return from the East. He was very deeply impressed with the religious fervor shown in many of the meetings he attended in Ontario. He has not failed to tell his people what even the little children said and did in their Sunday-schools and elsewhere. Many of our young people have become members of the Church, and appear to prize the worship of the sanctuary far above earthly pleasures.

The Sunday-school is well attended, and much interest is shown by the children in the study of the lesson, and the recitation of verses. The plan has been adopted in the day-school of allowing each pupil (who can read) to learn and recite one verse of Scripture, morning and afternoon, instead of the reading of a whole chapter as had been previously done. The verses thus learned are again recited on the following

Sabbath. The Golden Text is taught orally to those who cannot read, both in English and Cree.

The day-school, conducted by Mr. C. A. Lindsay, seems to be gaining ground gradually. Many of the older pupils have a pretty thorough understanding of the lessons they read. The average attendance is good. The parents insist, as a rule, on their children going to school. The attendance is, consequently, exceptionally good for an Indian school. There is only, as yet, the bare mud walls, and roof of poles and mud, with a few old forms within, called, by way of courtesy, a school-house, in which the school sessions are held. An additional grant of \$60 was asked and obtained by the Indian Agent, to cover the expense of roof, desks, blackboard, etc., but we are still waiting for these improvements. Our missionary subscriptions will be something over \$100.

The crops, on account of the drought, were almost a failure. Everything we eat, except potatoes, must be brought in from Edmonton, or beyond.

The winter has been very cold, but we are beginning to see some signs of returning spring.

### BRITISH COLUMBIA.

*Letter from REV. W. H. PIERCE, to the District Superintendent, dated KIT-ZE-GUCLA, B.C., February 9th, 1887.*

I KNOW you and the friends will be glad to hear how the work of God is getting on up here. We have just returned last week from visiting the upper tribes. The revival spirit came to our hearts after New Year, we have prayed for it, and believe the great promises of our Master. We stayed at the Forks four days, preaching in the open air. My heart was touched with the fire of Jesus' love, when I first give out the hymn which my Christian friends all know,

"Come, sinners, to the gospel feast."

I am sure you would like to be with us; the people all standing on the snow, nearly ten different tribes in the place having big Potlatch. The old doctors and gamblers are astonished when told that Jesus came not to call the good man, but sinners to repentance. The people from Kishsugas, and from Bear's Lake were there; they came out and listened. At evening we went from house to house, singing and telling them of God's love. I trust some of them have accepted the Saviour. We spent two days at the Hay-will-get village. Here these poor people are still looking for a teacher from us. One of the chiefs has given us his room, so that whenever we come, we shall have a place to stay.

After we got through with these, we went up to Kishpiax; found the people all at home. Here we have over forty young people attending school. Bro. E. Sexsmith and his wife are doing good work amongst them. He will be going to the Naas with them soon. We were told by the chiefs to build a little school-house next summer, so that their children will learn something better. I told them that I should speak to you about it. We came back after having been away nearly three weeks, feeling very grateful to God for

His helping us over the hard places. We held over fifty preaching services from the time we left here. We pray that the good seed of God's truth may bear good fruit to the praise of our blessed Jesus.

Our watch-meeting was a blessed one; eight persons join to be on trial this year. May God increase the number! I visit the Kit-wan-gah before Christmas, right in the midst of their Potlatching and dancing. During the time at the Forks, we joined Mr. Field; of course, he asked me to do so. My good friend, Judge Graham, was very kind in asking us if we have enough food to eat. I told him that we have enough food to eat. I told him that we have all we wish for, but to see the great salvation of souls on Skeena River. He wanted to know how many came up with me. I told him only five, and they are not afraid to pray, or preach, or sing. William Legake is with me; he came up before Christmas, walked all the way from Kit-se-lass; took him seven days to come here, he is doing very well, delights to help on the work, and hopes to become a missionary some of these days. There was a big fight at Kit-wan-gah this winter. Three of the Kit-will-cool, and two of Kit-wan-gahs, got wounded with knives. One of the Kit-wan-gah's badly wounded. They have tried to settle it by their own laws, but, I think, if the law don't punish the bad ones there will be trouble on this River at any time. They fear now that the Government will stop the Potlatch, because there has been bloodshed in it this winter. I feel rather sorry that Bro. G. or Mr. J., had not visited these people last fall; they wanted to see them and listen to their good words. Daniel Wells, Peter Milton, and a few others will start this week for Babin and Bear's Lake. I hope their trip may be a means of blessing to those poor benighted souls.

The coldest weather we had this winter was 36° below zero. We are looking forward for spring-time. I may not be able to be with you at the District Meeting, if the River is not open in time. However, I am happy in Jesus' love, praying that God may pour out His blessed Spirit on the mission-fields this coming year.

### THE CHINESE MISSION.

*Letter from REV. W. W. PERCIVAL, dated VICTORIA, B.C., April 1st, 1887.*

**A** WORD or two relative to this mission. On Sunday, the 13th of March, I baptised in Wesley Church, at the morning service, Mr. Vrooman interpreting, Lam Noon and Wong Yuen, on profession of faith. At the same time I received into the Church, by letter, Chin Kin Pui and Chan Sik Kam. The former presented his letter from Rev. Dr. Happer, of Canton, and the latter by letter from St. Stephen's Church, Hong Kong. Thus the work moves slowly forward.

I regret very much that the evening school is not now as well attended as formerly. It is pleasing, however, to know that the Sunday evening preaching service continues to be well attended. But the mission is suffering very much from the want of a church edifice. A church must be built in the near future, if this mission is to be continued and made successful.

### THE HOME WORK.

**Oilsprings,** (London Conference)—I am sorry we cannot report greater prosperity. We are just about holding our own except that we have taken up an additional appointment in Dawn. Services are held regularly at every place, and all the means of grace are kept up, and some degree of spiritual prosperity greets us. Finances are very low, that is, our own finances. Connexional funds may be fair. We find it very difficult to do the work of a mission while we have to contend with so much financial embarrassment. Our total receipts for the past three years will amount to a fraction over \$400 per year, including horse keep and all incidentals. This state of things is simply disgusting, and cannot be much longer endured. After all I bless God for His loving care over me during a ministry of thirty-three years.

C. BURDETT.

**Dobbinton** (Guelph Conference)—This mission has now seven appointments. Improvements have been made on parsonage property, and two new churches have been dedicated, and the debt on another paid off. Best of all we have had conversions continuously since Conference. One hundred have been taken into society. We thank God and take courage.

GEO. HARTLEY.

**Indian Islands** (Newfoundland Conference)—As I have now charge of Indian Islands and Rocky Bay, to which Seldom-come-by was added last Conference, a few words relative to the work may be interesting. This latter place, which was made headquarters, has a good harbour, frequently used by schooners going either south or north, waiting for fair winds; hence sometimes in the spring or fall the church is crowded. Seldom-come-by had a population of 246 in 1884,—105 Methodists. God is blessing us. Some have found and others are seeking salvation. At Little Seldom-come-by, Salmon Point, we have ninety people, a school house for service. At Indian Islands we have 129 Methodists. A good love-feast, and two young men commenced to pray at my last visit. At Eastern Cove a school-house is ready for shingles. Hope to preach in it in May as the houses of the people are too strait. I expect to walk on the ice to Rock Bay shortly (D.V.) and visit them. We have a comfortable school-house there and day school during the winter. Noggin Cove and Basset's Harbour, cottage services. Over 200 Methodist in the three places. Poverty is felt in many homes owing to fishery failure.

WILLIAM REX.

SAYS an exchange: "The Hindus are again complaining about the poor quality of idols furnished them by the Birmingham manufacturers. It seems that these manufacturers have been producing such ugly styles of idols that even the most religious Hindu can't worship them with fervor. Moreover, they are made out of cross-grained, knotty wood, and are painted with cheap mineral paint, which in hot weather comes off when the devotees kiss them. The Hindu is very patient, but it does rile him when the paint of a high-priced god sticks to his lips."

## Facts and Illustrations.

A NEW edition of 5,000 copies of "Come to Jesus" has recently been published in the Khasi language, India.

THE Pope is negotiating with the Chinese government with a view of inducing the latter to allow the Vatican sole authority over Roman Catholics in China.

THERE are in Paris forty Protestant churches and more than one hundred Sabbath-schools. In most of these schools the lessons which are studied are the same as those of the International Series in use in this country.

ABOUT fifty Chinamen attached to the Central Congregational Church, Brooklyn, held a Christmas festival. Its features were very interesting, especially the singing in the vernacular.

ALL common things, each day's events,  
That with the hour begin and end,  
Our pleasures and our discontents,  
Are rounds by which we may ascend.

—H. W. Longfellow.

A NATIVE pastor at Lagos, West Africa, gives an encouraging report of success in his work. As a result of a recent revival in his large Toruba congregation he gives the number of conversions at not less than four hundred and thirty-six.

SLOW is the progress of any great thought or movement which undermines a custom hoary with age. But it is sure to prevail, and before the light of the Gospel of righteousness, the next great social reform to be effected in India is that of the abolition of child marriage.

A LADY speaker prefaced her address to the ladies of the Woman's Board of Missions by quoting the remark of an old colored woman, who said: "Well, if the first woman God ever made was able to turn the world upside down, all these women ought to be able to turn it right side up again."

IN some parts of Minnesota one can travel a hundred miles and find none but Swedes, and some of their congregations number over a thousand. They also have several missions among the Finns. At Rock Island, Ill., they have a Swedish College and Theological Seminary, and Swedish schools elsewhere.

I NEVER had any faith in luck at all, except that I believe good luck will carry a man over a ditch if he jumps well, and will put a bit of bacon into his pot if he looks after his garden and keeps a pig. Luck generally comes to those who look after it; and my notion is it taps once in a life-time at everybody's door, but if industry does not open it, away it goes.—*Spurgeon.*

EVERY mail from Japan brings some item showing the friendliness of government officials toward the Christians. The latest report is that certain prison officers have approached the native pastor, saying, "The prisoners laugh when the Buddhist priest preaches, they go to sleep when the Shinto priest

preaches, and so we would like very much to have you Christians come to try it." The invitation has been accepted.—*Foreign Missionary.*

SAMOA.—They have been having a memorable chapel-opening in Matautu, Samoa. A handsome new chapel has been built entirely by the natives without any foreign aid whatever. The roof is its most remarkable feature, both as to strength and workmanship. Not the least interesting fact about it is that the whole of the timber used in the building was obtained from a forest previously tabooed as the dwelling-place of an ancient Samoan deity. A superstitious awe, it appears, still attaches to the forest, and it was only after the pastors had shown them the absurdity of this prejudice that the people in a body were induced to violate the ancient sanctuary.

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