

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

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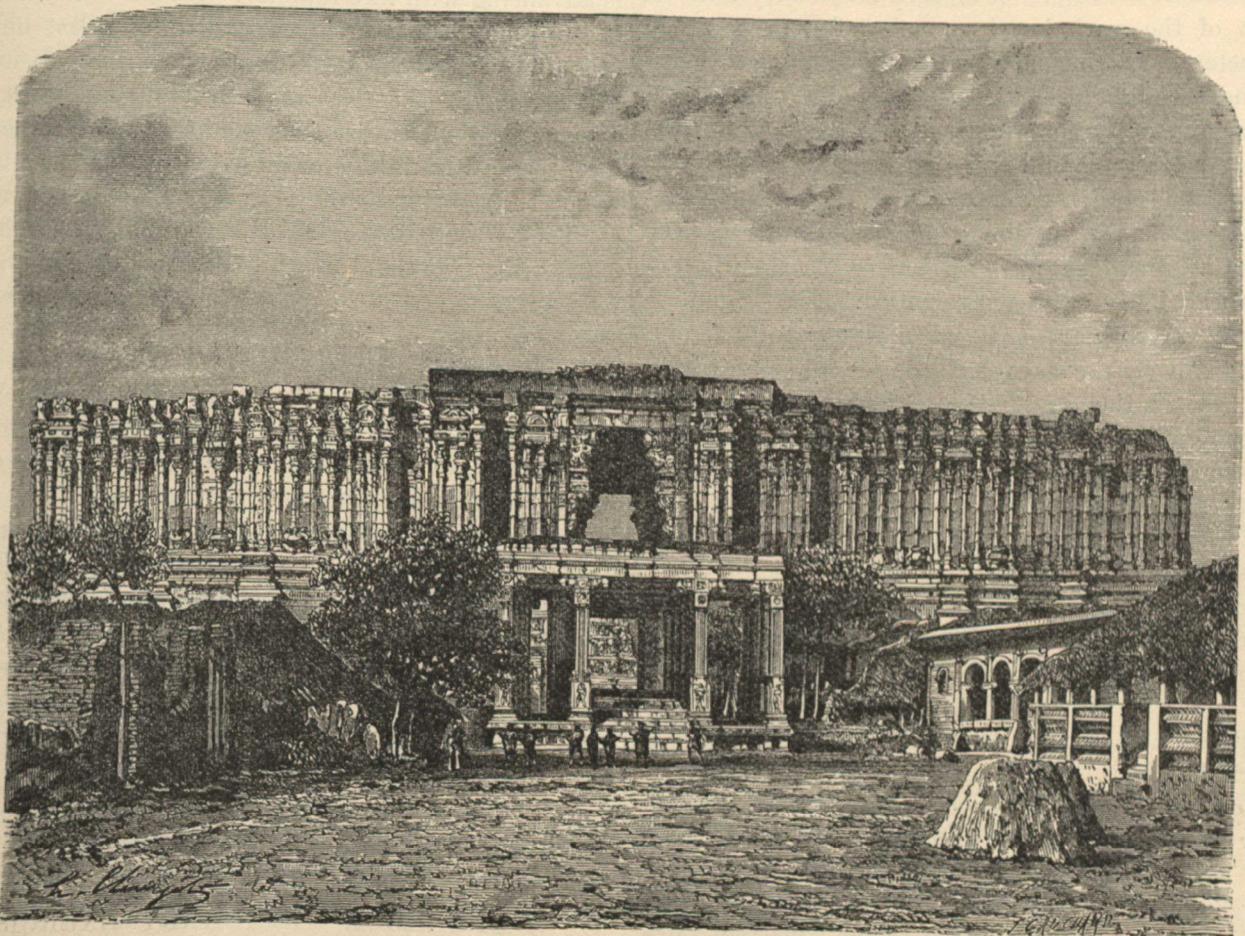
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Field Notes.

“THE MISSIONARY OUTLOOK” is published monthly at the Methodist Mission Rooms, Toronto. Single copy, 40 cents per annum. Clubs of eight or more copies (separately addressed if desired), 25 cents per copy. The club rate does not apply to the City of Toronto where, owing to local postage, the ordinary rate of 40 cents has to be charged.

WE are pleased to learn of the safe arrival of Miss Cartmell at San Francisco from Japan, by the *Oceanic*, on the 30th of April. She will receive a hearty welcome from her many friends when she reaches Ontario, which will not be until some time in June. Miss Cartmell was the first lady missionary sent to Japan by the W. M. S. of the Methodist Church.

THE brethren who move this year, and whose Post Office is not the same as the name of the Circuit, will



ROYAL GATE TEMPLE, SIRINGAM.

REV. J. CALVERT and bride left Toronto on the 2nd inst., by the C. P. R. for British Columbia. Bro. Calvert goes to take charge of the Bella-Bella Mission. We wish Mr. and Mrs. Calvert every success in their new field of labor, and the abiding presence of Him who said to Israel's leader, 'Certainly I will be with thee.'

oblige us greatly by letting us know their correct address before the August issue of the "OUTLOOK."

REV. R. H. LEITCH, of Eldorado, writes:—"Our year's work will be in advance of last, although last year this circuit was a mission receiving aid from the fund.

This year it is independent, and all our finances are well up."

Let some more of our domestic missions take courage and do likewise.

WE are getting out the rewards for Juvenile Collectors as quickly as possible, and would like to have all orders filled before the meeting of the Conferences. Will the ministers kindly see that all our little friends have their rewards before the close of the Conference year. Send on the lists, please, without delay.

Editorial and Contributed.

WHAT HAS BEEN DONE?

THE Church of God has no need to be ashamed to exhibit the results of modern missionary labours. Much of the work has been only of a preparatory character, acquiring most difficult languages, overcoming the most deeply-rooted prejudices, making a landing upon hostile shores, and entering the great centres and strongholds of heathenism. Yet to-day there are more than two millions of native Christians, won from idolatry, while whole peoples have been civilized. Just look for a moment at the condition of the world eighty years ago, when this work began.

How was Africa? Almost unknown; its shores visited only by the slave-dealer in his inhuman traffic. Now its six thousand miles of sea coast and its ten thousand miles of river roadway explored; its seven thousand miles of rich lands penetrated by travellers and traders, crossed with railways, and planted with missions. More than two thousand missionaries and Christian workers toiling in Africa.

How was China then? Hermetically sealed. Robert Morrison, that glorious pioneer missionary of the celestial empire, laboured seven years before he made his first convert. Now, no less than thirty missionary societies are at work in China, and converts begin to swarm like bees.

How was India? Wholly given up to idolatry. Now there are the graves of six hundred missionaries, who sleep in the soil of India, the true seed of the churches, for recently in one year no less than sixty thousand converts were added to the Christian faith.

How was Japan? Those sea-gates of the Land of the Rising Sun were bolted and barred; now the Light of the World is rising over that insular empire. It is only thirteen years since the first Protestant church was organized, and at the rate of progress since then, Japan will be Christian by the year nineteen hundred. The Anno Domini has taken the place of the old pagan calendar; the seventh day, as a day of rest, has taken

the place of the old fifth day; and, according to Dr. Gracey, "Japan is ripe for the Christian religion, and may become Christian by royal decree in a day."

How were the Isles of the Sea? The very habitations of cruelty. Now many of them have become sparkling gems in the Redeemer's Crown. The epitaph over the grave of John Geddes, in the New Hebrides, is expressive of the many Gospel transformations.

"When he came here
He found no Christians;
When he left
He left no heathens."

Why, the whole globe is girdled with missionary stations. And everywhere the fruit shakes like Lebanon. How wonderful these changes. As the globe seems in this fast age to be spinning faster than ever on its axis, and flying more swiftly than ever through the heavens, we realize that the Gospel work is advancing with like rapidity. And as every corner of the globe has been ransacked, and the last unexplored portion of the Dark Continent opened up, even to the mighty Congo basin, with its fifty millions, do we as Christians realize the meaning of the significant fact that there is not a single corner of the globe which is not open to the Gospel? Does it not seem as if God were saying to His Church, with added emphasis, "The field is the world; go, take, and possess it?"

H. JOHNSTON.

THE "GLAD TIDINGS" SAFE.

MUCH anxiety was caused by a despatch from Victoria, B.C., published in several papers, to the effect that the mission steam-yacht *Glad Tidings* was nearly a week overdue, and it was feared she was lost. A private telegram to the General Secretary conveys the gratifying intelligence that the *Glad Tidings* arrived safely at Victoria during Conference, after a stormy passage.

"Clouds may lighten, lips may whiten,
Praying looks be dark with dread;
Sails may shiver, true hearts quiver,
At death going overhead;
Yet though winds and waters wrestle,
Masts may spring and bulwarks dip,
Safely rides the lab'ring vessel,
While the Saviour's in the ship."

SUNDAY-SCHOOL MISSIONARY EXERCISE.

The Missionary Society of the Methodist Church
—Motto for 1887: "A QUARTER OF A MILLION FOR MISSIONS."

Who was the first Christian missionary? Christ.

"And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him."—*Luke* viii. 1.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—*Matthew* xxviii. 19.

Who was the first great missionary to the heathen nations? Paul.

"But Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken unto you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light for the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord."—*Acts* xiii. 46-48.

Who was the first great missionary of modern times? William Carey.

Give a short sketch of Carey's life.

William Carey was born at Paulerspury, Northamptonshire, England, August 17, 1761. On his cobbler's bench he taught himself Latin, Greek and Hebrew. He became a Baptist minister, but his congregation being poor, he supported himself at his trade. He felt it to be his duty to preach to the heathen, and studied hard with that object in view. Mainly through his exertions the Baptist Missionary Society was organized in 1792. In 1793 Carey went to India. The Indian Government opposed him in his work. In 1801, the New Testament in Bengali was published. He became Professor of Oriental Languages in Fort William College, and for thirty years he taught Bengali, Mahratta and Sanscrit. The large salary which he received for this was spent entirely in the cause of missions. He prepared grammars and dictionaries of several Indian languages. He translated the Bible in whole and in part, assisted by others, into twenty-four Indian languages, making it accessible to more than three hundred millions of people. He died at Serampore, India, in 1834.

Sing hymn, "Onward, Christian soldiers."

When was the first Methodist Missionary Society organized? The Wesleyan Missionary Society was organized in 1818. Missions, however, were begun and regular collections taken up for the support of missions by the Wesleyan Methodists as early as 1786.

Who was the founder of Methodist Missions? The Rev. Dr. Coke.

Give a sketch of Dr. Coke's life.

Dr. Coke was born at Brecon, Wales, in 1747. He united with the Methodist Society in 1776. John Wesley ordained him Bishop of the Methodist Societies in America in 1784. He landed with three missionaries in 1786, twenty-six years after Methodism had been introduced there. Eighteen times he crossed the

Atlantic in the interests of religion. He spent his fortune in the cause of Christ. He was "the founder of the Methodist Missions (though not of Methodism) in the West Indies, in Africa, and in Asia, in England, Wales and Ireland." He died on his way to India to organize missions there, and was buried in the Indian Ocean.

When was the Missionary Society of the Methodist Church in Canada organised? 1824.

Who was its first great missionary? The Rev. Wm. Case, the "Father of Canadian Missions," who organized the work amongst the Indians.

What was the income of the Society during its first year? One hundred and forty-four dollars and eighty cents.

What is its income this year? About two hundred thousand dollars.

What were its fields of operation the first year of its existence? A few bands of Indians in Ontario, and the white settlers.

What are its fields of operation now? *Domestic Missions*, in all the older Provinces in the North-West, British Columbia and Newfoundland; *Indian Missions* in Ontario, the North-West, Keewatin, and British Columbia; *French Missions* in the Province of Quebec; *Chinese Mission* in Victoria, British Columbia; and the *Japan Mission*. How many missions are there now? Four hundred and eighty-three.

How many agents are employed in missionary work? Five hundred and seventy-four.

How many Church members are there in connection with our missions? About forty-nine thousand.

Sing hymn, "Greenland's Icy Mountains."

Which was the first Indian Mission? The Grand River Mission, which was begun in 1822.

When was mission work begun amongst the Indians of Hudson's Bay? In 1840 the Wesleyan Missionary Society sent Messrs. Barnley, Mason and Rundle, and shortly after that the Canadian Missionary Society sent James Evans, Thomas Hurlburt and Peter Jacobs.

When was mission work begun among the Indians of British Columbia? The Rev. Thomas Crosby began work among the Indian tribes in 1868.

When were the French Missions begun? 1856.

When was the Chinese Mission begun? 1885.

When was the Japan Mission begun? The Revs. George Cochran, D.D., and Davidson McDonald, M.D., began work in Japan in 1873.

How many benevolent and educational institutions are there in connection with our missions? The Mount Elgin Institute at Muncey. The Crosby Girls' Home, the French Methodist Institute, the Macdougall Orphanage, and the College in Tôkyô, Japan. Besides these there are many Indian and French schools.

What is the name of our mission yacht? *Glad Tidings*.

How much money is raised by the Methodist Sunday-school scholars of the Dominion? About twenty-five thousand dollars.

When was the Woman's Missionary Society organized? It was organized at Hamilton, Ontario, in 1881.

What was its income the first year of its existence? About three thousand dollars.

What is its income this year? Seventeen thousand five hundred and nineteen dollars and eighty-five cents.

What would the income of the Missionary Society be if every member of the Church were to give *one cent a day*? Seven hundred and twenty thousand seven hundred and ninety-eight dollars and thirty-five cents.

What would the income be if, in addition to this, the Sunday-school children were to give *one cent each* every Sunday? Eight hundred and twenty thousand three hundred and ninety-four dollars and fifty-five cents.

Sing hymn, "I gave my life for thee."

JOHN McLEAN.

BLOOD RESERVE, ALBERTA.

Woman's Work.

"O woman, great is thy faith: be it unto thee even as thou wilt."—Matt. xv. 28.

THE Woman's Union Missionary Society of America, for heathen lands, held its twenty-sixth annual meeting in the chapel of the Bible House, New York, last January, the report of which is now before us. This Society is composed of women of the following Churches: Methodist, Baptist, Episcopal, Presbyterian, Congregational Reformed, Reformed Episcopal, and Friends. The object of the Society, as set forth in its Constitution, is the evangelization of heathen women in foreign lands. For this purpose the Society sends out and supports single ladies from America as teachers and Bible-readers to train and superintend native women to labor for this object. In the foreign field this Society maintains as follows: Calcutta, 17 missionaries; Allahabad, 16; Cawnpore, 12; Shanghai, 4; Yokohama, 4. Of these, two are medical ladies. The addresses of the ladies at their annual meeting are full of interest. We subjoin a few extracts:—

Mrs. R. J. Wilder, for many years missionary in Kolapore, India, said:—"It is forty years since I first took passage in a little ice ship to India. After

six years in Ahmednuggur we were sent to Kolapore, to a region of unbroken darkness and heathenism. As a lever to reach the parents, we established many schools. Many of our former pupils are now Bible-readers. The light is breaking into kings' palaces. In one palace where, upon the death of the queen, twenty-seven human sacrifices were offered to Kali, there is now a large and flourishing girls' school."

Miss Sands, of the Baptists, said:—"There are 37,000,000 people in Japan; about 12,000 of these are communicants in Christian Churches. The women are very ignorant, but wonderfully bright when taught. They are very retiring. When we visit their houses they send their husbands to entertain us. If we offer to teach them they say, 'Teach the man.'"

Mrs. Chamberlain, of the Reform Board in India, being in the audience, spoke of the great number of children now in Christian schools in India, and of the reason why there are not more conversions among them. The mothers hold back their daughters from confessing Christ; but when our pupils become the mothers then the seed will spring up, and a great harvest may be expected.

Mrs. Johnston, in the closing address, gave a brief sketch of their hospital at Shanghai, and of the great good that is being done by their medical lady, Dr. Keifsmyder, and her assistant. When we think of 14,500 patients cared for in less than a year; 23,000 prescriptions put up, for they have no druggist to do it for them; constant contact with the most loathsome diseases; continual loss of rest, etc.; what is the paltry sum of five or ten dollars to us who have little, if any, self-denial to make? The trained nurses are ready to go when we can send them.

THE following is sent for publication:

In response to the urgent appeal of Rev. Mr. Robson on behalf of some poor Chinese girls found in virtual slavery in Victoria, B.C., and under the advice of some of the leading ministers in that province, the Executive of the Woman's Missionary Society have decided to furnish some aid towards meeting the emergency until the next Annual Meeting, when the whole matter can be fully considered.

OUR readers have no doubt frequently heard of the large and profitable business carried on by the priests of Rome in prayers and masses, etc., for the living and the dead. The following "cards" explain themselves. It really seems incredible that in Canada, in the much-boasted enlightenment of this nineteenth century, such glaring impositions can be tolerated in

the name of religion. Verbatim copy of card sold in the St. Peter's Church in Montreal:—

SPIRITUAL TREASURE.

All those who contribute the small sum of \$1.00 to the building of the new Cathedral of Montreal are entitled to a share in the great spiritual advantages herein mentioned:—

- 10,048 Masses per annum during 4 years.
- 145,133 Communion per annum during 4 years.
- 323,808 Ways of the Cross per annum during 4 years.
- 515,464 Rosaries per annum during 4 years.
- 16,372 Masses heard per annum during 4 years.
- 4,300 Beads of the Sacred Heart per annum during 4 years.
- 4,600 Offices of the Blessed Virgin per annum during 4 years.
- 720 Offices of the Precious Blood per annum during 4 years.
- 100 Salve Reginas sung by Trappists per annum during 4 years.

The weekly profit of 7 million AVES recited by the Ave Maria Sodality, and of many other prayers, such as the MEMORARE, PATER, etc., etc.

Seen and approved. † EDWARD CHS.,
Bishop of Montreal.

The reverse side of this card displays an engraving of the new church in course of erection in Montreal after the model of the great St. Peter's at Rome. Card No. 2 is headed (in French):—

TICKET FOR HEAVEN, 25 CENTS.

Beneath an engraving of a church are the following sentences:—

The Catholic Church is the voice of heaven.
Outside the Church no salvation.

For the next six years we will say each month, to the Sacred Heart of Mary, one Mass for all those who buy one of these tickets.
Imprimatur.

Quebec, Sept., 1885. E. A. TASCHEREAU,
Arch. de Quebec.

The reverse side reads:—

DIRECTIONS FOR TRAVELLERS TO HEAVEN.

DEPART: *Every hour.* ARRIVE: *When it pleases God.*

PRICE OF PLACES.

1. Innocence and voluntary sacrifice.
2. Penance and confidence in God.
3. Repentance and resignation.

NOTICE.

1. There are no return tickets.
2. No pleasure trains.
3. Children who have not reached the age of accountability go free, provided they are held on the knees of their mother, the Church.
4. No baggage, but good works, lest you miss the train.

WOMEN of Protestant Canada, think on these things. Let us wake up. God surely is showing us a plain duty. Consider this question. Converse about it.

Read about it. Above all things, pray about it. Said one, writing on this question, "Others will look after Japan, if need be; but we, women of Canada, alone have the French-Canadians *given us of God?*"

THE hope of all true missionary work centres in the teaching and training of the young; hence the wisdom of establishing schools. This is the true missionary policy—the policy that is to bring forth the harvest of the future.

ITEMS.

THE Woman's Missionary Auxiliary in connection with the Centenary Church, Hamilton, was formed some four months since, and the monthly meetings have been regularly held, and have been seasons of great profit. A life member has been reported at each meeting, and several new members have been enrolled. We are thankful that many are becoming interested in this good work who have hitherto seemed to take no interest whatever. We expect to report a large number of new members. We have also a large number of young people engaged in furthering the interests of this Society. They have met every two weeks, and have just held a sale from which they realized the sum of \$150.00. The meetings have been enjoyed by all, and at the close of each, prayer by some members of the band and President has been earnestly offered for the missionary cause. The most interesting feature in connection with our work has been the zeal and earnestness with which the dear children have taken hold, forming a juvenile band and meeting every week for the purpose of getting up missionary entertainments, consisting of dialogues, missionary readings, and recitations. These have been directed by two young ladies whose interest and devotion to this cause has done much to stimulate older ones, and can't fail to be rewarded. We would recommend the formation of children's bands, also the plan of including the young gentlemen in all our missionary bands. Through these efforts of the children we have realized some \$60.

C. H.

ON Easter Monday afternoon, a public meeting was held by the Halifax North Auxiliary of the W. M. S., in the parlor of Brunswick Street Church. After the opening exercises, and a few earnest words from the President, Mrs. Huestis, letters were read from Miss Spencer, of Japan, Miss Knight, of the Crosby Girls Home, and Mrs. Youmans, of the McDougall Orphanage. These were interspersed with other readings, and suitable music by members of the Reapers' Mission Band. A solo, "The watered lilies," was also very pleasingly rendered by Mrs. J. W. Smith. At the con-

clusion of the programme, a neatly framed Life Membership Certificate was presented to Mrs. Huestis as an Easter offering from the members of the Auxiliary, as an expression of their esteem and love. A collection was taken up in aid of the Chinese mission in British Columbia, after which coffee and cake were served by several young ladies of the Mission Band. There was a large attendance of ladies present, and it is hoped that as the result of this gathering an increased interest will be taken in the work.

The total amount raised by the Halifax M. Auxiliary since its organization, Jan. 12th, 1882, is \$1,226.99. Of this amount the "Reapers" have contributed \$367.15; the "Earnest Gleaners" of Charles Street Church, \$45.00; and the "Helping Hand" of Bridgetown, \$4. The present membership of the auxiliary is 50, including four life members.

It now appears that the "laborers" are no longer "few," but many. How shall they go except they be sent?

PLAIN FACTS.—The Rev. Dr. J. D. Fulton, in a recent sermon, presented some telling facts to show the rising power of the Roman Catholic Church in this country. Though in dead earnest, these truths were told in a way that was not calculated to give offence to any one. He said: "In 1885, the city of New York paid \$1,435,759 for the teaching and care of children in various institutions. Seventeen of these institutions are Roman Catholic, and have in their charge 8,456 children. The appropriations by the city to these Roman Catholic institutions amount to \$828,811. Protestant institutions in the city care for 10,504 children, and receive from the public treasury \$609,948. Thus the Roman Catholic institutions, with 2,000 less children, get \$200,000 more than the Protestant institutions."

THE missionary spirit is rising rapidly, and the most hopeful symptom is the numbers of young men who are offering themselves for missionary work—not the ignorant and uneducated, but promising young men in our colleges. In America the latest accounts show that no fewer than 1,684 students have enrolled themselves as candidates for the mission-field.

THE growth of the membership of Protestant Churches in Japan is now about five hundred a month. The Government is favorable to Christianity, and evidently prefers that of the Protestant type. The President of the Government University at Tokio speaks earnestly in regard to the better education of women, and advises that schools for this purpose be established in central portions of the empire.

IN a recent letter written by a missionary from Korea, he says: "This island is far less attractive than Japan as a mission-field. Yet the Koreans seem frank, intelligent, and companionable, and inclined to be

religious. Introduce Protestant Christianity, and they will believe." Mrs. Feudge adds: "Within the past five years this has been attempted, and the belief that the Koreans would readily receive the Gospel has been in a measure verified. Missionaries are freely permitted to take up their abode in any of the Korean cities or towns, and no hindrances have been put in the way of their efforts for the evangelization of the people. On the contrary, the present king lends his aid in the establishment of schools and Christian missions. In many respects Korea seems a nation prepared for the Lord. They have in our day really no national religion. For though nominally Buddhist, a missionary recently writing from Seoul, the capital of Korea, says: "There is not one Buddhist temple within the city walls, and some of the Koreans say that Buddhist priests are not allowed to enter the city." This state of things came about by the tyranny of the Buddhists over this down-trodden people.

THE children in Japan are finding out that Jesus is a real Friend and Helper of His children, as this little incident will show:

A missionary in Yokohama, Japan, writes home: "By some new arrangement, an order came from the government officials for our schools to come into the same examination as theirs. There was much excitement among the pupils and they worked faithfully at Kanagawa. Before they went, they all knelt down and asked God's help for the day. Some of the scholars from the other schools shouted, "Oh, here comes the Jesus Christ school; they cannot pass!" But they did, every one. One of the examiners said to another: "What school is this in which every child has passed?"—the other replying, "Why, it is the one known as the *Jesus Christ School*."

FROM various sources come reports of the cruel wrong which is being done in Burmah since the overthrow of the native government. Only recently the papers, secular and ecclesiastical, were telling of the revolting deeds of Theebaw—his reckless destruction of life, the torture of his prisoners, the fear under which his subjects lived their miserable lives. We were glad when he was taken captive and British control replaced heathen brutality. But we are dismayed at present developments, and again we are compelled to arraign a Christian government on another charge. The territory gained in Burmah must be held by military force, and alas for the shame! the presence of these soldiers is made the reason for the licensing and regulating of vice, under the charge of high officials. How can the women of Burmah, when they see these things, believe that the Christian religion means purity, reverence, and protection for womanhood?

"THE heathen will never 'be judged for not accepting a Saviour of whom they have never heard,' and it is wholly unfair to present any such man-of-straw conception for the sake of a lame argument; but the *Christian Church will be judged for not proclaiming a Saviour to the heathen*, and that is the fact which it most concerns the Church to ponder. It is not God's compassion towards them that needs vindicating, but our own."—*Foreign Missionary*.

LETTER FROM MISS WINTEMUTE.

THE following interesting extract is taken from Miss Wintemute's letter, addressed to the St. Thomas Auxiliaries and Band. One cannot help noting how thoroughly the Japanese have been indoctrinated in the matter of *giving*. They seem to understand that prayers without gifts avail but little. Let us hope that Christianity will not lessen but rather intensify this belief.

"Tôkyô, March 16, 1887.

"I am not able to take my Japanese lesson to-day, so I thought I would take the time to tell you about a visit that Miss Cartmell and I had a week ago last Saturday to the temple of Suitengu (Sôo-ee-teng-oo), one of the principal gods, the god of the sea. It is three or four miles from the school, and we had a pleasant ride there, although the sun was so bright that it was a little trying on one's eyes. Mr. Tsuyuki went with us to explain everything. We went on Saturday because it was a feast day, and we could see so much more than on another day. When we were yet quite a little distance from the place, the streets were literally packed with people; and the crowds going in and out of the temple gates reminded me of a fair, as far as numbers were concerned; but the people were mostly of the lower classes.

"We pushed through the crowd, to get to the temple itself first. It was seemingly composed of one good-sized room, with walls on the two sides and at the rear, but open in the front, although I think there were sliding doors with which the front could be closed. The floor extended two or three feet on the same level in front of the walls; then there were several steps down, and then another level space of a few feet. This sort of platform had a railing about two feet high around the front and sides; and the roof of the building extended out to the edge of the platform, coming down lower, as a verandah roof slopes from the main roof of a house. On the edge of the roof, over the railing, were fastened about two feet apart large brass bells, nearly eight inches in diameter, and very much the shape of the little round sleigh bells that we put on the horses in the winter. To each one of these ten bells, three streamers of pink, red, and green cloth, about three feet long, were attached; and as the people came up and threw their offering of a cent or two—seldom more, and sometimes less—on the floor inside the railing, they took hold of these streamers, and gave the bell two or three jerks to call the attention of the gods before they offered their prayers. Then kneeling, half kneeling, or standing, they repeated their prayers, sometimes audibly, and usually rubbing or clapping their hands together at the same time. Although it was quite early in the afternoon when we got there, the floor and steps inside the railing were literally covered with money and little pieces of paper twisted up with money inside.

"There were also offered with the money, many little white, round cakes, made of pounded rice; they looked much like the tiny loaves of bread, before they were baked, that we used to make when we were children. The amusing part of it was that these little cakes were

bought by the people at the left hand of the platform, and that when the people threw them in as offering, the priests had them picked up and sold again; so I have no idea how many times they would go the round during the afternoon. I stood close to the railing quite a few minutes, and the bells were continually ringing, and the coppers flying past me and hitting me from all directions, being thrown by people in the crowd behind, who could not get close up. Mr. Tsuyuki said that they would probably take in about 300 yen (dollars), and the same day (5th) of every month, is a similar feast, when the gates of the grounds are open. On other days, if the people wish to make an offering, they put it in a box for the purpose, outside the temple gates.

"Inside the railing, suspended from the ceiling above the platform, were several more brass bells, some larger and some smaller than those I have mentioned.

"Inside the temple were costly bronze lanterns, one or two mirrors, a large iron anchor about four feet high, and other little things that we could not see well, as we were not allowed to go inside.

"The people believe that if they do not give some money, however little, that the gods will not hear their prayers, no matter how much they ring the bells to call their attention.

"If any person's prayer is answered, he buy some of the little pictures that the priests have for sale, and puts it up on the side of the building as a thank-offering.

"The gods are kept out of sight in a small room at the back of the temple, and separated from the main part by a sort of thick screen for a partition. They think that it shows very little faith to want to have the gods in sight when you pray.

"Those mirrors I spoke of, are a sign of wisdom and knowledge of the gods, just as a mirror shows us the appearance of our bodies, so the gods are all wise, and know the true state of our hearts. They consider it a very meritorious act to walk a hundred times from the gate to the temple. The priests have for sale bunches of a hundred little pieces of rope, which, if a person buys, he leaves one piece every time he walks the distance, and so when they are all gone, he knows he has walked the hundred times.

"On either side of the temple were other small shrines, one to the god of the harbor, and the other to the gods of rain, wind and fire.

"A few yards to the left, in front of the temple, was a bronze lion, the god of strength, on which the people came and rubbed their hands, and then rubbed their own bodies, believing that it would make them strong and healthy.

"Opposite the lion, on the other side of the temple, was a stand with several buckets filled with water on it, and metal cups attached by chains. This was supposed to be healing water, and many people came and drank a little of it, or rubbed it on their sore eyes or face—first, however, always having dropped their contribution into the box beside it.

"Both just outside and inside the gate were places for the people to make themselves ceremonially clean before going to worship. They would take up a little water with the right hand in a wooden dipper and pour it on the left one, and vice versa. Then they

would hold some in their mouth a few seconds, and spit it out again. The bottoms of the water-troughs were covered with coppers.

"On the road outside the temple-gates were people selling toys, etc., at different little stands; monkey and other small shows; and several of the most wretched, degraded, deformed human beings you could imagine, begging of the passers-by.

"The four little pieces of paper that I send you cost one cent. You will notice that there are five black spots on each piece. They take one of these spots; make it into a little pill, and drink it with water to cure sickness. This is the story of its origination: 'Hundreds of years ago, a certain Japanese nobleman of high standing was sick. He went to sleep and had a dream, when this god came to him and told him that out on the sea he would find little pieces of paper that would cure his sickness if he took them. So he sent his courtiers down to the water, and they saw them out a little distance from the shore. They floated some boards out to the place, and the papers stuck fast to them, and thus they pulled them to shore. The nobleman drank them and recovered!' Yours lovingly in the Master's service.

"S. AGGIE WINTEMUTE."

HOW THE GOSPEL WAS FIRST PLANTED IN KOREA.

THIS incident is related by Mrs. Fannie Roper Feudge, Baltimore, Md.:

Among many efforts made during the present century to carry the Gospel into Korea, and with little apparent success, one seed of sacred truth was planted by a little Chinese lad shortly before Korea was opened to missionary effort; and this, so far as we know, was the first in all the Hermit Kingdom to spring up and bring forth fruit to the glory of God. This little boy's name was Ah Fung. He had been taught at one of the mission schools at Ningpo to read the Bible and to go to Jesus in prayer whenever he was in need of help. When he was about nine years of age his father took Ah Fung with him on one of his trading expeditions to the Korean capital. By some mishap while there the boy was stolen and sold to the Governor, who presented him to his wife. She made him her page, and he would often attempt to tell his young mistress of the Saviour he loved and trusted, but without avail until one day the reaper Death took away her baby girl, and then in her great loneliness and sorrow she recalled the words of her little page about Jesus and His love, and asked him to tell her the story again. Day after day did this Christian child talk of the Saviour, until she, too, came to love this same Friend."

THE best anecdote of General Grant which we have seen is the one related by General Clinton B. Fisk, who says, "I was sitting with the General and a number of others, when an officer high in rank rushed in, shouting, 'Oh, boys, I've such a good story to tell you! There are no ladies present, I believe!' 'No; but there are gentlemen present,' was the curt reply of Grant. The story was not told."—*The Presbyterian*.

Missionary Readings.

THE SINGER'S ALMS.

[The beautiful poem which follows has frequently been published without the author's name. It is from the pen of Henry Abbey, and is included in a volume of that gentleman's poems recently published at Kingston, N. Y.]

IN Lyons, in the mart of that French town,
Year's since, a woman, leading a fair child,
Craved a small alms of one who, walking down
The thoroughfare, caught the child's glance and
smiled
To see, behind its eyes, a noble soul.
He paused, but found he had no coin to dole.

His guardian angel warned him not to lose
His chance of pearl to do another good;
So, as he waited, sorry to refuse
The asked-for penny, there aside he stood,
And with his hat held as by limb the nest,
He covered his kind face, and sang his best.

The sky was blue above, and all the lane
Of commerce, where the singer stood, was filled,
And many paused, and, listening, paused again
To hear the voice that through and through them
thrilled,
I think the guardian angel helped along
That cry for pity woven in a song.

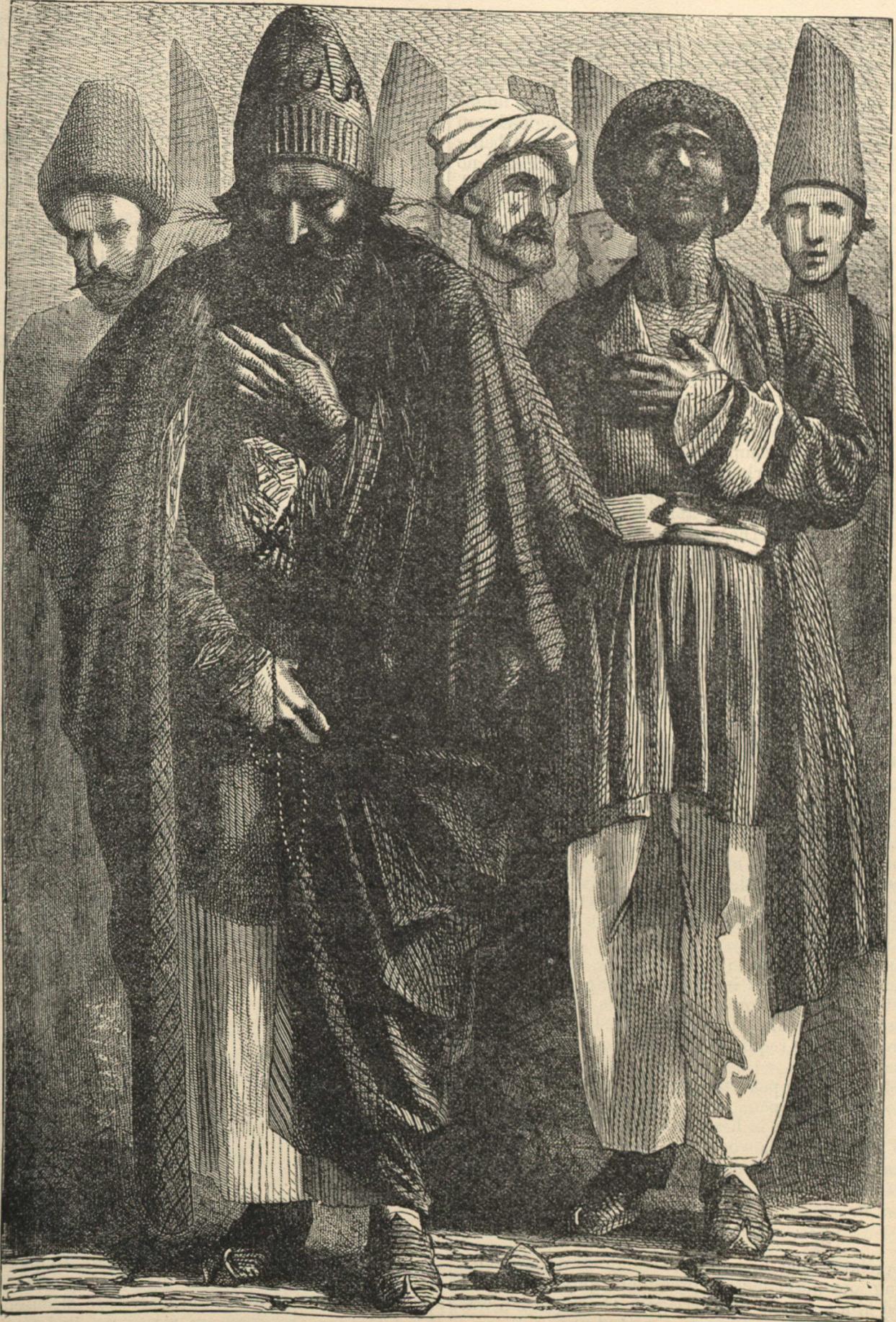
The singer stood between the beggars there,
Before a church, and overhead the spire,
A slim perpetual finger in the air
Held towards heaven, land of the heart's desire—
As if an angel, pointing up, had said:
"Yonder a crown awaits this singer's head."

The hat of its stamped brood was emptied soon
Into the woman's lap, who drenched with tears
Her kiss upon the hand of help; 'twas noon,
And noon in her glad heart drove forth her fears.
The singer, pleased, passed on and softly thought,
"Men will not know by whom this deed was
wrought."

But when at night he came upon the stage,
Cheer after cheer went up from that wide throng
And flowers rained on him; naught could assuage
The tumult of the welcome save the song
That he had sweetly sung, with covered face,
For the two beggars in the market place.

OUR DEBT TO MISSIONS.

IN a recent discourse, Bishop Clarke, of Rhode Island, uses the following language with reference to those who feel contempt for missions: "It will also be admitted that the starting-point of all the various forms of our modern civilization is to be found in Christian missions. The civiliziers of our ancestors were missionaries of the cross. The well-dressed gentlemen who pass by with contempt when the doors of a church are opened for a missionary confer-



DERVISH AND PENITENT.

ence, might have been prowling about as pirates on the North Sea to-day, if no herald of the gospel had ever come to their barbaric fathers. The philosophers of our time who have outgrown Christianity, and elevated the molecule to the throne of divinity, might have been worshippers of Woden (the old Anglo-Saxon god,—the Mercury of our forefathers) instead of being worshippers of nothing, which some will think is no improvement upon the stern old Scandinavian creed. The friends of human rights, who have also discarded Christianity, might have remained in mental and moral as well as physical servitude to the present day, if it had not been for the evangel which they have rejected. So that even those who look with indifference, and perhaps with derision, upon the work which the Church is now trying to do, cannot well deny that they are under some obligation to the Church for what it did in the days that are past."

THE COST OF BEING GENEROUS.

SOME persons complain of the burden that our missionary work is upon the Church; not that they are really penurious or opposed to the cause of missions, either at home or abroad, but simply because they have not given the matter any particular thought.

If such persons were requested to contribute at the rate of a cent per day to assist some poor family to food and education for a few years, they would almost be insulted at the small amount asked from them, and yet this small sum would aggregate \$3.65 per year.

If one-half the membership of the Methodist Protestant Church (counting it at 130,000) would thus contribute, the snug sum of, approximately, \$237,250 in one year for missions would be realized. If every person interested in missionary work would conscientiously lay aside five cents every week for missions, \$2.60 a year would be the result; if ten cents a week was thus contributed, \$5.20 a year would be realized. And what person, not in absolute poverty, but what could do this with ease?

How much is spent every year for candies, creams, oysters, and many little notions not needed? If any one would carefully keep account of these little expenditures for a year, he would be startled at the largeness of the amount.

Suppose we have to give up some of these little notions and luxuries in order to help the cause of Christ in home and foreign missions, is not the religion of Jesus Christ worth the sacrifice it asks you to make? Is a religion that requires no sacrifice of worldly things a true religion?

Listen to those pathetic appeals for help from our missionaries in Japan. Listen to the loud calls for the light of the Gospel in heathen lands. Listen to Christ—Go ye into all the world and preach My Gospel! If you cannot go in person, go by your money and prayers. *Begin now!*—Rev. W. H. Jordan.

A TESTED REMEDY.

IT is related that Bishop Kavanaugh, while out walking one day, met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The bishop said: "Doctor, suppose, years ago, some one had recommended to you a prescription for pulmonary consumption, and you had procured the prescription, and had taken it according to order, and had been cured of that terrible disease; what would you say of the man who would not try your prescription?"

"I should say he was a fool."

"Twenty-five years ago," said Kavanaugh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and, wherever it was accepted, I have never yet known it to fail."

What could a doctor say to such a testimony as that? And such testimonies are what men need to turn them from the error of their ways to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some ministers to a young backwoods preacher whom they were examining.

"What?" said he, puzzled by their question.

"How would you prove the divinity of Christ?"

"Why, he saved my soul," was the triumphant reply.

But, to give this answer, one must be saved, and know it in his heart, and show it in his life, and he then becomes a living epistle, known and read of all men.

MEDICAL MISSIONS.

BY A. P. HAPPER, M.D., D.D.

THE scriptural warrant for medical missions, and the obligation to heal the sick in mission work, is clear and unmistakable. Our blessed Lord and Saviour, who is in all things our example, went about healing the sick, opening the eyes of the blind, and causing the lame to walk. This was not done by our Lord merely as the manifestation of His commiseration for the sufferers, but as an integral part of His mission as the Messiah. In Matthew viii. 16, 17, it is said: "He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." This passage presents the truth that it was foretold of the Messiah that, as a part of His work, He "Himself took our infirmities, and bare our sicknesses," and that in fulfilment of this prophecy "He healed all that were sick;" He "bare our sicknesses by healing them."

The truth that the healing of the sick and the relieving of bodily sufferings of men was a part of the work of our Lord as the Messiah, is also taught in Matthew xi. 4, 5: "When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou He that should come, or do we look for another?" meaning to ask explicitly if He was the expected Messiah. "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor

have the gospel preached to them." This passage teaches us that the healing of the sick was as truly an integral part of the evidence of the Messiahship of our Lord, as is the fact that "to the poor the gospel is preached."

We are not, however, left to mere inference as to the duty of disciples of Christ to heal the sick. When our blessed Saviour sent forth the twelve apostles and the seventy disciples, he gave both companies the express command "to heal the sick." Matthew x. 7, 8, reads thus: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." It is to be observed that it is in immediate connection with the command to heal the sick that the injunction is given, "Freely ye have received, freely give." While this injunction bound the apostles to make known the gospel which they had freely received, it equally enjoined upon them to heal the sick, the power to do which they had also freely received. The duty to impart to others what has been freely received is the same, whether these blessings come miraculously, as they did to the apostles and early Christians, or whether they come in the ordinary providence of God, as they do to us.

It is also to be carefully considered that our Lord, in His infinite wisdom, chose the incident of rendering assistance to bodily distress to teach us the great lesson of who is our neighbor, or the common brotherhood of all men. The beautiful and impressive parable of the good Samaritan has inculcated the duty of relieving the sufferings of our fellow-men more effectively than all other teaching on the subject. The fruits thereof are seen in the hospitals and the dispensaries for the healing of the sick, the societies for the relief of the suffering and the distressed, the asylums for the halt, the lame, and the blind, which are found wherever the gospel of Jesus Christ has been received; and they are only found where the teachings of the gospel are accepted.

The parable of the Good Samaritan teaches us the duty of relieving the bodily distresses and sufferings of our fellow-men in heathen lands as a duty we owe to our neighbors because they are in distress. The Jew who had fallen among thieves was not connected with the good Samaritan either by race or religion. But he was a fellow-man. He was in distress. This fact came to the knowledge of the Samaritan, and, having the opportunity and the means of doing so, he relieved his suffering. The command of our Lord is, "Go thou and do likewise." This enjoins upon us to afford assistance to the suffering in heathen lands equally with the suffering in Christian lands, without respect to race, class, or religion; for the very point of the parable is this, that the Samaritan did it to one who was not connected with himself by any of these ties. Not only was the sufferer not connected with himself, he was dissevered from him by all of them. If we withhold this assistance from those in heathen lands when it is in our power to do it, we, instead of obeying Christ's command, follow the conduct of the priest and the Levite, who passed by on the other side.

In 1877, when China suffered so terribly from a wide-spread famine, the missionaries volunteered their help in distributing relief to the famine-stricken mul-

titudes at the risk of their own health and lives. The point in this conduct of theirs which so struck the mind of the great statesman of China, Li Hung Chang, was the fact that the missionaries did this service for those with whom they had no connection either by kinship, race, or religion.

It is a very remarkable fact that scientific and health-giving surgical practice is found only in those lands where Christianity has become established. It may therefore be accepted that rational and beneficial medical and surgical science and skill are blessings which come to us directly, in the providence of God, as many other blessings do, from the gospel. The promise of our Lord is: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." Does not this fact give special force to the injunction of our Lord, originally given in immediate connection with the command to heal the sick, in its application to us in Christian lands, "Freely ye have received, freely give?"

In the light of the example and of these teachings of our Lord, it is clearly a duty to use medical missions, not only as a help to preaching the gospel, but as a duty in itself to evidence the true nature of Christianity, which teaches us to love others as ourselves, and to do good to all men as we have opportunity, and, as the representatives of our Lord, "to bear the sicknesses of men" by healing them.

We come now to the consideration of the second part of the subject, namely, the need of medical missions, and the advantages of this form of Christian work. The need of medical and surgical relief exists everywhere, and it is found among all heathen nations. Sickness and suffering are found in all these lands, and among all classes of the community. And though disease and distress universally prevail, there is no rational and beneficent treatment. On the contrary, for many diseases, and in most cases requiring surgical treatment, suffering and injury result from the treatment, rather than benefit. In China, the people have not sufficient surgical practice to lance a boil or to pull a tooth. The Rev. Dr. MacKay, of the Canadian Presbyterian Mission on Formosa, has greatly extended his usefulness by relieving suffering by pulling teeth. He describes the crowds that often line the road he is travelling, waiting his coming that they may have their teeth extracted either by his assistants or himself. In most parts of China, whenever it gets noised abroad that a European physician is willing to heal, multitudes come to him for relief from the various ills and sicknesses that afflict the people.

In India, the National Association, which was proposed by Lady Dufferin at the suggestion of Queen Victoria, to provide female medical attendance for the women of India, has been welcomed by many of the native princes and other influential people of India with wonderful interest and unanimity. They crowded in large numbers to the meetings which were held to further the formation of the Association. Some of them spoke at these meetings, with great earnestness and urgency, of the importance and necessity of such provision being made. It is their deep conviction of the need of such relief that leads them to welcome it. One of the native princes, Rajah Siva Prasad, of the north-west province of India, in seconding a resolution

in favor of the formation of the Association, said: "Here is a new era which India is now entering into. The Hindus hitherto took their women as a part and parcel of their property, as goods and chattels. They showed their pity in building hospitals, in Bombay and Calcutta, for mosquitoes, and for snakes and scorpions; but if their mothers who bore them, and who nursed them when they were helpless babies, are unfortunately attacked with some disease, they are allowed to die a dog's death rather than expose them to a doctor's gaze or touch. Now, here comes a lady from other shores of the sea, full of sympathy and compassion for our women, our revered mothers and darling daughters. The noble lady, the noblest of the noble (Lady Dufferin), shows that women have souls, that they are sentient beings, that they also deserve to be looked after. What a noble thought! What a heavenly idea! When I mentioned this to my dear sister, the first question she asked me was simply this, 'How can I worship this lady, with flowers and sandalwood?' With some difficulty, I explained to her that Her Excellency Lady Dufferin would not like, though she may well deserve, to be included among our mythology." (Report of organization of the National Association for India, etc.)

Other native princes and rulers of native states in India spoke words of like import, both as to the need of medical and surgical treatment for the women of that land, and the wonderful blessing it would be to those suffering multitudes.

(Conclusion next Month.)

PRIMARY SCHOOLS IN BENGAL.

BESIDES the government schools, which are of a high grade, there are many little private schools called *Patshallas* (lesson houses), where children are taught the rudiments. Sometimes they are held inside four walls, but usually on a wide veranda, the mud floor of which is kept smooth and clean by a daily washing with a thick mixture of cow dung, earth, and water. The teacher sometimes has a low wooden stool to sit on, but oftener a bit of matting. He has a stick but seldom uses it, as the heathen children are *dvále*, and go to school to learn and not to be troublesome.

The day when a little boy first takes his hard gray chalk pencil in hand and goes to school is an eventful one, and there is usually feasting at home. But before this the astrologers must be interviewed: and after an incredible amount of figuring and consulting the stars, they fix on the auspicious day. Sometimes these calculations take several weeks. The day fixed, the little boy, clad in his new cloth (perhaps the first one he ever kept on so long at a time) takes his seat on the floor, and the teacher makes a large copy of the first four letters of the alphabet on the floor, and tells him to write it and then name the letters. This the little fellow does with intervals of play and looking about, until the copy is a blur of chalk-marks. Then the teacher writes it over, and the boy goes on again until he can write the letters below the copy.

When he has in this way got through the alphabet of forty-eight letters, his father buys him a primer, and he sits with the older boys on the matting against

the wall, and there he sways back and forth, committing each page to memory at the top of his voice.

Meanwhile he has learned to count and repeat the tables, as the closing exercise of the school consists of the boys standing in a row, while one of them says the tables, line by line, the rest repeating in unison after him. This is done with such emphasis that the sound is heard at some distance.

Our little boy has long, narrow palm-leaves to write on now instead of the floor, and every day he takes them home covered with figures and sentences from his lesson-books, and every morning brings them back washed clean. These smooth leaves serve as his slate and he has a coarse stub pen made from a reed with which to write, and a little flat earthen ink-bottle, with a string tied around the neck.

At the end of four or five years our little boy is ready to graduate from the *Patshallas*, having gone through the First, Second, and Third Primers, *Æsop's Fables*, *Rudiments of Knowledge*, the little *Arithmetic* containing numerous tables, and having learned the multiplication-table thoroughly up to twenty times twenty.

This is something the way in which heathen primary schools are conducted in our part of India. They are almost exclusively for boys. It was the missionaries' privilege to inaugurate the education of the pretty, bright little girls. But the astrologers are not consulted, no auspicious day is chosen when a little girl first goes to school. The boy, after graduating from the *Patshallas*, can go to college, but the girls are often taken from school before they have finished the first three primers, and sent away to their husbands' homes, to commence lives of work, and care, and abject dependence. It was a great step in the civilization of India when heathen parents opened schools here and there exclusively for girls, and paid the teachers good wages to teach them until they went to their husbands' homes. Since then, little by little, parents and daughters became interested and ambitious, and the marriage day would be delayed a little, that the daughters might have the advantages of school a little longer. A Hindu lady of high caste once remarked, "Formerly when a man wanted a wife, he asked if her complexion was fair; now he asks if she is educated." Another lady, a disciple of Keshub Chundra Sen, said to us one day, "I took my oldest daughter from school too soon (she was married at about eleven), the next one shall stay in school and get a good education in both Bengali and English, and we won't marry her until she is thirteen or fourteen." Thus gradually, but surely, is the gospel leaven working.—*Missionary Help*.

IN a Chinese village during a time of drought a missionary saw a row of idols put out in the hottest and dustiest part of the road. He inquired the reason, and the natives answered, "We prayed our gods to send us rain, and they won't; so we have put them out to see how they like the heat and dryness." How is it possible for really intelligent men and women to believe in gods who themselves must be treated as wilful children or senseless things, is one of the constantly recurring questions of heathenism.

Our Young Folk.

THE MISSIONARY DOLL.

BY HANNAH SHEPHERD.

NOW, mamma, take me on your lap, and hold me tight—just so—
And I'll tell you all about it—how I let my darling go.
For I didn't know 'twas naughty until you said to-day
That I must not give my playthings, without your
leave, away.

Oh, but it was so drefful hard to let Angeline go!
For she is my oldest child, and my dearest one, you
know.

Why didn't I send Nellie, or my new wax doll so tall!
Because I loved my precious one the very best of all.

Don't you 'member all about it—how papa said that
night

That when we gave to Jesus, it must be our dearest
quite?

And I saw the mission-boxes being 'packed so full
down stairs

For the little heathen children who've not been taught
their prayers.

So I hugged and kissed my Angeline—now, mamma,
don't you cry;

I'd have let you say "Good-bye" to her, but I knew
you would ask me why;

And papa in his sermon said, "Don't tell 'bout what
you do,

But help a little if you can;" so I thought that meant
me too.

And I hope that ragged heathen girl, 'way out in
Timbuctoo,

Will love my sweetest Angeline, and treat her well,
don't you?

Though I'm afraid she'll be so lonely, just at first,
you see,

For she is not used to strangers, 'cause she's always
been with me.

So please don't tell the boys; they'd tease me 'bout
my "missionary child,"

And I couldn't bear it very well, if even papa smiled;
For I tucked her softly in the box when no one saw,
you know,

Though it broke my heart to pieces to let my darling go.

Yet in his sermon papa said, that very Tuesday night,
That when we gave with all our hearts, it must be a
hard fight;

But that Jesus knew about it all, and would help us
to be glad,

If we only gave, for love of Him, the dearest that
we had.

—*Child's Paper.*

A HINT.

MANY of our boys and girls wonder at times how
they may be of service to others. They have
little or no money, it may be, and so they cannot see
what they can do. It is probable that most of these

receive children's papers or magazines, or they have
picture and story books that are almost worn out, and
have been cast aside. Now, are there not among all
these some stories or poems that they have enjoyed
reading, and some pictures that have pleased and
amused? If so, could not the young people pick out
those they liked best and arrange them in a scrap
book to be sent to the children of some missionary or
of some family who are so far away that they do not
enjoy the advantages of those who are in the more
thickly populated portions of our Dominion. It would
be a pleasure to the giver as much as to the re-
ceiver to make the selections and cut and prepare
them neatly, having a drawer or box in which to
place them as they are chosen, before being put into
the scrap book. It would give pleasant employment to
many who do not know what to do with themselves,
and would cultivate neatness, educate the fingers, assist
memory, develop taste, teach discrimination in select-
ing either pictures or stories, and turn youthful energy
and activity into a useful channel instead of mischief.
With a little help from parents this employment would
be a boon to restless young people, as well as to their
mothers and those to whom they intend to send the
scrap book when filled.

In some cases it may be preferred to save these
same papers, books, magazines, etc., and send them in
quantities as they are, to some family or school, where
they would be highly appreciated. Much good has
been done in this way, and older people also, when
they have read the various periodicals that come into
their homes, may do much good by passing them out to
some other home.

Should any one feel that they do not know to whom
to send these gifts, by asking the General Secretary
by post card, a card will be returned with the address
of some family or school to whom these presents would
be a boon, and may be forwarded.

CLEVER PACK-MULES.

I SUPPOSE you have often heard the phrase, "Stub-
born as a mule." My own opinion is that mules
are taught to be stubborn by their stupid drivers, who
are sometimes very cruel to the poor, over-worked
animals. Mules often show a good deal of wisdom.
For instance, a traveller in Jamaica relates this in-
stance of cleverness in getting rid of too heavy a load
on the part of pack-mules which carry coffee from the
plantations to market: "They have to pass through
some narrow paths bordered on one side by sharp rocks.
The mules have found out that by rubbing the bag
against the sharp rocks they can tear a hole, out of
which the coffee-berries run, so that the weight is soon
lessened. Some shrewd old fellows have observed that
making a hole on one side only destroys the balance
of the burden, and so they rub first one side and then
the other, the berries spilling out equally. Ten or a
dozen mules walking in single file, with a negro boy
riding on the leader in front, have been seen to reach
town from the plantation without a berry left in the
bags on their backs." This is certainly very provok-
ing, but it is very clever, too, and looks a great deal
like reason on the part of the beasts.—*Harper's Young
People.*

Along the Line.

BRITISH COLUMBIA.

Letter from REV. A. E. GREEN, dated GREENVILLE,
NAAS RIVER, B.C., Feb. 22nd, 1887.

I WOULD like to write you a short account of our orphanage. From a small beginning it has grown upon our hands to be quite a care, and, we believe, quite an effective part of our work. We had no thought of commencing this work, and it seemed to force itself upon us: first, a little seven-year-old boy, whose father was dead, and whose mother had gone to Victoria to live a life of shame, leaving the boy to shift the best he could. For a few weeks he found food in going from house to house, but soon the people tired of this, and he often suffered hunger. Then his old clothes gave out; he was nearly naked, and no one gave to him. Then he came to the mission, and would stand around the door, sometimes bringing a little wood into the house; and one night I found he had gone to sleep in the reception room. He looked frightened when discovered, but I could not scold him. Encouraged by this, he brought his old dirty blanket (all he possessed) and took up his residence in the Mission House. We saw he had come to dwell with us, and we had not hearts to send him away; so we put him in a bath, cut his hair, put some new clothes on him, and he would have passed for another boy, so changed was he in appearance. Quick to learn, he soon understood our English talk, and we were pleased to see how attentive he was to

BIBLE STORIES.

He soon began to speak in my Monday evening class meeting, to tell he knew the love of Jesus, and often we would hear him singing at his work—

"Jesus loves me, this I know,
For the Bible tells me so."

He has regularly attended our day-school, has a fair English education and a good knowledge of Bible truths. The past winter he has acted as interpreter for our teacher in the school, and on the Sabbath in preaching the gospel at the village of Kithicks. Sometimes the old nature shows itself, but on the whole he is a good boy. He has been in the mission house eight years, is now fifteen, and will go out this spring, as he is now able to get his living; for besides book knowledge, he has been taught to work. He is a skilful worker; may he be a noble man. We baptized him Henry. We have also had his younger brother (named Willie) in the house three years. He is not so gifted as his brother, and was much trouble at first; but he is now a much better boy, learning slowly, and can write and speak our language.

IN A GREAT STORM,

in 1879, news was brought to our village that a white man and three half-breed children were without food

or blankets near the village of Kit-lach-tamux. Notwithstanding the storm, several Indians volunteered to go with me to their relief. We made the journey on snow shoes through the storm, reached the village, and preached the gospel. We found the old man, a daughter and two little boys all huddled together in the corner of a little log cabin, with an old bear-skin over them; they had no food, and but fragments of clothing. My Indians took off part of their own clothes and put them on the boys, one aged six and the other eight. Our native teacher's wife got a dress for the girl, and we gave them food. The poor old man begged with tears that I would take the children, and so they came down the river with us. The first night we camped under a large pine tree, and after supper tried to sleep, but could not. The wind was so intensely cold we could not keep warm, and so had to walk on to keep from freezing. When the boys grew tired our men would carry them. We baptized them, one taking the name John, the other George. We have had these boys for years. The eldest has now gone out,

ABLE TO CARE FOR HIMSELF,

and able to read and write. We trust he will be made a blessing wherever he goes. The youngest, George, is still with us—a lively boy, full of fun, a little mischievous, but quick to learn. He is a good reader, and acts sometimes as interpreter. We trust he will be a noble man, and lead others to the Saviour. The father died suddenly in 1882, and so we must take care of this boy till he is able to care for himself. Another boy, whom I baptized Fred, was given me by his dying father, who sent for me and said: "I am dying, but I am going to Jesus. I am on the ladder; one more step and I shall be at the top with Jesus. I want you to take my boy and be a father to him, and teach him to be a Christian. My friends are heathens, and if they take my boy they will make him forget about God, and they will take him the wrong road, and then he won't come to me in heaven." I did promise, and took Fred into the Mission House. He is an earnest Christian, and is learning fast.

A little fellow, whom we named Moses McKay, was brought to us four years ago. His father died in 1877. His mother said she could not get clothes for him, as she was sickly, and gave him to me. He was dull and very slow, and at first did not take to the school. Stammering a good deal, he seemed to be ashamed to be with the more advanced pupils, and tried the teacher much. But he has got on wonderfully, and now loves his book and tries to live a Christian. His mother died in great peace the first week in this year, and we promised the dying woman that Moses should still have a home in the Mission House.

Willie No. 2 was sent to us a long way. He is a strange, wild boy, and at times we do not know what to do with him; but we cannot send him away. Oh, that he may get a new heart and be a better boy! In addition to the day school and Bible knowledge taught, we have taught them different kinds of labour. There seems to have been among the Indians an inherited aversion to labour. To meet this we have tried to teach them to work, and to show them the

DIGNITY OF HONEST LABOR.

To do this successfully we must take charge of the youths, and keep them constantly within the circle of Christian civilization. By the children being separated from the Indian village and camp life, and properly and regularly instructed not only in the rudiments of the English language, but in trades, agriculture, and the improved methods of curing fish, a great end will be attained, and the condition of our Indians permanently benefited. So we have had our boys work out of school-hours—one as cook, one to attend to our cows, others to prepare wood for the fires, one runs the sewing machine, another does carpenter work, and we are now going to teach shoe-making. This branch of education has developed in some of the scholars a gift for mechanics, which in one or two instances amounts to genius, and in many decided talent. When we compare the mental and physical condition of our boys in the Mission House with that of an equal number of Indians of the same average age and residents of the village, argument as to what the school can accomplish is at an end. That it is a civilizer and christianizer is beyond all question, and should be sustained and encouraged by every lover of decency and believer in Christianity.

We have not neglected the girls, and seldom ever have less than four or five of these poor girls in the house. One now came a hundred miles, from the village of Kit-wan-cool, and she has found the Saviour. A number of these have married, and have comfortable homes; others have died in peace, and have gone to the better home. One, Blanche Sharp, said just before her death, "In your house I found the new road, and now I am going to my heavenly home." But I must defer till another time a further account.

We believe that in some way or other the Lord will provide for this work. Last year, Portland Sunday-school, St. John, N.B., helped us nobly with this. Please thank them.

I have just received \$5 from an unknown friend in Delta, Ontario, for this work.

MONTREAL WEST END FRENCH MISSION.

THE work on this mission is encouraging. The meetings are well attended, and we enjoy much of the divine favor and power. Most, if not all, of our people belong to the working class, and reside in the flooded districts. They have suffered physically and financially from these disasters, and in many cases are in great need of help. Sickness generally follows these inundations; the exposure and damp houses bring on disease and suffering. The Lord opened the heart of one gentleman who sent me \$25 for the poor of my congregation; and in March the St. James Street Church gave me \$10, being part of the collection in that church raised on Good Friday by the people. I also received \$5 from the Ladies' Home Mission for the poor of my mission. I greatly need a church somewhere on the line of Point St. Charles, West End City, St. Cunegonde, and St. Henri. In Point St. Charles I now have twelve French-Canadian families members, and no other evangelical denomination has any service there. This is a grand field to work; there

is plenty of material. How my heart would rejoice to see a neat little church and parsonage here on this mission. Methinks I would cry out with good old Simeon, "Lord, lettest now Thy servant depart in peace." Well I thank the good Lord for what He has already done, and for what He is now doing, and I am looking forward in faith for still greater things. I have taken in three families on trial in the last quarter.

MITCHELL SADLER.

NEWFOUNDLAND.

FRENCH SHORE.

I AM glad to send you the names of a few more subscribers for the MISSIONARY OUTLOOK. The winter has been very severe upon this coast. I have found it a difficult thing visiting the different harbors. Our way of conveyance is by dogs and commetick; without the above named useful animals, commonly called "The poor man's friend," it would be almost impossible to travel this coast. I have driven twenty miles in two hours and twenty minutes, with a team of seven French-shore dogs. The distance they are able to travel in a day is something remarkable—sometimes seventy-five miles. When overtaken in a snow storm, the driver will trust to his dog-leader before he will trust himself. Sometime the drifting snow is so dense that it is only occasionally he will see the leading dog, with a trace seven fathoms long. It is very seldom any of them go astray, and before the driver has an idea of his position, he finds himself safely drawn up by his own door.

The missionary endures a good deal of hardship on the coast, and has sometimes to lodge in very uncomfortable dwellings. The people are very hospitable, their warm hearts are ever ready to express their sympathy, but of late poverty has prevented them showing their liberality as they would if means allowed.

Since the New Year there has been a greater inclination to receive Christ than I have seen since I came to this circuit. Some have been obedient to the heavenly calling and are now living for Him who died for all: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

A. A. HOLMES.

Facts and Illustrations.

THERE are said to be 100 Mormon missionaries laboring in the Southern States.

THE world is not to be reformed or elevated into holiness. It has to be converted.—*John Hall.*

YOU expect to give account to God for your words and for your actions in general. What of your votes?

WE are informed by Rev. W. E. Griffis that Corea is sending her sons to this country. There is a Corean student in Salem, Mass., and three political refugees in California, "men of noble blood and of liberal ideas, once high in office." They are studying our language, our religion, and our institutions.

THE Presbyterian Church has twelve physicians in China. Dr. Kerr has practised thirty years in Canton. In one year he and two lady assistants treated 16,000 and performed 2,000 operations.

PLEGDED TO KINDNESS.—There are now about 1,200 "Bands of Mercy" in the United States, with over 100,000 members, pledged to kindness and protection of weak and defenceless creatures.

THERE is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces.—it is ice still. But exposed to the beams of the Sun of Righteousness, it will melt.—*Middleton.*

SAM JONES tells of a hard-looking old soak who replied to Bob Ingersoll, when he said there was no hell: "Be mighty sure with your proofs, Bob, for there are a great many of us who are depending on ye."

"WHAT a day this is!" escaped my lips," said a missionary, "as I greeted old Aunt Judy on entering her cabin. 'Bress de Lord, honey,' said she, 'don't ebr-tying come from de Lord? Den, if ye is a Christ'n, de wedder is good 'nuff for ye; an' if ye ain't no Christ'n, it's more'n too good for ye.'"

DOES not the Pauline method teach us that we should have a home and a foreign missionary society separate from each other? "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision." Gal. ii. 8.—*Ex.*

PALESTINE.—Mr. W. Lethaby, who has undertaken a mission to Palestine, affirms that the Mussulmans are not so fanatical as supposed; but, though very ignorant, they are disposed to listen to the Gospel. A Rabbi asked why Jesus did not show Himself to the Sanhedrim after His resurrection, to which Mr. Lethaby replied: "They have Moses and the Prophets; if they will not hear them, neither would they be persuaded if one rose from the dead."

Do what you can, be what you are;
Shine like a glow-worm, if you cannot be a star.
Work like a pulley, if you cannot as a crane;
Be a wheel-greaser, if you cannot drive a train.
Be the pliant oar, if you cannot be the sailor;
Be the little needle, if you cannot be the tailor.
Be the cleaning broom, if you cannot be the sweeper;
Be the sharpened sickle, if you cannot be the reaper.

KING KALAKAUA, of the Hawaiian Islands, is said to be using his influence to turn back his people from the state of civilization, to which they have made a most wonderful progress from a cannibal state within two generations, into the darkness of idolatry. His sister, who stands next in succession to the throne, and the sister of his wife, we learn by a recent letter, have lately been offering their heathen sacrifice of pigs, chickens, and whiskey, to the Goddess Pele, who was supposed by the former Islanders to have her abode in the awful craters of Mauna Loa.

RUSSIA.—The St. Petersburg newspapers are giving currency to the fact that a colporteur supported by the American Bible Society is pursuing his way into

Central Asia, in the vicinity of Merv, in company with the Russian troops. Another colporteur writes from Perm that he has had access to the exiles, who express real gratitude for New Testaments, and say their hard fate is alleviated by being remembered in this way. The officer in charge of one large convoy not only allowed him to go among the prisoners, but himself bought fifty copies and gave them away among them.

A VERY well-known and intelligent Hindu book-seller, of Bombay, died last year, and his widow immediately proceeded to carry on the business in her own name, as Mrs. Badhibai. The natives are not yet done wondering at her temerity, and one of them writes: "This is the first time that a respectable Hindoo widow has ventured to carry on business in her own name since the laws of Manu were written three thousand years ago." We regret we do not know if the lady presides herself in the open shop.—*The Indian Witness.*

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