

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

Vol. VIII.—No. 8.]

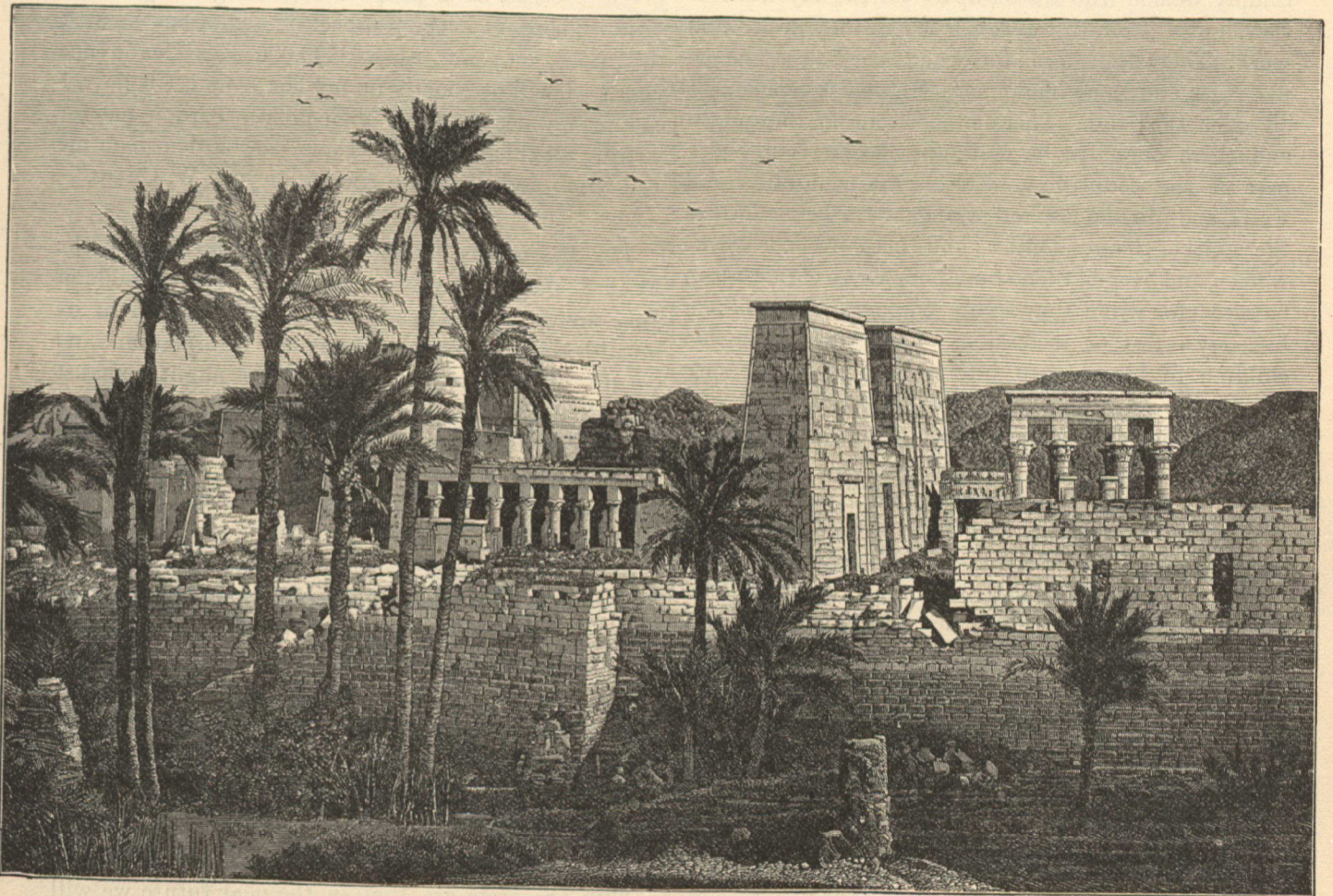
AUGUST, 1888.

[Whole No. 92

Field Notes.

THE income of the Missionary Society for the past year is most encouraging. It was a hard year. In many places harvests were poor and money was scarce, and had we merely held our own there would have been ground for congratulation; but we are glad

“As cold water to a thirsty soul, so is good news from a far country.” Dr. Eby, from Japan, writes, rejoicing over 500 souls won for the King. Rev. Thos. Crosby, in his North-West Mission, nearly touching Alaska, sends us word (we think we can almost hear his clarion tones) “200 on this district brought from paganism into the glorious liberty of God’s children.” Rev. J. Woodsworth, in a letter received a few days



TEMPLE OF ISIS.

to report an advance from ordinary sources of some \$6,000; from legacies, \$13,000, or a gross income of nearly \$220,000, an advance of \$18,000 over last year. We have not quite reached that “quarter of a million,” but it is in sight, and we ought to pass it the coming year. Let us thank God and take courage, and aim at a high mark for 1888-9.

ago, gives the following figures: Increase in the membership of the Manitoba Conference, 700, and in missionary money, \$1,100.

REV. Y. HIRAIWA, one of our native missionaries from Japan, who has been advocating the cause of missions during the past year in Canada, intends leav-

ing this month for his native land, and expects to reach home early in September. During his stay in this country Mr. Hiraiwa has proved himself to be an earnest Christian gentleman, well versed in all the political, scientific and religious questions of the day. He has made many friends, who will long remember the pleasure and profit derived from their intercourse with him. We wish him a safe and prosperous journey, and that the Great Head of the Church may bless him with long life, and crown him in labors abundant.

PROVISION for an order of deaconesses was made at the Methodist General Conference, held in New York in May last. Regarding the duties of a deaconess we take the following extract from an article in *Gospel in all Lands*, by Rev. J. T. Gracy, D.D.:—"What are they? Simply women who are set apart for the lay work of the Church. Do not stop to ask where they are to find work. There are reformatories and poor-houses and orphanages, and there ought to be Methodist orphanages all over the land. There are prisons and hospitals, and there ought to be Methodist hospitals in every part of the country; and there are emigrants and waifs, and Magdalens, and strangers are being lost in the whirl of the great cities; and there are poor work-women and over-burdened mothers whose children can be cared for while they secure employment or take a half-day's rest or recreation. There are unschooled children to be gathered into night-schools, and sick people who want flowers as well as doctors, and who know nothing of human cheer and helpfulness, and are compelled to go to the dictionary to find 'sympathy.' There are released convicts; there are city children to be sent to good homes, away from the filth and squalor and crime-schools; there are boot-blacks and news-boys and street arabs that will follow, fascinated, the gentle courtesies and ministries of women." A deaconess is not bound by any formal vows, and is at liberty to resign the position at any time. Before receiving a certificate entitling them to the position and authority of a deaconess the person must have served a probation of two years, and be over twenty-five years of age.

THE Missionary Training School established by Mrs. W. B. Osborne, and for two years situated at Niagara Falls, now at Philadelphia, is to be removed, in October, to Brooklyn, N. Y. Mr. F. G. Smith, proprietor of the Bradbury piano, has given the use of a large four-story building, corner of Raymond and Willoughby Streets, Brooklyn, as a home for Bishop Taylor's missionaries and Mrs. Osborne's school. We believe the Training School is to have the room they may require for five years free of rent. From this school

seven trained missionaries have gone to foreign fields under different denominational societies—three to India, two to China, and two to Liberia, in Bishop Taylor's work.

WE take the following extract from the letter of a brother, who, by his enthusiasm and earnest labors, is proving faithful to the "Great Commission" delivered by the Master:—"During the last year I preached every quarter to the children on the subject of Christian Missions, took a collection at each service for the Missionary Fund, and put the boxes you sent me into the hands of the children. As the result our missionary money went up from \$153 to \$232. Now, I am anxious to advance on that amount sufficient to make this little country circuit of two churches good for \$300. Please send, with the prize books, twenty-five juvenile cards, as I purpose beginning early in the year. There is every prospect of a glorious harvest this year; why not raise \$300,000 this Conference year? I will personally do my share, and I believe I can get my people to do their duty. Pardon me for writing all this length. It came as a burden upon me as I wrote, and so I have given it to you. W. CRAIG."

The Missionary Review for August (New York: Funk & Wagnalls) was on our table by the middle of July, and is a literal as well as literary marvel in its breadth of discussion, fulness of information, and wealth of stimulating power. We might exhaust adjectives in describing the many admirable features of the *Review*, without danger of exaggeration, but content ourselves with saying to all and sundry—Subscribe for it; read it; help to circulate it.

THE Rev. A. N. Miller, who has had charge of the Port Simpson school for the last three years, and Miss Ettie A. Reinhart, for a length of time in charge of the Indian school at Bella Bella, were married on the 6th of June, at the Methodist church, Port Essington, B.C., by the Rev. D. Jennings, assisted by the Rev. W. H. Pierce, native minister. We wish Mr. and Mrs. Miller every happiness, and that a long life, rich in faith and good works, may be granted them.

THE prospects are that in the near future we will have a native Chinese missionary to work among that people on the Pacific coast. Through the good offices of the Superintendent of Wesleyan Missions at Fatshan, the General Secretary has been enabled to secure the services of Mr. Chan Sing Kai, and at the last meeting of the Committee of Consultation and Finance he was authorized to employ him for the Chinese work in British Columbia.

BRO. E. S. HOWARD writes encouragingly from Windsor Mills: "The new ecclesiastical year has commenced promisingly. Congregations and interest good. Dominion Day celebration, under the auspices of the ladies of the Methodist Church, a grand success. The attendance in the grove in the afternoon was large, notwithstanding all the attractions at Sherbrooke and Richmond on either side of us. The concert in the Town Hall at night was grand. Entire proceeds, \$102. We have now paid the last note against our parsonage property, which is a great relief."

"A FRIEND," Staffa Circuit, sends \$5.00, and says: "Please accept this with thanks to God and not to me, for if God had not converted my heart perfectly, I should never have given it. I give it towards the Missionary work in Japan. Send it forward as soon as you can, as it should have been given long ago."

THE Rev. A. E. Green acknowledges the receipt of the following contributions on behalf of his orphanage work on Naas river:

Mrs. M. Price, Toronto.....	\$12 00
Rev. B. Smith, Marbleton.....	1 00
A Friend, Brussels.....	2 00
Dr. F. Woodbury, Halifax.....	10 00
Dr. H. Woodbury.....	10 00
	\$35 00

Editorial and Contributed.

GENERAL BOARD OF MISSIONS.

THE next session of the Board will be held in Grace Church, in the city of Winnipeg, beginning on Tuesday, September 11th, at 9.30 a.m. On the preceding Sunday sermons will be preached in all the Methodist Churches in Winnipeg, and collections taken in aid of the Mission Fund.

On Monday evening, September 10th, a reception will be tendered to the members of the Board in Grace Church, under the auspices of a local committee.

On Tuesday evening, September 11th, the Annual Meeting of the Missionary Society will be held in Grace Church, at 7.30, when an abstract of the Annual Report will be read; and addresses delivered by members of the Board and others.

Arrangements are being made with the Canadian Pacific Railway for reduced fares. This privilege will extend to delegates and their wives, and also to other ministers and their wives who may wish to attend the sessions of the Board. It is desired that all such will write at once to the General Secretary for circulars giving full particulars.

THE INTERNATIONAL MISSIONARY CONFERENCE.

ON the 9th of June last, a meeting was convened in Exeter Hall, London, the like of which is not found in the history of the Christian Church. At the call of a committee, some 1,500 missionaries, members of missionary boards and representatives of missionary societies, came together to discuss the position, needs, and prospects of the missionary enterprise, and to counsel together respecting the possibility of a great onward movement of the whole line. In this assembly over one hundred missionary societies were represented, and this fact alone is significant of a spirit of love and unity among the churches, that was not so much as dreamed of a hundred years ago.

The very magnitude of the Conference made it impossible to take in its whole scope at the time. Day after day, two, and sometimes three meetings were in session simultaneously, and as one could not very well be in two or three places at the same time, there was no alternative but to select one or two meetings each day out of the entire number, and leave the rest to be studied at leisure when the printed report would come to hand. To plan a ten days' programme for so vast an assembly was no easy task, but the work, on the whole, was accomplished in a manner that left small reason for complaint.

The spirit of the Conference was admirable. All seemed to be animated by a common desire to exalt the Saviour, and to spread His kingdom in the earth. Although more than a hundred missionary societies were represented, it would have been difficult, if not impossible, for an onlooker to tell to what denomination any one of the speakers belonged. No matter from what society or from what country they came, it was evident the theme of their preaching was the same—"Jesus Christ and Him crucified." Nothing could more strikingly display the essential oneness of Protestant Christianity, and it is not too much to claim, that by means of this Conference a long and important step has been taken towards realizing that unity for which all Christians long, and for which the Master prayed; not the mechanical unity of an outward uniformity, but that "unity of the Spirit in the land of peace," which is stronger and better than any outward bond.

Our limited space forbids any attempt to give even an outline of the proceedings. When the printed report appears we shall enrich our pages with many an extract. In the meantime we advise our readers to be on the lookout for the volume, and to read carefully the proceedings of a convention which marks an epoch in the history of the great missionary movement.

Woman's Work.

Edited by Mrs. Dr. Parker.

The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.—Is. lii. 10.

THIS number will find our membership largely in the enjoyment of summer holidays. The regular routine of meetings and work being suspended to allow of needed rest to body and mind, we shall return to our homes freshly invigorated for the ensuing season's work. We wish all our readers a very pleasant and profitable vacation, and trust that with the return of autumn will come a revived interest and zeal in all our work.

"THE work of our hands—establish Thou it,"
How often with thoughtless lips we pray,
But He who sits in the heavens shall say;
"Is the work of your hands so fair and fit
That ye dare so pray?"
Softly we answer, "Lord, make it fit—
The work of our hands, that so we may
Lift up our eyes, and dare to pray,
The work of our hands—establish Thou it
For ever and aye."

—*Woman's Advocate.*

WOMAN'S work in the mission field, in the Sunday-schools, day schools, temperance cause, and in all benevolent enterprises, has been so wonderful in its successes, and so beneficial to the race, that there is small reason to wonder at the enthusiasm of those who declare that her truest sphere will not be reached until her place is made at man's side in every department of human activity. "Woman in the Pulpit," a new book by Frances Willard, deals with the question of woman as a preacher. Dr. Joseph Parker, of London, who recently visited our country, appears to sympathize with Miss Willard's views. Speaking of this book, he says, "I feel that Miss Willard holds an invincible position, Scriptural and experimental, upon this subject, and that it will be much more difficult to answer her argument than to sneer at it. I cannot but feel that women have a greater Christian work to do than many of us have yet realized, and that they have it to do because they are divinely qualified to do it. Men may have a certain degree of argumentativeness, and an undoubted skill in making Christ's Gospel peculiarly hard to be understood, but they have not the sacred tact, the melting pathos, the holy patience, the exquisite sympathy which belong to the omnipotent weakness which is the incommunicable characteristic of womanhood. I confidently look to women who have received the heavenly gift, to recall and re-establish

the heroic and sacrificial piety of the Church." This, from a man whom learning and eloquence have stamped as one of the foremost men of our age, is valuable testimony. We would like to see Miss Willard's book introduced into our Sunday-school libraries.

WHETHER women aspire or ever attain to the highest duties of citizenship, which, properly recognized, are also Christian duties of the truest order, certain it is that some of the laws which now disgrace our statute books would never have found a place there had woman's voice been consulted.

IN countries possessing large standing armies, it is not surprising to see the children animated by the warlike spirit born of frequent "sham fights" and military displays of various sorts. Toy rifles, guns and swords, are found in every family. Recently a society of women have organized in England to counteract these tendencies in family training, and to endeavor by every means to develop a hatred of war, and encourage the idea of international arbitration for settlement of national difficulties. We herald this movement among women, though it starts with the toys of childhood. Who knows to what it may grow? Arbitration is the weapon best befitting the Christian civilization of this century, and certainly the most in harmony with the doctrines of the Prince of Peace.

WE reap what we sow. Oh, wonderful truth!
A truth hard to learn in the days of our youth;
But it shines out at last, "as the hand on the wall,"
For the world has its "debit" and "credit" for all.

—*Selected.*

FROM the *Presbyterian Review* we learn that no department of their Church in Canada has prospered as has the Woman's Foreign Missionary Society. They have gained 150 societies during the past year. The *Review* says: "They don't make long speeches, nor bring in long wordy reports, but they *do* push on work and bring in the money."

MRS. LEAVITT, the W. C. T. U. world's missionary, prosecuting her tour round the world, calls for missionaries and money for Siam. She writes to the *Union Signal*: "Eight millions of people to be reached, and not one-hundredth of an adequate force in the field; England raising one and a half million pounds for missions, and we less; England spending one hundred and twenty-four million pounds for drink, and we more. Oh, for men, women and money, especially women. I say this last advisedly, after a careful study of missionary fields.

To the lovers and makers of album or autograph quilts we offer the suggestion of a contemporary. A band engaged upon a quilt applied to a Chinese gentleman for his name, he replied by asking: "Why send names? Why not send gospel messages?" And so the quilt was made, each block filled up with texts of Scripture.

A LADY, writing from Japan, says: "The Japanese church members set their American brethren a good example in bringing their children to church. We have seen a dozen babies at service, and in our Yokohama Sunday-school have a whole class of nurses. They are young girls, each having care of a baby which is fastened to her back."

NOTES FROM MISSION FIELDS.

MUCH good is being done in Japan through the quiet daily visits of Bible women. As a preparation, they are required to go through a course of reading on which they are examined by the native pastors. Some of the questions on Bible history, doctrines, Church catéchism and discipline might, with advantage, be studied by Canadian workers.

One of these Bible women was invited to visit Kofu, and the Rev. Mr. Saunby says she accomplished a great work while out there. Miss Lund remarks, "I do not feel surprised, for she went in such a beautiful spirit." She said, "I could not speak wisely, so every day before I went out I prayed that God would teach me." I think the results prove the words, "And they shall all be taught of God." I asked her to tell the women at each of the meetings about it, and there was scarcely a dry eye in the church. Then the pastor gave a very earnest exhortation which affected them still more. "The word is quick and powerful" is proved almost daily. Oh! for a greater outpouring of God's spirit. Two of the Bible class at Nihon Bashi have asked for baptism, and yesterday a woman came who had never heard about the Bible till a few weeks ago. I do not think she had ever been at a Bible service before.

In the evangelistic department there are many fine openings. In one neighborhood quite an interest in Christianity was awakened through preaching services in a private house. Quite near there is a building in which a school for merchants' children has been held for some time. The owner offered to allow Christianity to be taught if a school were started for teaching English. The matter was taken up by the Japanese and others, and a school of between twenty-five and thirty now attends daily from 3 to 5 p.m. On Friday afternoons my women's meeting is held in the same building; last week it numbered about forty, though the rain was pouring down. As the school has not yet been running a month, and it is so near summer, this is all the time we can give them till fall, but if it keeps up well I shall plead for another afternoon here. There is also a Sunday-school in the same place. Miss Wintmute has the management of that, and reports an attendance of fifty yesterday. Of course it has just commenced, but still the location is so good, I believe it will grow rather than decrease in numbers.

Mrs. Large reports a general steady growth of spiritual life in the school at Azabu, Tokyo, although only one girl was baptized at the close of the quarter. Several others were desirous of thus professing their faith in Christ, but their parents had not yet given their consent.

The rule requiring day pupils to be present at the services on Sunday has been well observed, and with good results. Another mission, seeing its success, is about adopting the same.

Mrs. Tate writes from Chilliwhack that there are ten children in the Home, four boys and six girls, who are making considerable progress in reading and writing, some having mastered the two primers within less than the four months. Three of the children can speak English. She pleads earnestly for a school on a proper basis, with enlarged accommodation and an experienced matron and teacher. A scourge of measles had gone through the Indian population. Three of the children in the school were barely off the sick list; and it was hoped this would be the last, as they were in no way fitted for sickness.

In a letter of May 29th, from Mr. Youmans of the McDougall Orphanage, he says: "Mr. McCrae, Government Inspector of Indian schools, has been here to-day, and the children acquitted themselves nobly during a thorough examination in reading, writing, dictation, spelling, arithmetic, geography and in English language. I feel sure he can make only a favorable report. This makes us feel more encouraged to work on and to hope for better days.

"We feel that the Woman's Missionary Society are doing nobly, and hope that their ability and liberality may continue to increase, and that the McDougall Orphanage and all the other institutions that they are assisting may flourish and grow. The financial assistance received from the Woman's Missionary Society and from the Government, would be enough to meet all current expenses if we had suitable buildings, which we still lack.

"*Carthago delenda est*" was the watchword of a certain Roman senator, till at last Carthage was destroyed; so I feel it my duty to keep our needs before the public and to keep saying, "Help us to build!" till some way opens up, or till some friends are raised up to put suitable buildings on the Orphanage farm. May God answer our prayers for help in the best way."

From the Chinese Girls' Home, Victoria, Miss Leake writes: "With all the drawbacks of the last five months, I see much to encourage in connection with this work. The girls are worth working to save. They have so much character, and really I cannot see but their characteristics are as good as ours. Our female prayer-meeting was organized some six or seven weeks ago. The girls are much pleased, and I found they liked the idea of worship. We have family worship twice a day now, and I am sure it does us all good. If I am out of an evening, when I return the girls will get out of bed and ask, 'Mamma talk to Jesus.' They certainly take comfort in prayer, it is looking to the strong for help against their unrest. The little one often tells me that she 'talks to Jesus,' and even though their requests are temporal, I am sure Jesus is glad to have them come, and does help. I feel glad and thankful to be in this work for our Lord and Master, Jesus our Saviour."

IN MEMORIAM.

Mrs. Williams gratefully acknowledges a donation of fifty dollars from Mrs. Rev. Dr. Wood, to the Woman's Missionary Society, in memory of her beloved husband, to be applied to the Indian work in the North-West—a work in which Dr. Wood was always deeply interested.

FROM THE AUXILIARIES.

HALIFAX SOUTH AUXILIARY.—During the winter months our meetings have been seasons of spiritual refreshing, and also channels of direct missionary intelligence. The departure of Miss Hart to Port Simpson to assist Miss Knight, afforded fresh inspiration to our ladies, who manifested their sympathy in a very practical way, that of a liberal contribution towards her outfit. A box had been sent Miss Leake as well. Mighty prayer usually accompanies vigorous effort. Faith and works still go together. It is very gratifying to know from Miss Knight and Mrs. Crosby that Miss Hart is so thoroughly suited to the exigencies of their work.

Amidst so much cause for thanksgiving, our record gives evidence that the auxiliary has borne its share of tribulation. Much sickness has pervaded the families of the members. Our faithful and efficient Treasurer, Mrs. F. G. Parker, has been kept away by months of prostrating illness. Thrice have we been called to mourn with our well beloved President, Mrs. MacCoy. In one short month her father was suddenly called hence and two brothers taken in the midst of life and usefulness. Yet the feeling prevails in our midst that the work must not be permitted to drop or falter. Though the standard-bearer be wounded, the colors must be upheld.

Our public meetings are alternating this year between the two churches on the Halifax South Circuit. The first was held at Robie Street, in December. The other more recently at Grafton Street. Our people listen with real interest to Miss Cunningham's graphic narrations; to Miss Leake's unique experiences. The splendid workers in the great Tokio-Canadian school, the Crosby Home, and all the Indian work, receive hearty sympathy and liberal support.

At the March monthly meeting a certificate of life membership was presented by Mrs. G. H. Starr on behalf of the Auxiliary to Mrs. Weir, who, with her husband, Rev. J. Weir, is now *en route* for Japan. During the three years of her husband's pastorate in Robie Street Church, Mrs. Weir has always rendered acceptable aid by voice and pen to the cause of missions to which she henceforth devotes herself. We regret that circumstances prevent them from going under the Canadian Board, but we rejoice that Mrs. Weir is joined to our "Woman's Work for Women" in the bonds that will not be severed.

The Coralline Mission Band is doing noble work, and by a series of concerts, together with individual effort, will be able to present a goodly offering as the result of their year's service. The juvenile branch is preparing for a bazaar. They hope to achieve wonders, and no doubt their elder friends will take care that their hopes are realized. It will be their turn to carry on the work when the present burden bearers have passed beyond the reach of opportunity.

LILLIE SILVER, *Cor. Secretary.*

CLINTON, ONT.—Since its organization our Society has made steady progress both in numbers and interest. Our monthly meetings are held regularly, well attended, and very enjoyable. Much interest is taken in the missionary letters and leaflets. The *OUTLOOK* is taken by a large number of the members. We have quite a number of mite boxes in use among the members, which add considerable to our income. A short time ago, several of the young ladies of our Society formed themselves into a band, taking the name "The Gleaners," with the motto "Gather up the fragments." They have held weekly sewing meetings, ending in a sale of useful and fancy articles, they have raised so far over \$50, which is very encouraging. Through this year the Wednesday night prayer-meeting before our monthly

meeting has been held as a missionary prayer-meeting, at which two of our members give each a short reading or letter on missions. This, we think, has done good in interesting our people in our work. We have every prospect this year of an increase in members and also in our financial report, and we can testify to the Society has been a blessing to us personally. We hope still to go forward, working with renewed zeal for our great missionary cause.

M. E. D., *Cor. Secretary.*

QUEEN'S AVENUE YOUNG LADIES' MISSION CIRCLE, LONDON.—At the close of another year we are led to review our past season's work, and are reminded that another year, with its opportunities and privileges, has gone; we feel like calling it back, that we may accomplish that which we had hoped for at the beginning.

Our meetings have been held monthly, and at nearly all we have had new members added to our list, so that now we are able to report a membership of fifty, besides our honorary members, whom we would not overlook, as each one has generously handed \$1 to the Treasurer as his or her membership fee.

We have held three public entertainments during the season, the first two being parlor concerts given at the homes of two of our members, who kindly offered them to the Circle; the last was in the form of a dairymaid's social, held in Wesley Hall, the 17th of April, the audience was very large on this occasion, and we realized the handsome sum of \$60.

As the result of our efforts during the year, we have handed over to the Treasurer of Queen's Avenue Auxiliary \$141.72. When we look at the results financially, we feel at first discouraged; but, remembering that another Band, known as the "Mission Gleaners," has been formed in connection with our Auxiliary, we step aside that they too may put forth their efforts, which they have done most nobly, having contributed to the treasury \$100. Reflecting on this, we feel we have done what we could.

Encouraged by success, we look forward to another year of work, hoping that many more may be induced to enter our ranks, and thus hasten the time when the "glad tidings" shall be proclaimed to all nations.

COLLINGWOOD.—The ladies of this Auxiliary held their second quarterly meeting June 8th, presided over by our President, Mrs. Locke. It was one of intense interest, as we were honored by a visit from Miss Cartmell, of Japan. She gave a vivid word picture of the work done by the Society in Japan, McDougall Orphanage, and Crosby Home, also touched upon the work among the Chinese girls. Miss Young, of Thornbury, gave two lovely solos. A pleasing feature of the meeting was that the Ladies' Auxiliary of the Presbyterian Church responded so heartily to the invitation and attended in a body. The collection amounted to \$11.50. The officers of the two Auxiliaries were invited by Mrs. Telfer to a five o'clock tea, where we had the privilege of asking Miss Cartmell many questions and getting interesting information in regard to her work, that could hardly be obtained in a less informal manner. Miss Cartmell's visit has done us good, and we hope, incited us to greater earnestness and zeal for this noble work.

MRS. FOWLER, *Secretary.*

MRS. TELFER, *Rec. Secretary.*

CARLINGFORD.—A visit was made to Carlingford on the 13th ult., by Mrs. Williams, District Organizer, and Mrs. Flagg, *Cor. Secretary*, Mitchell Auxiliary, and an Auxiliary of the Woman's Missionary Society, formed at that place, of

which the following ladies were appointed officers:—Mrs. J. Smith, President; Mrs. A. Willows, 1st Vice-President; Mrs. L. Turner, 2nd Vice-President; Mrs. A. Turner, Cor. Secretary; Mrs. R. H. Cowie, Rec. Secretary; and Mrs. G. Lever-
sage, Treasurer.

M. A. F.

THE Mitchell Auxiliary has made Mrs. (Rev.) Casson a life member of the Woman's Missionary Society.

The presentation of an illuminated certificate, handsomely framed, took place at the residence of Mrs. Wm. Brown, in the presence of a large number of members and friends of the Society, and was accompanied by an address expressive of the kindly feelings entertained towards her.

M. A. FLAGG, Cor. Secretary.

MISSION BANDS.

IN view of the general interest taken in mission bands, their increasing number and their great possibilities, we have decided to introduce a department for their use, trusting that they will find it a pleasant and profitable duty to fill it with items of their own, and promising also to give them every assistance in our power. Mission band work, as an educating force, may become of great importance to the Church. The activity of childhood may be utilized in this work with the certainty of benefit.

Those bands or circles will be most successful which most interest the children, even if they do not raise as much money as others who make a specialty of bazaars or entertainments. We think the band would be a good place to begin to educate the Church to the impropriety of raising money by bazaars, fairs, etc., or to the notion that a good supper is a necessary mode of church financing. True giving proceeds straight from the pocket by way of the heart, and not by way of the stomach. The Church is rich enough to give without asking to buy, leaving a poor little margin for profit.

Let us remember that to belong to a society is a genuine pleasure to a child, and, perhaps, all the offices of a band, save, perhaps, that of leader, might be filled by children. There should be firm and careful organization, that children may learn the importance of law and order in conducting their business. There should also be inculcated the duty of private prayer.

And the training of the children in meeting to take part in the devotions by sentence prayers, or promises repeated. The duty of self-denial, and the duty of giving will also be a part of mission band training, which will yield good fruit in later life. We have seen a Constitution for Band Work which recommends the division of the society into companies for systematic labor, and having their work assigned by committees.

It will be found true in bands as in all other society work, the secret of having full meetings and general interest is to assign to each one some duty to be per-

formed at each meeting, thus making each one a necessity to the success of the whole. The following, from *Life and Light*, is recommended as a sound plan for conducting a band. It may involve labor, but it will repay in profit to the doers as well as to onlookers, and very largely improve the children, and increase the interest in and love for the cause of missions.

To the leader or President may come much fatigue of body and mind—planning, and getting her plans carried out; but the reflection of the enduring character of this work, and the great possibilities to the children in their future influence and work in the Church and society, will prove to the earnest worker both a stimulus and a reward:—

There shall be a committee, consisting of one boy, one girl, and the President, to decide on place and time of meetings, and give the notices. There shall be another committee, consisting of one boy, one girl, and the President, to assign work to companies and individuals.

The companies serve a month, and are as follows:—

Co. 1st. Those who pray, and sing, and give. (All.)

Co. 2nd. Reporters, one boy and one girl. These are to tell the subject for the month, and to give any information about it they can.

Co. 3rd. Writers, one boy and one girl. To bring in essays on subjects assigned by the committee

Co. 4th. Readers, one boy and one girl. To read letters, or choice and short collections on any Missionary subject they choose.

Co. 5th. Illustrators, one boy and one girl. These are to bring in any pictures, curiosities, etc., they can possibly obtain, to throw light on customs and habits of the country under consideration.

Co. 6th. Map makers, one boy and one girl. These are to supply us with a map of the field we are studying; either make it or borrow it.

Co. 7th. Geographers. These are to bound and describe the country.

Co. 8th. Historians, one boy and one girl. These are to give as much as possible of the country or mission considered.

Co. 9th. Story-tellers, one boy and one girl. These are to relate Missionary incidents of their own selection.

Co. 10th. Poets, a boy and a girl. To recite Missionary poetry.

Co. 11th. Item givers, including all not embraced in the above-mentioned companies.

It is suggested that the Society shall meet once a month, from house to house, according to invitation. It is suggested that there be occasional meetings with the older Ladies' Society. If there is not time for the reports of two in each company, let there be only one a month, alternating, boys one month and girls the next.

Any babies or little children too young to take part in the meetings will be cordially welcomed to a silent membership, by their pledging through others a contribution. A list of these will be faithfully kept.

One who has had much experience writes: "I have found the more offices that are held by the children the greater their interest; but greater, far greater, is the care of the leader. Some circles have the president, vice-president, secretary and treasurer among the children, with a committee of older ones, one of whom shall be responsible for each meeting. In other cases one lady may be called a directress for the circle, and let the children hold the other offices." In some cases other officers are added to those mentioned, such as a business committee, to do the necessary

errands, a committee on new members,—“a messenger who takes the notices of the meetings around to the children's houses when necessary, and a porter who opens the door to any late-comers with much ardor.”

As in almost all societies, there are times when the interest flags. It is recommended that there should be a re-organization now and then, changing the character of the circle as much as possible, while holding fast to the purpose of the original society. If the meetings have been given largely to sewing let them be changed to more purely missionary meetings, the children being given some special part in them; or let the social element be added in some form. If the children have been officers till it has become an old story, or the other members tire of their manner, which must, of necessity, lack life at times, let the older ones take it in charge for awhile, or *vice versa*. A special rally inviting in those of other churches or denominations, often serves to rouse enthusiasm. At times, merely a change in the name will give new life for awhile, especially if the older members feel they have outgrown the “baby name.”

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

JAPAN.

WE are kindly permitted to make the following extracts from a private letter received from Miss Cunningham, in reference to the Shidzuoka school:—

This school has now nearly fifty pupils, sixteen of whom are boarders. The past winter was in some respects a trying one, but things look brighter now. The people have promised to have a new school with accommodation for fifty boarders and one hundred day pupils when the school re-opens after the summer vacation.

I intend going once a week to the Normal School to speak to the young lady students on different subjects, when Mrs. Dr. Imrie will interpret for me. I have already gone once, when I told them about the schools of Canada.

They wish me to speak of our home-life next week. Mrs. Hardie frequently attends my Monday afternoon Bible class, sometimes bringing four or five of the young lady students with her. I would like when the new school is built to have a weekly Bible class just for the ladies attending the Normal School, holding it on a week day. I long that those girls going out through the Province as teachers should carry Christ with them.

At Mr. Kobayashi's suggestion, Mrs. Imrie and I started a class-meeting last week to which we invited all interested in Christianity. Twenty-two were present, only four of whom are Christians.

We open school now at 7 a.m. We expect to have a closing in July. As the school is small we will hold it in the building where the officers meet.

I don't think the Japanese can understand how we foreigners have to struggle with impatience. Things try us so I know that a life such as Miss Cartmell lived here does more for Christianity than many sermons.

The address of the Corresponding Secretary of the Eastern Branch is Mrs. T. G. Williams, 271 St. Urbain Street, Montreal, Que.

NOTES FROM NOVA SCOTIA BRANCH.

DEAR MRS. PARKER,—As but comparatively few of our Auxiliaries have responded to your request for items concerning their work, I send a few extracts from letters recently received:

BERMUDA AUXILIARY.—“A meeting for the purpose of organizing an Auxiliary of the W. M. S., was held in Wesley Church, Hamilton, April 23rd. There were about twenty six ladies present, of whom twenty promised to become members. Mrs. J. B. Willmott, of Toronto, presided at our meeting, and gave us all the information possible for the short time she could be with us. We held our first regular meeting May 7th. with an increase of four members. We decided at that meeting to call our Auxiliary the ‘Bermuda Auxiliary.’ We intend sending for fifty mite boxes, and will also try to get up a club for the OUTLOOK. We appear to be just awaking to our responsibility as Christian women in this great work.”

ACORN MISSION BAND—St. George's Bermuda.—“With pleasure we make an official report of the Acorn Mission Band (colored). Mrs. Dr. Willmott, of Toronto, has been spending some time in Bermuda, and while visiting us in St. George's, was pleased to meet with our Band, and expressed herself as being delighted with our way of working. We have an OUTLOOK club of ten. Our membership is thirty-five, and is increasing steadily. We have distributed thirty-six mite boxes, so you may judge we are quite enthusiastic and practical as a Band. We do hope our work will spread widely, and trust we may ere long have an Auxiliary formed in our congregation.”

WALLACE BAY AUXILIARY, N.S.—“We held a public meeting on Sunday evening, May 20th. The attendance was large. The President of our Auxiliary, Mrs. George Tuttle, presided. The reports, readings, recitations, addresses, interspersed with appropriate music, were calculated to awaken a deeper interest in the cause of Christian Missions, especially as these are related to the welfare of women in heathen lands. The collection was over eight dollars.”

CANSO AUXILIARY.—“The Canso Auxiliary of the W. M. S., held a most successful public meeting on the 29th of May. After devotional exercises, the programme was opened by a very appropriate address by the President, Mrs. Alfred Hart. The stirring report of the Secretary produced much enthusiasm. A membership of thirty-six shows an increase of five since last report. Other features of the meeting were a recitation, reading, and a missionary debate. The music by the choir was a rare treat. Collection, \$15.56.”

The Halifax Auxiliaries have also had interesting and successful public meetings during the year. The reports from all our Auxiliaries for last quarter are very encouraging, showing that the interest in the monthly gatherings has been well sustained, and that our members are realizing more and more the sacredness and importance of the work.

Our cup of blessing can never be of unalloyed sweetness. Since the beginning of the year some of our most earnest workers have had to pass under successive clouds of sorrow. To all of us sorrow will come in some form or other, but our Father can silver even the darkest cloud with His infinite love. In mixing the cup for us, His unerring wisdom seeks only our highest good. And by and by

“When hope is changed to sight,
Life's darkest sorrows from afar shall seem
Like the dim phantoms of a troubled dream
In the full morning light.”

M. WHISTON, Cor. Sec. N. S. Branch.

DEATH OF MRS. ODLUM.

TOKYO, *May 10th, 7 p.m.*—We laid to rest all that was left of our sister, Mrs. Odlum, this afternoon. I told you in my first letter that she was still very ill. Saturday night Miss Morgan and I sat up with her, and fancied we saw a great change by morning. Sunday the doctor spoke as if he still had hope, but in the evening her sight began to go, and in twenty-four hours she was quite blind. Tuesday Dr. Baetz came in consultation with Dr. Simmons, and said he had never seen such a case and did not understand it. He ordered a medicine which he had never given but once in all his practice, to reduce the action of the heart; the pulse was running at 150, and had been about that for days. We were up Tuesday evening, but she knew no one. We came home about 9.30, leaving Mrs. Eby and Mr. Odlum, as more could be of no use. At six next morning we were called in haste, as she seemed to be nearing the river; she rallied again, and at 12.16 breathed her last, perfectly unconscious of all around. Mrs. Cochrane and Mrs. Eby, Miss Holland (the nurse) and I, clothed her for the grave. This morning we covered her entirely with flowers—the white camellia, azalea, peony, geraniums with a faint tint of color, the beautiful mance wistaria, and here and there a pansy of her own planting. The students of the boys' school made a wreath—crown and anchor; our first class and Miss Nuzino, and Mrs. Aiso, sent two wreaths; we had a cross and wreath, Mrs. Holmes and Mrs. Hoskins, each a wreath; her sewing class, two bouquets at least two feet high; the boys two more, and some soldiers whom Mr. Odlum has been teaching, two more. We women did not go to the grave—first, because we were tired out, and second, it began to rain. Mrs. Eby went with the children. When the coffin was lowered into the grave, Alf. says a perfect shower of flowers came from all directions—the boys each throwing one. A more beautiful funeral I never saw. We are all sad at heart to-night. God has His own wise plans to work out. Her death brings very close to each the warning, "Be ye also ready." Had she not long ago made preparation for the last journey, there would have been none in her dying moments—sight and consciousness, power to speak were all gone.

Poor Mr. Odlum is stricken, but in the midst of all he is the same cheerful, happy Christian. He has shown himself through these long weeks of suffering. If ever there was a Christian, he is one. The funeral sermon is to be on Sunday, at 3 p.m.

Pray for each of us that this may work for our individual good.

E. S. L.

Letter from MISS PRESTON, dated ST'R. PARTHIA, May 17th, 1888.

MY DEAR MRS. STRACHAN:—I have had a most interesting voyage in more ways than one. Not including my visit to the Chinese mission school at Victoria, I have been trying to do my first missionary work amongst those who know not our God and Jesus Christ His Son. Among the passengers is one of our girls from the Victoria Chinese Mission School. She is returning to her home in Hong Kong. Since I recovered from sea-sickness I have been in to see her I think every day. I told her, as well as I could, about Jesus and His love, and she seemed to understand all I said. Once she said, "Me love Jesus long time," and she sings very nicely in Chinese and English "Jesus loves me, this I know." Miss Leake has given her a nice Bible, one that had been presented to her by some Sunday-school scholar at home. She seems to be much more cleanly than the usual run of Chinese women, and I have seen her crocheting some cotton-edging and a woollen tea cosey

which she did very nicely. There is certainly very much to encourage in this work. This seems to me to be already the "early rains" (James v. 7), and the Lord is showing us our work is not in *vain in Him*, and

"He who so wondrously hast wrought,
Yet greater things will show."

There is also a Japanese woman on board, a servant in the family of a Yokohama judge, who is at present on a two years' leave of absence in England. She has a slight knowledge of Christianity, but her ideas are very vague. I talked to her two or three times and wrote out a verse for her (John iii. 16) to learn, as she understands English, and her own proposition was that, as she is going to Tokyo, she would come and see me and repeat this verse to me. I trust the Lord will bless the word to her.

Mr. Nchimura, the Christian Japanese saloon passenger, who has studied in America for five years and is now returning home, has been exceedingly kind and of great service to me. I have had several lessons in Japanese from him, in which he has given me all the important elementary principles. It has given me quite an insight into the language which will be a material advantage to me in further study. He has also been helpful in furnishing me with practical hints as to my future work. In two or three conversations he has taken the character of a Japanese infidel and questioned me as regards inspiration of the Bible, etc., and Christianity as compared with Buddhism and Mohammedanism, always questioning and pulling to pieces any argument I would advance. So intelligent and thoughtful are the Japanese, that I am sure one requires a thorough knowledge of Christian evidences in order to cope with them on their own ground.

He says he thinks lady missionaries are more successful than those of the other sex, as they are more conscientious and can enter more fully through their keener sympathy into all the different phases of doubt and questionings through which the thoughtful Japanese must pass before accepting Christianity. Men are too apt to pass these points over lightly. He tells me he intends sending his little sister to our school. I will now leave this letter until I have seen Mrs. Large. I have been distracted all morning by the others calling me to look at boats, whales, etc., so conclude I must leave this any way.

14 *Torii Lake, Zaka, May 18th.*—I wrote so much of this letter on board ship, as they told me that there would be a mail home yesterday, and I knew I would have no time to write on shore before then, so wrote this to have it ready. I am afraid you will tire reading such a long letter before you are through.

Mrs. Large did not meet me until Thursday morning, although I landed Wednesday afternoon. The hotel manager neglected to telegraph her of the boat's arrival, as arranged for. However, I was kindly looked after by some of the other passengers who stayed over night at the hotel. I enjoyed the scenery so much entering port, the yellowish-green wheat fields dotting the hill-sides in pleasing contrast with the dark foliaged pines, the water containing many curious Japanese junks, fishing boats, etc., and the picturesque villages, lighthouses, forts peeping out or above the trees, and over all reigned the indescribable charm of novelty. Such a hub-bub, too, when we arrived in port, and small boats and steam launches boarded our ship, and there was a babel of tongues and a conglomeration of gestures and gesticulation, and king confusion did indeed for a time seem to reign supreme; but finally we succeeded in reaching land by means of the Grand View Hotel steam launch. Mrs. Large having sent me a note by the manager of that hotel for me to go there and await her arrival.

It is very warm here now as compared with the climate when I left home, the teachers wearing prints or white dresses—but oh, it is lovely! All nature is clad in robes of brightest green, some familiar, but chiefly entirely new, vegetation to me. Vegetables in the gardens are quite a size, and in some fields the rice is nearly ready to transplant. Everything is on a diminutive scale here. Small men and women. The police look almost amusing to me, as seen the first time, so small in stature are they—pigimies besides our Canadian giants; and maples, pines, etc., are so dwarfed. My jinricksha rides I really enjoyed. Those men must have wonderful strength to run so many miles without cessation. The streets in Tokyo that I have seen are very narrow, and the houses and stores are very curious to my foreign eyes. Some of the temples and houses are very pretty, surrounded by foliage, flowers and the bright green grass.

Next, the school, students and teachers! With all I am simply delighted. With the teachers, every one of them, I felt at home at once—they, one and all, welcomed me most heartily to the school. They very kindly had a bed-room ready for me, one of the school dormitories, which I will occupy temporarily. I will be very comfortable and, I know, enjoy my room very much when I have it settled and have all I require for it. The girls are intensely fascinating. I love them so already. They look so pretty in their picturesque costumes. Their bright, dark eyes, sparkling with intelligence; their cheery smiles and little courtesies, all attract you to them. They were so curious to see me. I went into prayers this morning, and Mrs. Large introduced me. I spoke a word or two—just that I was very glad to see them, etc., Miss Midzumo translating. I wish the ladies at home could have seen them as I saw them this morning. How their hearts would warm toward them. They read the Bible and sang our hymns so nicely; and when one has heard a little, as I have done since I came here, of the past history of many of them, and the future in store for many others, it fills one with an almost uncontrollable longing to tell them of Jesus and His love, the never-failing source of comfort and strength in and for every trial. The ladies at home cannot imagine the depth of immorality and licentiousness which lies under the veneer of politeness and Japanese courtesy of which one sees and hears so much. If they did and knew how much it is in their power, through God's blessing and help, to remedy or at least alleviate the distress it causes, they would, I know, feel it a privilege to redouble their efforts in missionary work. The ladies are doing a grand work here, and need all the prayers and sympathy and encouragement of the home friends, and they who "have spied out the land" will rejoice to see the work extended in other portions of the empire. I really think the education of those boys and girls is the mightiest weapon with which to attack the enemy in his stronghold that we possess.

Give my love to dear Miss Cartmell. Tell her I see the force and need of her advice. I see I must at once enter the school of patience, and therein learn a difficult lesson; for I am longing to know the language that I may be able to have Bible lessons and talk to them in their own tongue. Next week I go through the school and learn all I can. I begin at once to practise, as I think I can do so two hours a day, before beginning to teach, and it will be a help to me to do so. I commence work on 1st June, and meanwhile have plenty to do. Give my love to Mrs. Rosebrugh and Miss Cartmell's sister. The teachers here all return your love, Miss Cartmell. Miss Morgan, Miss Wintemute and myself took a little walk last night. The flowers are just lovely. Such roses! Exquisite! I enclose a flower.

With best love to Miss C. and yourself, Mrs. Strachan,
I remain ever yours lovingly,
GUSSIE P.

Missionary Readings.

"OH, TAKE ME NEARER TO HIM!"

"THE mother of the family lost her reason some time ago. It is sad to see her; but most wonderfully she remembers what she learned in Lodiana about the Lord Jesus. She said to me, 'Please show me the Lord Jesus; He will cure my heart: sing of Him.' I did so, and she listened thoughtfully and then said, 'Oh, take me nearer to Him—the very nearest you can, I am so ill.'"—Letter from Miss C. Thiede, India.

Take me nearer to your Jesus!
Scarce I know of whom I speak,
But my life is very weary,
And my heart is very weak;
And you say that He can help me,
That the Christ of woman born
Will not spurn my feeble pleading
He my sorrow will not scorn.

Take me nearer if you love Him!
To His throne, you know the way;
Let your stronger faith support me,
Teach my lips the words to say.
Help, oh help me find His presence,
For my feet in darkness grope;
I may die and never find Him,
Christ, my last, my only hope.

Take me nearer to the Healer!
For my soul is sick with sin,
And I need the strong Life Giver
Who can make me new within.
And I need the tender Shepherd
Who will lift me to His breast,
And content my longing spirit
With His love and home and rest.

Take me nearer, ever nearer!
For I faint beneath the weight
Of the burdened life I carry,
And I dread to meet the fate
Which must come, or soon or later,
With its swift and stealthy tread,
To enshroud my soul in darkness
With the cold and silent dead.

Take me nearer to your Jesus!
And the blessing yours shall be
Of a soul that near to perish
From the captor is set free;
And another star in glory
So shall shine to Jesus' praise,
And another heart shall love Him
Through the bright eternal days.

—Woman's Work for Woman.

AMONG the recent graduates of the Woman's Medical College, in New York City, is a Chinese girl who has taken the highest honors of the class. She is able to converse and write accurately in five different languages.

BISHOP TAYLOR'S STEAMER.

THE *African Times* gives the following account of this new steamer: "The Bishop William Taylor's Missionary Society of New York, has contracted with Mr. Richard Smith, ship-builder, Preston & Lytham, for a specially constructed light-draught steamer to navigate the inland rivers and lakes in Central Africa, which will enable them to visit, by water, their missionary stations lying far apart. The length of the steamer is ninety feet, beam sixteen feet, depth five feet; it is built entirely of steel and galvanized throughout, and a great speed will be attained. Accommodation is provided for, on deck, in two saloons sixteen feet long and eight feet broad each. The hold is arranged for carrying cargo. She is fitted up with the electric light, one arc lamp for the mast-head and ten incandescent lamps for the saloons. There is to be fitted up on deck, a steam saw for cutting up the firewood gathered from the forests along their journey for fuel. The boat is to be built in pieces, and packed in parcels not exceeding sixty-five pounds each, shipped by steamer from Liverpool to the Congo, there discharged into barges and taken a distance of eighty miles up the river, then carried on the heads of natives some 230 miles up to Stanley Pool. The total weight to be carried in this manner is sixty-five tons. On arriving at Stanley Pool the boat is to be fitted together by competent men, under whose direction the conveyance of the boat is entrusted, and when all is completed, this boat, with all the appliances of modern steamships, and with the electric light illuminating the shores, will be able to navigate some 5,000 miles of the interior of Africa on rivers and lakes. This is the first steamer of its size sent out."

TO WOULD-BE MISSIONARIES.

1. Let Christian men wait on the Lord to know His mind and will as to where He would have them go. It is true the Master says, "Go into all the world," but that is "*all* the world," and may not mean England or France to some, or Asia or Africa to others. We are not independent officers, but deeply dependent soldiers. There are some of whom God says, "I sent them not, yet they ran and prophesied." God will guide those who wait on Him.

2. Let them beware of thinking, "Now I have made up my mind to this 'great sacrifice' in going out to the heathen, I shall grow in grace very easily, temptations will be almost gone, and worldliness will have no power over me. As a matter of fact, temptations are far stronger and far more subtle. This is our united experience.

3. Beware of thinking when they get out of that "learning the language," or later on even "preaching" is the great thing. The great thing is to maintain a close personal walk with God.

4. Let them beware of thinking that the body is nothing at all and not to be cared for; while, on the other hand, if a man is very particular about his food, the foreign field is not the place for him.

5. Let them not come out unless they are grounded in the conviction that the whole Bible is the revealed Word of God. They have to face deep mysteries; if

the Bible does not explain them, be content to wait for the right time "when we shall know as we are known." At the same time, if they do not believe that men who are not saved are lost, why do they think of becoming missionaries?

6. Unless in the foreign field they are prepared to find their joy and satisfaction in the Living God, and not in circumstances (neither being discouraged by failure, nor puffed up by success), they will not have with them the weapon which is "their strength," namely, "the joy of the Lord."

7. Let them beware of riding one side of truth to death; take the whole Word. Beware of the devil, who is strong here; and beware of fanaticism—by "fanaticism" we mean "unbalanced truths."

8. Beware of being carried away by the distractions of everything new.

9. Lastly, let them seek to be led of God, and not man.

Blessed be God, *all* these dangers are avoided by being in communion with God—abiding in Christ.

And now let us state a few facts as regard the possibilities of service here.

1. The language. It is not so hard as represented often. After three or four months' ordinary study a man can do most useful work in putting the main facts of the Gospel before the people.

2. As regards travelling and living. Travelling in carts is novel, but you soon get used to it. Donkey, mule, horse, sedan, wheel-barrow, and boat are all used. As regards food, take away beef and butter, and you have as good plain living as you could get in England.

3. Houses are comfortable.

4. Dress. Native dress is a matter of taste; we prefer it to English. On the coast stations they don't wear it.

5. The people, at any rate here in North China, are extremely well-disposed, constantly asking you to drink tea; in two or three provinces, however, it is not so.

6. Lastly, as regards opportunities, they are simply innumerable. Doors open on all hands. In the street you can always get an attentive congregation. Around here, in Shan-si, is a blessed work going on. We want laborers, who know God, and believe in the Holy Ghost.

Yours affectionately in Jesus,

STANLEY P. SMYTH.

C. T. STUDD.

Ping-Yang-fu, Shan-si.

THE TONGA MASSACRES.

THE Tonga Islands, which have been evangelized by Wesleyan missionaries, seem to be suffering from a temporary lapse into the barbarities of heathenism. The reports we have had from them recently would do credit to the heathen prosecutors of Tongking or Uganda. And yet, be it said to the honor of the Tongans, it is not they who are the persecutors, but Englishmen, missionaries. The people are the sufferers. It is not the old spirit of heathenism breaking out in acts of intolerance and persecution toward Christian converts, but the spirit of malevolence and revenge breaking out in the acts of ambitious mission-

aries toward those who adhere to the Church by which these missionaries were commissioned and supported. It is one of the most remarkable chapters in the annals of persecution.

The Friendly Islands, to which group Tonga belongs, constitute a district of the New South Wales Wesleyan Conference. Troubles arose several years ago over the administration of one of the missionaries, Mr. Baker, who was stripped of powers he had been using autocratically, and recalled. He refused to leave Tonga, and ingratiating himself with King George, he persuaded that good-natured ruler to countenance a secession from the Wesleyan Church. The secession took place, Mr. Baker and Mr. Watkin being the only missionaries who went with the seceders. They organized what they called the Free and Independent Church of Tonga, and Baker, as the King's chief adviser, brought such pressure to bear on native ministers and members, that out of 7,336 members all but 852 became members of the new Church.

Severer measures were then taken by Baker—Premier Baker as he is called—to compel the remnant of Wesleyans to join his Church. The native ministers and members on one of the islands were forced to remove to another island on twenty-four hours' notice, and leave all their property behind them, simply because they adhered to the Wesleyan Church. The Wesleyan College, in which all the Government officials were educated, was, contrary to all precedent, called on to enlist its students as soldiers. Each student, when his name was called was asked, "What Church?" If he said "Free Church" or "Roman Catholic Church," he was allowed to pass; if "Wesleyan Church" he was detained. All the "Wesleyan" students refused to take the oath prescribed for them, and were thrown into prison for two years. Some were beaten, some were transported to deserted islands, and all were brutally treated.

One old native minister, Joel Nau, who had done excellent missionary work in the Fiji Islands, was sentenced to two years' imprisonment, and fined \$100 for having said that he had heard that under certain circumstances Mr. Watkin would leave the Free Church. Two other charges were trumped up, one of which was that he, Nau, had said that, like Paul, he obeyed the king in temporal matters but not in spiritual, and the poor man was sentenced in all to twelve years' imprisonment, with heavy fines.

It is no wonder that under the rule of such a monster as Baker the natives should meditate revolt. Some outlaws made an attack upon him under cover of night, as he was riding with his son and daughter, and wounded them, he escaping unhurt. He rode away like a coward, leaving his son by the roadside, and subsequently fainted from sheer fright. He begged the British Consul to hoist the English flag over his home for his protection, and sent to neighboring islands for soldiers, distrusting those of the capital. As soon as he recovered from his fright he caused numerous arrests to be made, and, after a form of trial, sentenced a score or more of prisoners to death. The soldiers are ravaging the country, and there is talk of intervention.

There ought to be intervention in the interest of humanity, and Barbarous Baker should be arraigned

as a common, or rather uncommon, murderer. It is a mystery how a man of such antecedents could have sunk to such depths of infamy. It does not seem possible that he ever could have been a Christian missionary—*The Independent*.

Our Young Folk.

WORK FOR THE LITTLE ONES.

THERE is no little child too small
To work for God;
There is a mission for us all
From Christ the Lord.

'Tis not enough for us to give
Our wealth alone;
We must entirely for Him live,
And be His own.

Though poverty our portion be,
Christ will not slight
The lowest little one, so he
With God be right.

Father, oh give us grace to see
A place for us;
Where, in Thy vineyard, we for Thee
May labor thus.

THE FAITH OF A LITTLE CHILD.

OUR Mexican minister was telling me this evening about his little boy Reuben. Once the father was very poor—so poor that the children had no clothes, and he had no money with which to buy them even the few garments that were necessary. Poor little Reuben was very much distressed, and said to his father, "Papacito, what shall I do for clothes?"

"My little son," said his papa, "go and ask God to give you a coat, and to give your brother and sister clothes."

A little while afterward the father was told that Reuben was alone in the church. So he went very quietly and looked in, and there he was kneeling, his little hands clasped and his face upturned, and praying, "O, dear God, give me some clothes to wear, and my little sister and brother too; hear me and help me, dear God; for Jesus' sake," and the poor little voice choked with tears. That afternoon, to the wonder and grateful joy of that family, a present was sent these three little ones of enough money to buy each one a nice garment.

This little boy is only about seven years old, and about two years ago he was suffering a great deal with an inflamed face. One night his father, hearing a noise from the children's corner, went quietly over, and there was Reuben kneeling and praying, "O, dear God, help me, and make me better of this dreadful pain; take it away and make me well." The tears were rolling over his cheeks, and he was in great trouble, but was asking in all faith for help. After he got up and went back to bed, his father went to him and gave him some medicine which soothed the pain; and in the morning

he said to him, "Papacito, the dear God came to me and cured me last night; I asked Him, and He came." I wish I could give you this in the sweet Spanish words; for it seems to me that the speech of the little children is indescribably sweet in this musical language. But you will see the wonderfully strong faith of this little lad, which was the fact which impressed me most forcibly. Many of the little Mexican children have this beautiful faith and trust in God, and it is something very touching. Remember little Reuben, and pray that he may grow up a good, earnest, faithful Christian.—*Mary E. Cochrane.*

CHILD LIFE IN BRAZIL.

MR. H. H. SMITH gives the following account of child life in the villages of Brazil:

The children get few caresses, and give none. There is nothing of that overflow of tenderness, that constant, watchful care, that sheds such a halo around our homes. The babes vegetate in their steady, brown fashion, seldom crying or laughing, but lying all day in their hammock cradles, and watching everything around them with keen eyes. As soon as the little boys and girls can toddle about they are left pretty much to themselves, tumbling up the back stairs of life on a diet of mandioca meal and fish.

The parents seldom punish the children, for they are very docile. When they do, the little ones pucker up their mouths and look sullen. Pleasure is expressed by a smile—among the girls often by a broad grin with abundant show of the teeth—but a hearty laugh is a rarity.

If a plaything is given to a baby, it examines it gravely for a little while, and then lets it drop. How different this is from a white baby's actions! A bright little six-months-old at home has four distinct methods of investigation—first, by looking; second, by touching; third, by putting the object into its mouth; and finally by banging it against the floor. The brown *menino* just looks—does not investigate at all. As the children grow older the same trait is apparent in almost every case. An Indian is content to see or hear a thing without troubling himself about the whys and wherefores.

The children do not care much about playthings. We rarely see one with a rag doll. The little boys delight in bows and arrows, but they take them as part of their training. As an Indian will paddle steadily all day, while his wife hardly ceases her monotonous cotton-beating, so the little ones have an inexhaustible gift of patience. Where a white child would fret and cry, the brown one sits all day perfectly still, but watching everything around him. To see a little Indian boy in a canoe you would say there was nothing of him alive but his eyes.

Most of the boys get a little schooling after the prevalent fashion here, viz., about an equal amount of dry text-book and smarting ferrule. You will not wonder that the Amazon boys have not much idea of geography when you are told that in all their school-books their is not a single map. But they are bright students, and soon learn to read and write the easy Portuguese language.

The respect which is paid to old age is very beautiful. One sees many touching pictures—a gray-haired patriarch sitting before his door in the crimson sunset, and gravely giving his hand to be kissed by sons and daughters who come to honor him; village children holding out their palms for blessings from a passing old man; young Indians bringing offerings of fish and fruit to decrepit old women who have been left destitute, and are obliged to subsist on the willing charity of their neighbors. On moonlight nights the old people sit before their doors until near midnight, while the younger ones stroll from house to house gossiping with their neighbors.—*Gospel in All Lands.*

MISSIONARY MICE.

"**W**HERE is Susie?" said father, as he sat down to supper.

"Coming," answered little Susie, slipping softly into her place, while mother said,

"I guess Susie has had on her thinking cap to-day. I don't know when I have seen her so sober."

Mother was right. Susie had been thinking the same thing over many times that day. It was much like this:

"I don't know how I'll ever earn any missionary money, and I want to give some that is not given to me. Father and mother are so kind as to pay us for so many things, so we can have money of our own, but there seems to be nothing I can do. John has his potato-patch, and Will the currants in the south corner, and Mary washes the dishes. Bennie earns some by driving the cows to and from pasture, and little Kit has to have the paper-rag money, for she is too little to work, and there seems to be nothing left for me since Dr. Lane said it would hurt my back to take care of baby."

"No butter for supper?" said father.

"No," answered mother; "a mouse got in the cream-jar. I don't know what to do about the mice; they are so troublesome. They get into every thing; they have been in the closet and cut my shawl, besides mischief every where else!"

"Get a cat," said John.

"They catch more young chickens than mice," answered mother.

"Poison them," suggested Will.

"No," said father, "I'm afraid to have it around. I'll get some traps if some of you will attend to them."

"Let me do it," said Susie. "Father, all the rest have been earning missionary money, and there has been nothing for me to do. Pay me a little for every mouse, and I'll keep the traps baited."

"I'll do it," said father; "I'll give five cents apiece for rats, and three cents for mice, and it will pay me better than it does you."

"Rat-catcher!" said Bennie, slyly, and when mamma shook her finger, Susie said,

"I'll catch 'em if I can."

So the traps were bought and Susie had her work. The rat-traps she set in the barn and corn-crib, the mouse-traps in pantry, cellar, and closet. Every day she made several trips to see them all, and soon her

money began to pour in so that father talked of cutting down his price, but Susie would not let him.

Every few days she washed all the traps with hot soap-suds, so that they would be neat and clean; then she broiled scraps of bacon, and toasted bits of cheese to make tempting bait.

Only six weeks and she had caught twenty-eight mice and thirty-three rats.

Father paid up. What a time she had making the calculation! Three times twenty-eight—eighty-four cents for mice! Five times thirty-three—one dollar and sixty-five cents for rats! Two dollars and forty-nine cents! What a pile! She had to borrow mother's pocket-book to take it to Sunday-school.

O dear, how funny she felt when the teacher read out the names and the amounts given, and told how they all earned their money!

It seemed that every body opened their eyes when Miss Lee read,

"Susie Simms, \$2.49. Earned in catching mice and rats."

O, what a laugh! And Susie laughed too, thought she felt like crying.

Uncle Jerry could hardly stop laughing, but Susie forgave him, for after Sunday-school he came and said,

"Susie, don't you want to take the contract at my house? The rats are about to take the place, and we have no youngsters to tend the traps, and your Aunt Lucy is so busy, and I am so lame, I believe it would pay me to pay you to clean them out for us."

"I'll do it," said Susie; "I know mother will let me, and I'm going to tell all the boys and girls to make the mice and rats help the missionaries."—*Our Youth.*

Along the Line.

JAPAN.

Letter from REV. C. T. COCKING, SHIDZUOKA, May 25th, 1888.

I SEE by the OUTLOOK, which visits us so regularly, that the Lord is owning the work of His servants on other parts of the mission field, and I feel great pleasure in sending you a few notes to let you know how the Lord is blessing us here, and owning our labors.

I cannot say positively, but I should imagine that in the two provinces in which I chiefly travel, and of which Shidzuoka is, generally speaking, the centre, there must be upwards of 2,000,000 of souls. To meet the religious needs of this vast multitude our mission is able to supply but four foreign missionaries, two ordained native ministers, and ten evangelists. And what are these among so many? It is true the Roman Catholic and Greek Churches have stations established in many places, but they do more harm than good, and often it is quite a long while before we can get the people to understand that we do not belong to one of these Churches, that we do not countenance drunkenness and all forms of evil. One of our men told me but the other day that in the place where he

is working, and where we have been preaching over a year, that even yet the people do not fully understand that we bear a better character as a people. The Greek Church has been there over ten years; they have I believe less than ten members, while, I am thankful to say, we have more than that number. I could not but smile as I listened to our evangelist telling the people last week in a place where we were speaking for the first time, that they must not get hold of the idea that we were part of the Greek or Roman Catholic Church. I heard but recently that the Pope had granted a sort of special dispensation to the Christians of Japan, allowing them to do on Sundays as on other days. Truly the old gentleman holds wonderful authority. This information was given me by one of our preachers, as we walked to church here in Shidzuoka, a few Sundays ago. I was telling him, as I looked at the artisans at work on that, to us, day of rest, that I was reminded of the hymn—

"The suffering scarce, alas, can know
This from the other days of woe."

I felt as looked at the tailors and bootmakers (for a large number of the Japanese, as you are aware, wear foreign clothing) and others, hard at work on the Sabbath, that they were indeed to be pitied; that it will indeed be a glad day for the bodies as well as souls of men when Christianity has won its way sufficiently to cause the closing of the stores on Sunday.

I was saying that our Church can supply only sixteen men for this vast field, and besides ourselves there are very few connected with other Churches. The field is practically ours, and it makes one's heart ache to travel over the field and pass through numbers of places, having from two to ten thousand inhabitants, where no work is being done, owing to the lack of funds and men. We are gradually moving on, though. During my last trip I went with two of our evangelists and opened two new places.

On April 23rd I went to Numadzu, where the people are moving steadily ahead. Just now they are busy preparing to build a good, neat church. Then I went to Yoshiwara, a large town, where the evangelist is working faithfully. The night I was there the wealthiest man in the place was at the meeting, and was, so I was told, very much impressed. I have not heard since whether he continues to attend or not. I trust he does, and that he may become a Christian and help us to build a church there. We sadly need some men of means in our churches to help us arise and build. Our work is crippled, all along the line, because we have no church buildings, save in Shidzuoka. Perhaps you would hardly believe it, but it is a fact, that we have only *one* church on the whole of this important field. We have to borrow private houses, which are not at all adapted for public services.

From there I went to Mori, where there was a good congregation, and where the interest in Christianity is on the increase. Thence home.

On the 28th I started for Sagara, a town on the sea-coast, likely to become an important place ere long. We opened work there last November, and the other day I had the great joy of baptizing the first

three converts in the place, one of them being the manager of the bank there. I hear there are four more preparing for baptism when I go next month. From there I moved on to Shimada, over fearful roads, seventeen miles, having to walk a good part of the way. This place has not really had a fair chance yet. We have no man there, though an evangelist goes occasionally. One or two of the well-to-do men of the place are very anxious that we should send a man to teach them the truth. From there I moved on to Okabe, where the work is in but a primitive state, but where ere long, I believe, we shall see fruit. Thence to Tujieda, where we had a good service, and then home.

On the 8th inst. I went to Kakegawa, a notoriously hard place, where the work is gradually improving. I had a very attentive congregation. From there to Mori, where the work has seemed almost at a standstill for some time, but now things are taking a good start. Baptized eight fine young men, ages ranging from 18 to 30. Three or four are employed in the local office. It may interest you to hear what religion, or religions, these eight have accepted up to the present time. One out of the eight has been a believer in Buddhism, the remaining seven have not been believers in anything; apparently too intelligent to accept the religions of their fathers, and in doubt as to the existence of a Supreme Being. I think I have not hitherto seen so interesting a class of candidates. The parents of two of them are violently opposed to their baptism, but they hope gradually to influence their parents till they, too, cast off the works of darkness and yield themselves to Christ. Thence to Yam-anashi, where, notwithstanding pouring rain, a goodly assemblage listened to our talk. Among the hearers were four Buddhist priests, who listened very respectfully and thanked me afterwards for my address. From there I moved on to Tukuroi, where we have no man stationed, but one goes every week. It is a small place, but several have been brought in during the past year, the chief of police among others. Then on to Mitsuke, where we have a fine little Society, longing for a church but not able to build one. Thence to Hamamatsu, where the Society is all alive, and where Bro. Dunlop is working with a heart full of love to our Master and souls. Good congregations. Bro. D. went with me to Futamata, the place from which two months ago a school teacher and fifteen students walked fifteen miles to Hamamatsu to hear Dr. Eby and Bro. Cassidy lecture. They evidently were well pleased with what they heard, as they earnestly requested the brethren referred to go as soon as possible to their town and open fire. It not being convenient for them to go, I took this, the first opportunity, of going, and was royally welcomed. They had engaged the large, new theatre, and though it is a very busy time just now, the people being engaged in tea picking; about a thousand turned out. The school teacher referred to had borrowed a small organ, Japanese make, which Bro. D. played, and we sang a number of hymns in English. On the principle that it is hard to get blood out of a stone, though Bro. D. played well, little music was produced, but as it did not actually interfere with our singing and pleased the audience we were gratified, and most of them I have no doubt

thought it a wonderful instrument—and so it was. At the close of the lecture several gentlemen asked the people to remain a moment, and they begged us to give them another night. I hardly knew what to do as I had an engagement for the next night, but on their assuring me there would be a big crowd again the next night I felt it a pity to leave. So they announced for another night, and telegraphed the next place postponing the meeting there one night. The next place I went to, Kega, was also a new place, where we had a big crowd. In both these places we shall keep up the services every week, the evangelists visiting them regularly. I think this is the most pleasant and prosperous trip I have had. Travelled 320 miles, preached 20 times, and baptized 17 adults. May every reader of the OUTLOOK pray the Lord of the harvest that where there is so much grain He will send forth more laborers to reap it.

NORTH-WEST TERRITORY.

Letter from JAS. A. YOUMANS to the Secretary of the Women's Missionary Society, dated MILLWARD, ALBERTA, May 1st, 1888.

THIS has been a very busy and a very trying quarter to us; busy, for having no assistants, the care of cattle, hauling and preparing fuel, teaching, and all kinds of housework, filled up each day of the six for both of us.

On Sabbath mornings we have had to bestir ourselves more even than on week-days, for we had to start for church at about 10 a.m., and of course before we went we must do up the morning chores, which consisted in feeding and watering the cattle, milking the cows, getting up and harnessing the team and getting all the children dressed in church suits, besides the breakfast getting, dishwashing, bed-making, sweeping and putting up the lunch.

Then with a light-hearted load of happy children in our lumber waggon, we jog along to church. The weather has been very favorable, for we have been detained at home by stormy weather only once since Christmas.

The morning service is conducted in the Cree and Stony languages, and is followed by hearty handshaking. The children see their friends and have a little chat with them, and some of them receive presents of camp delicacies, such as beaver tail, smoke-dried venison, or lumps of bear's fat.

After seeing their Indian friends ride off on their ponies, the children come into the school-house, and we have lunch. Then after a short interval we have our Sunday-school.

I am sure you would be pleased to hear them sing from the "Sacred Songs and Solos," and how intelligently they answer questions on the lesson, showing that our teaching at morning worship during the preceding week has not been in vain. After the lesson has been read responsively by the whole school, it is taught in each class by the several teachers and reviewed by the Superintendent. Then the Sunday-school papers are given out. We take the *Pleasant Hours, Home and School, Sunbeam* and *Happy Days*. Then, after hitching up the horses, which have also had

their refreshment, we drive home. Judging from the smiling faces, the chattering, joking and singing, it would be difficult to find a happier lot of orphans than they are.

On arriving home, the Sunday clothes are carefully set away, and the chores are done in their week-day suits. Then, after supper, singing and prayers; as soon as the dishes are washed and floor swept, we go over the Sunday-school papers, and review the Sunday-school lesson with the *Sunbeam* Catechism, and they go off to bed. Thus you see our Sabbath is well and profitably spent.

I am sure our Eastern friends would be greatly surprised to see how readily our children learn the Sunday-school lesson, all in English, and understand a great deal of it, too. If English-speaking children should try to commit a dozen verses in Greek, they would readily understand that it requires perseverance and close application to learn the Sunday-school lesson in a foreign tongue, as our children do.

The past quarter has been very trying to us also, for two of the boys got such a longing for the freedom of camp life, and tired, too, of the necessary restraints of school life, left us.

Agnes Jacob, who is about 14 years of age, heard that a girl in camp of about her own age had got married, and so she left us to join the list of marriageable maidens, just as she was learning nicely, both in the housework and in her lessons. But, perhaps, we should hardly expect *all* of our pupils, taken as they are from a wild, free life, to be so well satisfied as to stay with us the whole of their term.

Sickness, too, has been added to our other cares during nearly the whole of the quarter. Simon Chian died in February, of a lingering consumption; and Etta Hoole has been affected with erysipelas for many weeks, she recovered, but took a relapse by her own rashness, and has been worse than ever with inflammatory rheumatism. But as the rest are so healthy and vigorous, and all, including the seven new ones, seem so contented, that we really have reason to feel encouraged rather than otherwise.

I should have sent this earlier, but could hardly find time during the day, and would feel too tired each night to compose. I hardly dare tell you how *very* busy and tired I have been for the last six weeks, lest it should seem like complaining of our lot, which we do not wish to do. I can truly say we are tired *in* the work, but not tired *of* the work. Like the poet in the song, "One more day's work for Jesus," so we would say:

"Oh, blessed work for Jesus!
Oh, rest at Jesus' feet!
There toil seems pleasure
My wants are treasure
And pain for Him is sweet.
Lord, if we may,
We'll serve Thee another day!"

THE American Board of Foreign Missions was formed in 1816, the first foreign missionary society in the country. Since that time it has expended over \$18,000,000; and the contributions of all the foreign mission societies in the country have amounted to over \$57,000,000.

Facts and Illustrations.

It is said that twenty-six thousand Chinese accepted Christ last year.

THAT was a good prayer of the old deacon: "Lord make me willing to run on little errands for Thee."

MISSIONARY VOLUNTEERS.—The number of volunteers for the missionary work among the college students of America has swelled to more than 2,100.

THE heathen can be saved only by the gospel. It suits all conditions in all ages. Nothing can ever supersede it. People live by looking on Christ, not man. He succeeds best who magnifies Christ most.

THE Church in the world is like a ship on the ocean. The ship is safe enough in the ocean so long as the ocean is not in the ship. The Church is safe enough in the world so long as the world is not in the Church.

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