

# The Missionary Outlook.

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## *Field Notes.*

THE General Board of Missions will meet (D.V.) in Grace Church, Winnipeg, on Tuesday, September 11th, at 9.30 a.m. The session will be one of great importance, and it is hoped that earnest prayer will be offered by the entire Church, that the Spirit of Wisdom

have been heavy, aggregating, for the entire Conference, over \$11,000.

THE brethren in the Regina District evidently "mean business." In connection with the Financial District Meeting, arrangements were made for a Sunday-school Convention, a meeting for the promotion of holiness, and for three missionary meetings in places



BELL TOWERS OF JAPANESE TEMPLE.

may be given in abundant measure to all the members of the Board.

THE year 1886-7 was one of extensive revivals in Newfoundland, and the inevitable "sifting" process has followed. Nevertheless, an increase of 464 in the entire membership is reported, and an advance of \$210.51 in missionary givings. Ministerial deficiencies

adjacent to Broadview, where the District Meeting was held. All this to be followed up by a camp meeting at the Squirrel Hills Springs, nine miles south-east of Qu'Appelle. The 24-hour system of recording time prevails out there, but it reads oddly to see a service announced for "20 o'clock."

THE Secretary of the Newfoundland Conference,

Rev. Wm. Swann, summarizes some interesting information respecting the Conference session and the state of the work generally. Referring to the official visit of the General Superintendent, he says:—

“The services of Dr. Williams, both at Conference and in the Churches, have been very much appreciated, both by the ministers and the people. His visit will be long remembered, and many of his utterances treasured up. I have heard but one opinion expressed concerning him, and that of the most favorable kind.”

THE missionary on Christian Island (Indian Mission) writes cheerily:—

“We are getting along nicely on this mission; there seems to be a growing interest in everything pertaining to spiritual things; drunkenness and drinking are greatly on the decrease. At Penetang, I am told, they scarcely ever see the Indians the worse of liquor. I have organized a Temperance Society. We meet once a month. We have most enthusiastic meetings. There are sixty-five names now enrolled on the temperance pledge. Some of the worst cases have signed the pledge, and are holding out well. We have a Band of Hope in connection with the day school, which is in a flourishing state.”

AT a recent meeting of the official Board of the Morden Circuit, Manitoba Conference (Rev. Thomas Lawson, pastor) the following resolution—to which we say, well done!—was unanimously adopted:—

“Resolved,—That we, the Official Board of the Morden Circuit, in the first Quarterly Meeting assembled, having to-day advanced from the status of a Mission to that of a Circuit, desire to express our deep thankfulness to the General Board of the Missionary Society for the help afforded us in promoting and maintaining the work of God in the territory formerly known as the Nelson Mission, and latterly as the Morden Mission. And further, we have great pleasure in assuring the Board of our cheerful and loyal support in all its efforts to promote the interests of Christ's kingdom in this or other lands.”

THE September *Missionary Review* was on our table before the middle of August, brimming over as usual with the cream of missionary literature and intelligence. Some publications are mere luxuries which we can dispense with and not suffer; but to any one who desires to keep fully abreast of the great missionary movement, the *Review* is a necessity. Each number consists of 80 large 8vo pages, closely printed. Per annum, \$2; in clubs of ten, \$1.50. New York: Funk & Wagnalls.

THE talent of success is nothing more than doing what you can do well, without the thought of fame.—*Longfellow.*

PRAYER is the outlet of the saints' sorrow, and the inlet of their supports and comforts.—*Flavel.*

## Editorial and Contributed.

### THE TROUBLES ON THE SKEENA.

FOR some time past the papers have contained numerous references to a reported outbreak among the Indians on the Upper Skeena. As now appears, these reports were greatly exaggerated, and it begins to look as if the whole thing was a “put-up job” to turn attention away from the blundering, or worse, of Government officials. Divested of sensational surroundings, the bare facts seem to be these:—An Indian, “Kit-wan-cool Jim” by name, had killed another Indian, and constables were sent to arrest him. He came to the place where the constables were, undoubtedly with the design of giving himself up, but they were afraid to touch him. He then walked out of the house, not attempting to run away, when one of the constables, an American, it is said, shot him in the back, killing him instantly. A more cowardly and deliberate murder it would be impossible to conceive. Naturally, the Indians were very much excited by the occurrence, and it is quite likely threats were uttered. Sensational reports were sent to Victoria, troops were called out, but the latest reports make it probable their services will not be required.

In this connection we may refer briefly to another matter. Recently a Government Commission was appointed to investigate the complaints of the Indians on the Pacific coast. The whole of their proceedings appear to have been conducted in a very one-sided manner, and inspired by men hostile to our missions; they have thrown out damaging insinuations against some of our missionaries, accusing them of stirring up the Indians to resist the Government and revolt against constituted authority. With those who know such men as Crosby and Green, the charge will refute itself. At the session of the British Columbia Conference, the matter was brought up by a resolution offered by the Rev. J. E. Starr, and thoroughly discussed. The following report appeared at the time in the *British Columbian*, but did not reach us till recently:—

“For several days the British Columbia Conference has been discussing the following resolution, which was moved by Rev. J. E. Starr:

“Whereas a commission was lately appointed by the Dominion and Provincial Governments to make enquiry into the state and condition of the Indians of the north coast of British Columbia; and whereas the report of the said commission, just published, together with other sensational papers and blue-books, contain just reflections and insinuations regarding the missionaries of the Methodist Church in charge of the missions among the Indians of the north-west coast of British Columbia; Resolved, therefore: (1) That this Conference strongly disapproves of the policy pursued by the Governments towards the Indians of the

north-west coast of British Columbia. (2) That it condemns the partiality of Government officials in seeking to prefer one Church to another, and the attempt made by them to cast all the odium of their iniquitous policy upon the missionaries of the Methodist Church. (3) That this Conference, for the purpose of bringing the matter under the serious consideration of the whole Methodist Church, appoint a committee consisting of the President of the Conference, Rev. Jos. Hall, Rev. J. E. Starr, Alex. Peers, Thos. Cunningham and Dr. Kent, to prepare a memorial regarding the matter, and forward the same to the secretaries of the different Methodist Conferences in Canada; and (4) That this Conference recommends to the General Board of Missions the advisability of immediately sending a commission to Port Simpson, Naas River, and the Skeena River, to thoroughly investigate and lay the matter before the proper Government authorities, so that our missionaries may be exonerated, and the aspersions cast upon our Church removed.

"In support of this resolution a large number of the members of the Conference spoke. Rev. A. E. Green, of Naas River, mentioned that this question had been before the public for years, and the Governments had been perpetually promising that the rights of the Indians would be carefully protected. Hitherto these promises had not been fulfilled. For a long time the Indians received the assurances of Government agents in good faith, and patiently awaited the time when their land titles would be settled and their grievances removed, but of late years they had almost given up this hope, and some times the missionaries had found it extremely difficult to pacify them. When the commission appointed to settle these grievances came up it showed itself so partial that the Indians became distrustful of its good intentions. While ignoring the Methodist Indians, who comprise five-sixths of the population, it showed great anxiety to conciliate and please the few who belonged to the Church of England. The report endeavors to make it appear that the interests of the Church of England are larger than the facts will justify, and the Methodist interests smaller; and he was prepared to prove that deliberate attempts had been made by the enemies of our Church to stir up strife among the Indians, so as to give color to the imputation that missionaries were not teaching loyalty. Rev. Thos. Crosby spoke next, and endorsed the statements of the previous speaker. After citing a number of instances of conspicuous favoritism, he said the Indians declared that if Bishop Ridley went to reside at Port Simpson, as it was rumored he intended to do, the whole band would leave the country. Relying upon his confidence in his own kindred, he had promised the Indians that justice would be done them. Rev. J. E. Starr made a strong speech in which he pointed out the insinuations of disloyalty against the Methodist missionaries which were found in the commissioners' report. The cause of these Indians, he said, had assumed a national character, and this Conference should make the nation ring with the recital of the injustice that was being practised upon a helpless people who were the original owners of the soil. Either this question must be settled, or there would be bloodshed or expatriation. Rev. D. Jennings charged the Government officials with having publicly stigmatized the Methodist missionaries. He mentioned the case of a judge who, when criticized for his unfair-

ness, replied: 'I am a member of the Church of England and must support the clergy.' Rev. W. H. Pierce stated that when an epidemic was raging among the Methodist Indians, and about 200 of them had died, he applied to the Government official for medicine, but it was refused, although abundant supplies of medicine were sent to the Indians belonging to the Church of England, of which there were only two or three families at the time. Other facts were stated by a number of speakers who followed."

"We feel safe in assuring our readers that this matter will be thoroughly sifted, and the responsibility put where it properly belongs. That the Indians in British Columbia have been shamefully treated, in many instances, no one conversant with the facts can deny, and it is high time the whole Government policy in that country was unveiled in the light of the sun.

#### A BRIGHTER SIDE.

AMID the shadows on the Skeena River work, there is still much to cheer. Bro. W. H. Pierce, our missionary at Kit-ze-gucla, on his return from Conference wrote to the Rev. J. E. Starr as follows:—

"PORT ESSINGTON, B.C.,

"June 19th, 1888.

"Dear Bro. in Jesus,—Since I returned from our Conference, I have been very busy in our meetings. You will be glad when I tell you that crowds of people from heathen villages are coming to Jesus now. Every Sabbath our church is well filled, and there was a gracious influence of the Holy Spirit felt in our midst which caused our hearts to rejoice. Well, brother, God has turned our villages upside down. He has put down heathenism by His mighty arm, and His Gospel hammer has broken the strong hearts of the people to pieces. Old and young have declared for the new way. Prayer and praise come from those who seem too far gone to recover. Bless the Lord, the days of miracles and wonders have not ceased. May our blessed Master carry on His great work until all my poor brothers shall be turned from their darkness to the light and liberty of Jesus Christ our only Saviour.

"Mr. Crosby was here a few days ago, on his way over to Queen Charlotte Islands. Fourteen large canoes came over last week from the Haidah country. The great fighters amongst them are truly converted, and they are witnesses of the power that is in the Gospel. One old chief said, in one of our meetings last week: 'Only four years ago I used to carry gun and knives under my blanket, if I walked among you, ready to kill anybody, but since the Methodists came over to our country and told us what Jesus, the only Son of God, has done for us, our hearts have been truly changed. Instead of gun and knife in hand, now I carry the Bible and the Gospel hymn with me.' It would do you good to see them stand up by fours and fives at the same time to tell to others what a great Saviour they have found. Several of Mr. Duncan's people joined our Church last Sunday. Some of them have been over to Alaska. Thirteen of them were

received on Sunday afternoon last. Poor people! they like to have our Church to lead them to heaven. I believe many of them will follow their brothers and sisters into the Methodist Church. Please tell all my white Christian friends that our training school will be built soon, and we hope and pray that many of the young Indians will make great preachers amongst their countrymen."

### SELF-SUPPORT IN JAPAN.

IT is gratifying to record a growing spirit of independence in regard to financial support in any part of the mission-field, but especially in the foreign work. It is such a common thing to have domestic missions assume the responsibilities of self-support, that such occurrences are scarcely noticed, but we are sure our readers will pursue, with deep interest, the following letter from the Stewards of the Shidzuoka Circuit, in Japan. Let it be understood, however, that it refers to the support of the native pastor, not the foreign missionary:—

[Translation.]

SHIDZUOKA, March 6th, 1888.

REV. GEO. COCHRAN, D.D., *Chairman of the Japan District of the Methodist Church of Canada.*

*Rev. and Dear Sir,*—We, the undersigned Stewards of the Shidzuoka Methodist Church, have much pleasure in informing you and all the members of the Annual Meeting, that our Church has sufficiently grown to be self-supporting, and that we have decided to carry this into practice from April, 1888.

Since the first establishment of our Church, fifteen years ago, we have been favored with pecuniary aid from the Methodist Church of Canada, and by her timely aid, under God's blessing, many souls have been led to Christ. The Christian kindness rendered us by the Canadian Church shall long be remembered, both in the history of our Church and in the minds of our posterity.

And we beg to ask you to report our intention as above stated, and our cherished gratitude to the authorities of the Missionary Society of the Church which you represent in this country. It is our hope that our Church will grow more and more by the help of God, and as long as she shall exist the Canadian brethren's kindness and help shall be remembered by our members.

Yours in Christ,

S. YONEYAMA,	} <i>Stewards.</i>
S. MATSUMOTO,	
M. KATOH,	
Y. YAMAJI,	
D. KAWA RAMA,	

We earnestly hope that the noble spirit displayed by the Church at Shidzuoka will be emulated in other places, not only in Japan, but in the home-field as well. Why should our Indian missions, for example, always be a drag upon the funds of the Society. Many of the bands in Ontario and in the North-West

are living upon good reserves, where industry will bring a plentiful return, and there is no good reason why they should not contribute toward the support of their missionaries, and ultimately become self-supporting. We are persuaded the policy of the Church towards the Indians, like that of the Government, is most injurious. It begets and fosters a pauper spirit, which is the destruction alike of self-respect and Christian activity.

### PICTURE WRITING.

BY JOHN M'LEAN, BLOOD RESERVE, ALBERTA.

THE Indians of the American Continent have three distinct forms of speech: spoken, written, and sign language. The languages and dialects are numerous, differing according to the tribes. Sometimes a band becoming detached from the tribe, as exemplified in the Siouan or Dakota family, will generate a dialect containing many features distinct from the parent form of speech. The sign language is universally employed by the red man, and such is its adaptation to the needs of this people, that, though ignorant of the spoken languages of their respective tribes, they can by means of signs converse intelligently together.

Some mode of communication was necessary, however, for conveying thoughts to persons at a distance. This was done by means of messengers, bearing wampum belts, who spoke the thoughts of their fellows. The Indian's system of telegraphy was also very successfully employed. Written communications were also necessary, and the red man employed what is called picture-writing. The language of color was very significant, and helped to express ideas. Around the lodges ran the historical record of the exploits of the owner of the lodge. Oftentimes have I gazed on the strange figures on the buffalo-skin lodges, and with the help of the Indians received a fair idea of the history they contained. Some Indians made fantastic pictures upon rocks. Historical records were sometimes written upon the insides of buffalo robes. A few days ago, a young man brought to me a paper containing a sketch of an Indian camp, detailing the different kinds of lodges, with the ceremonies going on at the time represented. Picture writing is the lowest stage of writing in use amongst men. It is crude and cumbersome, when compared with the hieroglyphic and phonetic systems in use. An Indian desirous of writing "Red Crow," the name of a Blood Indian chief, would draw the head of a man, place on the crown the drawing of a piece of wood, upon which a crow is sitting, and this bird would be painted red. Many tribes of Indians still use this method of conveying their ideas, though many others have learned

the language of their conquerors, or have relied upon the syllabic systems, with their strange characters, and the native language, with its modified Roman alphabet, devised by the missionaries for the instruction of those under their care.

Conversing with some of the Blood Indians about the pictured rocks of the Missouri, they said: "We have seen them, and we know that the spirits have made them, for no man could climb high enough to do that work." They are very superstitious about writing of any kind.

Sometimes a letter will be sent me by a friend from town, through an Indian, and a month or so after it is written, it will be handed to me. An old lady brought my rubber coat across the river from home whilst I was in the Indian camp. She saw me pass along the road on foot, and ran after me with the coat. She told me that she had brought a letter for me from *Apanakas* (Mrs. McLean). On asking her for it, she said that it was in her lodge. I then inquired why she did not bring it, and she said, "I did not know what was in it, so I did not bring it."

An officer of the Mounted Police told me that when on duty near the International Boundary Line, he had heard that there was a wonderful cave some miles distant, containing Indian pictures. This he visited, accompanied by one or two friends, and found within stone couches raised above the ground, and drawings upon the walls. When conversing with some Indians about the young men who were killed by the Gros Ventres Indians two years ago, they said that the young men had gazed upon the writing on the rocks, and consequently they were killed.

Picture writing has many disadvantages, and whilst becoming the first step towards civilization, it clogs the intellect by its laborious mode of execution, and lacks the ingenuity and expressiveness of the cultured systems of hieroglyphics and phonetics.

"WHAT! you a 'Christian,' and don't drink—and you're not a Jew?—you *must* be a Mohammedan." Such is the astonished reply usually received to an explanation as to the meaning of the "bit of blue" sometimes worn by visitors in Morocco, which the inquisitive eye of the native has not failed to detect. "*El hamdu l' Allah*" (Praise be to God) is sure to be the next ejaculation, if the wearer succeeds in establishing in his questioner's mind that he is at once a "Christian" and an abstainer, for the Moors are immensely pleased to find so much common sense, even among the Nazarenes. Should he, however, discover the stranger to denote by a stripe of white on the blue that he does not smoke either, he is lost in admiration, and puts him down as a holy man at once. It is a lamentable fact that, from the specimens before them, they are of opinion that it is part of the religion of the Christians and Jews to get drunk.—*Times of Morocco*.

## Woman's Work.

Edited by Mrs. Dr. Parker.

"And I will set My glory among the heathen, and all the heathen shall see My judgment, that I have executed, and My hand that I have laid upon them."—Ezekiel xxxix. 21.

### THE WOMAN'S MISSIONARY ASSEMBLY

AT Grimsby Camp, was held pursuant to printed programme, July 25 and 26. In the absence of Mrs. Dr. S. J. Hunter, Mrs. A. E. Russ presided.

Mrs. Dr. Shaw's paper on "French Work," was admirably read by Mrs. D. V. Lucas, and as it will be printed in this department, we commend it to the careful perusal of our membership.

"Mission Band Work," was exhaustively treated by Mrs. Cunningham, whose interest in this department is well known. A special feature of the first day, was a Mission Band exercise, prepared by Mrs. Cunningham, and following her paper on that subject. The exercise was given as a sample of entertainment, and produced, we think, very general satisfaction. Some of the children were attired in costumes representing the various heathen countries, and the rest as Christian children. To Mrs. Dr. W. J. Hunter much credit is due for the successful rendition of this piece. The effect was good. Mrs. Cunningham's paper deals with the objection sometimes made that costuming may beget in the children a love for theatrical performances. We have always hesitated to encourage similar adjuncts to entertainments from a fear of producing this result. But, we think, Mrs. Cunningham shows that the natural love of scenic effect, which nearly all possess, may be cultivated to good and useful purposes, and instead of leading in the direction of the theatre, which is wrong, may by wise guidance find its gratification in the simpler methods she proposes. We hope to give Mrs. C.'s paper in our next.

### THE EVENING MEETING.

Rev. Dr. Burns, Principal of Ladies' College, Hamilton, presided at the evening meeting, in the unavoidable absence of Rev. Dr. Sutherland, General Missionary Secretary. A large audience greeted the speaker of the evening, the Rev. Silas Huntington, missionary in the Nipissing District. His statement of the facts in connection with that work was most interesting. How few of us, who think we are doing missionary work, realize what it is to be a real missionary even in our own country. The deprivations of every sort that have to be endured, the lack of congenial society, the distance from kindred and loved friends, the poverty, yes, we grieve to write it, the actual poverty

some of our missionaries groan under; yet for God and duty, pursuing their difficult work. How little we appreciate the noble attributes in men or women, who for Christ's sake face these things. There is not much halo or glory surrounding this sort of mission work; but there is that which calls for a strong, square, liberal deal, on the part of the Church which sends such missionaries out. It is not alone that the work of the Church is done, but that by this work the country is developed, and Christianity the only true civilizing agency is propagated.

We are pleased to note that all the papers called for by the programme, were read, and we expect to reproduce them here, as space may permit, believing them well worth the perusal and consideration of our readers.

Owing to the great difficulty in hearing in the new auditorium at Grimsby Park, it was impossible to have the expected discussions on the various papers.

#### THE CONSECRATION MEETING

was led by Mrs. Hugill, of Hamilton, in the absence of Mrs. Dr. Williams. Mrs. Hugill's opening remarks touched all hearts, and sounded the key-note for a truly profitable meeting. It was a time of searching and spiritual uplifting. With what a tender personality do the promises touch us, as in a meeting where the Spirit pervades every heart, they are repeated by one and another. Truly God Himself speaketh to us. The testimony of our dear sister Huntington drew tears from her listeners, as she recounted some of the sorrows and toils of the mission fields, and yet rejoiced in the privilege of sacrifice for the Master, the satisfaction of toil rewarded, in erection of churches and parsonages, and the triumph of Gospel teaching.

It is worthy of note that a large proportion of the women assembled at this meeting was composed of the wives, widows, sisters, and daughters of ministers of our church.

Also, we are glad and thankful to remark upon such advances in the education and training of the women of our day, as make it possible for them to undertake work on a public platform, and perform it to the edification of an audience. We can remember when it was almost as much as a woman's good name was worth, or certainly her reputation for modesty, to be announced as a lecturer. But we cannot remember the time when female, as well as male, opponents of public speaking in women, would not flock to hear a

woman sing, or to see her dance or "act," even though all the accompaniments of language, or lack of dress, might well proclaim a lack of character. The work of regenerating and purifying society is the work of an educated, ennobled, Christian womanhood. Let us do it for God!

The meeting closed with the hearty singing of the "Consecration Hymn."

Apropos of this Hymn we give the following incidents which we think will interest our readers, and also the hymn itself, with the exhortation.

[C. T. Studd, the young athlete of Cambridge University, came out a missionary to the heathen world after reciting on bended knees Francis Ridley Havergal's consecration hymn. Try it; don't be afraid of it. Go where it leads you. Put your whole heart into it. You will come out a missionary or a lover and supporter of the cause of Missions. You will be ready to go or send.]

Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

Take my hands and let them move,  
At the impulse of thy love;  
Take my feet and let them be,  
Swift and beautiful for Thee.

Take my voice and let me sing,  
Always only for my King;  
Take my lips and let them be,  
Filled with messages for Thee.

Take my silver and my gold,  
Not a mite would I withhold;  
Take my intellect and use  
Every power as thou shalt choose.

Take my will and make it Thine,  
It shall be no longer mine;  
Take by heart it is Thine own,  
It shall be Thy royal throne.

Take my love, my Lord, I pour  
At Thy feet its treasure store;  
Take myself, and I will be,  
Ever, only, all for Thee.

Correspondents for this department are kindly requested to write on one side of paper only. All communications should be addressed to Mrs. (Rev. Dr.) Parker, 238 Huron Street, Toronto, and be in by the 12th of the month.

As the Annual Meetings will be held next month, we request auxiliaries to send us brief notices of their meetings as early as possible. Our space is limited, but for these meetings we will hold over all other matter possible.

## FROM THE NORTH-WEST.

WE have received the following account of an industrial school in the North-West, under direction of the Roman Catholic Church, and we invite attention to it, that our readers may see how Rome pushes her work to success.

We hear it stated very often, by persons whom we think ought to know better, that the Catholic Church should have freedom and liberty to do all she can; that while we condemn her for her bitter persecutions of Protestants in the past, we should not ourselves pursue such a method, but leave her in quietness and peace to prosecute her work as she deems best. In all such discussion we are apt to forget the system, and its aims and effects, in our desire to be just and charitable to the followers of the system.

Without staying here to enlarge upon what we believe, that the Catholic Church does not give a pure system of religion to her children, that she does give a mixture of musty tradition and crafty devices of popes and priesthood, we emphasize this one point, that the Church of Rome owes allegiance to the Pope, to the Pope only, and to the Pope always. Her one aim is political power, and every atom of her vast and complex machinery is directed to the accomplishment of this end. If we have no particular anxiety to evangelize Catholics, let us at least cherish our Protestant rights, and the Protestant country in which we are privileged to dwell. The plans of the Roman Church in taking up so much North-West territory, colonizing with her own people, planting schools, founding charities and convents, all this has one aim: to increase her numbers and influence to control governments, and eventually make papacy the ruling power of Canada. We plead for a strong, vigorous, earnest effort on the part of Protestants generally to meet this question, in society, in the churches and pulpits, and in the halls of legislation—not in a spirit of persecution, God forbid! but as a national question, as a religious question, let it be approached by our best thinkers in Church and State, that haply some wise measures may be evolved for the arrest of Romish aggression, and a generous policy of evangelization put in operation by our united Protestantism:—

## QU'APPELLE INDUSTRIAL SCHOOL.

"The following extracts from Father Hugonnard's report to the Superintendent-General of Indian Affairs on the operations of the Qu'Appelle Industrial School, during the past year, will be read with interest:

"Since my last report the number of pupils has increased from fifty-five to ninety-four.

"The health of the pupils generally has been good.

"Parents have been visiting their children frequently, and although their visits are somewhat troublesome, still they see the progress their children are making, and on returning to their reserves, they speak of it to the other

Indians, and now we have more applications for admission than we have room for; many more pupils could be admitted if we had accommodation for them.

"Of our ninety-four pupils, fifty-five are boys ranging from six to seventeen years. None of them were more than fourteen when admitted; the younger boys require more care, but are likely to remain longer in the school; still they are far easier to manage, and are much more obedient and apt to learn, and, on the whole, are very promising. When the time comes for them to learn a trade, they will be well-grounded in reading, writing, and arithmetic, and will be able to speak English. I consider it more advisable to receive them when young; if admitted after they are twelve years old, they generally are not very obedient, and are more inclined to be discontented, still, we need to have some of the larger boys to learn the trades and work on the farm.

"At the present time there are four boys in the blacksmith's and four in the carpenter's shop; they work half a day in the shop and half a day in school; besides these, six boys are working with the farmer, although all the boys often work on the farm—weeding, hoeing, thinning vegetables, and doing other farm work. We also have a boy with the baker, but we cannot leave the same boy for any length of time at the trade, as the Indians seem to have some prejudice against it.

"Since my last report, a blacksmith-shop, 18 by 20 feet, has been erected. I secured the services of a good blacksmith, who is also a good tinsmith; some tinsmithing tools have been lately furnished. I hope soon to have some boys learning that trade. The progress of the boys at the blacksmithing has been most satisfactory. There has also been some work done for the neighboring reserves.

"Four boys are in the carpenter's shop, and are making good progress. Seven buildings have been put up by him with the assistance of the boys; besides this a great deal of repairing has been done, and some furniture made.

"The farm under the charge of Mr. Redmond has this year given very satisfactory results; besides forty acres of grain, part of which was cut green for fodder, over twenty-five hundred bushels of potatoes, turnips, and other vegetables of excellent quality have been raised; the fields have been well tilled and are clean, and show a good example for the boys to follow. We shall have at least five hundred bushels of potatoes more than we will require. The stock has been steadily increasing, and we now have nineteen head, having received four cows and a yoke of oxen in 1885.

"The progress of the pupils in the school has been most satisfactory. This is chiefly due to the appointment of Mr. Fitzgerald, who has proved himself to be a good teacher. One of our boys got the first prize for penmanship at the exhibition lately held at Regina, and this in competition with white children. The emulation of the pupils was greatly stimulated by the late inspection of Mr. Macrae.

"Besides the fifty-five boys, we have thirty-nine girls in charge of the Reverend Sisters. At present they have their school-room, dormitory, and work-room in the attic, but a suitable building is in course of construction, and when finished will afford accommodation for seventy-five children.

"Notwithstanding the limited accommodation, their health has been good, and they are a considerable help to the Reverend Sisters, but they cannot be depended upon to do any work alone, and require some one with them constantly. The inconsistency of the Indian character is remarkable in them, especially in the elder ones. The sisters do all the washing, mending, housework, tailoring, and cooking with the help of the girls, and no outside labor has been employed, but it is now more than they can do, one of them having lost her health. Owing to the increase in the number of pupils, more sisters will be required; the making and mending of the clothes takes a long time, and occupies two sisters

almost every day, especially when the clothing is not of excellent quality.

"We have had this year many more visitors than before, and I am pleased to see that public opinion is in favor of this institution, and that the work done to civilize the Indian is appreciated.

"The agents on the neighboring reserves have been endeavoring to send as many pupils as possible to this school, and it is chiefly due to their endeavors that we have such a number; and still there are several reserves from which not one pupil could be got. The Indians are afraid that their children, after leaving the school, will not go back to the reserves, and that they will stray away from them; they also do not wish their children to acquire the habits of the white people."

#### MISSION BANDS.

(From the *Missionary Helper*.)

WITH the return of autumn the Mission Bands will re-organize for winter work, and, in all probability, many new ones will be formed. We have before us a detailed account of "how our mission band learned to pray," and we will try to summarize it for the benefit of others. It is taken for granted that all members of mission bands pray. And the inference here is that they learned to pray audibly. At one of the meetings slips of paper were passed round containing Bible texts. Each slip was numbered. As the number was called by the leader, the text was read. The next step was, that the members picked out their own texts, and had them ready to read. The purpose of this method was to accustom the young people to the sound of their own voices. Then came the experiment of having sentence prayers uttered aloud, one sentence only, then two, until, it is declared, each member of this band has learned to pray aloud in meeting.

In reference to raising money, we copy from the same periodical the following, which may prove suggestive to our young workers. It is styled the "penny investment" plan. Fifteen pennies were distributed among as many members, who pledged themselves to return it at the close of the season, with or without increase. The idea of stewardship was impressed upon the mind, and the duty of improving the talent for the love of Christ. One made and sold a dollar's worth of candy; some bought and planted garden seeds and sold flowers; one bought tissue paper and made a shaving mat, and sold it; and so on in various methods. Result, \$25 in treasury.

We submit that this method is a vast improvement on teas and suppers, etc., as it inculcates habits of industry and thrift, carefulness and business tact, together with the crowning virtue of doing all things "as unto the Lord."

MISSION BANDS are requested to send items of interest to their column. Let the bands hear of each other, and in this way all may be stimulated and improved.

#### FROM THE AUXILIARIES.

QUEEN'S SQUARE, ST. JOHN, N.B. — In November last our Auxiliary was organized by Mrs. C. E. McMichael and Miss Palmer, President and Corresponding Secretary respectively, of the N. B. and P. E. I. Branch. Thirteen ladies were enrolled as members, the officers being as follows: President, Mrs. (Rev.) H. P. Cowperthwaite; Vice-Presidents, Mesdames Stoerger and Spencer; Rec.-Sec.,

Miss Thompson; Treasurer, Miss Barlow; Cor.-Sec., Miss C. L. Barlow. Since then our number has increased to thirty-seven. Our monthly meetings are well attended, and our interest in the work is increasing as we learn more and more about it. The fact of it being entirely for women and girls is a strong appeal to us for sympathy and co-operation. We have had one public meeting, at which we realized over twenty dollars. After an address by our President, Mrs. C. E. McMichael read a paper on the Woman's Missionary Society, and Mrs. March, of the Baptist Church, made a stirring appeal in behalf of missions, displaying a large collection of missionary curiosities from the East, which added greatly to the interest of the meeting. A mission band is being started in connection with our Auxiliary, and will soon be in working order.

BAIE VERTE, N.B. — The first public Meeting of the Baie Verte Auxiliary was held in the Methodist Church, on Thursday evening, 26th July, the President, Mrs. Bedford Harper, presiding. The meeting was opened by Rev. Douglas Chapman leading in devotional exercises, and the responsive reciting of a Psalm by a number of girls and boys. The programme—missionary in spirit—comprising literary and musical ability of surpassing excellence, was conducted with urbane dignity, conducing to a pervading tone of sympathetic interest in an intensely appreciative audience. The President's address, treating of the different fields of labor under the more immediate control of the Society, was intelligently instructive. A concise report from the Recording Secretary told of progress and seasons of hallowed enjoyments, also an appeal to join our ranks. An address by Dr. Goodwin, of Queen's University, Kingston, descriptive of the Japanese, their civilization, fine arts, and highly cultured intellect, withal without a knowledge of God, was delivered with a thrilling fervor, which must have aroused the most apathetic to realize the urgent claim on their sympathies in this Mission.

MRS. CHIPMAN CHAPPELL, Cor.-Sec.

#### OUR FRENCH WORK.

(An Address delivered at the *Woman's Missionary Assembly*, Grimsby Park.)

BY MRS. W. I. SHAW.

ARE Roman Catholics Christians? This seems to be the most natural question arising when the proposal to send missionaries among them is made, and it may be well to reply to it before speaking particularly of the work under consideration; so without further preface, as the time is limited, we will endeavor to offer a reply.

A Christian, we are taught, is one who heartily believes in Christ Jesus as the only Saviour of mankind, and who studies the Word of God for the purpose of regulating his life by its laws.

Rome, however, offers to her flock many saviours, and refuses the Word of Life. We say *refuses*, notwithstanding the inconsistent action of the Council of Baltimore, 1885, in urging the faithful to read the Scriptures. But Rome does give to the people, by means of burdensome tithes and taxes, magnificent churches,—always in this Province the principal buildings in the different towns or hamlets—great school buildings, with education limited to a narrow ecclesiasticism, enormous nunneries, large hospitals, a magnificent ceremonial, pompous processions and pilgrimages, pitiful sisters of charity always ready (for a handsome consideration) to care for orphans, lunatics, smallpox patients, and every imaginable kind of work for which women are needed,—she gives almost everything, in fact, but the Christ and the



Book; and when you take the loving heart of Jesus, the Crucified, out of all these things, what are they worth? The craving spiritual hunger of the people is fed upon husks, and their sad wailing cry is soothed by the opiate of the authority of the Church and the infallibility of the Pope.

Individuals may be found, we admit, who love the Saviour sincerely, but they are Christians *in spite* of their system, rather than by means of it.

Rev. E. E. Jenkins, at the great Wesleyan Missionary Breakfast Meeting recently held in Exeter Hall, said:—

"The Roman Church, true to that instinct of progress which has characterized her policy from the beginning, never devoted so many men and so much money to missionary conquests as she consecrates to-day. I was perfectly astonished, when in India two or three years ago, to witness the operations of the Roman Catholic Jesuit Mission—hospitals, schools, charitable institutions open to all comers; and Rome never retraces a step which she has taken. She never abandons a position which she has assumed."

While not fully endorsing the last statement of this distinguished divine, still it is sufficiently near the truth to be pondered deeply. Add to this, the ever-recurring fact in the history of the Roman Church, that all, without exception, who turn from her teaching to the Word of God and to the loving Saviour, are sure to suffer persecution just as severe and as lasting as it can be without bringing the power of British law to interfere between the Church and its victim. Many of the priests of Rome may be doing what they can for the people; but when they themselves suffer spiritual poverty, how can the multitudes be fed?

They have schools, yes, and colleges, everywhere; but in them every fact of history and of human conduct is seen through the Roman glass, is judged of from the Roman standpoint.

The object of the true Christian is to bring the whole world to the feet of Christ. The object of the true Romanist is to bring the whole world to the feet of the sovereign Pontiff; and a study of their wise and untiring efforts in that direction would be of profit to each of us in planning for the defeat of so powerful and well-equipped an adversary. Dear ladies, this is the foe we face in Quebec.

Rome has done her best, and failed to raise the people to an intelligent and elevated Christian life, or to much else than rosaries and mummeries, and a type of civilization belonging to the thirteenth century instead of to the nineteenth. The people are awakening to these facts, and here, as in France, Italy and Spain, in despair of relief for their soul's unrest, are turning away with scorn from all teachers of Christianity, saying that the only difference is in name, and that if Rome with her mighty power, can do nothing for them, *no one can*.

There is in the Province of Quebec a population of 1,359,000, of whom 188,000 are Protestant—more than seven Romanists to one Protestant. Of this Protestant minority there are, of Anglicans, about 70,000; of Presbyterians, about 50,000; of Methodists, about 40,000, leaving about 28,000 for all other denominations. In the last decade Romanism grew 14½ per cent., Methodism 14¾ per cent., all Protestantism 10 per cent. The total number of French Protestants is about 10,000, while more than twice that number have been driven from Canada by persecution.

The French Mission work of the various evangelical churches may be summarized as follows, from the latest data attainable:—Number of missionaries ordained and unordained, 57; Mission day-school teachers, 41; colporteurs, 11; Bible-women, 415 (these colporteurs and Bible-women are of course quite independent of those sent out by the Bible Society); 10,461 persons attend the church services, of whom 3,188 are members. There are 48 Sabbath-

schools, attended by 1,930 scholars. There are 23 Institutes and Mission Day-schools with 827 pupils; and there are thirty-one theological students of all denominations fitting for the ministry. The Methodist share in this work stands as follows:—Missionaries, 7; teachers, 6; colporteurs, 3; total Methodist laborers, 16. The Baptists have a large and flourishing school at Grande Ligne, established years ago, and with so large an attendance that numbers are annually refused for want of room.

This is true also of the fine old school at Point aux Trembles, which has been nobly developed by the Presbyterians, though begun by the French-Canadian Missionary Society, as a non-denominational institution. The two schools there for boys and girls are annually crowded with more than one hundred students, and many more are refused for want of room. The Presbyterians also conduct a number of small mission-schools at different points in connection with their missionary stations. Sabrevois Mission-School, originally at Sabrevois, but now transferred to a large and handsome building in Montreal, is the work of the Anglican Church for this great cause; while Methodism contributes the Boy's French Institute in the city, and the Girl's French Institute, established in 1885, at Acton Vale, having had as many as from twenty-six to thirty pupils in each, that being the limit of our accommodation. We have, however, had good evidence that many of these students have turned from the teachings of Rome to the living God; and it is through the children and youth that our strongest hope of salvation for the French-Canadians arises.

There is, besides, a flourishing mission school in the western part of Montreal, begun recently by the Woman's Missionary Society, and attended by about twenty pupils.

A large school-building for both boys and girls is shortly to be erected on a fine property at the west end of the city of Montreal, where we hope many souls may be won for the Master.

You see, dear ladies, what a small corner of this great work is occupied by the Woman's Missionary Society of our Church. Does it not remind you of Gideon's dream of the barley cake? But remember that the barley cake overthrew the proud hosts of the Midianites.

Methodist mission work among the French Canadians has been prosecuted for many years, though not without frequent cessation, the self-denying De Putron being the pioneer as far back as 1821.

Of late years our hearts have been stirred by the eloquent pleadings of Rev. Louis N. Beaudry, who by his earnest and spiritual exhortations and laborious efforts accomplished much good among his countrymen. It was by him that the "Ladies' French Missionary Society of the Methodist Church" was organized in Montreal, in 1878. This Society is the same as the present Montreal Auxiliary W. M. S., having united with the latter five years ago.

We have referred to the fine school about to be established in Montreal, but let me venture to suggest that in order to reach the people we must be prepared to *go to them* by having a consecrated teacher in every village throughout this Province of Quebec.

What we need to accomplish this work is what "Pansy" called "consecrated purses"—systematic and proportionate giving, so that we shall stop supplying ourselves and our houses with all the necessaries, comforts and luxuries of life *first*, and then offering what is left to the Lord, with the shallow "regret that I cannot do more?" but follow the example of many others who gladly and cheerfully ask first. "What doth the Lord require of me?" and then we shall be able to send the willing messengers who are arising on every hand.

The longest night—even an Arctic night—gives way at

last to the light of the glorious sun. Let us be up and doing; and since our time is brief, let us leave behind us something that shall be an inspiration to those who shall follow us. Even Niagara is receding beneath the mighty torrent, and when we secure such a volume of prayer, faith, self-denial, perseverance, heroism and entire consecration to this work as we have a right to expect from the united Methodist women of Canada, this mass of Roman Catholic superstition, bigotry and intolerance will yield, slowly it may be, but surely, "till the rough places be made plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

#### THE CLAIMS OF MISSIONS, AND HOW TO GET INTERESTED IN THEM.

(A Paper prepared from Miscellaneous Missionary sources, and read before the Orillia Woman's Missionary Auxiliary Society.)

BY A MEMBER.

THE marching orders of the Church, issued by Him who has "all power in heaven and in earth," are, "Go ye into all the world and preach the Gospel to every creature." This ought to be sufficient to the Christian without anything further, the command is absolutely without conditions or limitations—hesitancy or indifference is sin. It is true we cannot all go and preach the Gospel in distant lands, "But how shall they preach except they be sent?" and it is useless for us to ask how shall they be sent? unless we do what we can to send them. If we could only realize how great the need really is, we would be more in earnest, and anxious to do more than we have done in the past. Some persons, when spoken to about the heathen, say that we ought to be looking after the heathen at home, and get them to attend places of worship, instead of working for foreign missions; we should endeavor to do what we can for them also; our Lord's words apply to us, "These ought ye to have done, and not to leave the other undone." Some years ago a Methodist minister, in a missionary speech, took for his theme, "Charity, her work at home, and her mission abroad." At one point he paused and asked, "Shall charity begin at home?" "Yes," replied a voice, and "Yes," cried another. "Shall charity always stay at home?" "No," shouted a full Yorkshire voice. "Shall charity go upon an errand of mercy to the heathen?" "Yes," rejoined the zealous voice. "How much will you give them to pay her travelling expenses?" That was a clincher, the voice was silent, and the audience was highly amused. The travelling expenses of charity, and why they should be paid, and the glorious results of her angelic-like mission, afforded him a fine field. The effect was delightful, and left a most pleasing impression. It is well to—

"Let more than the domestic mill  
Be turned by feeling's river;  
Let charity begin at home,  
But not stay there forever!"

We have here a few rules for getting interested in missions:—

1. By identifying ourselves with the Woman's Missionary Auxiliary Society.
2. By subscribing for and reading carefully some good missionary paper, such as the *OUTLOOK*, published in Toronto, or the *Gospel in all Lands*, edited in New York.
3. Write down the name of the mission which we most desire to help, and where it is situated, and also the customs of the people, and whom or what they worship, together with all matters of interest concerning it that you can read or hear about.

4. Pray about it. There are souls there for whom Christ died, therefore, as far as we can, we should find out the needs of that particular mission, and those things which prevent them from receiving the Gospel of Christ, and then go in earnest supplication to God for souls there. We should pray as though He could and would answer. Find out the promises in God's word, and then plead them. It is said that Judson preached to the Buddhists, in Burmah, for six years without a convert. Every first Sunday he and devoted wife would celebrate the Lord's Supper, and would say at the conclusion, "We are the Church in Burmah." Somebody wrote to Mr. Judson, after he had been there five years, to know what were the prospects for the conversion of the heathen, he answered, "As bright as the promises of God."

5. Give of your means to the cause for which we are specially praying.

6. Talk about missions, and try to make the prevailing sentiment missionary, as it is much easier to practise self-denial when others are doing the same.

7. Get direct communication from your mission, as nothing helps to keep alive interest in missions as the full reports of missionaries of the work they are doing.

#### ADVANTAGES OF INDUSTRIAL SCHOOLS FOR THE INDIANS: HOW MAY THEY BE OBTAINED?

(A paper read by MRS. MACKAY, of Toronto, at the recent Woman's Missionary Assembly, Grimsby Park.)

THAT we owe the Indians of our Dominion the benefits which come from Christian civilization, none can deny. With the opening up of the country, and the gradual disappearance of the natural bounty with which he has been supplied by a kind Providence (for God is the Creator and Preserver of all His creatures), the condition of the Indian has materially altered. What are we giving him in return for his birthright, his native soil? This is a matter of great interest to all earnest Christian minds, a matter that cannot be settled altogether by Indian treaties or Government aid. Though we are a Christian people, professedly following the laws of God in the administration of our own, yet no one can fail to see that there has been many a failure of the carrying out of the principles of righteousness, truth, justice and sobriety, which should guide us in dealing with those who are weaker than ourselves. From an economic point of view it is to our interest to make these Indians peaceable subjects, that they may form an integral part of the nation, contributing to the industrial wealth of our country.

Can this be done? We answer, our hope for doing so must lie in the right training of the children and young people. Day-schools cannot accomplish this training efficiently. In the Government report of the Department of Indian Affairs for the last year, the Commissioner reports on the great difficulty experienced in getting regular attendance upon any scale at the day-schools on the reserves, that the plan of educating Indian children through the agency of the day-school is not one of promise, and that some better means should be devised. A scheme has been propounded by the Government which it is thought will, if given practical effect to, result in very greatly improved methods being inaugurated for educating, not merely in a literary but in a practical way very many of the large number of Indian children in the Dominion. An expression of opinion on the part of those competent to give it has been asked for, but fuller information is desired before entering upon the work. The Report continues: "It should not be supposed that Indians, as a class, can be restricted to two or three occupations, and success in the same be confidently looked

for as inevitable. There are no doubt among them individuals whose tastes and special genius fit them for different pursuits of a mechanical, artistic or professional character. Hence the importance of the industrial school, whereat can be ascertained what each youth is more especially fitted for, and the instruction to him can be directed accordingly. Acting upon the principles of common sense, whatever an Indian youth is found to be specially fitted for, his training should be directed in that line, and thus will his inherent taste and aptitude for a certain line of industry be developed, and ultimate success may be looked for, at least in most cases. In the older provinces Indians are to be found pursuing successfully the various lines of industry—professional, mechanical, mercantile, as well as agricultural. It is true that the large majority, when they have perforce ceased to follow the chase as a means of obtaining a subsistence, have necessarily taken to tilling the soil, but in many cases their doing so was due to the lack of opportunity to engage in anything else; and the numerous instances of want of success in farming which are to be met with in the various reserves can be traced back to want of taste or aptitude for that employment on the part of the unsuccessful ones." If we believe in the gospel of work and self-help as essential to all human development, why not apply it to the Indian, as well as to others with more favorable natural surroundings than he has."

At the present time the necessity for some provision being made for industrial education in the case of our own young people, has called forth favorable expressions of opinion from the prominent educationists of our own and other provinces. If it be necessary for our own children, with their advantages, how much more so for those who have no such advantages? It would not be within the limit of this paper to give any extended account of what has been done already in this line of education. But if we are to profit by the experience of the success of others, we cannot but refer to the schools carried on for the last nine or ten years in the neighboring Republic—at Hampton, Virginia, and Carlisle Barracks, Pennsylvania. There the best methods of instruction have been used, and the results most satisfactory. The industries, agricultural and mechanical, are under the charge of master-workmen—a skilled farmer, carpenter, waggon-maker and blacksmith, tinsmith, shoemaker, baker, tailor and printer. All the boys not learning trades are required to work in turn on the farm. The articles manufactured in the shops are taken by Government for the agencies. Nor are the girls forgotten in this work. They are trained in the various household industries—washing, cooking, ironing, the care of their rooms, and to cut, make and mend their own and the boys' clothes. "The effort in this direction," and the successful progress, says the Government report, "furnishes a striking proof of the natural aptitude and capacity of the rudest savages of the plain for mechanical, scientific and industrial education when removed from parental and tribal surroundings and influences." Similar good results have followed the work done by the institutions in our own province, notably, the Mount Elgin Institution at Muncey, the Mohawk at Brantford, and the Shingwauk Home at Sault Ste. Marie.

How may these schools be obtained?

In the North-West, according to last year's report, there were five industrial schools receiving government aid. Of these, three are Roman Catholic, one at Battleford under the control of the Anglican Church, the fifth our own McDougall Orphanage. In British Columbia there are none, but it is proposed to establish three. The McDougall Orphanage receives a grant of seven hundred dollars a year, and another school is to be opened at Battle River, under the control of our Church, to be aided by the Government—whether entirely supported or not, has not been stated. It

should be on the same footing financially, as those schools of other denominations, which are wholly supported by Government money. Of the five schools mentioned, the two Roman Catholic schools of Qu'Appelle and High River, and the Protestant school of Battleford are purely Government schools, for which last year the expenditure was \$49,389, the Catholic institutions receiving \$26,431, the remainder being expended at Battleford. According to the census returns for the same year, in the Province of Manitoba and North-West Territories, the Protestant population was nearly 8,000, the Roman Catholic only 3,337. As Protestants living under Protestant rule, these figures are of some importance. We are proving in our older provinces what Romanism will do in order to get control of the education of the young, let us see to it that it be not repeated in the North-West and British Columbia amongst these Indian children. As a Church numerically strong, and a pioneer in the work of Christianizing and civilizing the Indians, we are entitled to a fair share of Government aid, and we hope that at least one of the proposed schools in British Columbia will be placed under our control. In the matter of Indian education, we must remember that the formation of character is of the first importance. To quote from an address of General Armstrong, one of the promoters of the American schools: "Indian minds are quick, their bodies are greater care than their minds, their character is the chief concern of their teachers. Education should be first for the heart, then for the health, and last for the mind." We believe in the power of the Gospel of our Lord and Saviour Jesus Christ to do for these people what education and civilization alone cannot do, and in this work, let us do with our might whatsoever our hands find to do.

There is so much to be done, work in which we, as women, are specially called to interest ourselves. As Christians, we rejoice in all labor wrought for the Master, no matter by whom it may be accomplished, but naturally we feel more interested in that to which we ourselves contribute by our money, sympathy and prayers. We need to strengthen what we have already undertaken, and in the fulness of our love for the Master, attempt great things for God in this department of our Society's work.

In Victoria we need a home for Indian girls, somewhat similar to the Young Women's Christian Institutes of our cities, where girls trained in our Mission Schools and who have been brought under Christian influences, may find on going to the city, a safe shelter from the evils and perils which so surely await them—a home in charge of some one who could exercise a judicious oversight, not only while the girls were inmates, but also after they obtained employment. This is a simple Christian duty we owe to them, when we consider the temptations to which they are exposed, and from whom these temptations often come, as any one familiar with life on the Pacific Coast can testify. Then these girls in the Homes under our care, are many of them, approaching womanhood. To quote from a letter of the teacher at Morley: "The Indian girls marry young. Unless these girls obtain thrifty husbands who will provide for them, there is no alternative but to go back to the former mode of life, namely, the wigwam, the camp-fire, the only culinary article, a kettle—consequently laziness and filth. When I look at these bright, cleanly girls going about their household duties with all the interest and carefulness of thrifty housekeepers, I wonder if in the absence of household utensils they will degenerate." Could we not help in this matter by providing each girl, who remains in the Home until she marries, with a modest outfit, say, a stove, dishes, tubs, irons, etc., for when they have nothing what is to become of them? We train them for usefulness among their own people, let us see to it, that the seed sown may spring up, and nourished and cared for, bear the fruits of good living to the honor and

glory of God. May we, with God's servant of old, be able to say: "The blessing of him that was ready to perish came upon me. Because I delivered the poor that cried, and the fatherless, and him that had no one to help him."

## Missionary Readings.

### MY RELATIONS.

BY MRS. MARY BRAINARD.

I LAY me down under the noonday sun  
 And said, "I will rest;  
 Thank God all my labor is over and done."  
 And over my breast  
 I folded my hands in listless supineness  
 Determined to sleep.  
 I thought, "Let the world go on as it pleases,  
 My ease I shall keep.  
 Let the rich rumble on in their carriages fine,  
 Let the poor toil or die;  
 Let the foolish grow wise, or be always a fool,  
 Nothing care I.  
 Let the great wheel of fortune keep turning and  
 turning  
 For ever around,  
 I care not a fig if its favor shall give me  
 The upside or down."

I slumbered awhile without feeling or motion,  
 Then woke with a start,  
 To feel something tugging and pulling me onward,  
 Like cords round my heart;  
 The great world was moving, and I too was moving,  
 How could I be still!  
 With a million strong bonds I was bound to its  
 millions,  
 Not at my will  
 Could I burst them asunder. And so like a captive  
 They dragged me along.  
 I was kin to the people who dwelt in the palace  
 With feasting and song;  
 I was kin to the beggar who sat by the wayside;  
 I could not deny  
 My brother the king, or my brother the clown,  
 The humble or high.

Beyond the far bounds of civilization,  
 Across the blue sea,  
 I have uncounted numbers of poorer relations,  
 I never can see.  
 I would like to look into the face of my sister  
 In her snow hut to-day,  
 And tell her our Father has given commandment  
 We both must obey.  
 I would like to clasp hands with *both* of my sisters,  
 The Empress, the slave;  
 And tell them our Jesus came down to redeem us,  
 To bless and to save.  
 And thus I am bound to each one of God's creatures,  
 Asleep or awake,  
 As the great world moves on, I too must keep moving,  
 Soul-bonds never break;

But life's silver cord sometime will be loosened,  
 My relations and I  
 Will stand by our Father, the Judge, as acquitted or  
 sentenced to die.

—Orphan's Journal.

### NOT MADE WITH HANDS.

WHILE going with Paul along his missionary journeys in the Sunday-school lessons, we stopped among the temples built for the heathen gods, and heard him say in that eloquent discourse on Mars' Hill, "God that made the world, dwelleth not in temples made with hands, neither is worshipped with men's hands as though He needed anything; . . . We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device,"—and idol-worship seemed more unreal and vain than ever before.

The teaching of the Bible finds an illustration on the island of Madagascar. A young married couple wanted an idol, so they went to an idol-maker to buy one. Having none ready, he promised if they would wait till the next evening he would have one made. They saw him go to the forest and get a large bough of a tree and of it make an idol.

When the idol was finished and paid for, the maker invited them to stay and eat rice with him, which was like asking one to tea in this country. They consented, and he took some of the scraps of wood from the ground to make a fire, with which he cooked his rice, of which they all ate, and his customers went home.

Not long after, a Christian called on these young people and read to them a part of the forty-fourth chapter of Isaiah, not knowing anything about the circumstances. This is what he read: "He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself and saith, Aha, I am warm, I have seen the fire; and the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my God."—Isaiah xlv. 16. 17.

When the wife heard it, she at once remembered what she had seen the image-maker do, and was struck with the force of what the prophet says of the folly of worshiping an image made with hands. She became interested in the Bible; she read it, and God led her to give her heart to Him.

### PROGRESS OF MISSIONS.

DOCTOR PIERSON presents this view to us: "India is now a starry firmament, sparkling with missionary stations; Turkey is planted with churches from the Golden Horn to the Tigris and Euphrates, and the cross is beginning to outshine the crescent; Syria educates young men and women in her Christian schools, and from her consecrated press scatters throughout the dominions of Mohammed the million leaves of the 'tree of life'; Japan strides in her 'seven-league boots' toward a Christian civilization, and with a rapidity that rivals apostolic days; Africa is girdled,

crossed, penetrated by missionary bands, and is drawing to herself the wondering gaze of the world; Polynesia's thousand church-spires point, like fingers to the sky, and where the cannibal ovens roasted the victims for the feast of death, the Lord's table is now spread for the feast of life and love. Even papal lands now invite Christian labor. McAll crowds Paris and surrounding cities with his hundred gospel stations, and Signor Arrighi prophesies that the World's Evangelical Alliance will yet meet in St. Peter's Church and lodge its delegates in the chambers of the Vatican!" The outposts have been taken. The barriers have been removed. The fortifications have been levelled to the ground, and it remains for the hosts of God to follow up the movements of this holy, zealous advance guard and possess the land in the name of Jehovah. The next dozen years of this century will show how loyal to its opportunities the Church has been. Delay or hesitation now may be disaster. The duty is upon every one who has sworn allegiance to the cause. No one is exempt. There is something for every one to do. With what contempt we looked upon a citizen of our country when in its need he withheld his service. How hearty our approval of acts of self-denial in order that the cause espoused should be victorious. That was for love of country and humanity. Shall our feeling be less intense in manifestations of loyalty to Him who said "Go disciple all nations?"

#### PROGRESS IN JAPAN.

**A**N exceedingly interesting letter appears in the *Christian Advocate*, from the able and facile pen of Abel Stevens, D.D., LL.D., now in Japan. He groups together an extraordinary chapter of events, indicating the rapid approach of Japan towards Christian civilization.

The following is a summary of the remarkable changes that have taken place amongst the Japanese:

1. They have abolished their old dual sovereignty, and restored to power their ancient Mikado—the representative of a dynasty more than two thousand years old.
2. They have thrown off the strongest system of feudalism that history records.
3. They have established a single national army, a navy, and a general police after the Western models. All these are clothed in European costume, and drilled in European manner.
4. They have organized a remarkable system of national education, which General Grant pronounced when here, the best he had seen in his circuit of the globe. It was devised by an American. It comprises primary or common schools, normal and polytechnic academies, and an Imperial University on the model of the German University.
5. They have established a mail system, and have entered into the "Postal Union." After the example of England, their postal department includes the savings-bank system, and the deposits (mostly by the poorer classes) for last year amounted to \$12,500,000, nearly double the amount of the preceding year.
6. They have established a scientific medical Faculty with native physicians educated in Europe, and all the

European improvements, in place of their old medical jugglery.

7. They had no knowledge of the public journal before the arrival of Perry; they now have the public press, including no less than 500 periodicals—dailies, weeklies, monthlies; political, literary, scientific.

8. They have introduced the steamboat, the telegraph, the telephone, etc., now made by native hands. Native companies navigate the river and neighboring seas with excellent steamers, quite satisfactory to foreign travellers.

9. They are to have in 1890 a Constitutional Government—the first native example of it in Asia.

10. They have separated Shintoism and Buddhism from the Government, and abolished their administrative Bureau of Religion. Universal toleration prevails. The ancient faiths are considered barbaric and incompatible with the new career of the empire. The Government acknowledges itself to be without a religion, and is considering what form of Western cultus it may best adopt.

11. They have legally recognized the Christian Sabbath, and it is observed as a day of rest by all Government offices, the public schools, banks, etc.

### Our Young Folk.

#### CAST A LINE FOR YOURSELF.

**A** YOUNG man was listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket filled with wholesome-looking fish he sighed:

"If now I had these I would be happy, I could sell them at a fair price, and buy me food and lodgings."

"I will give you just as many and just as good fish," said the owner, who had chanced to overhear his words, "if you do me a trifling favor."

"And what is that," asked the other.

"Only to 'tend to this line till I come back, I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned, he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said: "I fulfil my promise from the fish you have caught, to teach you whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself."

#### CLEAN LIPS.

**Y**EARS ago a dear old lady whom we knew, taught a little private school in a certain town. Her heart was pure, and therefore her words were sweet. She loved the blessed Saviour, and cared very tenderly for the Lambs of His fold. She seemed to live in the little children's world, rejoicing and suffering with them.

She had always something pleasant to say, and a flower or kiss to give, so that the scholars loved the school-house next best to "mother's room" at home. They never had to be sent to school, but ran off cheerfully before nine o'clock, that they might speak to her before the little bell rang. She believed what Solomon said about the "rod of correction," but still in some way, she got along without using it very often.

Once her heart was deeply wounded by hearing that a little fellow had spoken dirty, impure words while out at play. When forced to punish little ones, she used generally to take them on her lap, but as Master Charlie was nine years old, she called him to stand before her. Taking both his hands between her own, and looking into his blue eyes, she asked, "Have you been using wicked words to-day, my dear?"

"I didn't swear," whispered Charlie, with his head hanging down.

"Are you willing to go home and repeat all you said before your mother?"

Charlie hung his head and colored deeply, and whispered, "No, ma'am; because it would grieve her."

"And have you forgotten, my dear boy, that One who is far holier than she has heard in heaven those naughty words which came from those lips of yours to-day? I am afraid there is something unclean in your heart; but as I cannot reach that myself, I will ask God to do it. I can reach your lips, and as I am very sure they are not fit to give your mother the good night kiss, nor to say your prayers, I will clean them for you."

She then took from her desk a bowl of water, a tiny piece of soap, and a small sponge; and bidding Charlie open his mouth, she washed it well—teeth, tongue, lips, and all! She then wiped them dry with a soft towel, and bathed his tear-stained face, on which with motherly kindness she pressed the kiss of forgiveness.

This simple punishment, and the real sorrow of her who inflicted it, made a deep impression on the minds of her scholars. Charlie is now almost a man, but never since that day has an impure word escaped his lips. At the very thought of such words he fancies he tastes soap, and that he hears again the gentle rebuke of his first teacher.—*Missionary Visitor.*

### THE CHILD MINISTER.

HERE is a story of a child minister that will show you how very much children can do for Jesus. Little Annie Gale had given her heart to Jesus, and now all day long she wanted to be doing His will and pleasing Him. But one morning her heart was very much grieved. A gentleman called at her father's house and he laughed at the notion of little Annie being converted. "She was always so good that she did not need it to make her any better," he said. "If old Dan Hunter began to love Jesus now, I should think that there was something in it." Poor little Annie was very grieved, and going away to her room, she knelt down.

Now there was no mistake about it that old Dan was the very crossdest and most disagreeable man in the village. He worked away in his wheelwright

yard, grumbling and growling all day long. No poor woman ever came into his yard to get shavings for her fire, and no boy ever crept in there for a basket of chips. Nobody who could help it ever came to see old Dan. This morning he was at work bending at his saw, when a very pleasant little voice said, "Good morning, Dan."

The voice was so pleasant that Dan looked around and forgot to scowl. "Please, Dan," said little Annie, "I want to speak to you, and I'm sure you won't mind, will you?"

Now, it was so long since anybody had cared to speak to Dan at all, that he couldn't understand what this little maiden could have to say, so he laid down his saw and rolled his apron around his waist, and sat down on the trunk of a tree. Really, for old Dan, he was looking quite pleased.

"Well, whatever do you want to say to me, little-one?" He spoke gruffly—always did, but it was a good deal for old Dan to speak at all, for he generally only grunted.

Little Annie sat down by his side, and looking up into his rugged, wrinkled face, she said: "Well, Dan, you know Jesus does love me, and I do love Him. But the gentleman at home says that I am so little, and that I am so good, that he does not believe that I know anything about it. But he says that if you would begin to love Jesus, then he would believe in it. Now, Dan, you will, won't you? Because Jesus does love you, you know;" and little Annie took hold of Dan's great rough hand. "He loves you very, very much, Dan. You know He died upon the cross for all of us."

Poor old Dan! Nobody had ever talked to him like that for years and years—never since his mother had gone to heaven. And down those wrinkled cheeks the tears began to come, very big and very fast. "Don't cry, Dan; because God loves us though we have sinned, and He sent Jesus into the world to save us." Dan's heart was broken. He could only say, "God be merciful to me—the worst of sinners." As little Annie talked with him, he came to see all—how Jesus died for him, and was able to give him a clean heart and a right spirit. Little Annie left him praising God, his heavenly Father, for such wonderful love, and went away to tell the gentleman at her home.

"Now, sir," said she, "you must believe that Jesus loves me, because old Dan Hunter has really begun to love Him, and has got converted."

"Nonsense," laughed the gentleman. "Why, Annie, whoever told you that?"

"Well, you'll see." And he did, and so did everybody else in the place. They saw that old nipped, frowning face turned into joy and gladness. They saw the ill-tempered old Dan became so kind that everybody had a friend in him; and when you passed the yard, you might be sure to hear a happy old man, as he worked with hammer and saw, cheerily singing about the wondrous love of Jesus.

So little Annie ministered unto the Lord.—*Mark Guy Pearse*

IN Syria, where twenty years ago there were not twenty females of its two million who could read, there are now 7,194 girls in the mission schools.

## Along the Line.

### INDIAN WORK IN THE NORTH-WEST.

FOR some time past the attention of the Chairman of the Regina District has been turned toward a band of Sioux Indians located some miles south-west of Saskatoon. They were reported to be an industrious and orderly band, living on a good reserve, and very desirous of having a school established among them. The Rev. Alfred Andrews, Chairman of Regina District, was asked to visit the reserve, and report the facts for the consideration of the General Board. His report is as follows:—

#### WHITE CAP'S RESERVE.

By request of the Missionary Secretary, and our esteemed Superintendent of Missions, Rev. J. Woodsworth, who was prevented by illness from undertaking the journey, I left Qu'Appelle station by the midnight train to visit the Saskatoon Mission and the Indians on White Cap's reserve. This band is situated about eighteen miles southwest of Saskatoon, on the west bank of the South Saskatchewan.

Having secured the hearty co-operation of the Indian Department in any proposition for the improvement of these natives, I first, in company with Rev. G. Daniel, called at the office of Lieut.-Governor Dewdney, to consult with him in reference to the work required. To our satisfaction, we found the White Cap and his brother seated in the office. They had arrived only a few minutes before, having travelled about 160 miles by the Regina trail. They had no knowledge of my intended visit to the Department, and had not been in Regina for two winters before. We found it a great advantage having the representatives of the Indians present with the Governor. And through Mr. Taylor, one of the clerks who acted as interpreter, we were able to ascertain pretty fully the views and wishes of the Indians. Already they had sent in a petition to me to be laid before the Indian Department asking for a school. This had been forwarded to the Department some time before, and a copy was forwarded to the Mission Rooms. After a long conversation, it was agreed that "after seven sleeps," at noon the following Monday, we would meet the band at White Cap's house. Desirous of granting us every possible facility, the Governor consented to send with us Mr. A. W. Taylor, who speaks the Sioux language, as interpreter, free of expense to the Missionary Society. We have found Mr. Taylor a most valuable help, not only at the reserve, but in travelling along the trail. We could not have had a better companion.

At midnight we took the train for Moose Jaw, where we secured the services of Rev. W. C. Bunt as companion and counsellor, his place being supplied during our absence by a young local preacher named Hallsall, from the Isle of Man. The story of camping on the prairie for meals and lodging, with search for water and wood for cooking, etc., and precautions to elude the search of the army of mosquitoes, would

scarcely be worthy of recital here. Suffice it to say, we reached Saskatoon on Saturday afternoon, having made the 155 miles in three days.

#### THE RESERVE.

On Monday, at noon, we met the old chief and some of his band. He reached out his hand, and said, "I am very glad you have done as you said, to come here at the proper time." After all the braves had gathered, we received promise of support in getting out logs and digging the cellar for the teacher's house, and help in the building. We allowing them their board while putting up the building, but no further remuneration. As the farm instructor was absent from the Reserve, and as he has charge of the band, it was thought advisable to have another interview with the Indians after his return, so we appointed Wednesday afternoon as the next time of meeting, and returned back to Saskatoon, about eighteen miles. Wednesday morning we were on our way back to the Reserve. Again the Indians turned out in full force, and went with us to select a site for the school and teacher's house, in case it is decided to build. This involved a very great deal of walking, and we did not decide until Friday afternoon. In the mean time Mr. Nelson, D. L. Surveyor, arrived with his outfit to resurvey the Reserve and make some changes in the boundaries. So he agreed to survey the site selected and make us out a proper description. The Indians were very anxious to have the work begun at once, but I told them we should have to report to Toronto before we knew for a certainty whether we could go on, and it must take some weeks to get an answer back. The farm instructor returned from Regina before we left, and gave us what assistance he could. On Saturday we returned to Saskatoon. After preaching at Clarke's Crossing, Blakeley's and Saskatoon on Sabbath, we started on Monday morning for Moose Jaw. A strong north wind blew, and a drizzling rain fell nearly all day. We were fortunate to reach Mr. Wilson's for the night. His mansion is built of sods, and roofed with thatch of mud and hay. Our bedding was the blankets and clothing we wore, and our beadsteads the soft side of the uneven floor. But we were able to rest and be thankful. Tuesday morning found us on the trail at four o'clock. The day was bright and pleasant, and our wet clothes and blankets became thoroughly dry before night. Near a good fire on the prairie, twenty-two miles south of the elbow of the South Saskatchewan, we slept soundly, and at four o'clock on Wednesday morning we started for our last day's drive, and arrived at Moose Jaw just in time to catch a freight train going east. The caboose was a model of neatness and cleanliness, and in four hours we reached Qu'Appelle, having been absent seventeen days and travelled 550 miles.

I hope that nothing will prevent the opening of a school for this band as early as possible. A gentleman said to me while I was away, "We send missionaries to convert heathen in India and other distant countries, but here are veritable heathen at our very doors." Should we begin, there is a suitable man, with a family, prepared to enter at once upon the work of building and teaching. In all the church work that has fallen to my lot, I have never seen any-

thing that looks more like a providential opening than this at White Cap's Reserve. The entire band are really saying to us, "Come over and help us."

#### BERMUDA.

Letter from the REV. THOS. ROGERS, dated HAMILTON, BERMUDA, August 8th, 1888.

IT will, no doubt, be satisfactory to the Missionary Committee to know that all our work in Bermuda is now self-sustaining. As we are removed so far from the seat of Conference, I think the Missionary Committee will be under the necessity of paying the removal expenses, at least, for some time to come. Were we as favorably situated as the other Districts of our Conference, we could even bear the removal expenses; but the additional burden would discourage our people now. It must be remembered that we are working under pretty high pressure. When I came here in 1886, at the formation of the District, St. George's and Bailey's Bay received \$450 grant, and Sandy's and Southampton was a young man's Circuit. We have made Sandy's and Southampton a married man's Circuit, with a salary of £200, and we are doing without any grant. This little District of four Circuits increased nearly \$600 in ministerial support last year, and increased \$172 in missionary money. I believe we stand the third District in our Conference in *net* receipts for the Mission Fund this year. We can, in a measure, help to pay the removal expenses by increasing the income of the Missionary Society.

### Facts and Illustrations.

THE inspector of schools in Italy has addressed a circular to the teachers, reminding them that it is their duty to develop in their pupils faith in God, and a desire to become like Him. For this purpose he advises them to read the Gospels to their pupils, saying that "no one will object who knows how much wisdom, science, and knowledge of the human heart and human destiny are found in this book, so eminently fitted to form right character."

MISSIONARY work in Greece is most difficult. The language of modern Greece, the temper of the people, the strength of the State Church, supported by a decided national sentiment, combine to make missionary effort peculiarly hard and unfruitful. Yet our mission to Greece has one great cause for gratitude to God. It has been the means of bringing the Bible into extensive circulation among the Greeks. Last year, indeed, the sales of the Bible doubled.

THE late king of Sherbro, West Africa, when on his death-bed, committed his son to the American missionaries, to be sent to this country for a Christian education. Having obtained this, he lately returned to Africa with his wife as a Moravian missionary. He proposes to translate the Bible into his native tongue, and to publish a journal, having learned the printer's trade while here.

In the time of King Edward the First, of England, the price of a Bible was thirty-seven pounds sterling. A laboring man then received for his work a penny and a half a day; from which it may be easily reckoned that a laboring man could not have purchased a Bible at that time without paying the earnings of more than eighteen years. It is quite within limits then, to say, that to the man who receives one dollar a day for his work, the Bible costs twenty-two thousand times less than it did in the days of Edward the First.

A CURIOUS barometer is used by the remnant of the Araucanian race, which inhabit the southernmost province of Chili. It consists of the cast-off shell of a crab, which is said to be extremely sensitive to atmospheric changes, remaining quite white in dry, fair weather, but indicating the approach of a moist atmosphere by the appearance of small red spots, which grow both in number and size as the moisture in the air increases, until finally, with the actual occurrence of rain, the shell becomes entirely red, and remains so throughout the rainy season.

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