

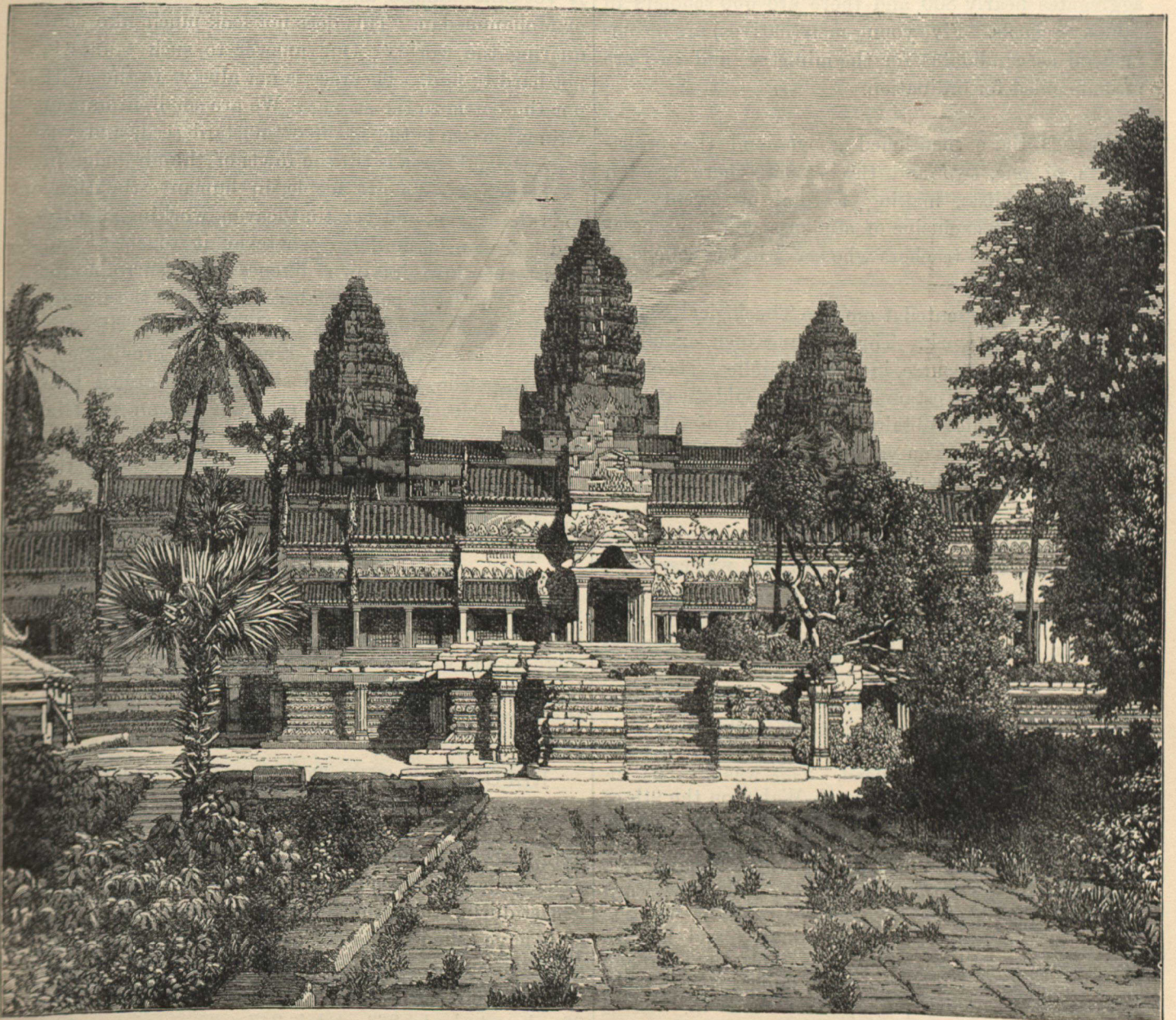
# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

Vol. VII.—No. 7.]

JULY, 1887.

[Whole No. 79



BUDDHIST TEMPLE, NAKONWAT.

## Field Notes.

THE July number of the OUTLOOK is mailed simultaneously with the June number. This is done that the paper may reach all the ministers before moving begins, and hence we cannot give facts and figures concerning the year's income. Sufficient is known, however, to inspire the hope that there will be a healthy advance on the givings of the previous year.

THE minutes of the Japan District are to hand, and afford gratifying evidences of progress. Seventeen ministers and probationers assembled in District meeting, of whom ten were natives. The membership aggregates nearly 800, and there are 650 scholars in Sunday-schools. Five young men (natives) are recommended as candidates for the ministry, and two are recommended for ordination.

BESIDES those mentioned above, and the probationers of one, two and three years, there are ten native evangelists, making a total of twenty-two native workers exclusive of students who give occasional service, and teachers who serve in the college.

THE report presented from the Theological School shows thorough work. Three young men, examined in the first year's course, including Biblical Theology, Life of Christ, Old Testament Exegesis, Old Testament History, and Ethics, obtained an average of 79½, 85½, 86⅓ respectively. Ten young men, probationers, are recommended to be sent to college the coming year.

THE question "Can anything be done to improve the financial condition of the District?" was carefully considered, and a number of resolutions on the line of self-support were adopted. It is gratifying to know that our Japanese brethren are aiming steadily at financial independence.

A CONTEMPORARY states that the last survivor of the first band of Christian pioneers who carried the Gospel to Madagascar is dead. This was Mrs. Baker, who died at Hillside, New South Wales, on the 9th of June. Her husband, Rev. Edward Baker, as we have already recorded, died on the 15th of March last, leaving his aged and bed-ridden widow looking forward to a happy reunion in heaven. We now learn that she had not long to wait. Mr. Baker was the author of the first Malagasy grammar, and he also translated the "Pilgrim's Progress" into the language of Madagascar. His wife was a noble-hearted helpmate in a work which perhaps transcends in interest any chapter in the modern history of the Christian Church.—*Religious Intelligencer*.

## Editorial and Contributed.

### STRENGTH IN WEAKNESS.

CHRIST'S Church is still a "little flock;" vastly enlarged, it is true, since He first gave command to disciple all nations, but small when compared with the great mass of unenlightened and unsaved men. This has sometimes discouraged friends, while it has excited the scorn of foes. "Where," they ask, "are your boasted triumphs? You tell us Christ's Church shall yet take possession of the world; but that Church has been in the world for more than eighteen centuries, and see how little it has accomplished! By its own confession less than one-third of the world is yet Christianized, and two-thirds of it is yet Pagan or Mohammedan. This does not look much like conquering the world." Our answer to such taunts is not hard to find. The race is not always to the swift nor the battle to the strong. We are small, in human estimation; so is the grain of mustard seed, and yet it grows and spreads till the fowls of the air lodge in its branches. We are feeble, in human estimation; so is the leaven, and yet that leaven, working silently and unseen, assimilates whatever it touches, and transforms into its own likeness the surrounding mass. And let it be remembered these are the figures which Christ Himself has employed to describe the nature and growth of His kingdom. "Providence," said Napoleon, "is on the side of the largest battalions;" but all history gives Napoleon the lie. Providence was not on the side of the largest battalions when Gideon's three hundred swept away the pride of Amalek; nor when Leonidas and his three hundred Spartans held the pass of Thermopylæ; nor when the "thin red line" of British valor humbled the pride of Russia on the field of Balaclava. God is not governed by majorities; and still it pleases Him to use the weak things of this world to confound the mighty, and to teach men that in spiritual warfare it is not by might nor by power, but by the Spirit of the Lord of Hosts.

### REPORT OF THE TO-YO-EIWA GAKKO,

*For the Term ending March 31st, 1887.*

THE spiritual outlook is good. One of the advanced students has made a public profession of faith in Christ during the term, and two others in the highest class have asked for baptism. All of which is to us a source of encouragement and hope.

Total students at the end of the term:—Boarders, 83; day students, 264; total, 347. The cash receipts for the term from all sources, such as entrance fees

tuition, room rent, and book rent, amounted to yen \$1,195.99.

GEO. COCHRAN, *President.*

#### A WELL-MERITED COMPLIMENT.

A SPECIAL meeting of the Japan District was held on the 23rd of February last, and on motion of Mr. Whittington, seconded by Mr. Yamanaka, the following resolution was unanimously adopted:—

"Inasmuch as Dr. Macdonald is about to return home on furlough, this meeting deems the present a fitting opportunity to place on record its thorough appreciation of his great and noble work in connection with the Canadian Methodist Missions in Japan. During twelve years of arduous toil he has been literally 'instant in season and out of season,' constantly going about to do go. Whether we speak of his medical or evangelistic work, the same ability, the same zeal, the same unwearied solicitude for the welfare of those around him, have always been apparent. Truly it may be said of him, 'he hath done what he could.' But whilst eminently faithful he has been eminently successful, and many in the church can testify that in administering to the wants of those in sickness and distress, he did not forget the deeper needs of the sin-sick soul. A wise and a good man, he is respected by all who know him. Hence with feelings of the deepest pleasure we all unite in offering our heartiest congratulations, not only to himself but also to Mrs. Macdonald, on this the eve of their departure to Canada to enjoy the furlough the home authorities have invited them to take, and which they so well deserve. And we will ever pray that He who holds the sea in the hollow of His hand will guide them safely across its watery wastes, grant them a joyful reunion with the loved ones at home, and send them back with renewed vigor to the many friends they have left behind them in Japan."

In reference to Mr. Hiraiwa, who is to visit Canada this autumn, we copy the following extract from the District Minutes:—

"The brethren took the opportunity of expressing their pleasure on hearing that the general Board of Missions in Canada has requested Bro. Hiraiwa to visit Canada awhile, and represent the work here to the people of that country. Bros. Eby, Kobayashi, and Ebara were appointed a committee to prepare an address from the Japanese Churches to the friends in Canada, to be presented to them by Mr. Hiraiwa."

NOT A HEATHEN LEFT.—"There is not a heathen left." So writes a missionary from the island of Peru, in the Samoan group. And what makes this announcement most remarkable is the fact that missionary labor there was not undertaken until about eleven years ago. During this time the whole island has been evangelized, and the churches, having built good chapels and mission-houses at their own expense, are now supporting their own pastors, and contributing to the society that sent them their preachers and teachers.

## Woman's Work.

"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."—Jer. xxxiii. 3.

DURING the summer months the vacation period may tend to thin out our monthly meetings, and in many of our auxiliaries, especially in the large cities, the interest may seem to flag; but we trust that even holiday time may be made to contribute to our store of missionary knowledge, and bring us home with a rekindled enthusiasm and a stronger purpose to work for the Master. The Woman's Missionary prayer hour—observed by most, if not all, Woman's Missionary Societies—between five and six o'clock on Sunday evenings, should be remembered by every member of the W. M. S. "Our hope is in God." Whether at home or abroad, nothing can hinder us mingling our petitions at this sacred hour except neglect. We remind our workers that the text quoted at the head of this page is our motto for the year, chosen at the annual meeting of the Board. It speaks to each one of us. Let us obey its sacred injunction faithfully, and, encouraged by its sweet promise, let us expect the glad fulfilment.

We are informed that August 9th is the day appropriated to the W. M. S. to be observed at Grimsby Camp. We hope for an attractive programme and a truly profitable meeting. The annual meetings, composed as they are of limited numbers, and devoted necessarily to business, do not afford the same opportunities for awakening thought and interest that this summer meeting may be made to do. The reading of papers on suitable subjects, the discussion of plans and opportunities for work, the interchange of views and experience, the union of prayer and sympathy, and the acquaintance with each other which may result from this informal gathering, all tend in the direction of mutual aid and individual improvement, which must be beneficial. We hope that, as far as possible, our members will spend August 9 together.

We have frequently heard the doubt expressed whether missionary money should be appropriated to the maintenance of schools and orphanages rather than in the more direct work of preaching the gospel. There is an old adage which reads something like this: "The longest way round is often the shortest way home." Certainly the hope of the future centres in the children of the present. Churches are now fully alive to this fact, even as the Church of Rome has been from the beginning. No mistake is made when the founda-

tion work begins with the children, either in missionary or temperance effort.

### McDOUGALL ORPHANAGE.

DEAR LADIES,—Thinking that you would probably be pleased to hear how the Orphanage has been getting along since I last wrote you, I take the liberty of addressing you again.

The past winter has been exceptionally severe, the cold weather having lasted much longer, and the snow having lain on the ground very much longer than is usual for this vicinity, and many cattle have perished; but the continued good health of our children has given us cause for thankfulness.

One boy, George Twyoungmen, whom we admitted March 25th, 1887, had been ill all winter, but we took him in thinking that he might get better soon, but his cough continuing, his father took him out 26th April. Rebecca Nancy Bigstone, one of our little girls, aged nine years, has got nearly blind, in spite of all we could do for her. I had almost forgotten to report Mary Sarah Twyoungmen's sickness. She is our oldest girl, and while hearty and rugged, without any warning suddenly had a hemorrhage of the lungs, and was ill for about a fortnight after, but she seems as well as ever again. All the others are sound and hearty. All the children, George Twyoungmen only excepted, have attended the mission school taught by Miss Youmans, lately of St. Catharines, whom we find to be an excellent teacher.

Since warm weather has commenced, the large boys have been engaged on the farm, fencing, etc., and for the last fortnight the three largest, Peter, Joseph, and Jonas have been learning to plough. We have succeeded in breaking in two teams of oxen lent us by the Government, and the boys are learning nicely. As the Government has not given us a building grant yet, the Rev. John McDougall has had a house 25x30 feet put up of unhewn logs, and we have dug a cellar 12x12 and 6 feet deep under it. This is not half large enough for our large family, but we will manage to live in it through the summer, so that we can do our gardening and attend to the stock; hoping and praying for help to build a suitable house soon, we need it so much. Then this house will do nicely for a workshop. We hope to raise enough vegetables for our use next winter, and enough fodder for the stock.

The girls, too, have been doing nicely in their departments, cooking, baking, sweeping, scrubbing, washing, ironing, etc. They have not done much sewing during the winter, having devoted most of their leisure to the preparation of their school lessons. They will sew and knit more during summer.

The St. Thomas people sent us a good box of kitchen utensils and some cotton, etc., but we need more yet to have things as you in Ontario would call decent. We need granite cups and plates (granite ironware), and cooking kettles and saucepans, and a few carpenter's tools, and a few garden tools. These can be got very reasonable at Calgary, only we lack funds. Some of the boys are badly off for shoes again.

At times we get disheartened with our appliances, prospects of assistance and results; thinking that our

children should improve more rapidly, but we are encouraged when we compare them with their camp friends in personal appearance, behavior, industry, and, in fact, in all that goes to make up the difference between civilized and barbarous people. I wish we had photographic apparatus so you could see how our children look. I enclose a photo showing what can be done with Indian children; we are doing a like work. If you could only see for yourselves you would be pleased, as all our visitors are. The children have good voices and like to sing, so that we can entertain guests at very short notice.

Yours respectfully,

JAS. A. YOUMANS, *Principal.*

### FRENCH METHODIST INSTITUTE FOR GIRLS, AT ACTON VALE, QUE.

A LITTLE party of eleven warm friends of our French work, left Montreal on the morning of Thursday, May 12th; and after a pleasant run of over two hours arrived at Acton Vale, where we were heartily received by the Rev. E. DeGruchy, his wife, and Mlle. Vessot. Immediately on arriving we proceeded to the schoolroom, where were assembled twenty-five bright-faced girls, eager to show their kind friends from Montreal the result of the past seven months' work.

Devotional exercises in French were conducted by Mr. DeGruchy, the pupils joining in reading the Scripture lesson and in the Lord's Prayer. Then followed a very thorough examination by Mlle. Vessot, in French and English grammar, parsing, geography, writing, Scripture history, and catechism, the visitors listening in delighted surprise at the wonderful progress made by the pupils, many of whom, on entering our school last autumn, knew little or nothing of the subjects named. Especially was this the case with our French girls, who show an eager desire to learn all that their teachers can teach them.

The afternoon session was opened by reading, singing, and prayer, in English—the pupils joining with the same heartiness as in the morning. Compositions in French and English, interspersed with music, recitations, algebra, and geometry filled up the hour. Then came the distribution of prizes, which pleasant duty was performed by D. Graham, Esq., who gave some sound practical advice to the pupils.

Several of the prizes were the gift of the Rev. L. N. Beaudry, to whom we here return thanks. Short addresses were given by Mesdames Nichol, Ross, and Holland, followed by appreciative remarks from parents of the pupils, thus bringing to a close our first year's work in Acton Vale School.

Too much praise cannot be given to our indefatigable and painstaking teacher, Mlle. Vessot, to whom much of our school's success is due. Our hearts were rejoiced on finding that fourteen of our pupils have professed conversion during the winter, while sixteen partake of the communion; so that spiritually as well as intellectually our work has prospered. To God be all the praise!

The following is a copy of a resolution passed at the last monthly meeting of the Montreal Auxiliary W. M. S. :—

"Resolved,—That we hereby record our sense of the earnestness, fidelity, and success with which the Rev. E. and Mrs. DeGruchy have discharged their duties at the French Institute for Girls, at Acton Vale, Que., during the past session; to them, in no small degree, the credit being due that the Institute has steadily increased in patronage, and that it gives promise of a widely extending influence and usefulness.—C. E. B.

## THE GIVING ALPHABET.

LET those who don't believe in missions read the following alphabetically-arranged passages from the Bible:—

**A**LL things come of thee, and of thine own have we given thee. I. Chron. xxix. 14.

**B**RING ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. iii. 10.

**C**HARGE them that are rich in this world, . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate. I. Tim. vi. 17, 18.

**D**O GOOD unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

**E**VERY man according as he purposeth in heart, so let him give, not grudgingly or of necessity. II. Cor. ix. 7.

**F**REELY ye have received, freely give. Matt. x. 8.

**G**OD loveth a cheerful giver. II. Cor. ix. 7.

**H**ONOR the Lord with thy substance, and with the first fruits of all thine increase. Prov. iii. 9.

**I**F there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. II. Cor. viii. 12.

**J**ESUS said, It is more blessed to give than to receive. Acts xx. 35.

**K**NOWING that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. vi. 8.

**L**AY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

**M**y little children, let us not love in word, neither in tongue, but in deed and in truth. I. John iii. 18.

**N**ow concerning the collection for the saints. . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him. I. Cor. xvi. 1, 2.

**O**f all that thou shalt give me I will surely give the tenth unto thee. Gen. xxviii. 22.

**P**ROVIDE yourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth. Luke xii. 33.

**Q**UENCH not the Spirit. I. Thess. v. 19.

**R**ENDER unto . . . God the things that are God's. Matt. xxii. 21.

**S**EE that ye abound in this grace also. II. Cor. viii. 7.

**T**HE silver is mine, and the gold is mine, saith the Lord of Hosts. Hag. ii. 8.

**U**NTO whomsoever much is given, of him shall be much required. Luke xii. 48.

**V**OW, and pay unto the Lord your God. Psa. lxxvi. 11.

**W**HOSO hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? I. John iii. 17.

**X**CEPT your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. v. 20.

**Y**E know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. II. Cor. viii. 9.

**Z**EALOUS of good works. Titus ii. 15.—*Mission Rooms.*

## ITEMS.

MISS SPENCER writes:—"I have had a set of the Ontario Authorized Readers sent to me; they would be so nice for our children, as the stories are entertaining and there is a great deal of conversation in them. I am not sure whether Mr. — is the publisher, or I would write and ask him to send us a lot as a donation. He should be proud to have those Readers in our Canadian school even at his own expense. Some one is sending the *Jo Gakko* the *Sunday-school Times*, and to my address a woman's magazine has been coming for some time. It is published in Philadelphia. We find it very useful. Many thanks to our unknown friends. We hope some more will follow suit." A later letter says:—"I received by last English mail the January number of *Our Own Gazette*, published in London, Eng. Whoever the sender is, in the name of the school, I thank them."

THE Woman's Board of the Methodist Episcopal Church, South, will reinforce its China Mission by sending out five young ladies the coming season.

WHEN we shall live in that day we shall look with wonder on one another, and say, "Shame! that we were not of better cheer, braver and stronger, and more joyful to trust Christ, and to endure the Cross, and all tribulations and persecutions, since this glory is so great."—*Luther.*

LORD LAWRENCE says:—"Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued."

I HAVE read somewhere the legend of one who, day-dreaming in his chair, beheld a vision, which stood before him and beckoned him to follow her to fortune. He waited sluggishly, heeded not her call nor her beckoning, until at last she grew dim and disappeared. Just as the vision faded he sprang to his feet and cried out, "Tell me who thou art!" and received the answer, "I am Opportunity; once neglected, I never return."

WHO are the most liberal people in the United States? Without stopping to think much about it, we answer at a venture: the Japanese Methodists of San Francisco. They gave over \$400 for missions, and now have contributed \$1,000 toward fitting up the building we have rented in which to hold services. Well done! When we get enough of these Orientals converted to God to make an army we will find it a conquering host.

THERE is a girls' school carried on in Bombay by a native Christian woman. This lady, with her husband, recently visited the court of the Guikwar of Baroda, and met a hearty reception in the Prince's zenana. His Highness had several interviews with the Christians himself, and was delighted with their conversation. Before they left the State his Highness gave Mrs. Kanaren four thousand rupees, or about two thousand dollars, for her school.

"I WONDER if the people in America know what a sad hindrance to our work the drinking habits of Christian nations are. The fact that drinking is common in Christian countries is well known in all heathen lands; for are not their hands filled with books in which reference is constantly made to the commonness of drunkenness? The Hindus are afraid of English customs, fearing their sons will learn them and become drunkards—*Letter from Miss Leitch, of Ceylon, in Life and Light.*

IN 1861 the first modern Woman's Missionary Society was organized, and was undenominational in character. It was to the Woman's Union Missionary Society in New York. This was followed in 1868 by the organization of the Woman's Board of Missions in the Congregational Church. From that time to 1880, nineteen woman's missionary societies were organized, representing the Presbyterian, Methodist Episcopal, Protestant Episcopal, Baptist, Disciples, Dutch Reformed, United Brethren, Methodist Protestant, Lutheran, and our own denominations.

## Missionary Readings.

EASTWARD, HO!

O LAND of the sunrise, and uttermost isles,  
Where morning in Asia earliest smiles;  
The eldest of countries, the greatest, the last;  
Enchanted, enchained as the slave of the past;

Where idols, dumb idols, are worshipped alone  
In temples of error, and Christ is unknown;  
I mourn for thy millions, all, all but ignored,  
Still living and dying afar from the Lord.

O children of light in the isles of the West,  
With the knowledge of Jesus, distinguished and  
blessed,  
To whom the dear record of life has been given  
To bear it to all that are found beneath heaven.

Up, up with the sail! To the eastward away!  
No languor, no lingering, no selfish delay;  
Haste, haste to the rescue, swift traverse the seas;  
Give, give ye the words of salvation to these!

They wait for the message, neglected they wait—  
Shall it come? But for millions, alas! 'tis too late;  
They droop, they despair, they descend to the grave,  
They perish, though Jesus is mighty to save.

They perish—they perish! their blood at thy hands  
O preacher, O Christian, the Saviour demands;  
For yet at His coming, for soon at His seat  
The neglecter of souls the neglected shall meet.

But their children are yonder! Hark! hear you  
their cry?

*Come over and help us, come soon or we die!*

'Tis you they are calling—'tis you and 'tis me;

Let us go to them, brother—their brothers are we!

O land of the Bible and sweet Sabbath bell,  
O land of our fathers, we bid thee farewell;  
To follow the Saviour, and publish His word  
To the heathen who never of Jesus have heard.

H. G. G.

### A CHOICE PASTORAL.

THE following extract from a Bishop's pastoral letter, in Northern Italy, is interesting as showing the motives likely to influence the masses to cling to the Papacy:—

"Nor, O beloved, does the impious work of these disturbers stop here. It aims at substituting their own absurd and infamous system for the holy and glorious doctrine of Jesus Christ; it aims at uprooting from our beautiful land the Catholic faith, and planting there instead the lurid religion of the Protestants. And so away with the confessional, away with the saints, away with the Madonna, away with relics, away with crucifix, away with the Host, away with Jesus in the Sacrament; no more mass, no more communion, no more suffrages for our poor departed, no more benedictions, no more festivals, no more ceremonies, no confirmation, no viaticum, no

holy unction, no indulgencies—not even in the article of death! A little water in a tank to baptize with, God knows how; a barrel-top from which to preach an excommunicated doctrine; a Bible to interpret at their own caprice—nothing more is required! How would you like, beloved, to live and die without sacraments, like the Jews? To be without consolation in your last agony? To be buried without a prayer, like the beasts? Ah, you shudder with horror! Yet it is this that these Evangelists are aiming at.”

#### THE MISSIONARY AND THE INFIDEL.

“I REMEMBER,” says the Bishop of Saskatchewan, “many years ago listening with great delight to a story I heard from a missionary in North Canada. He said, that some years before then an humble missionary was travelling through the Canadian backwoods. He lost his way; but presently was rejoiced at the sight of a glimmering light. Soon reaching it, to his surprise he found a large congregation of settlers gathered round a fire, listening to an able discourse. To the horror of the missionary, he found that the man was trying to prove that there was no God, no heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased. The missionary stood up, and said, ‘My friends, I am not going to make a long speech to you, for I am tired and weary; but I will tell you a little story: A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and, to my horror, I saw a canoe drifting down the stream, and nearing the rapids. There was a single man in the boat. In a short time he would near the waterfall, and be gone! He saw his danger, and heard him scream: ‘O God, if I must lose my life, have mercy on my soul!’ I plunged into the water, and reached the canoe. I dragged it to land, and saved him. That man, whom I heard when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and has told you he believes there is neither God nor heaven nor hell.’”—*Selected.*

#### ESTIMATING MISSIONARY WORK.

IN the estimate of missionary work the element of *time* must enter as a variable quantity. It must be determined by the peculiar characteristics of each field. Twenty years seemed a long period to the missionaries whose pioneer labors opened up China to the reception of the Gospel, and whose faith was tried during all that time before seeing ten souls hopefully converted to Christ. But those who have followed them and inherited the substantial results of their work, have felt that the score of years spent in laying foundations and planning the superstructure of modern missionary work in that land were well employed. We must be careful not to carry our mercantile and ordinary industrial standards into the field of Christian missions. We must not pronounce upon the success or failure of this work according to the time employed in securing the conversion of a given number of souls. No man is more to be dreaded as a disturber of Chris-

tian faith and zeal than he who walks about Zion with pencil and paper calculating to a fraction how many pounds it takes to convert a soul. Only a few months since one of our tourist friends asked us, with the utmost coolness and with perfect sincerity, “How many souls do you convert in a week?”—*Rev. J. M. Greene, in Miss. Herald.*

#### MISSIONARY LEAFLETS.

THE following is a copy of No. 1 of a series of “JOYFUL NEWS” Missionary Leaflets, proposed to be published by Rev. T. Champness for gratuitous distribution:—

##### WHAT IS IDOLATRY?

*As so many millions of men, women, and children are given up to Idolatry, it is well that Christians should consider what Idolatry is.*

##### IDOLATRY ROBS GOD.

Worship belongs to God and to God alone, and yet these false gods receive the honor due to the Divine Being. In which ever palace Queen Victoria is living, the royal standard flies over the place to show that royalty is there. What would be said of any man who stole that flag and hoisted it over his own dwelling? Idolatry claims for itself God's due.

##### IDOLATRY DEGRADES MAN.

Wherever the people are idolaters they are degraded. It is impossible to worship any one else besides Jehovah without loss of character. Wherever the first commandment is broken, all the others are sure to be. The Sabbath is lost to man, violence, murder, theft, deceit, uncleanness are followed greedily, and man becomes more and more of an animal.

##### IDOLATRY CLOSES HEAVEN.

There are those who seem to think it does not matter whether a man is a worshipper of the True God or not; such either do not believe the Bible, or are ignorant of its teachings.

“Without are dogs, and sorcerers, and whoremongers, and murderers, and IDOLATERS.” “Murderers, and whoremongers, and sorcerers, and IDOLATERS, and all liars, shall have their part in the lake which burneth with fire and brimstone.”

Shall we not do more to send the Gospel to those nations that are given to idolatry? “How shall they hear without a preacher, and how shall they preach except they be sent?”—*Thomas Champness in Wes. Miss. Notices.*

#### A CHINESE VIEW OF THE STATUE OF LIBERTY.

SIR:—A paper was presented to me yesterday for inspection, and I found it to be specially drawn up for subscription among my countrymen toward the Pedestal Fund of the Bartholdi Statue of Liberty. Seeing that the heading is an appeal to American citizens, to their love of country and liberty, I feel that my countrymen and myself are honored in being thus

appealed to as citizens in the cause of liberty. But the word liberty makes me think of the fact that this country is the land of liberty for men of all nations except the Chinese. I consider it as an insult to us Chinese to call on us to contribute toward building in this land a pedestal for a statue of Liberty. That statue represents Liberty holding a torch which lights the passage of those of all nations who come into this country. But are the Chinese allowed to come? As for the Chinese who are here, are they allowed to enjoy liberty as men of all other nationalities enjoy it? Are they allowed to go about everywhere free from the insults, abuse, assaults, wrongs and injuries from which men of other nationalities are free?

If there be a Chinaman who came to this country when a lad, who has passed through an American institution of learning of the highest grade, who has so fallen in love with American manners and ideas that he desires to make his home in this land, and who, seeing that his countrymen demand one of their own number to be their legal adviser, representative, advocate, and protector, desires to study law, can he be a lawyer? By the law of this nation, he, being a Chinaman, cannot become a citizen, and consequently cannot be a lawyer.

And this Statue of Liberty is a gift to a people from another people who do not love or value liberty for the Chinese. Are not the Anamese and Tonquinese Chinese, to whom liberty is as dear as to French? What right have the French to deprive them of their liberty?

Whether this *statute* against the Chinese or the *Statue* to Liberty will be the more lasting monument to tell future ages of the liberty and greatness of this country, will be known only to future generations.

Liberty, we Chinese do love and adore thee; but let not those who deny thee to us, make of thee a graven image and invite us to bow down to it.—*Saum Song Bo, in New York Sun.*

### MEDICAL MISSIONS:

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

(Concluded from p. 92).

THE testimony of missionaries in China, Korea, Siam, India, Persia, Turkey, and Africa, is uniform and abundant as to the widespread and urgent need of medical treatment in all these lands; so that this point may be considered as sufficiently established. But one such testimony may be quoted. In *The National Baptist*, of Philadelphia, the following paragraph appears: "Two or three years ago, when our gifted sister, Miss Adele M. Fields, was describing, at Chautauqua, the feet-binding of the female children of China, many ladies had to leave the room; they could not endure the hearing of it. And yet, what women in this land cannot bear to hear, millions of women in heathendom have to endure. One can scarcely endure to hear the accounts of the unutterable anguish inflicted, especially upon women, in the course of what is called medical treatment in Burmah and Japan."

The great advantage which the healing of the sick is in helping to make known the gospel, is presented in scriptural narratives. It was by reason of the

healing of the man who was lame from his birth, as related in the third chapter of Acts, that so large a multitude gathered together in Solomon's Porch, and gave Peter and John such a favorable opportunity to preach to them, with the result that five thousand believed.

It is impossible to compile a complete enumeration of the very many instances in the experience of missionaries where special facilities for propagating the gospel have come through the healing of the sick by medical missionaries. In some cases the liberty to remain in the country to preach the gospel has been obtained through the healing of the sick. The most remarkable as well as the most recent instance happened some two years ago last December, in Korea. During a riot in the capital city, a number of officers of the Government were wounded, as well as many soldiers. Among the wounded officers was a nephew of the king. In consequence of healing these wounded men and officers, Dr. Allen has obtained special facilities in that exclusive and seclusive land. The king has established, and he supports, a hospital, which is under Dr. Allen's charge.

In China, the healing of the wife of the prime-minister of China by Miss Dr. Howard and Dr. Mackenzie led the prime-minister to establish two hospitals—one for Chinese men, which has been under the care of Dr. Mackenzie; and the other for women, which has been under the care of Miss Dr. Howard. Every medical missionary may not expect to meet with such exceptional results. But it may be stated as a very general rule, almost without an exception, that the healing of the sick by missionaries greatly facilitates the dissemination of the gospel. This work is carried on in various ways and under different circumstances. Some missionaries carry a supply of the most common medicines with them when they go out through the villages, and prescribe for such sick persons as they meet with. Some have a supply of medicines on hand in the preaching halls or dispensaries, and prescribe for those who come to them; or they go to the houses of the diseased and suffering ones when they are sent for. Where the missions have been long established, and in large cities, well-appointed hospitals have been provided. Here provision is made to accommodate indoor patients, whether surgical or diseased patients. Provision is also made to prescribe for all outdoor applicants. In all these different ways this medical work not only gives much relief from physical suffering and distress, but it always and very efficiently helps in the making known of the gospel, not only to the patients themselves, but to others. In the large hospitals at Canton and Swatow there have been patients in the hospitals from several hundred different villages and towns, in the course of a year. Many of them, during their stay in the hospital, have learned the way of salvation; and when they return to their villages, where perhaps no missionary has ever been, they have told "the old, old story of redeeming love." In many cases they have written for the missionary to come to the villages. And in not a few instances it has led to the commencement of Christian work in these villages.

But perhaps the most remarkable outcome of medical missions, after so short an experience of the work,





DALMATIAN GIRL, WITH MANDOLIN.

is that which has happened in India during the last two years. In no country has there been more suffering among the people, especially among the hundred and twenty millions of the women, than in India, for the want of proper medical practice. In 1870 the first female medical missionary was sent to India. Other lady physicians have been successively sent there from the United States and Great Britain. In 1885 there were some twenty-two lady physicians in different parts of the country. In 1885, Lady Dufferin, the wife of the Governor-General, took measures, by the special suggestion of Queen Victoria, for the organization of "The National Association for Providing Medical Attendance for the Women of India." Lady Dufferin stated in the prospectus which was published explaining the object of the proposed Association, and urging all to co-operate in its formation, that this effort was the direct outcome of the labors of the female medical missionaries among the women of India during these fifteen years; for their success had established the facts and made them known, showing that the proposed object was entirely feasible. The work of female medical missionaries had shown that the women of India were willing to be treated according to Western science by physicians of their own sex; that they were willing to receive lady physicians in their own houses, go to the hospitals and dispensaries which were under female doctors, and take Western medicines. Though men physicians had been in India for more than a hundred years in common practice, and medical missionaries had been there for more than fifty years, yet it was not till the results of the efforts of female medical missionaries had made known the above-stated facts that the formation of such an association was possible. The universal concurrence of all classes and all professions and nationalities in its formation shows what a God-send such attendance for the women of India is considered. The Queen of England is the patron of the Association. The wife of the Viceroy of India is its president. Among its members are enrolled, not only many of the highest dignitaries of church and state in England and India, but also many native princes and native gentlemen of wealth and position. All lovers of mankind will wish and hope that with this great effort to give the women of India the benefit of a rational and beneficial medical treatment, there may also be combined a more extended effort for the introduction of the glorious gospel of the blessed God among those who have been so long secluded from its blessed light and comforts.

With these numerous testimonies to the many and great advantages from obeying our Lord and Saviour's command to heal the sick, may we not hope that there will be increased numbers who will go everywhere preaching the gospel, and, at the same time, relieving bodily suffering and distress?

Of the large number of Moslem girls taught in the mission-schools in Syria, in the last fifteen years, who have married, not one—so far as is known—has been divorced, and not one of the husbands has taken an additional wife. This is remarkable. The girls have been able to win and retain the love of their husbands, so as to escape the usual fate of Moslem wives.  
—*Baptist Missionary Magazine.*

## Our Young Folk.

### THE LITTLE MAID'S AMEN.

A RUSTLE of robes as the anthem  
Soared gently away on the air—  
The Sabbath morn's service was over,  
And briskly I stepped down the stair;  
When close, in a half-lighted corner,  
Where the tall pulpit-stairway came down,  
Asleep crouched a tender, wee maiden,  
With hair like a shadowy crown.

Quite puzzled\*was I by the vision,  
But gently to wake her I spoke,  
When, at the first word, the fair damsel  
With one little gasp straight awoke.  
"What brought you here, fair little angel?"  
She answered with voice like a bell,  
"I tum tos I've dot a sick mamma,  
And want 'oo to p'ease p'ay her well!"  
"Who told you"—began I; she stopped me:  
"Don't nobody told me at all;  
And papa tan't see tos he's cryin';  
And 'sides, sir, I isn't so small.  
I's been here before with my mamma,  
We tummed when you ringed the big bell;  
And ev'ry time I's heard you prayin'  
For lots of sick folks to dit well."

Together we knelt on the stairway,  
As humbly I asked the Great Power  
To give back her health to the mother,  
And banish bereavement's dark hour,  
I finished the simple petition,  
And paused for a moment—and then,  
A sweet little voice at my elbow  
Lisped softly a gentle "Amen!"

Hand in hand we turned our steps homeward;  
The little maid's tongue knew no rest;  
She prattled, and mimicked, and caroled—  
The shadow was gone from her breast;  
And lo! when we reached the fair dwelling—  
The nest of my golden-haired waif—  
We found that the dearly-loved mother  
Was past the dread crisis—and safe.

They listened amazed at my story,  
And wept o'er their darling's strange quest,  
While the arms of the pale, loving mother  
Drew the brave little head to her breast;  
With eyes that were brimming and grateful  
They thanked me again and again—  
Yet I know in my heart that the blessing  
Was won by that gentle "Amen."  
—*Gospel Expositor.*

### DO YOUR BEST.

THERE is a fable told about a king's garden in which all at once the trees and all the flowers began to pine and make complaint. The oak was sad because it did not bear flowers; the rose-bush was sad because it could not bear fruit; the vine was sad be-

cause it had to cling to the wall, and could cast no shadow.

"I am not the least use in the world," said the oak. "I might as well die, since I yield no fruit," said the rose-bush.

"What good can I do in the world?" said the vine.

Then the king saw a little pansy, which at this time held up its glad, fresh face, while all the rest were sad.

And the king said: "What makes you so glad, when all the rest pine and are so sad?"

"I thought" said the pansy, "that you wanted me here, because here you planted me, and so then I made up my mind that I would try and be the best little pansy that could be."

The writer of this pretty story then asks if we are like the oak, the rose-bush and the vine—doing nothing because we cannot do all that others do? And admonishes us rather to be like the pansy, and do our best in the little spot where God's hand has placed us. Do not you think the admonition a wise one? And will not you obey it?—*The Pansy.*

#### POLLY PIMPKINS' PENITENCE BAG.

JUST what made me think of it was this: Mrs. Cruttenden (she that was the friend of my mother, long since with Jesus in heaven), sent me "Mrs. Pickett's Missionary Box." I said, "Capital!" That's my word, since Elder B. said we shouldn't say *splendid* so much, because it didn't mean anything as generally applied. A splendid missionary box! No; that wouldn't have done for a little four-sided affair, with an aperture at the top, smaller by far than the window in Noah's ark.

Now, Polly Pimpkins was an original piece of human clay; that is to say, she had ideas of her own, and strength of purpose enough to carry them out; which condition of things, in her younger days, put her into many a tight box, which, with the boxes about her ears, gave her a great aversion to anything bearing the name. She would say when we wanted her to take a box at the missionary meeting, "That's too much like a secret society; don't amount to a great deal, only on parade days. I'll have a bag; that's scriptural, and a test of character." I confess to having said inwardly, "Judas," but I never argued with Polly. I knew it would be like casting pearls before diamonds: the flash of the diamond would put the pearls in the shade.

Polly was a great favorite, and her acquaintance was eagerly sought, which led to the discovery on her part that gossip entered into ordinary conversation much more largely than it ought. As she never met an evil which she did not try to crush, she at once began work upon this one, at home—the "Jerusalem" for every one of us; and the first *penitence bag* was put on record.

According to the sin was the deposit. If merely an insinuation of evil,—a penny; but if the word was spoken against the Lord's anointed, she put in a silver dollar. "For," said she, "in proportion as you lessen the influence of the minister, in that proportion do you lessen the power of the Word preached—humanly speaking." To her credit be it said, but one dollar ever went into the bag on that account, and then it

was when the pastor thought to have a lamb of his own, and all she said was, "Why couldn't he have married a *woman of experience*?" Now, Polly was a woman of experience. Could you blame her?

Let me tell you Polly Pimpkins' bag was no *calico* curiosity; but made of the brightest ribbons, put together with fancy stitches, and tied, just as if it was meant to be seen. Over and over again she answered the question, "What is this little bag for?" Being a very practical woman she occupied her spare moments in making a number of the little bags, always having one ready to give to any friend who seemed interested. Before the annual meeting of the Missionary Society she invited all the bag-keepers to a little banquet of her own. They had a most delightful gathering, for having schooled themselves not to gossip they talked over missionary intelligence, made plans for future giving, told each other how God had blessed them in the "new departure," and ended with a real "close communion" prayer-meeting,—a precious memory for all time, on account of the "Spirit's presence." So Polly Pimpkins' Penitence Bag resolved itself into that grand, sweet word,—CHARITY.—*Mary A. Woodworth, in "Helping Hand."*

#### TOM'S BIBLE VERSES.

"I DON'T see the use of learning so many Bible verses," said Tom. "Why," said his imaginative sister Amy, "suppose you were cast on a desert island with no Bible. Think how many verses and whole chapters you would have in your head."

"But I ain't going to be cast on a desert island," objected Tom. "I don't ever go sailing."

"And suppose," continued Amy, "you were called to see some poor sick man, and he wanted you to say some verses to him?"

"I ain't ever called to see sick men," declared Tom. "I go to see sick boys sometimes and they never ask for verses. They want to hear about baseball and what's going on at school."

"Not if they were dying?"

"If they were dying I wouldn't be let in to see them anyhow," said Tom, triumphantly.

"What I want to know is what's the use of me, a boy, learning so many verses? I ain't going to be a minister."

While Amy was trying to find another answer to Tom's question, Cousin Madge laid down her book and entered into the conversation.

"I suppose you can say ever so many verses, Tom?"

"Oh, heaps of whole chapters. The twelfth chapter of Romans and the fourteenth and fifteenth of John, and the chapter on charity, lots of chapters in Proverbs and Psalms; heaps of 'em," said Tom, with a boastful air. "Do you see any use in it, Cousin Madge?"

"I haven't seen the use of it yet," said Madge. "But then I have been here only three days."

Tom stared. "What difference does that make?"

"Why, I don't know you very well yet."

"But what's that got to do with my learning verses?"

Cousin Madge smiled as she asked, "Would you like me to tell you in a day or two?"

"I'd like you to tell me now," answered Tom, all athirst for knowledge. But his desires could not be

satisfied just then, for Madge was called away, and Tom was left to ponder the problem by himself.

Cousin Madge was present the next morning before breakfast when Tom rattled off his verses to grandma. After breakfast there arose a great disturbance in the yard which Cousin Madge's window overlooked. Presently she tapped on the window to Tom, who was in the thick of the disturbance. Tom looked up at the window.

"Tom, can you come here a minute before you go to school?" said Madge, pleasantly.

It was full ten minutes before Tom found it convenient to obey the summons, and then he clattered upstairs more noisily than usual, which is saying much; burst into his cousin's room and slammed the door after him with such force that two fans and a photograph were jarred off the mantelpiece. Tom's apology for his violence was this:

"Well, I don't care. It's just the meanest thing I ever heard of."

"What is the meanest thing?" inquired Madge, innocently.

"Why, that old Barney, that comes here to do things. He went to fooling with my rabbits, and he's let the very prettiest one, the white one, get away, and she's got out of the yard, and I bet I'll never see her again."

"Is that the very meanest thing that ever happened?" asked Madge.

"Yes, it is, to me," declared Tom.

"And the meanest thing that ever happened to Amy happened yesterday, when you lost two of her white mice," pursued Cousin Madge, calmly.

Tom looked slightly confused. "Yes, but that was an accident. I told her I didn't mean to, and she ought to believe me."

"Then Barney meant to lose your rabbit?"

"He said he didn't, but I don't believe him. He'd no business to meddle with them."

"Did he give any reason for doing so?"

"Yes, he said one of the slats in the hutch was loose, and he was trying to fix it, but I don't believe a word of it."

Cousin Madge looked steadily into the flushed face and said gently: "Why should Amy believe Tom if Tom doesn't believe Barney?"

"Well,"—stammered Tom, reduced to his last argument.

"What were your verses this morning?" asked Cousin Madge.

Tom looked surprised at this sudden change of subject, but hurriedly repeated: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." "The discretion of a man deferreth his anger, and it is his glory to pass over a transgression."

"What was the use of your learning those verses," asked Madge.

"I don't see," replied Tom, stubbornly.

"And yet, if grandma had known you were to be subjected to a severe temptation this morning she could not have selected better verses for you."

"Temptation," said Tom, puzzled.

"Yes, the temptation *not* to defer your anger, and *not* to pass over a transgression."

"Is that the good of learning verses?" asked Tom,

going at once to the point.

"That is what I think," said Madge. "But sometimes when I see you and Amy together I should think you were a boy who had never heard of the twelfth chapter of Romans, which you *say* you have learned."

"So I have," affirmed Tom.

"Be kindly affectioned one to another, with brotherly love; in honour preferring one another," quoted Madge. "And there is a verse in the same chapter which says, 'Avenge not yourselves, but rather give place unto wrath.' And yet I heard you say, 'I'll fix him, I know a way to pay him up.' Barney, I suppose you meant."

"Well," said Tom, dodging, as he thought, the main question, "that verse says, 'Dearly beloved,' and that don't mean me."

"Doesn't it? Are you not one of Christ's dearly beloved?"

"No, I am not," said Tom hastily.

"Do you mean that Christ does not love you?"

"I don't mean that," said Tom slowly.

"Perhaps you mean that you do not love Him." Tom did not want to say that, so he said nothing. Presently he spoke with more confidence.

"What I mean is that all these verses are for Christians, and I am not a Christian."

"Would you not have felt better yesterday if Amy had deferred her anger and passed over your transgression?"

"Yes, and I should have felt more sorry too. But she made me so mad scolding me that I didn't care if the old mice were lost."

"Perhaps Barney felt that way," said Cousin Madge, softly. "So it seems that people who are not Christians could practice some of these verses with good effect. But I don't see why you should not be a Christian, Tom, a boy who has to learn so many Bible verses and wants a good reason for doing it. Reciting anything isn't always learning it. What would be the use of learning all the rules in the arithmetic if you could not do the examples under the rules?"

"Well, that reminds me," said Tom, after a short pause, "I must hurry or I shall be late to school." He went out and closed the door very softly behind him. Cousin Madge had put a new thought into Tom's mind, and as he is a boy that is wont to keep a new thought and turn it over and consider it well, it may be that something will come of it. Something generally does come of Tom's thoughts.—*Maud Lincoln, in The Watchman.*

#### WHAT ONE WOMAN DID FOR JAPAN.

IN 1880 the prisons of Kiota held an unusual number of political prisoners, taken during the rebellion of the island of Kushu. Many of them were high in rank and honour among their countrymen. A few had been pardoned, many had been executed, while a large number were held as prisoners for a term of years. Much of the public work of the city then was, and is still, accomplished by gangs of prisoners under overseers.

In a remote part of Kiota an earnest, gifted woman had gathered a girls' school at home. Eager of heart,

alert, wise but wary, her noble presence had won its way with the men and women of Japan in quarters that were inaccessible to others. "More work for Jesus" was her watchword; and this is what happened to her: One day at morning worship a gang of prisoners filed into the yard and began cutting the grass in the inclosure. The girls were just singing their sweet hymns, "Jesus, I my cross have taken," and "I'm glad I'm in this army;" and the unusual words and tone arrested the prisoners' ears, all unaccustomed to such sounds in their own language. Cautiously they crept nearer and nearer to the piazza, till the teacher stepped forward, and asked them all to enter. Eagerly they climb the steps, and are soon within the walls. It was a strange sight for a girls' school—the overseer with his lash and sword, and these sad-faced men with their clanking chains. But the songs ring out their glad welcome, and the organ peals forth its sweet tones; then the old, old story is read from the gospel of Mark.

"That is a strange talk. We would like to hear more of it," they say, slowly filing out.

"Come again! come again! You are welcome," responds the bright-eyed woman, with a silent prayer. So, as the men were brought for two or three days in the same vicinity, the scene was repeated with increasing interest.

After a few weeks a request was sent from the prison for a Christian teacher, and this strong, brave woman went forth fearlessly, under guard of an officer of the law, if not to preach, at least to spake to those souls in prison. Once only, but mark the result. Months after, when some of these men were released and returned to their homes in Kishu, they carried the precious seeds dropped into their hearts in the girls' school; and by and by there came a pleading call for a missionary to be sent, who, responding to their call, found a church in all but name, a waiting company of believers hungering to be taught of the Lord.—*Leaflet*

#### "GOD WILL KNOW YOU."

A GENTLEMAN who some time since was strolling along the streets of one of our great cities with no object in view but to pass the time, says his attention was attracted by the remark of a little girl to a companion in front of a fruit stand:

"I wish I had an orange for ma."

The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store he loaded them with fruit and candies.

"What's your name?" asked one of the girls.

"Why do you want to know?" queried the gentleman.

"I want to pray for you," was the reply. The gentleman turned to leave, scarcely daring to speak, when the little one added:

"Well, it don't matter. God will know you, anyhow." And so he will. He knows all our acts whether good or bad. Only good children are real happy.

THE London Missionary Society has a fleet of five vessels, all plying between mission stations: one in the South Seas, two in New Guinea, and two in Africa. The money for the support of these is raised by *young people*.

## Along the Line.

### JAPAN.

DR. EBY has been making one of his customary tours to Kofu and other points. His first letter to Mrs. Eby has been forwarded to the Mission Rooms for the information of the General Secretary; but as it will be equally interesting to all friends of missions, it is herewith sent abroad through the OUTLOOK:—

"APRIL 21, 1887.

"When at last we got things into shape, and actually under way, there was no further hitch, all things moved on charmingly. The road improves year by year. All the way from Tokyo to Hochoji the road was in splendid trim, and resplendent with cherry trees in full bloom on a background of the fresh green of new spring foliage. The party of three furnished sufficient variety of converse, and the time passed away rapidly. We spent the night at Hochoji, where the moral abominations of years ago are being gradually covered from view, and, I am glad to hear, are fast failing from lack of patronage; but still it is a fearful den. Next morning (19th) we were on the way bright and early, expecting to have the toilsome but pleasant climb over our first mountain pass. Judge of my delight to find that road, which was under construction when I was here before, had been completed, and the Kobotoge was now crossed in all the comfort of a Japanese stage coach. My companions were highly delighted with the glorious scenery, such as they declare they had never seen, and I enjoyed the rare treat as that of old companionship with old friends, growing better with the years. The weather was perfect, our horses in good condition, our stage not too rickety, and the long day's journey over the hills and valleys, with only one really stiff climb, gave us a day of delight such as many a tourist would give a little fortune to enjoy. We spent the night at our old friend's hotel in Kurotota—just at the foot of the last pass—in the room once occupied by the Mikado. We rested; but were up early and off on our last climb over the Sasage pass; a steady pull up and down of some five miles, and then at Komokai took stage again for Kofu. Before we reached the town we were met by the pastor and others to welcome the missionaries, and by Mr. Yoshida, the Superintendent of Education for Yamanashi Ken, and several teachers, to greet their new teacher, Mr. Saunby, and then in groups all along the road numbers of the students of the Normal and High Schools, who had been given a holiday in honor of the event. Rather a different state of affairs from three years ago when the school authorities went to special pains to keep the students away from our meetings. They brought us to the foreign restaurant and gave us a dinner of honor in foreign style. After that we all went to see the house they had temporarily hired for Mr. Saunby. It stands just on the outer edge of the public garden, which you will remember lies just below the largest Buddhist temple, with a Shinto temple in the midst of it. The garden has

greatly improved since you were here, and is now quite a fine affair. Mr. S.'s house faces the garden, is flanked by tea houses and Shinto temples, but is in an enclosure of its own, having a fine sweep of fresh air, and excepting in times of festivals, will be much quieter than where we lived. They had fixed it up considerably, matted or carpeted all the rooms, put in a fine bath tub, &c., &c., and told Mr. S. to tell them just what to do and they would do it for him. We tell him that he is having things altogether too easy for a new beginner, but he promises to make up for it by hard work, so we shall not envy him. The house will be charming for the summer and when tightened for the winter will do nicely for a time, until they build him a new one, as I hope they may before very long.

In the evening I preached in the new chapel, which I now saw for the first time; it is indeed a very nicely built house, but I hope it will soon be too small for the Kofu cause. We put up in Mr. Saunby's house, and with the portion of his furniture that had arrived we managed to camp very well. (21st)—This morning we visited the school. The principal conducted us over the Normal School rooms, High School rooms, Ladies' Normal and Model schools, with the whole of which we were supremely delighted, particularly that the whole manner of instruction was quiet and systematic, just as in western schools. The arrangement for gymnastics are complete, and they have entirely discarded the mats in the living rooms of the students, thereby, they tell us, banishing *kakke* and other diseases from their halls. In the woman's normal school quite a number of the students wore foreign dress, a little comical to be sure, but not very bad. In another room was our old friend Mrs. Ota, teaching a roomful of women foreign dressmaking, and in another a very pleasant lady managing a kindergarten. They are looking forward to Mrs. Saunby's coming, so that she may teach the girls English and music, &c., and talk of giving Bro. S. himself more to do and higher salary. I hope he will, however, soon get the language, and then have a self-supporting missionary and his wife take the teaching, thus relieving him for evangelistic work; for I am confident that the whole Ken is ripe for vigorous evangelistic work—half a million of souls almost untouched! Almost without religion of any kind, for Buddhism and Shintooism are losing strength every day, and needing a minister not to baptize or marry them, but to teach them the first elements of the gospel of Christ.

#### BRITISH COLUMBIA.

*Letter from REV. T. CROSBY, dated PORT SIMPSON,  
April 8th, 1887.*

I AM just back from a trip to Bella Coola, Bella Bella, Kit-a-maat, etc. Glad to find the work well sustained at those points. Miss Reinhart has done well at Bella Bella, but she will be glad when a missionary comes to take from her such a care. Bella Coola is improving I think. Bro. Robinson needs a meeting house up the river, and they will have to have a new church at Kit-a-maat soon. I wish to put up a small place at Chinaman Hat, if I can.

Rivers Inlet will need the Bella Bella missionary this summer, as there will be three canneries going.

I had a short trip to Naas; left Bro. Miller up there to help Bro. Green, as there must be between three and four thousand people camped on the river now. They have had a good run of fish.

Word from Bro. Pierce is encouraging. We shall need a good live man on the Skeena this year. May God send the man!

There are a party of Haidas here from Massett, Queen Charlotte Island. This is the third year they have come asking us to go and help them; and now they say they wish to have a Methodist teacher, as about forty, including some of the leading men, have had preaching among themselves, and class and prayer-meetings, and they beg much to send them a native teacher, or some one to help them. I may have to take a trip over to see them, but I do not like to encourage this thing of splitting up while there are so many stations on the Skeena, and other places who have no teachers.

We shall have to be off to Skidgate in ten days to bring Bro. Hopkins over to the District Meeting on the 27th, and then we shall have to leave about the 2nd of May for Conference. We are praying that we may have a most blessed time, and I am hoping to have your funds here in such a shape that something can be done for the Skeena.

*Letter from REV. A. E. GREEN, dated GREENVILLE,  
NAAS RIVER, March 30th, 1887.*

AFTER our long cold winter we have promise of spring, and the many Indians are here to fish the "candle fish," which came into the river in large quantities on the 23rd of the present month. The interior and coast Indians have not caught many, but our people were more fortunate and have all they will be able to use. These fish are a very valuable article of food to this people, not only do they dry them for future use, but boil up vast quantities for "butter." They come up for four weeks only, and with great regularity, never earlier than March 12th, never later than 28th. The Indians formally used a pole with nails driven in to form a rake, and an Indian would soon rake in a canoe full. But they now fish with a long funnel-net. Cutting a hole in the ice they drive poles firmly into the bed of the river, slip the rings attached to the mouth over these poles to keep the mouth of the net open, then cut another hole about twenty feet distance to drag out the small end of the net to empty out the fish.

#### INDIANS FROM THE INTERIOR,

Skeena River, Alaska, Port Simpson, Metlakhatlah and other tribes, making in all about 5,000 persons are here; some Christians, many not, and those who are heathen are easily known by their painted faces, some red, others black, dressed in all kinds of strange fantastic costumes forming a wonderful sight as they move about on the ice. Over their heads an immense cloud of sea-gulls, so many and so thick that as they hovered around looking for fish, the sight reminded me of the grasshoppers I saw in Kansas years ago, and

resembled a heavy fall of snow. The eagles were soaring high above the gulls seeking their chance. In the water, seals and larger fish all after the small fish; all under intense excitement; man life, fish life, and bird life, all seeking and destroying fish. They used to offer the first fish caught in sacrifice to the Great Spirit; they have now learned that God wants the heart. My hands have been very full caring for the sick belonging to all those tribes. Some of these people walked nearly 200 miles from the Upper Skeena, and arrived in a pitiable condition. Our native teacher, Edward Sexsmith, came over with them. God greatly blessed him at the village of Kish-pie-ax during the winter, fifty young men attended the night school, and a large house was filled on Sabbath to hear the Word of Life; and the two chiefs of the village ask us to

#### BUILD A SCHOOL-HOUSE

for them, situated nine miles above the Forks of the Skeena, and with good land it is a fine location for a mission. Edward visited Kit-wan-cool, but was much opposed by a young man who has since died; and two weeks ago the chief from there came to ask for a teacher, and we must try and have one there, for quite a number of the Kit-wan-cool people joined our church and lived here two years, but when they could not get work here they moved back to hunt on their old grounds. They are still faithful, and I visit them in the summer; they will welcome a teacher, and will build a house for services themselves at the summer camp.

George Edger worked faithfully at Kitlechtamax, and some young men are seeking Christ. It is a hard village, and some of the old greatly oppose all mission work. It is ten years since I first went to that village with a native teacher, and much hard work has been done there, and not much to be seen for it—some have died happy and have gone to heaven. It is wonderful how hard the heathen try to get the Christians to return to the old heathen way. During the past winter a Christian was called by his heathen relations to their house; he went. Then the heathen chiefs came and were given seats according to their rank. Then spoons were given them, food placed before them, and blankets put down at their feet. They wanted him (the Christian) to eat with them and take his potlatch, and this would be the formal way of taking him

#### BACK AGAIN INTO HEATHENISM.

He understood them, and so spoke, asking, "If you were to bring a dead body into this house and put food before it, and put a spoon into its hand, would it eat? and if you put blankets at its feet, would it take them? No, no. It would not because it was dead. So, friends, you bring me into this house and you put food before me, and a spoon into my hands, and you put blankets at my feet; but I cannot eat, I can't take these blankets, because I am dead—dead to your old way. I used to live in it just as you do, but now I am dead to it all." He then preached Jesus to them.

Another time a man, tempted to return, his friends saying they would take him back into heathenism, said: "You see the stone that rolls down the mountain side from the top of the mountain. It was there

a long time and was very strong—a part of the great mountain—but a great power reached it, moved it, and it rolled down and came down to the river.

#### WILL IT ROLL BACK UP THERE AGAIN?

Will it go back to the old place? No—it won't. So it was with me. I was with you a long time, a part of your great bad mountain, but God's great power came. His word loosened me, moved me out of the mountain of sin and rolled me down to God's new river, and I cannot go back up the mountain to my old place. It is cold there,—the snow is there,—but here down by the river it is warm, and now God comes to shake you and to move you to come to Him." While here and there one may be overcome and go back, we rejoice that so many are so firm to refuse to go back into sin. Two have died happy in the Saviour. We hope to get at our church building next month. Would not some Sabbath-school give us a good chandelier for our new church. It would be a great joy to our people.

I raised sufficient money to pay for the band instruments, and \$46 over, but they charged me \$101.38 duty at Victoria, leaving me \$55.38 short. I shall be glad if some of these friends who promised and have not yet helped, would help me to wipe this off.

### Facts and Illustrations.

IF a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time.—*Prof. Phelps.*

A BIBLE-WOMAN in Canton, China, is being supported by thirty-six rescued girls in the Home for Chinese girls, in San Francisco.

JUDGE no one by his relations, whatever criticisms you pass upon his companions. Relations, like features, are thrust upon us; companions, like clothes, are more or less our own selection.—*Kate Field.*

CONSECRATED money is the new factor that God is employing to save the dying millions, and to develop a stronger religious life in an increasing company of elect men and women.

No less than fifty-three distinct missionary agencies are at work in Africa at the present time. In South Africa there are 450 Protestant missionaries, 92 native ministers, 40,000 communicants, and 250,000 under instruction.

NOTHING demonstrates the rapid advance of the woman's foreign mission work, within a few years, more than the amount secured the past year by the Methodist and Congregational women, who raised each an equal amount, viz., \$120,000; the Presbyterian women, \$179,000.

WHEN Dr. Murray Mitchell was asked, "What is being done for the missionary cause in India?" he promptly answered, "Very much and very little," which he explained as, "God is doing very much, but man is doing very little."

MR. SPURGEON is becoming inoculated with American hyperbole. Chiding the English Baptists for giving but \$350,000 a year for foreign missions, he said, "How long do you think it would take to convert the world at that rate?" He answered, "It would just take an eternity *and a half*."

DR. MCGILVARY, who has lately returned to Chieng-Mai after a short tour in the surrounding districts, speaks of a marked movement in some of the country villages—many of them thirty or forty miles apart—where a portion of the inhabitants had enrolled themselves, professing their desire to renounce Buddhism and embrace Christianity.

THE Breton sailors are said to pray as they launch out on the deep, "Keep me, my God, my boat is so small and Thy ocean is so wide." One may well offer such a prayer when he attempts to comprehend and set forth in any measure the way of God's providence and the work of His kingdom in the world.

THE Methodist Episcopal Church of America is doing a good work in Mexico. The most flourishing mission, however, is the Presbyterian, which numbers, after ten years' work, over 6,000 Church members. The total number of Protestant congregations in Mexico is 239, with 103 Sunday-schools.

It is pleasant to get independent testimony to the value of missionary work. Dr. Schweinfurth writes from Alexandria, August 5th, 1885: "American missionaries have more than a thousand scholars in the different villages of Egypt. Their mission has done an enormous amount of good; and as regards the schools, it is only necessary to support them in order to obtain more good."

MOST people think, if they keep all the best rooms in their hearts swept and garnished for Christ, that they may keep a little chamber in their heart's wall for Belial on his occasional visits; or a three-legged stool for him in the heart's counting-house; or a corner for him in the heart's scullery, where he may lick the dishes. It won't do! You must cleanse the house of him, as you would of the plague, to the last spot. You must be resolved that as all you have shall be God's, so all you are shall be God's.—*John Ruskin*.

NAPLES is a Romish city, and of all others, the nearest to Rome. Of its 495,000 population, 350,000 live underground in noisome cellars that extend far back from the street. Crime is so rampant that in many thickly populated quarters of the city highway robberies are of frequent occurrence in broad daylight. The natives feel that the world owes them a living, and they are going to get it. Defending the criminals gives occupation to 11,000 lawyers of the Italian school, who work for fees ranging from five cents upward. Can't our Catholics do something to alleviate this mass of misery?

THE National Bible Society of Scotland is just issuing from the press, under the care of Dr. Laws, its translator, a translation of the whole New Testament into the Chinyanja language, which is spoken along the Shiré valley north of the Ruo, and in the highlands surrounding Blantyre; while it is the mother-tongue on the Lake shore, and at various

points on the south and west sides of it. It is estimated that nearly half a million of people will be able to read this book as soon as they can read anything, and that adjacent tribes can also read and understand it. Here is something—and not a little—to show for nine years' work.

GEN. LEW WALLACE, United States minister to Turkey, author of *Ben Hur*, was in the city a few day sago, and in the course of conversation, said that when he went to Turkey he was prejudiced against missionaries, who constitute nearly all the American residents in the country. But his views of them and their work had completely changed. He had found them to be an admirable body of men, who are doing a wonderful educational and civilizing work outside of their strictly religious work. "They have been here fifty years," he added, "and in all that time there has been no instance in which one of them has forgotten himself, his calling, or his country."

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"THE MISSIONARY OUTLOOK" is published monthly at the Methodist Mission Rooms, Toronto. Single copy, 40 Cents per annum. Clubs of Eight or more copies (separately addressed if desired), 25 Cents per copy.

Address all orders to

REV. A. SUTHERLAND,

Methodist Mission Rooms, Toronto.