

# The Missionary Outlook.

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## *Field Notes.*

THE Ministers who move this year, and whose post office addresses is not given in the published list of stations, would confer a favor by sending a card to the Mission Rooms giving this information, that the mailing sheet may be corrected before the issue of the *Outlook* for August.

REV. D. McDONALD, M.D., one of our missionaries in Japan, and Chairman of the District, who has been on a furlough during the past year, left Toronto, June 8th, for his distant field of labor.

Dr. McDonald may have had change of occupation and climate, but his furlough can hardly be termed a year of rest for him. He came home by the way of England, where he spent some time pursuing special medical studies, and after his arrival in Canada, merely paid his father a short visit, after which he left for New York, where he remained until the latter part of December, still continuing his medical studies. On his return to Canada, he at once took up the missionary campaign, speaking night after night on behalf of missions; notwithstanding all this, he leaves looking happy and robust, ready to spend and be spent for the Master, whom he has served so loyally in the past.

SOME little time ago, we received a note from a brother enclosing \$5 for a needy missionary, and on the 28th ult. another came to hand, enclosing \$10, from which we copy the following:—

“During the past year, Providence has blessed me with a good degree of prosperity while very many of my fellow farmers have had failures in their crops, and heavy losses among their stocks; my farm has yielded a good return; my stock has done well; and I have been able to dispose of all I had to spare at fair prices. I feel that it is a very small thing that I should offer the Lord this \$10 as an acknowledgment of His goodness to myself and little family.”

We note the praiseworthy incidents, hoping that others may be encouraged to go and do likewise. Hath not God, our Father, said, and shall He not bring it to pass? “Bring ye the tithes into the storehouse, that there be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that

there shall not be room enough to receive it.”—*Mal.* 3: 10.

A SHORT time ago, restrictions were put upon the agents of the American, and the British and Foreign Bible Societies in Russia, regarding the distribution of Bibles, which greatly cramp them in their work, and it is now feared that they may be expelled from the country. The pastors of the Lutheran churches in the Baltic provinces are objects of special hostility, four of them having been exiled to Archangel, while sixty are under arrest for violating government decrees, the aim of which is to enforce conformity to the national church. The German people, as well as the pastors, of the Baltic provinces are wholly unacquainted with the language, and yet an order has been issued, that the Bible be read only in Russ, thus rendering it impossible for the pastors to conduct divine service.

WE are sure that Mr. Odlum, Principal of our school in Japan, will have the sympathies and prayers of thousands all over this country in the sore affliction through which he is passing. A private letter, dated 10th May, informs us that Mrs. Odlum, after a short illness, passed away the day before. Since the formation of our mission in that country, in God's good providence, death has not invaded the ranks of our missionaries until now, and it is with deep sorrow we learn of this first break. Mrs. Odlum was greatly beloved by the students, numbers bearing witness to her faithful and earnest labors among them, and although only a year and a half in Japan, there are many whom she has been the means of leading to the cross of Christ.

THE eleventh International Convention of the Young Men's Christian Association will take place in Stockholm, between the 15th and the 20th of August this year. Over two hundred delegates will be present from nearly every part of the globe. The price of the round trip will not exceed three hundred dollars. As far as is known, the following distinguished gentlemen will address the convention: The founder of the Associations, Banker George Williams; the court preacher Frommell, from Berlin; Senator Pressensé, from Paris; Cornelius Vanderbilt, from New York

Bishop Vilkinson; Pastor Tafel, from Geneva; Pastor Bach, of the French Reformed Church; and the well-known writer, Pastor Funcke, from Bremen. It is interesting to notice the spread of the Young Men's Christian Association. Founded by George Williams, June 6, 1844, with a membership of twelve persons, the Associations to-day number thirty-five hundred, with a membership of over two millions, spread through Europe, America, India, Japan, China, Africa, West India Islands, and Madagascar. In America alone there are a thousand Associations, and over one hundred and fifty thousand members.

*The Gospel in all Lands.* We take pleasure in recommending this magazine to all those who are desirous of obtaining reliable missionary information. Especially would we recommend it to the auxiliaries and mission bands of the Woman's Missionary Society. It enters fully into the geography of foreign lands, the peoples, their habits and customs, with interesting papers relating to all departments of mission work, thus making it an invaluable aid to those who are endeavoring to interest and instruct others in mission work. A lady, whom we advised to subscribe for this magazine, writes, "It is just what I wanted." Published at the Mission Rooms, 805 Broadway, New York. Price, \$2.

## Editorial and Contributed.

### THE POWER OF NEWS.

GOD is preparing the world for the final missionary church. Commerce is no longer an affair of a coast-line. The ships "go to and fro," the railways have narrowed the continents, the oceans are becoming rivulets, all nations are neighbors. The shelves and cellars of every grocery bear testimony to the fact that unto us the ends of the world have come. Almost every dinner reminds us that the world is our kitchen garden. We live on the fruit of all lands. But few years have passed since Vail and Morse gave the world the electric telegraph. Now its wires network the world and have become the mystic nerves of our modern civilization. A sleepless vigilance of the press, keenly set upon the affairs of a thousand peoples, renews our world-wide acquaintance every morning. Modern postal facilities reinforce the effect. We open letters brought to us by one mail from Japan, England, Cape Colony and Palestine. Distant shores are consecrated by our thoughts of loving interest for those who live upon them, and the personal touch we have with them through our ink and note paper. Every country under heaven is made dearer to us because of the Christian souls they shelter. A thousand young cir-

cumstances are making us feel as never before that "nothing human is foreign to us." Divine Providence even lashes us into feeling and attention. Are we careless concerning China? The Chinese problem is brought to our doors. We *must* think; we are forced to feel. A world-wide sympathy is growing. We apply our commercial maxims to the whole world. We say of the Japanese, Australian, Russian and African, "He may be made our customer." We touch him with our yard stick, and entice him with our merchandise. The masses of Christian people are beginning as never before to give world-wide application to the Christian truth that "we are members one of another," and in this growth there is the promise of a unification of all nationalities in sympathy and aspiration. One heart-throb will yet pulsate through all the world.

How many and impressive are the examples of enlargement of our lives through this expansion of the range of our sympathy. When Livingstone went to Africa for the last time, the eyes of the world were on him. When news of his danger, false reports of death, then the fatal blow to all hope came, how we were tortured with anxiety and softened by sorrow! We prayed for the lonely hero when he was in danger, we mourned him dead, and with the whole Christian world we followed him to the Abbey. It is safe to say that one hundred millions watched around the death bed of Garfield, and listened with intense sympathy while he moaned his life away. Gordon died alone, yet not alone. His soul ascended to God through an atmosphere made fragrant by the incense of a million Christian prayers. The royal sufferer's heroic fight with death at Charlottenburg has made this world a grander Coliseum, and a great cloud of witnesses has cheered him every morning. We are all made better by such experiences; never before in the history of the world were they possible. What has created this state of affairs? *News! News! News!* There is a new thing under the sun—a gossip of the world. Heretofore lack of heart has grown out of lack of information.

The missionary argument takes a greater hold upon the masses now than ever before. Argument to influence the actions powerfully must touch the imagination. The merchant when he has opened business relations with merchants in Japan, will be more vulnerable to a missionary appeal in reference to that country than previously, simply from the fact that Japan to him is no longer an abstraction, and the Japanese are men of flesh and blood doing business. The very habits of thought induced by our daily reading of the newspapers and the other agencies by which our thoughts are carried to the four corners of the globe, effect a like result in us. Our fellows all over the earth are made to be *real* to us. We grow into a

feeling of their sorrows and needs. Consequently, missionary figures easily awaken the imagination which has learned to travel from east to west under the incitement of the news column of a daily paper.

The great power is information. Joseph Cook, when met in England by the statement that the Americans are governed by newspapers, made reply, "not by newspapers, but by news." Facts are the fuel of enduring enthusiasms and the normal pabulum of earnest hearts. Let our people be ceaselessly deluged with missionary news, and they will respond in work and givings. The OUTLOOK is seeking this result through argument and anecdote, picture and poem, statistics and letters from the field.

Items of missionary information are the bullets which must win the missionary battle. Upon a block pavement of well laid facts the consecrated hearts of Methodism will run and not be weary, will walk and not faint. Sow OUTLOOKS and you will reap subscriptions. The final missionary church will be governed by news.

#### A WORKER'S OPINION OF WORK.

WORK is very apt to be regarded by us as a hardship and a disadvantage, and we are ready to believe that those who luxuriate in leisure are exceedingly fortunate, forgetting the very important fact, that the kind Creator who endowed us with powers of body and mind justly demands a proper account of the same; and that according to His own inevitable law our gifts and talents expand and develop in proportion as we exercise them, becoming thus a source of greater blessing to ourselves and to others. Who among the busy ones is not able to testify, that what we learn by practical experience is of infinitely more value to us than all the theories we ever heard propounded. By experience we are able to form a just estimate of time and labor; of the proper value of money; and of our relations to our fellow-beings.

A mother gives her child charge of the sitting-room, holds her responsible for its tidy appearance. Watch her movements, how careful she is lest anything should be displaced, and woe betide the brother or sister who dares to leave a clipping of paper or a toy on the floor. Practical knowledge has taught her what it costs to keep a room in order. True, she may be weary and feel disposed to envy the child of whom mother does not require such duties; but she will sleep all the sounder for the exercise, and have attained knowledge that cannot be taken from her, and ere many years will have found out, that mother knew best.

If we look around a little, we shall find that all weariness does not come from honest toil, either in

secular affairs or in what we are pleased to term the Lord's work.

The ennui resulting from want of regular employment with some people, leads to a keen and insatiable desire for amusement which they call pleasure, pursued with a zeal and enthusiasm that we rarely ever find devoted to a legitimate calling. They give way to the whirl of excitement until they know not what true enjoyment means. Their pleasure is like a fever that runs its course, stage by stage till it reaches a climax, and leaves the patient irritable, weak, weary, and worn. He who gives himself up exclusively to what is called pleasure, reaps a mind exhausted, disgusted with itself and its surroundings, and an unquenchable morbid thirst, calling and ever calling for the mad whirl.

On the other hand, those who have worked with brain or limb until something has been accomplished, have the satisfaction of knowing that another step has been taken on the ladder of life, and are possessed of a joy that surpasses all the revellings of the pleasure seeker.

Recreation is our legitimate right, and fits us for greater achievements in the future; but he whose highest aim is to satisfy a craving for excitement, has aimed so low, that he will not attain even that. One of the poets says:

"We live in deeds not years, in thoughts not breaths;  
In feelings, not in figures on a dial;  
We should count time by heart-throbs. He lives most  
Who thinks most, feels the noblest, acts the best."

This is a grand motto, but before taking it as ours let us bring it to the blood that cleanseth, that it may be washed of all the dross of selfishness and worldly desires, and thus consecrated we will go forth strong in the strength which God supplies, and with a heart overflowing with love we will say, "Gladly shall we toil and suffer, only let us walk with Thee."

This business of seeking amusement as compared with working for our King Immanuel, is as the twinkle of the faintest star to the blaze of the sun at noon-day. The consecrated workers' joy is not for a day, but is the first dawns of the heavenly inheritance of the children of the King. With such an amazing prospect in view can there be loitering on the way, or turning aside to pluck the flowers that wither in our grasp, while the Master is pointing to the whitening fields and asking us to enter and thrust in our sickles."

With Christ as our King and Captain shall we not take the foremost place in the ranks, ready to be spent for the King, not holding our money, time and talents dear unto us, if we may but unfurl the blood-stained banner? The present is ours, let us be up and doing. The reckoning day will come, and the King will

take our lives, ourselves, all that was ours to give, made acceptable and beautiful through the blood of His dear Son, and will pronounce "thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord."

### INDIAN PECULIARITIES.

BY REV. JOHN MCLEAN, B.A.

**A**N Indian chief, desirous of utilizing the snow that had fallen, called at the mission-house for the loan of a sleigh. A promise being given that he should have it, he remained for a short time seeking counsel about certain matters that affected his camp. A few kind words and a cup of tea sent him on his way rejoicing.

A young man brought a beautiful blanket ornament that I might buy it, but though I desired much to secure it for my Indian museum, the price was so high that regretfully I had to tell him that he must seek a purchaser elsewhere. Some of these blanket ornaments are nicely worked with beads of various colors, and several years ago they sold for one and two horses each, and the Indians think it is strange that now they cannot get eight and ten dollars for them.

Strange indeed do the ways of the red men seem to the white men; but not more so than the civilized manners and customs of the pale-face to the dwellers in the camps.

#### MARRIAGE.

I was amused some time ago conversing with some of my Blood Indian friends about the customs of the savage white men. They asked how many horses I had given for my wife, and when I told them that I did not buy her, they desired me to tell them how the white men secured their wives. I explained to them all about the customs of courtship and marriage, and as I proceeded in the narration they would look at each other and laugh about the strange ways of the white people. They were told about the marriage ceremony, and how the mothers'-in-law give the brides many necessary articles for starting housekeeping. With a hearty laugh they shouted, "The mothers pay the men to get rid of their daughters."

#### NAMES.

A messenger called for medicine, and upon enquiring the name of the sick person, I could not recall the face of the patient. The messenger told me where he formerly lived, and gave some other particulars, when at once I said, "That is the young man named 'Hard Bread.'" "Yes" said he, "that is what we called him last year, but now he has another name, so he has lost his first one." This singular custom is common among the Indian tribes. Some of the

people have two names, a good one and an ugly one. An Indian does not tell his name when asked, unless he has adopted the customs of his white friends, and he may then give it, when requested to do so.

A man may have several names during his lifetime, and these are given by the people because of some physical characteristic, notable deed, or immoral act. If his name describes his goodness or bravery, modesty prevents him giving it, and if it points to his wickedness or meanness, shame keeps him from answering. Thus it is, when we ask an Indian his name, another replies for him, and if he is tardy in doing so, he will ask of his friends to give it.

#### BLUE BEADS.

Busily performing missionary duty, going here and there among the lodges, ministering to the wants of the sick, and praying with them, I entered a house and found the women and children preparing the leaves which they use in mixing with their tobacco. One man wanted me to lend him, for a few months, one of my stoves, as he said there were two or three at the mission house, and he wished to have one to keep himself warm. Sometimes I have met poor old men on a cold day, blind and decrepit, and they have begged so hard for assistance, that I have returned home with less clothing than when I set out on my journey. But in all these matters I have to use my own judgment well, else oftentimes I would be imposed upon.

An Indian named Blue Beads came one day to cut some firewood, and, as it is always best to arrange matters beforehand, it was proposed that he cut two loads for a specified sum. He said that the work was too great, and he preferred cutting one load and receiving half the pay. Having finished his contract, and received his wages, he wished me to give him some meat, which was about to be cooked; but knowing that he had a good supply at home, as he had just received his rations, he was conscientiously refused. Some old meat unfit for use had been thrown out for the chickens, and as Blue Beads was going away, he examined it thoroughly, placed it in his sack, and took it home to eat.

The holy influences of the Gospel of truth will lead to a nobler civilization, and physical benefits will accompany moral and spiritual blessings.

It is sometimes said that missionaries ought to adopt the customs and modes of life prevalent among the people to whom they go. In certain matters a very close conformity to the habits of the natives may be both proper and expedient, while in other points such conformity would be most unwise. A candidate for missionary service puts the case well when he says: "It is not necessary to live like the heathen to teach them to live like Christians."

## Woman's Work.

Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us ; the God of Jacob is our refuge. PSA. xlvi. 10, 11.

INTERESTED as most of our readers are, in all that pertains to woman's work for woman, the great International Council of women held in Washington during the last week of March will not have escaped their attention.

A great deal of interest centred in this unique gathering, many fearing that it would be but a conclave of short-haired, loud-voiced women, whose brainless rattle would retard rather than advance their cause. Nothing could be further from the truth. These women assembled from various parts of the world, are described as being handsome, well-bred, elegantly attired ladies, whose general absence of "bangs" revealed a strong intellectuality. Some of the silver-haired ones have their names on their country's roll of honor as pioneer Abolitionists. It is not to be wondered at if such veteran toilers in the field of human liberty should desire a voice in the Government of the country they have helped to make what it is. We Canadian women rejoice in the fact that our American sisters lead the van so nobly for the cause of Christian womanhood. The questions discussed at the Convention do honor to the delegates, and fitly stamp them as citizens worthy the recognition of their country. Missions, temperance, philanthropy, social purity, industries for women, education, legal and political conditions of women, religion, organizations and professions for women. Subjects, indeed, worthy of noble statesmen, but some of which, alas, receive but little attention from Governments.

From the *Missionary Helper* we are pleased to copy the following paper by M. A. Brennan, which we are sure will be read with pleasure, and doing so we extend our thanks to the magazine and to the author :

Much has been written of the Council lately held at Washington—of its organization, its work and personalities—but it may come with some degree of freshness to speak of its character. For this Council was a *collective woman* formed of the individualities of many women ; yes, and of the spirits of many more women, dead and living, embodied in it ; and all these made it not a dead and half unconscious sounding machine, but what the Scriptures would call a "living creature." Nor is it dead, nor can it die. We may yet look into the soul of it to see if haply we may be able to discover "what manner of spirit" it is of. And first, by what forces has it been evolved ? It may be, my sisters, that a voice divine has commanded it from the abyss of possibilities into the midst of the living actualities of to-day. It is no exaggeration to say that the meeting of this Council is a stupendous

event for one-half the human race, and by relation and in results, for the whole human family. To the eyes still having clay on them, this new creature may appear a monster ; but to the clarified vision, it appears, sharing only what was best in the individual parts, and these individuals are among the best and the purest of the peoples. This Council was not the expression of any dissatisfaction with woman's sphere, as fixed by nature, or decreed by grace. It was not an effort to "ape men." If it were, then was it indeed a failure. In spirit and aim it is not like anything of the kind that men have ever held. Women are beginning to appreciate the kind of nature God has given them too well to ape any finite intelligence of the universe. Some will not even sing, "I want to be an angel," content to be the peace party of the race human, of the type of the man Christ Jesus. Let us look elsewhere for the reason of what has so much interested us.

There is a great awakening among women. A sense of duty and responsibility, with belief of possibility and power, stir within them. Growing up with this consciousness is the positive knowledge that the moral work of the world has not been done—that it is yet put aside, as of less importance than material interests, that while the *things of humans* have been attended to, *humans* themselves have been neglected. Some laborer in the vineyard of the world is delinquent ; some other laborer, active but unskilled, has marred more than mended. Woman finds herself to be the truant from duty ; man, unfitted by nature, practice, opinion, is the bungler who has taken her place. From her office as helpmate for humanity, she has been excluded. Alas for poor humanity ! and alas for her that she has been so long content to sit at ease in Zion !

Far back in the religious history of the race the heavenly Father made certain precious promises to His children, which promises they have been slow to claim. "The seed of the woman shall bruise the serpent's head." How blind have been our eyes to the truth of these divine words, that only love incarnate, patience, and purity constitute the good which shall "overcome evil." These qualities are feminine, and in woman are her fairest features. So real to the prophet who uttered them were some of these promises that they have already seemed in possession. "God gave the word, and the women who published it were a great host." Is not this in process of fulfilment in our time ? Were the forces and energies that shall fulfil it ever so active as at this Woman's Council ? Moses' prayer was at last answered ! In that live assembly, "all the people prophesied : " "I will pour out of my spirit, and your daughters and handmaids shall preach." Jeremiah slept, and was blessed with a fair vision, and heard gracious words : "The Lord hath created a new thing in the earth ; a woman shall encompass a man." Now what is this but that the female principle shall prevail. Peace, purity, self-sacrifice, the life-sustaining rather than the life-destroying force shall be in the ascendant, and as a result of this "new thing," the Word declares that "yet again shall they use this speech in the land of Judah ; the Lord bless thee, O habitation of justice, O mountain of holiness." And cheered by this glorious

hope, the sad heart of the "Weeping Prophet" for once rejoiced. "Upon this I awaited and beheld, and my sleep was sweet unto me." This, then, the divine intention, has evolved the Woman's Council, and this is the energy in all such movements in this the best age of the world. The evidence of the origin is seen in the character of this living creature. It is a living epistle, which may be read of all. How grandly cosmopolitan in spirit it was. No jealous or narrow feeling of nationality limited its sympathies. Mrs. Scatcherd, of England, but spoke the sentiment of the collective heart, when she pronounced that "the wrong done to the black, but beloved African bride of the pale-faced English nobleman, when he no longer lived to defend her, is a wrong done to every woman of every nation on the earth." There were gathered into that grand woman's conception of fraternity, native and foreign, black and white. Every outcast, abused, degraded one found a sister; every orphan child a mother. This world-wide expansion of the mother-heart will do more than anything else to beat swords into plough-shares and spears into pruning-hooks.

The Council was of a high order of intelligence. In no case did a speech, or the matter of it, sink below a fair average. In most the matter alone would be worthy attention; but, delivered with intense conviction, expressing high aims and faith and hope, it will be impossible to forget counsel so given. I still find vivid in my mind the opening paper of Mrs. Cady Stanton. During the reading of it, I was constantly reminded of the spirit of Gladstone. The saying of an English historian that "women are born rulers," also occurred to me. In Miss Frances Willard (that Nemesis of the liquor traffic) there appears a combination of the rarest qualities,—the strength and tenderness that make the successful leader whom ordinary mortals follow to death; the strength that compels obedience, the tenderness that makes obedience better than liberty, and that soothes pride into humility. Should her mantle fall upon a thousand, each will have enough to make a prophet. The White Cross movement has a noble representative in Mrs. Chant of England. If it be the prerogative of eloquence to make the hearer feel with the speaker, then she is eloquent. We felt, as she did, the bitterest indignation against the destroyer, and loathing of the impurity that has been extended by law and society to his work of destruction. We wept with her over the desolations of the betrayed and the misery of the lost; and, best effect of her marvellous power, we wanted to be with her as saviours of these wretched. It was a never-to-be-forgotten tableau when Miss Willard, with irrepressible enthusiasm, arose, and joining hands with this sweet woman, in generous appreciation, invoked blessings on America and England, again united in noble work for world-saving. All the more to be remembered is this scene that Miss Willard is now "making history," and Laura Ormiston Chant, poet, orator, and philanthropist, is the near descendant of America's friend, the English statesman, Edmund Burke. As a conspicuous example of the intelligence of this Council, I must mention Mrs. Barry, Knight of Labor. The wonderful effect this woman produced on the hearers was no doubt largely the result of her

magnetism working on their minds, but her subject, "The Condition of Labor: Its Claims, Rights, and Possibilities," is one of the vital questions of the day. A few years ago, this fiery soul was cool, working with bared hands in a factory, for bread for her little ones. Now she is a leader of the people, even of the men. Were I in France, and this a French woman, I would utter a prophecy, but as it is, I have but a dim vision.

During that memorable week at Washington, many mistakes were corrected. Qualities supposed to be wanting in the female nature were discovered to be in lovely and lively exercise. "Women lack pity for their own sex?" Why, the very soul of the Council was the love and compassion of woman for woman. "Women are incapable of friendship?" The life-long friendship, deepening into sisterhood, in the women of various benevolent movements represented may well lay this ghost of an ancient slander. "Women are only emotional?" The stern logic, the practical aims, the tenacious hold of first principles displayed in all these exercises, may well excite the emulation of the "logical sex."

This Council was eminently Christian. In all that Christianity implies of active love, universal sympathy, Christ-like self-surrender, its Christian character was evidenced, and it remains a living proof of how little mere dogma has to do with the Christ-type. God was acknowledged in all its ways. He was praised for every good thought uttered, His blessing asked on all work planned, and yet many nationalities, every shade of politics, and conflicting creeds were on that platform. Surely, the glorious intentions of these women to create a better social order, to break down distinctions of class, and to do away with sectarianism in religion, to remove everything that divides, making impossible the hopes of fraternity divinely raised, and everlastingly preached, should receive the homage and aid of every follower of the Lord.

For myself, when I see the just ministering to the unjust in jails, when I see the lovely, the pure walker of the streets in pitying search for the impure street-walker, when I see these women in a fiery furnace of shame and anguish for their lost sisters, I also see One walking with them like unto the Son of God.

The first International Council of women is past. The Collective Woman is resolved again into the individuals that formed her, and these have returned to their cities and states and continents, and to the isles of the seas. But the spirit of the "Living Creature" has passed into each individual member, and so has attained life more abundantly.

RAMABAI.—Among the notable women who appeared at the International Council was a little high-caste Calcutta lady, whose father gave her an excellent education, and who talks English fluently. Married at sixteen to an educated man, she became a widow at eighteen. The hard lot of the thousands of child-widows of her own land has stirred her to efforts for the improvement of their condition. Her visit is intended to awake an interest among American and Canadian women in behalf of a school for Hindu widows. Rev. Joseph Cook, Edward Everett Hale

and many other celebrated men are espousing her cause. She says, "As a Hindu widow, I am supposed to be just fit to sweep the streets of India, and that is just what I intend to do—to sweep and sweep until the cobwebs and rubbish of old superstitions and customs are swept away." Probably the caste system and the degrading of child-widows are the greatest hindrances to the advance of Christianity in India. It is matter for gratitude that God has permitted to one of these widows the advantages which make her advocacy of the widows' cause a possibility and a probable success. The Pundita Ramabai had a very hearty reception in Toronto, and addressed a large audience in St. James' Square Presbyterian Church.

QUEEN'S AVENUE W. M. S. have expressed their sympathy with Mrs. Dr. Hunter, President of the Western Branch, in her great bereavement, in a kindly worded resolution which has been forwarded to her. Many letters of condolence from auxiliaries and members have reached Mrs. Hunter, which she warmly appreciates, and for which she is deeply grateful. The large sisterhood of widows! Who may count their tears, or weigh their silent sorrows? Only He who has promised to be the husband of the widow and the father of the fatherless. Relying on His unfailing strength, trusting in His precious promise, our beloved sister takes from His hand the task assigned. Knitted closer to Him by the ties of a precious past, stimulated by the hopes of a glorious future, we pray for her a life of great usefulness in the Church she loves.

WITH sincere regret we chronicle the death of Mrs. Odlum, wife of Mr. Odlum, Principal of the Methodist College, Tokyo, Japan. Our readers will remember that Mr. and Mrs. Odlum went to Japan about a year ago, and shortly after Mrs. Odlum contributed a most interesting letter to the *OUTLOOK*. We extend our heartfelt sympathy to the bereaved friends. A field of great usefulness opened to our dear sister, into which she entered with zeal and devotion, exercising a mother's care over the large number of students in the institution. We understand malarial fever was the cause of death. A beautiful and useful life has closed unexpectedly. The prospect of a blissful re-union is the comfort and hope of the sorrowing relatives. May God support them.

MRS. VANWYCK, wife of the pastor of Euclid Avenue Church, Toronto, has been presented by ladies of the congregation with a certificate of life membership in W. M. S.

IN the absence of any letter from Japan we present the following selections from the *Helping Hand*, show-

ing the progress made in the educational system of the country since the first step in 1868:

The course of education is graded from the kindergarten schools, of which there are seven, through the elementary and middle schools to the university, called Tokyo Daigaku, the only one in Japan. Private schools, professional schools, and normal schools are numerous, their courses presenting much variety and interest.

In the public schools where attendance is compulsory except under certain conditions, the course of study is not uniform; but adapted to local conditions upon a standard outline. Singing and gymnastics are usually pursued, and in no case are morals, reading, writing, or arithmetic to be omitted. In the prominence given to the study and teaching of morals throughout the whole course of education, the Japanese present a care sometimes wanting in other nations. Even in the kindergarten the object of cultivating the children's moral nature is placed before the other objects of education, "developing their physical constitutions and improving their intellectual faculties." The female schools are based upon the plan of giving instruction in the common branches of study, "with the object of developing the various female virtues," so that besides instruction in morals and common branches, the students are provided with a more special training, including sewing, etiquette, domestic economy, singing and gymnastics. Some of the schools for young women in this country are not more practical in their arrangement of study.

Japan is peculiar in the great number of miscellaneous schools,—Japanese schools teaching the history, law, and literature of Japan, Chinese, English, French, and German schools devoted to their special languages. Besides agricultural, mining, naval and other schools, there is the school for the nobility. Much encouragement is given to the cause of education by school lands, local taxes, conventions, and national gifts of books and instruments, maintaining and inspiring the enthusiasm of the people. When the newness of the system is considered, the first step having been taken in 1868, we see that a wonderful advance has been made.

A meeting was held in Tokyo, on February 3, to celebrate the completion of the translation of the Bible into the Japanese language. Dr. Hepburn presided, and in his address gave the history of the work of translation, which was begun by a committee appointed by the convention of Protestant missionaries, held in Tokyo in 1878. This convention was held in pursuance of a call originally issued by missionaries of the American Board. A permanent committee was appointed; the ablest men, both foreigners and Japanese, have been employed in the effort to make this a worthy translation of the Word of God. Dr. Hepburn said of it: "We have every reason to believe the pure native and simple style and language of this sacred Book, so easily understood by the most unlearned, so chaste and free from Chinese and foreign terms, and read by the millions of this people, will have a powerful influence in preserving the native tongue in its

purity, much like what has been done for the English language by the pure Anglo-Saxon of the English Bible." And better than this, it is believed that the new version will lead many to speak the pure language of the kingdom of God.

Portugal knows and tolerates no other religion besides the Roman Catholic, except among foreign residents, who may worship privately in their own houses, but not in a church.—*Foreign Paper*. And yet we are told that the Constitution of the United States, which proclaims religious liberty, is a document which is just after the Pope's heart. If they had the power, we should have Portugal here.

On Easter Sunday, a bull-fight was held at Celaya, Mexico. What a comment on the religion of a people that such an exhibition should be tolerated and patronized on any day, more especially on the Lord's day, and Easter Sunday, too! What a mode of celebrating the resurrection of our Lord! Romanism ought to blush at such an occurrence. Its parallel surely cannot be found in any Protestant community.—*Wesleyan*.

We notice, with pleasure, in the Conference reports that the W. M. S. is being represented by ladies appointed for that purpose. Good results are sure to follow this plan. The W. M. S. is a valuable auxiliary in promoting efficiency in church work, and has already proved of incalculable benefit to the women of our Church.

#### FROM THE AUXILIARIES.

OAKVILLE.—The Oakville Methodist Mission Band assembled on Tuesday evening, 5th June, to bid farewell to Miss Mary Hope, who has been President since its organization, and is now leaving town. The Band has been doing good work under Miss Hope's supervision, and its members are very sorry to have her leave. After the delicacies were disposed of, a programme was rendered, closing with a presentation to Miss Hope of \$10, to be contributed by her to the Chinese Mission School, B. C. A suitable address accompanied the money.  
M. A. LUCAS, *Cor. Sec.*

TORONTO CORAL MISSION BAND—We had an experience meeting the other day in our Mission Band, and an interesting time we had, to be sure. If you are as anxious to hear of other mission bands as I am, you will be glad of the few hints that I gained.

Well, to begin with, our mite boxes, when emptied, after about a year's gathering, realized \$45. How was it raised? Our experience meeting told the story. In nearly every case the money had been earned. Several boys and girls ran messages; others did odds-and-ends of house-work—ripping and darning—for which they were paid, the proceeds going into the mite box. Two of my little friends picked berries during the summer months, and in the winter denied themselves fruit and sweetmeats. Then again, rags, bottles, iron and bones were saved and disposed of to advantage, and newspapers preserved and sold at two cents

a pound. One little girl timidly announced that she earned hers by rising early, and another blushing told us that she made bread and was paid for it. We declared that at our next Mission Band party bread must have a place.

You see we have parties, and a really good time we have too, but *they* only come once in six months, when we have missionary readings and recitations, and a tea, which we heartily enjoy.

Once a fortnight, during the winter, we meet and study a country, as much as we can learn about it; who and where the missionaries are, and what kind of work they do. Next year it would be so nice if we could hear more about other bands. Sometimes it is rather lonely to have no other boys and girls to talk with about this work for Jesus, and if we could not do so in any other way, might we not write to this column of the OUTLOOK, or, better still, could we not have one wee little corner to ourselves, all for mission band talk? Good-bye, dear boys and girls, with best wishes for success from The Coral Workers' Mission Band.  
M. S.

Note—The suggestion of a "Band Corner," or column, in the OUTLOOK is a welcome one. The Bands are doing work of great importance, which is to tell to advantage in the future. We shall be glad to give them all space possible, and hope for live and elling EXPERIENCE MEETINGS.

WALLACE, N.S.—Our auxiliary held its first public meeting, on Sabbath evening, May 20th. The opening services were conducted by the pastor, Rev. A. D. Morton. The 72nd Psalm was then read as a responsive reading. As the large congregation repeated the many promises in that wonderful Psalm, we felt thankful that, though Christ could save the souls of the needy and bring all nations to serve Him without our help, we were permitted to be co-laborers with God. Thankful also, that so much responsibility is laid upon us, knowing that He is able to make all grace abound towards us, that we may be ready for every good work. The President, Mrs. G. W. Tuttle, who then took charge of the meeting, read an address showing the origin, work and aims of the W. M. Society. Mrs. Dr. Kempton, Rec. Sec., gave her report in which there was much to encourage. Last September our auxiliary was organized with eight members, we now number fifteen. "Our Indian work" was read by Mrs. Morton, Vice-President. Miss Morton read an interesting paper. A few extracts of letters from our lady missionaries were also read. A missionary exercise, in which all the ladies took part, and a recitation by Miss Mabel Edgett, completed the programme. The choir contributed much to the interest of the service by appropriate selections of music. A collection of \$8.10 was taken up, and two ladies gave in their names for membership.

Alice Tuttle, *Cor. Sec.*

HAMPTON, N.B.—On the evening of the 28th ultimo, the sixth anniversary of the opening of the church, a public meeting, addressed by Mrs. McMichael and Miss Palmer, of the Woman's Missionary Society of Centenary Church, St. John, was held in the Methodist Church in Hampton, to further the interests of the Woman's Missionary Society. The church was tastefully decorated with flowers, and a large audience



gathered. At the close of the public meeting an auxiliary was organized. Members, 20.

BEATRICE E. DUKE, *Cor. Sec.*

HIGH STREET, PORTLAND, ST. JOHN, N.B.—*My dear Mrs. Parker*, perhaps it may interest you to know there was an auxiliary of the W. M. Society organized here in February last, by Miss Palmer, Corresponding Secretary of the N. B. and P. E. I. Auxiliaries. Miss C. B. Gordon was elected President; Mrs. M. Lingly, Vice-President; Mrs. H. Porter, Treasurer; Miss Clara Williams, Recording Secretary, and Miss G. Henderson, Corresponding Secretary. We meet once a month in the vestry of our church. We began with a membership of five, at present we number thirty-one, and hope to increase in numbers. We held our first public meeting on Friday, the 11th of May, Miss Gordon in the chair; at the close of the preliminaries Miss Palmer gave a strong address on foreign missions, and our duty as Christians regarding heathen women. Mrs. McMichael spoke on "Our Own Work" in a telling way. She is President of the N. B. and P. E. I. Branch. Mrs. John March gave an illustrated address on the missionary work in India, under control of the Baptist W. M. Society, of which she is a member. She displayed several of her numerous articles and gods which she has had sent direct to her from India, and dressed seven of our girls in heathen costume—four of them as widows. Miss May Roberts, of the Baptist Church, read a poem on the same work in her usual good style. There were papers read, called "The voices of the women" and "The heathen woman's prayer," by Mrs. (Vice-President) Lingly and Miss Ferris, one of our members. The church choir gave us some excellent music. The service was conducted by the ladies, except that our esteemed pastor, the Rev. E. Evans, led in the opening prayer, and dismissed us with the Benediction. The meeting throughout was of an interesting character; we had a good house and a good collection. The ladies of the church seem to be awaking to their responsibilities in the matter of foreign missionary work among women, and our little society is greatly encouraged. At present we take nine copies of the *OUTLOOK*, and expect to double the number in the near future. Our prayer to God is for guidance and that He may use us for His glory.

JANNIE HENDERSON, *Cor. Sec.*

ST. JOHN'S, NEWFOUNDLAND.—The East Circuit Woman's Missionary Society held a public meeting in the basement of the Gower Street Church on 26th April, which proved both interesting and instructive. The room was well filled with a good representative audience from all our churches. Rev. George Boyd, Superintendent of the Circuit, occupied the chair (our ladies down here need to learn a lesson from their sisters in the Dominion and chairman—if the word be correct—their meetings, themselves), and the programme, which consisted of duets, solos, chorus, readings and addresses, was faithfully carried out. The Secretary's half-yearly report was read in a very pleasing manner by Mrs. Dr. Tait. The Rev. G. J. Bond, B.A., and J. Parkins, both spoke on woman's work in the mission field with their well-known ability, and as the former gentleman has

lately travelled in the East, his address was all the more interesting. Collection, \$15.35.

B. G. PETERS, *Cor. Sec.*

*Letter from* MRS. A. ANDREWS, *dated* QU'APPELLE, *June 8th, 1888.*

MY DEAR MRS. PARKER,—Your bright and cheerful letter was received this morning, and I hasten to reply. Most heartily do we thank you for the interest you manifest in the mission work of the great North-West. If only our people in the East had understood it better, much more would have been done for the Indian tribes. To answer your several inquiries is indeed a difficult task, because the country in which we live is so vast, and the conditions in different localities are widely different. Our white population is very sparsely spread over the Territories. In all we only number about 30,000, which includes the towns and villages. One of the medium cities in Ontario will exceed that; and yet, we stretch away from Fleming, on the border of Manitoba, to British Columbia, about 800 miles, and from the Province line in the south to beyond Prince Albert and Battleford in the north, over 400 miles. The same territory, I suppose, contains between thirty and forty thousand Indians and Half-breeds. Mr. Andrews has visited at different times the Reserves of the Blood Indians, south of Fort McLeod, the Stonies, under care of Rev. J. McDougall, at Morley, Pasquah's Reserve, and White Cap's Reserve, on the South Saskatchewan, near Saskatoon. He has just returned from a visit to the latter reserve, and has sent a somewhat full account yesterday to Dr. Sutherland, and he is to make any use of it that may be best. Perhaps he would show you the manuscript. Besides these visits, he has had interviews with Rev. Mr. McKay, Presbyterian missionary to the Indians north of Broadview, and others, regarding Indian work, and he has been four times at Fort Qu'Appelle Government School, under Father Heyward, Roman Catholic priest. Then we are constantly in communication with Indians in various ways, while off their reserves. For all this, he says he does not at all feel capable of speaking with authority on the Indians as a whole. I have thought well, however, to mention these facts, so that you can better understand what will follow:—The Blood Indians, the Piegans, and Sarcees, are all heathen, except a small number, perhaps, of the latter, who have been baptized by the Roman Catholic missionaries. I do not know of a single Protestant convert in any of these large nations. Bro. McLean is doing well in learning the language, and I believe he has secured the confidence of the people among whom he labors, and he is hoping for good results ere long. The Morleyville Indians have been wonderfully blessed of the Lord, and great improvement has been made among them in every way. White Cap's band are all heathen. They are Sioux refugees from the United States. They have a beautiful reserve and a farm-instructor among them. They live in nice log-houses of their own making. Mr. Andrews says he never met with such a intelligent band of Indians anywhere. Their houses were a great surprise. They have also good stables, and are farming a little. Last fall they sent a petition to have a school

established. Shortly afterwards Mr. Andrews referred to them at the Conference Missionary meeting in Brandon. The friends seemed much interested, and one gentleman gave, unsolicited, \$5 towards it, with promise of more help should a school be started. The band is not large. There are eighteen houses, eighty-five Indians are now on the reserve and about sixty-five are absent, but they are soon returning. There are thirty children of about school age, as nearly as could be ascertained. The Government, I think, will give \$400 towards a school and teacher's house combined, and \$300 a year towards salary. The Indians have agreed to get out timber and help to build the house free of charge, except their board while at work. Mr. Andrews has drawn out a plan and submitted it to the Governor, who has approved of it. He has also written to Dr. Sutherland asking for permission to go on with the work. A married man named Eby, brother of Dr. Eby, of Japan, has agreed to teach for \$500 a year until the appropriation of the Government is increased, which is promised if the school be satisfactory. It would be impossible for any one to be more courteously treated than were my husband and Rev. Mr. Daniels, who called on the Governor lately on this business. It is thought that to encourage the children to attend there ought to be a plain dinner provided every school-day for all in attendance, the work to be done by the children themselves so soon as they can be brought into line. Then there ought to be provision for the teacher to keep at least two cows, which the Indians should be taught to milk and take care of the dairy. This would help to provide for the dinners. There is not one cow among the band, and they are wanting cattle. As to clothing, he found the men fairly clothed, they dress much as white men do; but only a few of the women have a dress fit be seen outside of their houses. They keep themselves and houses fairly clean and tidy however. A judicious teacher could use a few boxes of clothing for women and children to good advantage. It is surprising how many bales of clothing the Presbyterian people send up here for the Indians. The Methodists have not one Indian mission in the entire district of Assinaboia. The Government wants us to lay our plans so as to have this school develop into an industrial school, and they will send in a number of other Sioux Indians who have as yet no connection with any of the reserves. Replying to your question relating to Roman Catholic schools, I can only say we have seen only the Fort Qu'Appelle institution. There are over one hundred children of both sexes, and they all board there. There are several nuns and two male teachers. Everything is scrupulously neat and tidy, and the scholars seem happy, and are, no doubt, learning fast. The Catholics seem ready to take up all the ground, and unless Protestant churches bestir themselves, they will do it. Lately, the Presbyterians are becoming very active in this line, and I hear that they are doing a good work. At the File Hills, the Presbyterians have a mission and school. By to-day's paper, I see that they have put in this season 200 acres of wheat, and they have planted 250 bushels of potatoes. On another reserve, where they have a mission, the Indians last year grew all the wheat necessary to provide flour for the entire band. Yes, the idea of training girls in housekeeping is

the proper thing, and this must be kept in mind. Regarding the delicate subject of Government officials acting in an improper manner towards Indian women, all I can say is, that the Governor assured Mr. Andrews that they would not tolerate any such thing if only they can get proof to convict, but you cannot imagine how difficult it is to bring home such evidence as would convict. Mr. Andrews thinks that the stories told are altogether too sweeping, and are only partially true, even in a limited number of cases. In one case which has come under his notice, he has formulated charges which, if proven, will, no doubt, result in dismissal, if nothing worse. An effort is now being made only to employ married, respectable men on the reserves. Whatever may have been in the past, at present and hereafter the greatest care will no doubt be exercised by the Department to prevent anything of this kind. Now, I am a Methodist, and love my people and my church, but I never yet saw such devotion to the cause of missions in our church on any large scale as we have met in this country among the Romish priests and sisters of charity. And so far as we have seen, the work they do is beneficial to the Indians in every way. Many tell us that they do not make them real Christians. I fear this is true. Yet their zeal is worthy a better cause. And I should like us to emulate their zeal, but more fully to preach Jesus. We are at a complete stand just now about this school for White Cap's band. I hope the Board will authorize us to proceed at once; if not, oh, I hope our W. M. Society will do it. I am yours in Christ Jesus.

*From MRS. C. M. TATE, dated CHILLIWACK,  
Jan. 25th, 1888.*

DEAR MRS. PARKER,—Your letter of Jan. 4th received; and I would gladly write a short letter now and then for the OUTLOOK, if it will in any way help to develop our Indian work. Perhaps the reason that you do not hear more from Indian missions is, that the workers generally have their hands full of plain, everyday work, the details of which would be uninteresting to the public, especially as there is in the minds of most people (whether recognized or not) a sort of romance interwoven with mission work, and anything that lacks this element is passed over with slight interest.

With regard to the needs of this Mission, I would say that the one great need is the means of providing a common English education for the children. These people are in a tolerable state of civilization, they see the land that once was occupied by their fathers settled by the whites, school-houses built for the education of their (the white settlers) children, while their own are sadly neglected. I cannot think that the average intellect of the Indian is a low one. I have a letter lying beside me from one of my former pupils at Bella-Bella, who seven years ago did not know one letter from another, nor yet a word of English, but this letter is plainly written in two languages, his native tongue and English, and it is quite probable, that if the whole of his time spent in school during the seven years was reckoned consecutively, it would not amount to more than two years. If when the

first white missionaries were sent to B.C., some twenty years ago, good boarding schools had been established, it is quite probable that we would have now an efficient staff of native preachers, and in this way be a saving to the society. We have aimed at establishing one here, one capable of boarding at least twenty boys and girls; for this we need five acres of land, a good building, and somebody to take care of it; and surely this is not much to ask—\$2,000 would do it. We intend, as soon as things can be got in readiness, to take two boys and four girls into the mission house, no more can be accommodated, as we have not sufficient sleeping room or a bath room, and no place to make one; however, we will do the best we can. From Mrs. Crosby, of Port Simpson, I learn that Miss Knight's strength is fast failing, and that she will not be able to keep at her post much longer unless help comes. I would be sorry to lose her, as she is one of our best workers; it is poor economy to wear out workers on the field in a few years.

The Indian work, I think, is more depressing than any other field of missionary labor perhaps, Africa excepted, because the missionary's physical, mental, and spiritual strength is being continually drawn out without there being anything in their surroundings to supply the continual drain. We are all ordinary, and some of us very ordinary, human beings, so when the physical gets low, the spiritual is very apt to droop.

Do not think that we repine on our fields. When I was a child my mind dwelt much on missions, and to marry an ordinary minister I thought would be a solemn thing, but to marry a missionary I scarcely dared hope, and I have no lower opinion now of the work than I had then. We have full confidence in One whose love constantly overshadows us, and who has promised a reward if we are only faithful unto the end. The only thing we ask is sympathy for us, help for our work.

#### SPIRIT'S LEADING.

HAVING met with the following statement on the "Spirit's Leading," from so high an authority as Dr. Daniel Steele, we delight to copy it, and so help it on its holy mission of blessing.

"The true doctrine of the leading of the Spirit does not supersede reason and conscience, but classifies, illumines and strengthens them.

"That doctrine of the Spirit which minifies man cannot magnify God. That theory of the guidance of the Spirit which supersedes the use of our human faculties and causes them to wither by disuse, like a right arm in a sling, certainly belittles man by keeping him perpetually in leading-strings with no opportunity by the use of his God-given faculties, to develop a stalwart, self-reliant, Christian manhood.

"Should the Holy Spirit direct me how I am to cast my vote in the coming election, He would treat me as a babe, and should He repeat this act year after year, He would keep me in perpetual political babyhood. This illustrates how the Holy Spirit would dwarf the believer should He tell him everything which he should do in the routine of daily life, affording no exercise to his intellectual and moral powers.

"DR. DANIEL STEELE."

## Missionary Readings.

### "A CUP OF COLD WATER."

(Matt. viii. 42.)

THE Lord of the harvest walked forth one day  
Where the fields were white with the ripening  
wheat,

Where those He had sent in the early morn  
Were reaping the grain in the noonday heat.  
He had chosen a place for each faithful one,  
And bidden them work till the day was done.

Apart from the others, with troubled voice,  
Spoke one who had gathered no golden grain:  
"The Master hath given no work to me,  
And my coming hither has been in vain;  
The reapers with gladness and song will come,  
But no sheaves will be mine in the harvest home."

He heard the complaint, and He called her name:  
"Dear child, why standest thou idle here?  
Go fill thy cup from the hill-side stream,  
And bring it to those who are toiling near;  
I will bless thy labor, and it shall be  
Kept in remembrance as done for Me."

'Twas a little service; but grateful hearts  
Thanked God for the water so cool and clear;  
And some who were fainting with thirst and heat  
Went forth with new strength to the work so dear;  
And many a weary soul looked up,  
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart  
On those who were reaping the golden grain;  
I have thought in Thy work I had no part,  
And mourned that my life was lived in vain;  
But now Thou hast opened my eyes to see  
That Thou hast some little work for me.

If only this labor of love be mine—  
To gladden the heart of some toiling saint,  
To whisper some words that will cheer the weak,  
Do something to comfort the worn and faint—  
Though small the service, I will not grieve,  
Content just a cup of cold water to give.

And when the Lord of the harvest will come,  
And the laborers home from the field shall call,  
He will not look for my gathered sheaves;  
But His loving words on my ear will fall—  
"Thou gavest a cup of cold water to Me;  
A heavenly home thy reward shall be."

—The Christian Giver.

#### A VAIN PASSION.

A KEY attached to the wrist of a dead man has been buried with him at Durham, Me. The *Lewiston Journal* says the deceased was a very determined man, and very penurious. He died at an advanced age. On his death-bed he kept his right

hand closely clutched. As he drew his last breath he tightened his hold. Everybody there knew what he held. It was the key to the chest in which he kept his gold. As his nerveless hands unclosed, the key dropped from them and clattered against the bedside. As if to hold it even after his soul had passed away the miser had tied the key about his wrist by a strong cord, and he grasped it as long as life remained. He had wanted to take his gold with him. They buried him as he was, with the key to his money-chest dangling about his wrist, and the key is laid in his grave to rust. "And what became of the gold?" "O, the heirs have taken care of that just the same! they split open the chest with an axe, and divided the gold, and let the miser keep the key about his wrist." There was grim irony in leaving the key to the broken chest on the body; it was a symbol of the vain passion of the dead man's life. The key is not more useless to him now than the treasure would be if he had it. (Ezek. vii. 19.)—*Ch. Herald.*

### CISTERN IN TREE-TOPS.

IT is wonderful how God provides for the needs of His creatures in strange places and in unlikely ways. All living things must have water or die; and so water is often found stored up in remarkable and unexpected places. In the heart of Africa, where all is drought and barrenness, it is said that there is sometimes found in the soil a little stem of a plant, and by digging down to the bottom of it a bulb is discovered which contains a quantity of pure, sweet water.

A writer tells of a surveying-party who were resting at noon in a forest in Florida, when one of the chainmen exclaimed, "I would give fifty cents a swallow for all the water I could drink."

He expressed the sentiment of the others. All were very thirsty, and there was not a spring or a stream of water anywhere in the vicinity.

While the men were thus talking the surveyor saw a crow put his bill into a cluster of broad, long leaves growing on the side of a tall cypress. The leaves were those of a peculiar air-plant. They were green, and bulged out at the bottom, forming an inverted bell. The smaller end was held to the tree by roots grappling the bark. Feeding on the air and water that it catches and holds, the air-plant becomes a sort of cistern. The surveyor sprung to his feet with a laugh.

"Boys," he said, "that old crow is wiser than every one of us."

"How so?" they asked.

"Why, he knows that there are a hundred thousand water-tanks in this forest."

"Where?" they demanded, in amazement.

The surveyor cut an air-plant in two, and drained nearly a pint of pure cold water from it. The men did not suffer for water after that; for every tree in the forest had at least one air-plant, and almost every air-plant contained a drink of water.

So God satisfies the longings of thirsty men. Even amid the desert's glowing sands the smitten rock poured forth the life-giving flood, and God also provides living water for thirsty souls; and those who feel in their hearts longings such as earth

can never satisfy may hear amid the restlessness of unsatisfied desire the voice of Him who stood in the temple and cried, "If any man thirst, let him come unto Me and drink!"

"O Lord, how manifold are Thy works! in wisdom hast Thou made them all."

## Our Young Folk.

### WORK FOR THE CHILDREN.

BLESSED Saviour, thou didst suffer  
Little ones to come to thee:  
Lo! we offer now our tribute;  
Let our praise accepted be.  
Mid the hallelujahs ringing,  
Mid the burst of angel song,  
Stoop to hear our childish humming  
While we glad the note prolong.

We have found there's *room for children*,  
We have found there's *work to do*;  
All our hearts and hands enlisting,  
May we to that work be true.  
In the great and glorious army,  
Battling with the hosts of sin,  
We can march with banners flying,  
We can help the victory win.

For a cry of deepest sorrow  
Comes across the waters blue;  
"Ye who know salvation story  
Haste to help and save us too:  
Shed, oh! shed the Gospel glory  
O'er the darkness of our night,  
Till the gloomy shadows vanish  
In its full and blessed light."

For these poor benighted millions  
We can give and work and pray,  
And our gifts and prayers united  
Sure will speed that happy day;  
When no more to idol bowing,  
*Jesus only* shall be king,  
And ten thousand voices ringing  
Shall His praise victorious sing.  
—*Missionary Herald.* (Scotch.)

### HOME DUTIES FIRST.

A GIRL of fourteen who had lately been converted, asked God to show her what she should do for Him, and what was her special work. After praying for some time, the thought came to her mind, that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother of the care of the little one.

This was godly and Christ-like. Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work when God places work within our reach.

"The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do.

"Little words, not eloquent speeches; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the Christian life."—*Dr. H. Bonar.*

### CLEAN HANDS.

"WHY didn't you strike her back, you silly thing?" Such were the words which caught my ear, and made me raise my eyes from my work, to look at a little group of my pupils who were playing near the house.

A little girl was running away as fast as she could, whilst the others gathered round little Amy, who was looking at her small fat hand, and striving to repress an evident desire to cry.

Amy was a sweet little girl, the only child of a widow lady who had recently come to the village, and who attracted the respect and sympathy of all who had anything to do with her.

I waited with interest to hear the little one's reply to her companion's question. "*Why did you not strike her back?*"

"Because—because mother would not have kissed my hands this evening, if I had struck anyone." And she sobbed aloud as she softly rubbed one little hand, still red from the blow received, while it could be seen that the blow had struck the heart quite as much as the hand.

"Will not kiss your hands to-night! What do you mean? What a funny idea!" said the children, in chorus.

"Mother always kisses them when they have not done anything naughty during the day. To give a blow would be naughty; the mother of that little girl who struck me won't kiss her hands this evening, will she?"

And Amy lifted her innocent eyes to her school-fellows' faces, while they caressed and comforted her.

I went out to speak to her. Stroking her head, I said, "Will you take me to your mother, my dear?"

"Oh, ma'am," cried all the other children, "if you only knew! Caroline struck Amy such a blow, just because she refused to go with her. Wasn't it bad?"

Of course I admitted it was very bad, and then went with my little conductor to her mother. I related the garden scene to her, and begged her to enlighten me as to what the child had said.

The mother smiled as she replied, "Perhaps it is childish on my part, but ever since she was a tiny baby I have liked to kiss her little hands, as well as her rosy lips. I used to put the little palm on my mouth and kiss it till she smiled. I have continued this habit; every, night on undressing her, if I omit to kiss her hands Amy knows that they are not clean from some naughtiness. If they have been raised in anger against her nurse or some little friend, mother cannot kiss them. And this is a serious matter to my darling, I assure you. And the same with her lips; if, knowingly, a bad word escapes them, or if in the course of the day my child has told an untruth, I cannot kiss her lips. I always kissed her forehead and cheeks, but she cared

much more for my kisses on her lips and hands. Little by little the offences disappeared, and every evening she would say, 'Clean hands mother! clean hands! Mother can kiss baby to-night!' Even now that she is five years old I continue the practice, because I think it helps her to be good, and I mean to follow it until my child is old enough to walk alone under God's eye."—*The Christian.*

## Along the Line.

### BRITISH COLUMBIA.

*Letter from REV. A. E. GREEN, dated GREENVILLE NAAS RIVER, B.C., March 14th, 1888.*

YOUR kind letter of sympathy did us good, and we desire to thank you and other kind friends who sent us words of cheer in our sorrow. A fine little boy died last Sabbath. We hope that is the last of the fever, but many are deaf, others partly blind, and some will be a long time before they fully recover. But God has blessed our people, and a week ago last Sabbath I baptized a woman who was formerly a medicine woman, and was the leader of those who opposed the Gospel in the village of Kitwansil; but God's Holy Spirit touched her heart, and she came here and found Jesus, and now clothed and in her right mind, sits at Jesus' feet learning of Him. We named her Katherine Derrick. Our people were

### GREATLY ENCOURAGED

when they saw this woman received into membership with the Church. Quite a number have been received into fellowship with us and have moved to the village, but we lost so many by the fever that we are still below our former number.

Little Jesse, who died last Sabbath, prayed much while he was sick, and would send for me and also for Mr. Gibson to see him. He exhorted his parents to pray truly to God, saying, "Sometimes you do not mean what you pray, you only use words; your hearts should pray; you should mean all you pray." Then he told them not to weep, but to come to him and his brother in heaven, and died. God comfort the father and mother. This is the second child they have lost of this fever. One of our local preachers said in the class-meeting, "I am

### SO GLAD I AM A METHODIST.

I was never so pleased of this as at this time. There is good in the other churches I have no doubt, but they do not have the class-meeting, and if they are ever so happy they cannot tell it in the meeting. God has helped me very much while my child was sick; He has blessed me much; my heart is full, and I thank God I am a Methodist, so I can open my mouth and tell you of my joy."

Brother Pierce has just arrived from Skeena, and reports about two hundred deaths from fever in that part of the country. One of the chiefs of Brother Pierce's village was murdered the 1st day of February, by "Kitwancool Jim." The men were both heathens,

and a dispute arose as to who should take the seat in the potlatch of a chief who had become blind. The chief named "Neat-squ" wanted it, and Jim wanted it for his son. A few weeks after, two of Jim's sons died of fever; he said they died

BECAUSE THEY WERE BEWITCHED.

and that "Neat-squ" had ill-wished them, and so announced he would kill the chief; and meeting him on the trail carrying a box of grease he shot him dead. The body was taken to Brother Pierce, who had to use all his influence to prevent the Indians from taking the law in their own hands. Two of the nephews of the murdered man belong to Bro. Pierce's mission, and state now that only the grace of God and their missionary prevented them from killing the murderer. They are now pleased that they were so restrained, and leave it in the hands of the Government for adjustment.

I have just received a letter from our native agent, Edward Sexsmith, who has worked so faithfully at "Kish-pi-axe," Upper Skeena, in which he says: "The work is better than last year; fifty children and nine men

STAND UP FOR JESUS' NAME,

and they have subscribed \$58.50 for a big bell. They want you to help them, and they want a white missionary to come here to teach them. Thirty children died here, and sixty more were sick. Two men fight me; they tell me not to ring the bell, but I can't stop; I have told them that the only way to make me leave is to kill me, for I will die at my post. Our school-house is not quite finished; this is why I do not come down to see you now. Our young men are beginning to build new houses for themselves, like white men's houses; four young men are ready to be baptized, and they will go down the river to be baptized when summer comes. Asking you to remember me in your prayers, please give my warm big love to all my Christian Naas friends in the Church. I believe

GOD WILL ANSWER THEIR WARM PRAYERS,

and save all these dark tribes of Indians. We always remember you in our meeting, and all our people know you. They all send love to you. I am sorry I cannot come to see the new church, but I think it is best to stay and look after our work. My love to you all."

We well remember when we first began to teach Edward his A, B, C, and how difficult it was for him to remember their names at first, but with great perseverance he kept on, and he can read and write nicely, is a good preacher and a good worker, always trying to improve himself, and God is blessing his labor.

George Edgar writes from Hag-wil-get: He has had a hard winter, and much sickness. One of his children died of the fever, but

GOD COMFORTED HIM,

and he is working hard for the Master. He says: "My little boy was taken sick on January 16th, and died on January 29th. The sickness was too strong for him. He was a nice boy, I loved him very much; he was the little treasure in my heart and in our

house, but now he is in the bosom of Jesus. It was hard to part with him up here, but I can now say, 'Thy will be done.' We have no one here to share our sorrow but Jesus. Pray for us."

The illness has softened the hearts of many of the old heathen, and they ask for a missionary. We should at once reinforce our staff of laborers on that river, and win the bereaved heathen for Christ.

*Letter from REV. W. H. PIERCE, Native Missionary,  
dated KIT-ZEGUCLA, UPPER SKEENA, B.C.,  
Feb. 27, 1888.*

OUR great Father in heaven has brought us safely through another year, and many blessings He has given us. We were cheered and blest by the visit of our Superintendent during the summer; our people were much encouraged to walk in the new way that leads to life everlasting. On Sabbath-day the power of Jesus' Gospel was felt, and two heathen were led to Jesus. But the poor interior people suffered very much this winter. Great sickness came, and in six weeks' time over two hundred had been swept away, mostly children and young people. On Christmas day I held service in chief's house, and baptized five adults and seven infants. The old chief is building a Christian house; he wants to accept the Gospel. Many of his people are seeking the Saviour now. The word of life we have carried to other tribes. Kish-pi-axe Mission is going ahead; two of the head chiefs and the young people are asking very strongly that a white missionary be sent to lead them on to God's road, that reaches up to heaven. Many of our young school-people died happy and trusting in Jesus' name; I heard them asking their heathen fathers and mothers to give God their old hearts, and that they will meet them again in heaven. I trust this great sickness will be a means of salvation to many on this river. Bro. G. Edgar lost one of his dear boys. Over twenty of the "Hag-wil-get" people died with fever. Kish-pi-axe school-people have taken up a subscription amongst themselves to buy a church bell. The school-house is not quite completed yet; it will be a great blessing to the people when it is finished. Our people took up a subscription for a large bell, so that all their heathen friends may hear it when it rings on Sunday, and God's truth reach them in their houses. One of our village men was shot down dead on the trail, through Potlatch, a few weeks ago. Sorry that the law is too weak to stop this great evil in our land. Along the river the seed of God's truth has not been scattered in vain, but here and there it is taking root in the hearts of those that heard it. We are praying and trusting Jesus that the mighty Spirit of God may go forth with us to the pulling down of the strongholds of Satan, and building up the knowledge of God along this river. The far Indians in the interior are wishing to hear about Jesus' great name, and we are looking forward to the time when every tribe shall be brought to God through the preaching of Christ and His mighty love to all mankind.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—*Samuel Smiles.*

*Letter from* GEORGE EDGAR, *Native Teacher, dated*  
HAG-WIL-GET, UPPER SKEENA, B.C.,  
March 2nd, 1888.

IT gives me great pleasure to write and tell you that God has been helping us through this hard winter. The seed of God's word has been sown in the hearts of these poor Hag-wil-get people, and we believe it will bring forth good fruits. We have already nine join our mission, and forty-five children come to school. We had a blessed time at Christmas; sixty-two young people singing through the village at night, and after that the devil came and took them away from school. We have been praying that God would trouble the hearts of the heathen around us; and God answered our prayer in sending the great sickness among us. About two hundred children died with measles in six weeks on this river. My dear little boy was amongst the number, twenty-two months of age; and now he is with Jesus. Dear Dr. Sutherland, I never forget your preaching at Port Essington; it warms my heart. I was at Essington at that time interpreting to Bro. Jennings, it was my duty first year on this mission work, and after I was sent over to Queen Charlotte Islands to teach and preach the Gospel to Haida tribes at Gold Harbor. God has blessed His own work over that country. Again I was sent to the Upper Naas people to teach them how God loves the poor Indians; and now I am up here with my wife and my four children to work for Christ, and to lead the poor lost souls to the foot of the cross. We need all the prayers of our white Christian friends, that we may be faithful unto death. We send our Christian love to all white brothers.

#### NEWFOUNDLAND.

*Letter from* REV. J. EMBREE.

WE held our missionary meetings, and were short about ten dollars of last year. Times were so bad, and so few could help us, that I feared we would be back some, which I always dislike much. The Methodist population of Fogo, at the last census, was less than two hundred. It is one of the few places in Newfoundland where Methodism has made slow progress, yet our cause is good and the future hopeful. We have a fine parsonage, well furnished and new, worth, as it is to-day, about \$2,500, with debt of \$700, which gives some trouble these hard times, small as it is. Our church is well finished, and worth \$2,000; it is free from debt. The school-house is new, and worth \$800, is in debt about \$250. We have fifty day-school scholars doing good work. The Sabbath-school, under the superintendence of J. G. Lucas, Esq., is prospering. In two other places on the Circuit there are new buildings for church services, worth \$2,500. The smaller one is free from debt, but is not quite finished. Two years ago, where it stands, we had no one who called himself a Methodist, now we have a society, Sabbath-school, etc. On the larger one, there is a debt of about \$500. The Circuit is now well furnished for good work, which is being carried forward vigorously by warm-hearted workers. The total Methodist population on the Circuit is about 500, most of them fishermen, from whom we get but little, from some none at all

these poor years, for the reason that they do not get half enough for themselves, yet the good Lord feeds them. Next to miracles have taken place this winter to relieve some in want; one little boy had snares set for rabbits, in one of which he caught a fox, which sold for \$6.00. Every week we have seen strong men carrying allowances of flour, provided by Government, to keep their families alive since the New Year. Just as the time came for these supplies to be stopped, by the good providence of God, a few seals were taken, which will help for a few weeks. There are very few Methodists reduced to such poverty. The sight is a sad, disheartening one; what a mercy if these bad years have passed to have no successors. On a few of our people, who get wages, or do business, or who have been fortunate in the past and laid by some money, came the burden of keeping the Circuit up, which they have done through all this hardship. When I found our missionary receipts were down, I went to the Sabbath-school with a handful of collecting cards, hoping to find a few who would face the difficulty of collecting with but little prospect of success. Many hands were held up when volunteers were asked for. I gave out all the cards, and in the evening told the congregation to expect any number of collectors to call on them, explaining what it was for. Next morning cards were going everywhere; everyone seemed to enjoy it; it was said I let loose the wolves on them. They have been bringing their cards in to-day with surprising sums, making a total of \$33.62.

#### THE HOME WORK.

**Ardrea** (Toronto Conference)—Formed two years ago, has each year paid into the missionary treasury more than it has received. At one appointment, Ulthoff, a new church has been built and freed from debt, and a good Sabbath-school organized. The missionary contributions are fifty per cent. in advance of last year. There was also an increase in nearly all the other connexional funds. Revival services have resulted in the quickening of the church and the conversion of sinners.

**Lansdowne** (Manitoba Conference)—This is a new field, part of which was taken from Neepawa and formed into a mission at the last Conference. The success of the year proves the wisdom of the action. All the funds of the Society are in good shape, and the minister has been paid every dollar promised. Next year the field will be self-sustaining. The spiritual life of the membership is good, and the returns show a very respectable increase. A. L. R. ALDRIGE.

**Hall's Bridge** (Bay of Quinte Conference)—The interest in church work is manifest on this mission. The church at Wesley appointment has been renovated, a large shed built for the accommodation of the horses, and a wire fence put around the entire property, adding much to its appearance and value. At Taylor's appointment, a Sunday-school has been organized and is working successfully. Lakehurst appointment is wonderfully improved. A year ago, with a membership of five, the congregation worshipped in a little log school-house, now they have a beautiful and commodious, brick church, and a membership of

nearly forty. The connexional funds are all in advance of last year. The people are kind and willing to do their best to support the cause of Christ among them.

A. L. ADAM.

**Wilkesport** (London Conference)—Another year is gone, and though we have not been as successful as we could have wished, still we thank God for blessings received, and take courage to labor on at His command. We have spent about \$137 in church improvement, we are also building a new parsonage, to cost \$625, of which about \$400 is already on hand or subscribed. Our mission is weak and will need help for years, unless some changes are made in the work; but it is in such a position that as a church we must stand by it.

GEO. JEWETT.

**Henfryn** (Guelph Conference)—Notwithstanding the weak nature and cramped position of this little mission, we are glad to report that, on the whole, the past year has been one of success. The connexional funds have improved; the parsonage has been furnished, and the debt on the property reduced; \$267.96 have been raised for mission purposes; the amount contributed for ministerial support is a little in advance of last year. Though there is a net decrease of eight members, yet some few have given themselves to Christ, and the societies are improving spiritually.

J. H. DYKE.

## Facts and Illustrations.

A LARGE stone which stood in front of the chief temple of Bau, Fiji Islands, and which was formerly used to sacrifice the victims of cannibal feasts, has now been made into a christening font in the great church of Bau.

A LAW of Japan compels all men of the age of twenty to do four years' military service, except those attending certain government schools. This has the effect of drawing young men from mission to government schools.

"THE love of God is limitless as space. Possessing Christ, we must also possess that spirit which binds all nations, and names them heirs of heaven, and makes the test of sonship a willingness to carry glad tidings of forgiveness to those very far off."

THE unbelieving Theodore Parker, after reading Wayland's Life of Judson—a model biography of a peerless man—wrote in his journal: "If Christian missions had done nothing more than to build up such a character, it is worth all its cost."

BETTER read one book carefully than to read ten carelessly. Be slow to begin to read a book if it is likely you will not have time to finish it. Be careful how you spend time in reading books which are not worth reading. You had better throw away money than time: for time is worth more than money.

WRITING of a Christian lady recently deceased, Dr. Talmage said that in her religious life "she had long ago got through with all the perplexing 'whys' and 'hows' and 'whens' that make fools of many of us, and had not enough doubts left to make an interrogation point out of."

THE children of a large primary class were once requested, if possible, to *earn* some money for the missionary cause. One little boy brought five cents, and said to his teacher with honest pride, "I earned it all myself." A dollar given from his father's purse could not have afforded him so much satisfaction; neither would it have made such an impression upon his memory.

REV. W. F. THOMAS reports a revival among the Chin, Karen and Burman villages in the jungles to the south-west of Henthada. Among the men who have been converted was an idol-maker noted for being the strictest Buddhist in all that region, and "known far and near as one of the pillars of that fell system of idolatry." The missionaries have had numerous invitations to visit villages they have not yet been able to reach.

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