

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

Vol. VIII.—No. 5.]

MAY, 1888.

[Whole No. 89



ABORIGINES OF JAPAN.

Field Notes.

THE letters published in this number of the *OUTLOOK* are all deeply interesting, and will repay perusal; but we would call special attention to the letter of Brother A. E. Green, and the appeal which he makes for aid in his orphanage work. For years he has been caring for a number of orphan lads who, but for this care, would have been compelled to take their chances in heathen villages, without a friend to stand by them; and during the past year all the aid he has received was a single contribution of \$10. Will not some to whom the Lord has given the means extend a helping hand to this deserving charity?

REV. A. ANDREWS writes from Moose Jaw, of some interesting facts in connection with the establishment of Bible depots along the line of the C.P.R. Among other places mentioned are Qu'Appelle, Broadview, Whitewood, Moosomin, and Regina. Bro. Andrews speaks of the difficulty of obtaining cheap Bibles in the Territories; Edmonton being the nearest place where they can be got at reasonable rates. We fully concur in the view that "this work is a valuable factor in building up the Christian civilization of the great North-West."

WE learn with regret of the illness of Mr. Hodgson, now stationed at Saskatoon. Bro. Hodgson has been a faithful and energetic worker, and, as might be expected, was beloved by his people. We earnestly pray that a kind Providence will see fit to restore him to his wonted strength and vigor, and that he may be able to resume the work in which he has been so successful, and that is so dear to his heart.

MRS. W. B. OSBORNE, late of Niagara Falls, has opened a Missionary Training School at 4,045 Ogden Street, Philadelphia. It is conducted on the basis of faith and prayer. Mrs. Osborne aims to put a course of preparatory study within the reach of any who desire to go as missionaries to foreign lands, and yet have not the necessary means at their disposal.

WE have just received the statistics of the Methodist Sabbath-school Association of Montreal, for 1887. The total amount raised by the schools of the city for missions is \$4,373.82, being an average of \$1.09 for each scholar.

OUR Missionaries have been so busy "making history, that they have not had time to write it," and hence, when information is needed, it is very difficult to find,

and we receive many letters of enquiry to which we are unable to give anything like satisfactory answers. We are pleased to know that the life of the heroic George McDougall will soon be published, written by his son, Rev. John McDougall, of Morley Mission, with an introduction by the General Missionary Secretary. As Mr. McDougall was among some of the first to penetrate into the western part of our North-West Territories, we have no doubt it will give valuable and interesting information regarding the opening up of missions in that vast country.

FROM a letter received from Brother Hiraiwa, near the end of his long and arduous campaign, we make the following extract:—

"I shall not feel sorry for the campaign to be at an end; but I hope that my work was not in vain, and if any good has been done at all, the glory be to the name of God and His cause. I have never before experienced such strange sustaining power of God for my body and spirit as during this long-continued siege, or else I could not stand the weather and work so well. I have never refused even any of the extra work requested of me hitherto, but the strength and grace given of God were commensurate with the work. I am heartily and sincerely thankful to God, and give all the glory to Him."

MISSIONARY money does not come in as promptly as it should or as it might. The great bulk of the fund does not reach the Mission Rooms till after the May District meetings. This is much to be regretted. It means large expenditure for bank accommodation, which is absolutely necessary to keep the work going till the money comes in. There does not appear to be any good reason why the greater part of the missionary income should not be collected before the holidays, and this would effect a great saving. Up till the end of March, only a little over \$20,000 had been received, while the expenditure for the same period has aggregated over \$140,000. Remittances at the present time would be greatly appreciated by the Treasurers.

The Missionary Review for May came early to hand, and is full to overflowing with interesting matter pertaining to every phase of mission work. It embraces eighty pages, and contains the following departments:—1. Literature of Missions. 2. Organized Missionary Work. 3. Correspondence and General Intelligence. 4. International Department. 5. Monthly Concert of Missions. 6. Progress and Results of Missions. 7. Statistics of the World's Missions. If you desire to keep fully abreast of the great missionary movement, subscribe for the *Review*. Funk & Wagnalls, New York. Price, \$2.00.

Editorial and Contributed.

COMMITTEE OF CONSULTATION AND FINANCE.

A MEETING of this Committee was held at the Mission Rooms early last month, and a good deal of business was disposed of.

In harmony with the decision of the last General Board, the Committee considered the case of the Chinese work in British Columbia, and it was agreed to provide a building for the Chinese Girls' Rescue Home, at a cost not exceeding \$3,000 for site and building, provided the Woman's Missionary Society would assume cost of furnishing and maintenance. (A communication has since been received from the Executive to the above Society gladly accepting the offer).

The General Board having fixed the place of its next meeting at Winnipeg, leaving the date an open question, the latter point was considered by the Finance Committee, and it was decided that the meeting begin on Monday, September 10th. This is a month earlier than usual, and will necessitate holding the Financial District Meetings not later than the second week in August.

Communications were received from Japan, containing a copy of a revised Basis of Union between the Missions of the Methodist Church (Canada), and the Methodist Episcopal Church of the United States. The whole subject was referred to the General Board, and the Secretary was instructed to put himself in communication with the Secretaries of the Missionary Society in New York in regard to this important matter, so that full information may be laid before the General Board in September.

A request for two additional teachers in the Tôkyô School was laid over to see if the income of the year would justify further extension. In the meanwhile the Secretary to correspond with a view of securing suitable candidates.

"PACKING" WOOD AT PORT SIMPSON.

BY a recent mail from Port Simpson we received a crayon drawing, executed by a native lad, which exhibits a good deal of artistic skill. The drawing portrays a band of Indians "packing" firewood on their backs from the hills, near Port Simpson. Accompanying the drawing was a letter from Miss Knight, which we append, as it gives not only some account of the picture, but is itself a word-picture of some experiences that fall to the lot of our workers on these far-off stations:—

PORT SIMPSON, B.C., *March 1st, 1888.*

DEAR DR. SUTHERLAND,—A week or two ago Mr. Crosby gave me the little picture which I send you by this boat, at the same time suggesting that I send it to you and explain the meaning of it. It is drawn by our native artist, whom we think quite clever, as he is, of course, entirely self-taught. This shows how the people carry their wood during the cold weather. As they are away so much from early spring to autumn, they seldom get any great supply, so when the real cold weather comes, they have to get it as they need it. I always pitied them greatly, and wondered that they seemed so cheerful over it; even the little boys and girls seemed to enjoy it, and think it great fun. My girls said many times when the days were bright that they wanted to pack wood, too. We had been unable to get a good supply before winter set in, and one fine morning found ourselves out of wood. So Mr. Crosby said, we must all go to the hill and pack some, as there was no other way of getting it. So off we all started, Mr. Crosby and our artist with axe and saw, to cut the trees down and saw them into proper lengths; all the girls who were big enough to carry a load, with ropes to bind the wood on their shoulders, and, of course, I had to go to take care of them. The children thought it immense fun, but as they were not used to the work, they met with some rather funny mishaps. Not knowing just how to adjust the ropes, the load sometimes would roll off, or to one side, and overbalance them. One sat down on a log to rest, and, forgetting her load, leaned backwards and fell, much to the amusement of the rest. She was powerless to help herself, and I was fearful she was hurt; but after some trouble, we got her load off, and she was able to get on her feet. Well, we got quite a supply that day, and before it was all finished, we were able to get wood in the ordinary way. This was our only expedition to the hill this winter; the next time, however, we went, not for ourselves, but for an old woman who has a sick husband. We found old Mary was out of wood, so one afternoon I told the girls that all who would do it for Jesus' sake, might come with me to the woods, to get wood for Old Mary. We went by ourselves this time, but one of the bigger girls soon had some small trees cut, and we were well loaded and ready for home. I wanted to pack some, too, but the girls thought it would be dreadful for me to carry a load on my back, and wouldn't fix it for me, so I had to carry it on my shoulder, much to the amusement of the people who were passing with their loads. We took the wood to Old Mary's home on the Island, and quite took the poor people by surprise, as they were not expecting any such good fortune. We were overwhelmed with thanks; and Mary told Mr. Crosby afterwards, that they sat down and cried over that wood, they were so thankful to get it. So we found something more than a pleasant afternoon and fun that day. All this is over for this season, as most of the people are already scattered; they are at home for such a short time. It always seems to me as if the best we can do for our people in summer is to pray that the enemy may not take away the seed sown in the winter. Their wanderings seem such a hindrance, but we have the comfort of knowing that God's "Word shall not return void."

FROM LODGE TO LODGE.

BY REV. JOHN M'LEAN, B.A.

THE snow fell thick and fast on Easter Sunday morning, covering the prairie with a pure white mantle, which in a few hours vanished before the sun's strong rays. With a satchel filled with medicines, and a bundle of Sunday-school papers, I entered

one of our camps, and began the duties of the day. On the day previous, a young man had called at the mission house for medicine for himself, and wished me to call and see his mother in the camp, when we went down. Seeking out this lodge, we entered, and told the old lady the object of my visit. She politely informed me that she had great faith in an old medicine woman in an adjoining lodge, and she would not take my medicine on any account. I was a little amused at her determination, as I had prided myself on the influence I held amongst the Indians as a powerful medicine man; but here was an old woman, sustained by her superstitious belief, who scorned the white man's civilization and faith. Nothing daunted, I sought the lodge where service was usually held, and sitting on the ground, began the duties of the hour. The men, women and children sat on the ground, while I told them the story of Easter, applying the truths that cluster around the Cross of Christ, and seeking to lead their minds to the atoning sacrifice, with the salvation that is their right. The sick came for medicine, and told in piteous tones of the death of many of their friends. Bronchitis, biliousness and sore eyes were the prevailing diseases, and it was cheering to hear them commending the medicines to each other, and telling how much they had been benefited at some previous time by their use. This is one step forward, for I well remember the time when the Indian medicine men had supreme control; but now their influence is waning, and we hope ultimately to suppress entirely their superstitious practices. As I sat conversing with the people about their trials and hopes, a flock of geese flew over the camp, and some young men ran out to see them. The old man informed us that in ten days we should have a big snow-storm, and then spring would come. It does seem singular how some of these men can foretell the state of the weather, but I have noticed at various times that they were not far astray in their prognostications. In one lodge a young man was busy with an old file and a knife, making a pipe from a stone that he had picked up on the river bottom. Upon laying the pipe down to converse with me, he took up a pair of tweezers, and kept pulling out the hairs from his chin. This is a prevalent custom among the Indians, as they hate to see any hair on their faces.

An Indian showed me his ration tickets, which are used for drawing the rations that Government gives the people, and which are distributed regularly twice per week at both the upper and lower agencies. He wished me to inform him whether or not the tickets belonged to him and his friends, or by accident had been exchanged. On examining the names written upon them, we found that one of the tickets belonged

to another man in camp; so the man wished to return this one and get another. Oftentimes they ask our assistance in this matter, as they cannot read, and know not but they may have a ticket belonging to another.

A young man lay sick in a lodge, with swollen neck, and he wished me to get a doctor to lance it, as he was suffering intense pain.

An old woman took up a piece of dried meat, fastened it on a stick, held it over the fire and cooked it, giving it to the owner of the lodge, who tore a piece off and gave it to a child. Meat is fried and boiled, or broiled on the fire by means of a stick, and is then eaten without bread, or anything to drink. After the old lady had cooked the meat, a young man asked her to get his horse for him, which was out on the prairie. Old and decrepid as she was, she took the bridle, and in a short time returned with the horse. A sad life is that of aged Indian womanhood; and the Gospel alone can elevate the native intellect and change effectually the native customs, so that the aged men and women will be benefited. Some water was accidentally spilt on the floor of the lodge, and one of the inmates took an axe, made some holes in the floor, and allowed it to soak into the ground.

The Indians eat when they are hungry, and sleep when they feel inclined to do so. At different times during the day, as we go in and out among the lodges, we find some eating, and others sleeping. The gospel of work induces regular habits, gives keenness to the intellect, and enables all to lead happier and more useful lives. Medicine was given to an old woman for rheumatism, who had been trying to cure herself by placing hot stones on the affected parts. Milk was asked for two babies who were sick; soap for one family to wash their bodies and clothes; oatmeal and rice for some sick people, and tea for the healthy to drink. The calls for help are so numerous, that, as we have not received any outside assistance for this, we are compelled in some cases to refuse. And yet it is sometimes hard to say, "No!" especially to the needy and deserving. Not a single lodge did we enter, but we found some person sick. As the balmy spring draws near, a change will come; some will recover, but others will travel to

"the undiscovered country
From whose bourne no traveller returns."

BLOOD RESERVE, ALBERTA.

A HUNGARIAN Jew, the Rabbi Lichtenstein has lately addressed two remarkable pamphlets to his brethren throughout the world, in which he calls upon them to believe in the Lord Jesus Christ as the Messiah of Israel and the Saviour of the world.

SPECIAL DONATIONS FOR AZABU CHURCH,
JAPAN.

FIFTH LIST.

Stratford—D. Agnes, \$2.50; Mr. Alexander, \$2; three friends, 75c.	\$5 25
St. Mary's—D. P. Rupert, \$2; Mr. West, \$1; Mrs. Roberts, \$1; four friends, \$2.75; Mrs. Ford, 25c.	7 00
Kirkton—W. Hazlewood, \$1; C. C. Switzer, \$1; Thomas Tufts, \$1; W. Bellemy, \$1; W. Switzer, \$2; F. Kirkby, \$1; D. A. Moir, \$1; A. Kirk, \$1; Rev. J. Charlton, \$1; Harry N. Charlton, \$1; D. Kirk, \$5.	16 00
Guelph—Thos. Odlum.	1 00
Brantford—Mrs. D. L. Brethour.	18 50
Owen Sound—Rev. R. H. Hall, \$5; Mrs. Hall, \$5; Rev. G. Smith, \$1; Rev. E. Teskey, \$1; Rev. Mr. Campbell and family, \$5; L. H. Alexander, \$2; W. Little, \$1; Mr. Ireland, \$1; Mrs. G. Price, \$1; G. Rutherford, \$1; Mr. Haines, \$5; G. Anderson, \$1; H. Liner, 50c.; R. Walker, \$1; S. McLeon, \$1; Rev. Mr. Sanderson, \$1; Mrs. Wilsie, sen., \$2; Mr. Henry, \$1; W. Ewing, \$1; S. Graham, \$1; Miss A. Hill, \$1; three friends, \$2.65.	41 15
Palmerston—J. R. Hamilton, \$5; J. M. McAlister, \$2; Mrs. Dr. Stewart, \$2.	9 00
Listowel—Miss Code, \$1; Jacob Large, \$4.	5 00
London—J. O'Brien, \$1; Miss A. Shuff, \$1.	2 00
Woodstock—Miss A. C. Lund.	1 00
Dunnville—Rev. Mr. McCartney.	2 00

And also I wish to acknowledge with thanks the following contributions I received through Mission Rooms :

Rev. S. F. Huestis, Halifax	\$26 56
Miss Addison	4 00
Mr. Elliott, Perth	5 00
Spadina Ave. Church, Toronto	10 75
Dr. Reeve	10 00

And the following were received with thanks, as paid to previous promises :

W. Dawson, Charlottetown	\$50 00
Rev. G. Clark, St. George	5 00
Miss A. Adams, Whitby	5 00

Y. HIRAIWA.

Woman's Work.

GUSSIE PRESTON.

L. A. MORRISON.

WE bow the knee, O Lord, to Thee,
In rev'rent prayer to-day;
That Thou would'st bless the dear, bright girl
Whom duty calls away
From friends and home,
And hopes to come,
And each life's cherished plan,
To teach Thy Word of truth and grace
In far away Japan.

Grant her safe voyage o'er the sea;
And in that land afar
May all her life-work honor Thee,
Nor loss nor weakness mar
The good designed;
Oh, may she find
Rich harvest-ground for seed!
And may she sow for Thee, and know
A full return indeed.

O, do Thou bless each willing gift
She sanctifies to Thee,
And by Thine own strong Spirit lift
Her soul, and let it be
Ev'n unto death
Firm in the faith
Her sires have kept so well;
And grant a crown for work well-done
When rings the judgment bell.

Thy prophet's children love the truth
As in the olden days,
And in the flush and zeal of youth
Aspire to speak Thy praise.
O, let the flame
For Thy dear Name
And faith intensely burn!
And yield, each consecrated life,
Thy promise-pearled return.

Each earnest toiler, in Thy way,
Do Thou, in mercy, bless;
And hasten on the glorious day
Of ultimate success,
When, 'neath Thy sway,
Men truth obey,
And Christ's dear love shall span
And rule the nations, one and all,
And far-away Japan.

TORONTO, April 10th, 1888.

"And they shall see His face; and His name shall be in their foreheads."—REV. xxii. 4.

WE desire especially that this department shall be a faithful reporter of all the work, as far as possible, of the W. M. S., and we are grateful to all auxiliaries sending reports, as well as to any members who may send short papers bearing on missionary work. All such matters tend to draw our workers nearer together, and greatly increase the general interest as well as knowledge of the work of the Society.

All communications intended for this department should be forwarded to Mrs. (Rev. Dr.) Parker, 238 Huron Street, Toronto, by the 12th of the month.

EXECUTIVE COMMITTEE MEETING.

A MEETING of the Executive Committee of the W. M. S. was held, April 5th, at the residence of Mrs. James Gooderham, Toronto. There were present Mesdames Gooderham, Carman, Williams, Rosebrugh, Ross, Strachan, and Chisholm.

After prayer, led by Mrs. J. A. Williams, the Corresponding Secretary reported that, since the annual meeting a unanimous vote had been obtained by correspondence on two subjects, viz.: the granting of Rev. Silas Huntingdon's request for \$100 towards the salary of the teacher in the Indian School at Whitefish Lake, Nipissing District, and also accepting Miss Gussie Preston, of Mount Pleasant, Ont., as missionary to Japan.

It was then resolved that the Executive approve of the action of the President in ordering the payment of Miss Hart's travelling expenses to Port Simpson, B.C.

Several topics were then mentioned requiring consideration. One of these was the further enlargement of the girls' school in Tokyo, Japan. It was with much regret that the ladies had to decide this question, but as alterations can be made only during the summer vacation, the permission or refusal would seriously affect the work for a whole year, and after hearing letters from the missionaries in Japan, and also from Dr. McDonald, as to the necessity of enlarging the original building, it was resolved that our lady missionaries be authorized to enlarge the school-building in Tokyo, Japan, and that the sum of \$3,000 be appropriated for that purpose, \$1,500 of which shall be paid this year. According to a statement sent by Mrs. Large, the fees received from the pupils paid all the expenses connected with the school, with the exception of the salaries of the Canadian teachers.

Letters were read from several candidates for the mission work in Japan, also certificates as to the qualifications of each, and one was accepted, under certain conditions.

A communication from Rev. J. Saunby, of Kofu, was read, asking that a school be established, or that at least a lady missionary be sent there. It was resolved, "That, having heard Mr. Saunby's letter, we assure him of our sympathy in the work, but feel we must defer action for the present."

The following was received from the Council in Japan: "Resolved, that we ask, through the Mission Board, the Ladies' Foreign Missionary Society to send a young lady holding a second-class Provincial certificate to our boys' school, the preparatory department of the Academy; and we guarantee \$200 in gold towards the salary. E. ODLUM, Secretary of Council." The consideration of this, on motion, was deferred to the annual meeting.

Instructions for the guidance of the missionaries in Japan concerning the work were submitted, when it was resolved that these, or similar ones, be recommended for adoption at the annual meeting.

Information concerning the French work was then given by Mrs. Ross, after which it was resolved, "That we approve of the action of the Committee on French Work, in uniting with the present society in the proposed new French Institute at Montreal."

A resolution was then read, passed by the Committee of Finance and Consultation: "That we propose to the Woman's Missionary Society that we will erect a building for the Girls' Rescue (Chinese) Home, not to exceed \$3,000, including site, provided the W. M. S. will furnish it and meet the cost of maintenance."

It was resolved, that we thankfully accept the offer of the parent society.

Moved, seconded and carried, that Miss Leake's travelling expenses be paid over and above the appropriation.

In reference to the appointment of a delegate to the approaching Missionary Convention in London, England, it was resolved that Mrs. Blackstock and Mrs. Dr. Skinner (who are both on the other side of the Atlantic) be appointed delegates.

The question of ordering a leaflet on "Systematic Giving" was discussed, when it was resolved that the offer made by a lady through Mrs. Gooderham be accepted, viz.: that if the society pay for one thousand of these leaflets (\$7), she would pay for another thousand.

A committee was then appointed to make inquiry concerning desired work at certain mission stations.

Mrs. Carman gave notice of motion, that at the annual meeting, Sec. 3, Art. V. be amended by inserting after the

words "with the President," the words "and Corresponding Secretary," thus enlarging the Executive Committee.

Prayer having been offered by Mrs. Chisholm, the committee adjourned.

TREASURER'S REPORT OF WOMAN'S MISSIONARY SOCIETY.

For Quarter ending March 15th, 1888.

Western Branch	\$1,122 00
Central "	854 87
Eastern "	404 08
Nova Scotia "	325 13
New Brunswick and P. E. Island Branch	264 58
Winnipeg Branch	16 75
St. John's, East Newfoundland Branch..	85 10
Victoria, B. C. Branch	8 25
Donation from Mrs. Hay	5 00
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	\$3,085 76

FAREWELL MEETING.

A PUBLIC Missionary meeting, under the auspices of the Woman's Missionary Society, was held in Sherbourne Street Church, Toronto, on Thursday evening, April 5th, to bid God-speed to Miss Preston, who is about departing to labor in the Japan Mission field.

A large audience was present. Rev. S. J. Shorey occupied the chair, and after the opening exercises by Rev. Dr. Shaw, addresses full of interest, information, and encouragement, were delivered by Rev. Dr. Sutherland, Miss Cartmell, Mrs. Ross, Miss Preston, and Mr. Hiraiwa, native Japanese minister, and a native Japanese hymn was sung by Miss Moulton.

The beautiful address by Miss Preston demonstrated clearly that she is well qualified for the position she is to occupy.

The collection was \$78, and a sufficient sum was afterwards subscribed to make up the \$100 required for Miss Preston's outfit.

FROM THE AUXILIARIES.

POINT ST. CHARLES.—An auxiliary to the Woman's Missionary Society was organized by Mrs. W. E. Ross, February, 1888. Mrs. S. C. Mathews, President; Mrs. Hayr, Vice-President; Mrs. D. Hadley, Treasurer; Miss Ward, Rec. Secretary; Mrs. R. J. Hopper, Cor. Secretary.

We have entered the work hopefully and thankfully; we have only thirteen members, but are looking forward to better things. Mrs. Mathews, our President, gave a very successful "At Home" in her house on 2nd March, which realized \$18.01, and member's fees, \$7.00, makes \$25.01 sent to the Branch Treasurer.

The first monthly meeting was held to-day, the 6th; eight members present. We trust that our newly formed auxiliary may have some share in helping some darkened life to become a joy and blessing to its owner, and give to some despairing one the hope of a glorious immortality and eternal life.

MRS. R. J. HOPPER, *Cor. Sec.*

LONDON SOUTH.—The London South Auxiliary of the Western Branch organized last September now numbers forty-two members, all interested in the work, but not so deeply but that we feel the need of increased earnestness on the part of all. This Auxiliary has sent twenty-nine names as subscribers for the OUTLOOK, the greater number of those being new names. This little paper has been a great help to us in keeping alive the interest in missions and missionaries on the part of our members.

S. W. K., *Cor-Sec.*

HANTSPORT, N. S.—On the 10th March we organized the "Willing Helpers" Mission Band, with a membership of eighteen. The children are deeply interested, and very enthusiastic in their desire to do "something for the poor heathen children who don't know our Jesus." At our first monthly meeting we enrolled four new members. The officers elected were: Josie Fritz, President; Millie Bachman, Secretary; Freda Sturgis, Treasurer. The Woman's Missionary Society held their first public meeting Wednesday, 28th March. Notwithstanding a rainy night and very muddy roads, we had a large and appreciative audience. The programme consisted of readings, recitations, an address by Rev. Mr. Lane, and music. A carefully prepared, and very interesting paper on "Japan," by the President, Miss Cohoon, deserves especial mention. Our people are becoming more and more interested in the work of hastening the day when "Every kindred, every tribe, shall crown Christ Lord of all." And we trust that soon we shall have enrolled as members of our Woman's Missionary Society every lady in our congregation who has "named the name of Christ."

BESSIE SALTER, *Cor. Sec.*

MONTREAL.—The regular monthly meeting of the St. James' Street Mission Circle was held on Easter Monday, in the vestry of the church. There was a large attendance of the members and visitors, the President, Mrs. Ross, in the chair. A very interesting programme had been prepared, consisting of a paper on the Eastern Branch, by Mrs. Ross, also papers on Japan, China, and Africa, by the Misses Archibald, Ida Graham, and A. Dawson. The Treasurer's report was very encouraging, the funds being largely increased by a very successful concert, given by the Circle, the success of which was largely due to the efforts of our President and Treasurer. On account of the meeting being held earlier in the month than usual, the letters did not arrive in time. At the close of the meeting, all were invited to remain for five o'clock tea, which had been provided by the Misses Graham. A very pleasant hour was spent before we separated.

JESSIE NICHOL, *Cor. Sec.*

SCHOMBERG.—It is just about eleven months since our Auxiliary was formed. We have had meetings every month since organization, and last month we held a public meeting, for the purpose of raising money to pay freight on a box we had prepared for the McDougall Orphanage. Our meetings are well attended, the members are much in earnest and

take great interest in the work. Mrs. Stewart, of Valentine (a former pastor's wife), very kindly sent us a donation of five dollars, one dollar to be used as her membership fee, another dollar we used in buying goods for the box, and the remaining three we placed in the funds of our Auxiliary. Another lady (who is already a member), kindly handed in two dollars, one to go towards purchasing material for the box, and the other for our Auxiliary. We enjoy the foreign letters very much at our monthly meetings, and rejoice in the success attending the labors of our missionaries at home and abroad. A number of our members are subscribers to the OUTLOOK. Wishing the W. M. S. every success.

A. BRERETON, *Cor. Sec.*

CHARLOTTETOWN, P. E. I.—On the appearance of the OUTLOOK every month, we always seem to turn naturally first, to that part containing "Woman's Work." We read the news columns from the Auxiliaries with great interest, and have frequently thought of adding to them; supposing that every member of the W. F. M. S. would be glad to hear of its success, from whatever portion of the Dominion the tidings might come. We, down by the sea, hear admiringly, and oftentimes longingly, of the greater efforts of our sisters in the upper provinces, but in looking at the W. M. S. as a whole, and at the wonderful success which has been the result of its formation, we cannot but rejoice that, even in a feeble way, we have been permitted to give it a helping hand. The Auxiliary in Charlottetown was organized in 1883, during a visit from Dr. Cochran, and has, we think, since that time been doing good work. Its members now number forty-six, including four life-members. The "Earnest Workers," a band of young ladies in connection with Upper Prince Street Church, in operation for two years, disorganized last autumn, very reluctantly, to aid in other church work; but are now re-organizing under their energetic leader, Miss A. Johnson, whose heart is thoroughly in the mission cause. We seem this year to have received fresh impetus, and greater interest is shown by each member than ever before. Those outside appear to have had their curiosity at least, aroused concerning us, and we hope the next step will be an enrolment of their names as members of the Society. This is owing, in a great measure, we think it only just to say, to the untiring efforts and love for the cause, of our President, Mrs. Dr. Johnston. A few months ago, the "Wesley Band" of young ladies of the Brick Church, organized to work for the Chinese Home in British Columbia. A member of our Society, during a pleasure-trip, last year, visited these poor Chinese girls, and brought back such harrowing accounts of their condition, that the hearts of our young friends seemed to go out to them at once. The Band meets for weekly sewings, and will probably hold a sale in the autumn. Our monthly meetings are well attended, and much interest taken in the welfare of our little girl at Tokyo. At our February meeting another life-member was enrolled, and a donation of twenty-five dollars was sent in, "in memory of a child who had loved missions." This is our first mite-box year. We are now far ahead, financially, of last year. On the 21st of

March we held our first public meeting for the year. Presided over by our pastor, it was opened with singing and prayer; followed by a programme of missionary readings, dialogues, music, Secretary's report, and missionary letters. The debate, by six young ladies, on the advisability of doing away with all foreign missionary work, was a great success. It was written by Miss Smith, of St. John, N. B., for the Annual Meeting of the N. B. & P. E. I. Branch. We would recommend that it be printed, and circulated among the Auxiliaries of the Dominion. It would be a great addition to the programme of any public quarterly meeting.

Cor. Sec.

CHRISTIAN MISSIONS.

(Paper read before the Spadina Avenue Y. P. A., Toronto.)

IN assuming to present a few thoughts on the work of Christian Missions, I realize that to many, especially among the young, the subject may seem dry and uninviting, and that, as frequently stated of the temperance question, it is to a good many always the same "old story."

But, somehow, the "old, old story of Jesus and His love" is to-day the sweetest, freshest, truest, most effective story that is told. To-day it is the constant inspiration of millions of Christian workers the wide world over; while, for the past eighteen centuries, its precious recital has been blessing earth and peopling heaven.

Told in simple numbers to the tiny darlings of the nursery, "repeated o'er and o'er" through childhood's years in the homes and Sunday schools of Christendom, cherished in the thoughts of youth, it only gains in power and fascination in middle life, and becomes the wonder, the confidence, the strength and the delight of old age. The never-failing theme of the faithful pulpit, it echoes o'er the land through the many-tongued press; the source and centre of all true benevolence, the motive power of every holy endeavor, the foundation of all righteous law, the hope of the despairing, the cheer of the sorrowing, the consolation of the suffering, the support of the dying, and the illumination of the "dark valley;" this "old, old story" shall continue to be told until every "mountain" of sin and idolatry "shall be made low," until "the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, for the mouth of the Lord hath spoken it."

To "tell this story" aright is the object of Christian Missions.

To tell it in the remotest wilds of earth, to tell it in the fastnesses of heathenism, to tell it amid the savagery of barbarism; yes, and to tell it in the slums of civilization; and to so tell it that men and women shall hear and heed, shall yield and be saved for this life, and for the life beyond; this is the aim and ambition, the desire and inspiration of true missionary workers at home and abroad.

We believe it is acknowledged that at no period of the world's history has the subject of Christian Missions received so much attention, and attracted to itself so much of cultivated thought and consecrated energy, as at the present time. Through the providence of God, the railway and the telegraph are bringing nigh the countries once afar off, and the pushing enterprise of commerce has, unwittingly perhaps, become one of the agencies by which the cause of Christian Missions may be furthered.

Scarcely an important newspaper but posts its readers on missionary work, few colleges or universities, under Christian direction, but have their mission societies and missionaries in training, while to women special facilities are given

for thorough preparation as medical missionaries, or teachers, with the certainty of important positions being accorded to them. These privileges occurring contemporaneously with the opening doors of old heathen countries, appear as fruits of the great seed-sowing of the Church in the past, and as answers to prayer for the extension of Christ's kingdom.

In the great missionary fields the much-debated question of "Woman's Sphere" is working out its own glorious solution.

Not so very long ago the mention of a lady as preacher, doctor or lecturer suggested to the average thinker a most unfeminine, unattractive person, of rather erratic tendencies; and the Scripture teaching was oft quoted enjoining woman to be "silent in the churches."

But we have learned better things, and as if to sanction the expansion of "woman's sphere," and to give Scriptural endorsement to women as preachers, teachers, or lecturers, the Revised Version of the Old Testament opportunely gives a very certain sound."

The old version reads, "The Lord gave the word; great was the company of them that published it." Mark the difference in the new: "The Lord giveth the word: the women that publish the tidings are a great host."

The missions of the various churches abound with women in the positions of teachers, Bible women, evangelists, and medical missionaries; and it is safe to say that no mission stations can be properly equipped without such workers.

Perhaps the most remarkable woman's work in our day is that known as the Zenana work in India.

It is said by Rev. W. Arthur that, "when Sheridan, heaping indictments on the head of Warren Hastings, inveighed against his oppression of the 'Begums in their secluded Zenanas,' there were but few women in England or America that knew what was meant by a Begum, or a Zenana." Not so long ago, a certain lady inquired of another: "Are you interested in the Zenana work?" "I have not seen it," was the reply; "Is it anything like the Kensington stitch?"

Let us hope the day of ignorance on this and other important missionary topics is passed away, and in seeking information on this line we shall find in many instances that "truth is stranger than fiction."

In the early days of missions in India, the hope of entering the Zenana to tell the good tidings was, it is well said, one of those hopes "kept alive simply by faith in the Almighty power." The question was often pondered, What should we find there? Would there appear contentment, or indifference? Or should we find a human longing incapable of expression, for something of the great outside world? Human nature is human nature. It craves association and sympathy; it revels in the beauties of earth, the field, the air, the sunlight, and so the victim of the Zenana prison gladly welcomed the missionary lady who should not only heal the suffering body, but reveal to the darkened spirit the bright rays of hope beaming from the Son of Righteousness. There is hope for the millions of India, for the education of women is meeting with high favor, and the causes are set in motion whose course is never retrogressive. The Empress of India is now being petitioned to use her powerful influence to put a stop to child marriages, a system which has filled the land with widows ranging in age from seven to sixteen. It is hoped that the Christian Government of Great Britain will soon arouse to this and other terrible vices existing now under the sanction of British law, which are a foul blot on her escutcheon.

At this hour the eyes of all Christendom are fastened on China. The news has flashed all round the world of the terrible floods devastating the country, and the thousands that are left helpless, homeless and friendless.

It occurs to us, that through this dark dispensation the

over-ruling Providence of God may arouse the attention of the world and the Church, and by the sympathy, and we trust the generosity, evoked, the "Flowery Kingdom" as a mission field may soon attract to itself many consecrated, fully qualified workers.

As every one is familiar with the history of Japan as a mission field, I will only echo here the call that comes from the Government to send out Christian teachers. Salaries are offered equal to what are given in our own country. The purpose of this paper confines it to a narrow limit, but as a means of suggesting research, or awakening interest in mission work I venture to hope it may not entirely fail. Especially in inviting thought for a few moments on the subject of missions in our own land, I hope to succeed.

God in His own wise purposes has placed before Christian Canada two distinct and different races. Both of these lack the teaching of the pure Gospel. We are so accustomed to think of the Roman Catholic as a religion, that we do not apprehend the true condition of our French fellow-countrymen. Rome of old is Rome of to-day. "*Semper eadem*" is the motto of which she is so proud. Hence in all that pertains to liberty of thought, advancement, enterprise, the reading of the Word of God, the education of the race, Rome is still as she was in the middle ages; as dark, as superstitious, and only lacking the power to be as cruel and treacherous as in the days of the Spanish Inquisition. In Ontario we are so content, because of our majority, that we are prone to think ourselves safe from all aggression. But we may well beware. One who has lived under the shadow of Rome can easily detect her stealthy advance upon Protestant sentiment, as she lightly lays her finger upon our school law, and so withdraws her children from the hearing of the Word of God. Shame to the Protestant Reform Government, not content with conceding a separate school system, but willing also at the bid of the papal hierarchy to consent to the absence of Catholic children during the time appointed for the Bible reading.

Every Protestant pupil in a Catholic institution is rigidly compelled to attend *all* the prayers and services which are held on Sundays and week days, while to none is permitted the reading of the Bible, but only the New Testament. Are we in Canada to be Protestant or Roman Catholic? For answer, we appeal to our Protestant citizens. The Province of Quebec groans, as once groaned poor Mexico, under the oppression of the wealthy Church of Rome.

The exemption from taxation of the immense lands owned by the Church in the Province of Quebec; the oppression of the tithe system, by which 1.26th of all produce goes to the Church; the various assessments imposed for Church building, convents, etc.; the unremunerated toil of the multitudes of women imprisoned by iron doors, and perpetual vows. All these influences are producing in our sister Province the same effects which have cursed Spain, and the other Catholic countries of the world. While we guard our land with lynx-eyed vigilance, let us awake to the spiritual needs of nearly 2,000,000 French-Canadians, and endeavor to push the work of French evangelization, the only hope of deliverance for poor Quebec.

The Indian work must also be accepted by the Canadian Church as God's own appointed field. We have robbed the red man of his inheritance. We owe him a debt God will require us to pay. There is much need for self-sacrificing workers in this field, and it is the aim and hope of the various missionary societies to succeed in kindling deeper interest in this work, as also to develop better methods of carrying it on.

The question, we hope, will occur to each one of us, "What am I doing to help forward the missionary movement?" We are not all called to go "to the front," but I may say we are all equally called to the duty of preaching

the Gospel to every creature with those who leave home and friends, and go abroad for the purpose. Every talent—the gift of God—is to bring tribute to Him. It may be we do not see it yet, but if we are living in the fear of God, we shall know the work He requires us to do. Let us aim so to live, that God can work through us, can use us as instruments, to bring about that day when Christ shall reign in the hearts of men, and in the thrones of Government, "from the river unto the ends of the earth." No effort will so ennoble, no ambition will so dignify, no pleasure prove so lasting and fruitful, and no life be so successful as that directed toward the welfare of the race.

To labor on at Thy command,
And offer all our works to Thee!

LETTERS FROM THE FIELD.

Letter from MR. TATE, dated CHILLIWACK, April 2nd, 1888.

I BEG to acknowledge the receipt of three cases of clothing for the Indians. We have distributed a good many of the garments, but intend to keep the heavier ones for next winter. Please convey our thanks, and those of the Indians, to the several Auxiliaries for their kind donations of clothing.

We commenced our "Home" on the 21st of March. I have five girls and two boys in the house, with four or five others who come during the day and go home at night. We expect several others shortly, and where to put them we do not know. We must try to put up with inconveniences until our Conference meets, in May, but we must have more accommodation.

I wish some benevolent soul would give us \$1000 for building purposes. We need some nice picture books and a couple of illustrated Bibles. It will be some time before the children are able to read for their edification, so we must have some pictures to amuse and instruct in the meantime.

A small organ and a sewing machine would also be of great benefit. We are glad you are sending on some new goods, and are very much in need of the articles you are sending. I wish we could get a complete outfit of granite-ware dishes, cups, pitchers, etc."

If any friend or Auxiliary feels disposed to send any of the above-mentioned articles, or money to purchase same, Mrs. Wm. Briggs, 21 Grenville Street, will be happy to receive it.

Letter from MRS. YOUMANS, March 22nd, 1888.

WORDS would fail to express the thankfulness that I feel towards the Supply Committee and all the donors. The gifts have relieved me wonderfully; and now, just I was beginning to plan my spring work, I wondered how ever I was going to get summer tweeds and get them made for the boys, we received another letter, stating that a box with cottonade suits in it, for summer wear, will soon be sent. It was such good news for me that I could not refrain from writing. Please tender my thanks to all who have so nobly assisted me.

It is now within two weeks of two years since we first took charge of the "Home," and the boxes you sent, and a box of girls' summer clothing received last Christmas from St. Johns, N. B., is the first made-up clothing we have had.

While we lived up at the Mission, Miss Youmans, the teacher, boarded with us, and helped me very much with the sewing during last winter and spring, and she often comes down here and sews for me on Saturday.

We had three large girls, but last fall Mr. McDougall took the eldest to the Mission, to assist in their work, so we have had only two large girls all winter.

For about five weeks back I have had only the help of the five small girls. Etta Hoole has been ill with erysipelas and inflammation of the eyes for the last five weeks; and Susan Ear, the other large girl, was ill for two weeks; and when better, her mother was taken ill, and she went home to take care of her, so I have had to go into rough work. When so many come in at one time, I am greatly put out for a change of garments for all. I lacked skirts and dresses. The material sent will make-up nicely, but I have so many household duties to look after, and the teaching besides, that I have very little time for sewing. There is so much repairing to be done; and when I have to cut every patch, and baste it on for the girls to sew, it takes up so much time that I cannot get much made. I have had to do all the bread-making for some weeks, which is no small item—from twelve to fifteen large loaves, three times every week.

I close, wishing that all the workers may receive the blessing of the Master here and rich reward hereafter.

FRUITFUL OR UNFRUITFUL, WHICH?

IN one of the Rev. Andrew Murray's little devotional books ("Abide in Me"), so full of delightful instruction to spiritually hungry souls, that beautiful figure given by our Saviour, the Vine and Branches, seems to have a peculiar bearing upon our missionary work; and, indeed, just now, to every interested member of our society. It is truly wonderful how this mission work seems interwoven with almost all the teachings of holy Scripture. Yet, after all, it is not so wonderful, when we consider that the one central object in the Book of books is Jesus, the first great missionary. He left the glory that he had with the Father from all eternity to come and preach to us the glorious gospel of reconciliation, accomplishing the great work by the sacrifice of His own precious life.

But in this case of the vine and branches, the author referred to would have us constantly keep in mind that particular illustration as one peculiarly rich in practical truth. Christ the vine in heaven, we the branches on earth. He (reverently be it spoken) *cannot do without us* (the branches), no more can the branches live without the vine. What a wonderful importance thus attaches to us as living branches. He cannot accomplish His work in the world without our aid. Dare we be disobedient, and withhold the little we are able to do? It is His own Divine appointment. "Go tell," "go preach," is reiterated again and again. "How can they hear without a preacher, and how can they preach except they be sent?" Here are defined some of the duties of the living branches. Some must go, others must contribute to send those who go. Who dare shirk the responsibility? The fruitless branches have a fearful destination: John xv. 6, "Cast forth and withered; cast into the fire and burned;" Matt. iii. x, "Hewn down and cast into the fire;" Matt. vii. 19, "Hewn down and cast into the fire." As the serpent was lifted up in the wilderness, and one look of the stricken one was life, so Jesus *must* be lifted up amongst the heathen nations throughout the world, that, looking to Him, they may live. Oh, my sisters, dare we be indifferent in this matter? Weary hearts are aching, trembling hands are stretched out in earnest supplication for the bread and water of life, which we enjoy in such abundance. Must they perish? Let not the blood of souls be found on our skirts. "Inasmuch as ye did it not to the least of these, ye did it not unto Me." We each can do something. What shall it be? Reverently and faithfully let us each answer this question to God and our own conscience.

MONTREAL.

C. Ross.

Missionary Readings.

A TAMIL HYMN.

THE following hymn, composed in the Tamil language by Devasagyan Anthony, and translated into English by Missionary Meadows, shows how fully the person of Christ is apprehended by the Hindu mind:

Is any flower or fruit we meet,
The honey-comb or sugar sweet,
So sweet as Thy beloved name,
O Jesu! Thou of matchless fame?

My living water, living bread,
A healing ointment for my head,
How sweet is Thy beloved name,
O Jesu! Thou of matchless fame.

My Shepherd good, my great High Priest,
My King, my mother's gentle breast,
How sweet is Thy beloved name,
O Jesu! Thou of matchless fame.

The soul's best Friend, the Bride's lov'd Lord,
The heaven-born gracious loving God,
How sweet is Thy beloved name,
O Jesu! Thou of matchless fame.

To Thee, th' Amen, the First, the Last,
Shall sound the trumpet's joyful blast;
How sweet is Thy beloved name,
O Jesu! Thou of matchless fame.

A WONDERFUL WORK.

WE extract from a speech delivered by the Rev. A. J. Webb, at missionary meeting, held in Wesley Church, Melbourne, at the end of November last, the following particulars concerning mission work in Fiji. Mr. Webb is himself a laborer in that field. He said:—

"Now, the great work that has been done in Fiji has been touched upon by others, and many stories have been told of the terrible doings of the Fijians when heathens. But I am not going to tell you those stories to-night; I prefer to tell you a story that is a Christian story. I think that Christian people ought to be far more interested in that, than in the doings of a race of wild cannibals. All traces of their ancient heathenish practices have been cleared away, and visitors now cannot imagine that this people, with their almost Parisian manners and their mellifluous speech, were the cannibals of ancient times.

"I have the latest Government returns showing the present state of the people, but they only partially represent it. The true character of the work cannot be estimated by figures, but by the inner lives of the people. There are at present in Fiji—Fijians, 111,743; Europeans, 3,567; half-castes, 796; Asiatics, 4,230; Polynesians, 5,664; Rotumans, 4,214—total, 128,414. Of these 111,743 Fijians, 100,154 are attendants at our own public worship—a very large proportion indeed.

"I may say, that where fifty years ago there was not a single Christian, to-day there is not an avowed heathen. There may be heathens, but if so, they don't stand up and say so. When I went to Fiji there were thousands of them. In my first circuit of Rewa there were more heathens than in any other—men who would stand up and avow it proudly, too. I well remember one wild young fellow of an immense size (some Fijians are very fine-looking men), and with a head of hair standing out on all sides, which added to the wildness of his appearance, coming right in front of me, and looking me boldly in the face, saying: 'I'm a heathen, and I'm going to be a heathen,' as if it were something to be proud of. But there is none of that now. Instead of it, we have as many people worshipping in Fiji as you have in Victoria; we have as many people whose names are on the class-books in Fiji as you have in Victoria, and those whose names are on the class books are not conspicuous by their absence.

"We have at present 53 native ministers, 44 catechists, 1,877 local preachers, 3,192 class leaders, 27,421 members of the Church, 4,121 on trial, 2,795 catechumens, 1,019 teachers, as well as day and Sabbath-schools with their teachers, for all the children of Fiji are educated in the Mission schools. It is difficult to believe that in a place which fifty years ago was studded with heathen temples—where the first parsonage was a canoe house, open at both ends, in which the Rev. David Cargill and his noble wife were glad to take shelter—there is not to-day a single heathen temple; in 1,255 places of worship God's Word was preached yesterday (Sunday), and will be preached again next Sunday."—*Illus. Miss. News.*

"RENDER UNTO GOD THE THINGS THAT ARE GOD'S."

WHAT things are God's? Our money is His. It is ours only as His stewards. It is His by supreme lordship over us and over it.

"But I acquired it by hard work and skill."

Who gave you the power of endurance, health, strength and ability? Were not these endowments from God? Is He not, therefore, entitled to the income from their use?

Recently a very wealthy man candidly stated that the bulk of his fortune came through a favorable conjunction of affairs wholly unplanned and unexpected by him, that it was through no superior ability or far-sightedness on his part that he became rich. This is true of many. Providence has favored them. Has not God given them hundreds of thousands or millions to be used for Him in this time when the resources of our missionary societies are overtaxed to meet the enormous demands upon them?

Rich man, whose is that money which you hold? God's.

What are you doing with your Lord's money? Are you spending large sums freely for your own pleasure and giving small sums grudgingly for religious work for human souls and the glory of God?

What right have you to heap up millions in this manner, when the gift by you of even half a million would so wondrously help on the work of the world's evangelization?

Do you need any more than you have acquired?

Why can you not resolve, as some other good and most noble men have done, namely: to give away your entire annual income, above a moderate sum for living expenses? Why not? The world will be made better, and you will be a happier man, than to continue selfishly hoarding for the sake of being reckoned a rich man among your fellows. Are you "rich toward God?"

"Render unto God the things that are God's!"

Our Young Folk.

WHAT THE SPARROW SAID TO THE LITTLE BOY.

I AM only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord careth for me.

He gave me a coat of feathers;
It is very plain, I know,
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold or purple,
Perhaps it would make me vain.

In the sweet spring-time that is coming
I shall make myself a nest,
With many a chirp of pleasure,
In the spot I like the best.

And He will give me wisdom
To build it of foliage brown,
And make it warm for my birdies,
With a lining of softest down.

I have no barn nor store-house,
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to feed me,
And "life is more than meat."

I know there are many sparrows—
All over the world we're found;
But our heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures He made.

I fly through the thickest forests,
I light on many a spray ;
I have no chart or compass,
But I never lose my way.

And I fold my wings at twilight,
Wherever I happen to be ;
For the Father is always watching,
And no harm will come to me.

I am only a little sparrow,
A bird of low degree ;
But we know that the Father loves us ;
Have you less faith than we ?

WRITING IT DOWN.

UNCLE JOHN would sometimes take a tiny notebook from his pocket, and begin to write when the children were naughty and called each other names. Afterwards he would read aloud to them what he had written. They did not like to hear it, although they knew it was true, every word of it ; "for somehow," as Bess declared, "it wouldn't have been so dreadful if it hadn't been written down."

By-and-by, whenever uncle John began to write in the little book, they would run to him and say : "Please don't write it down, we'll not say any more naughty words."

The good man would smile, as he put away the little book, and spoke to them lovingly of "the Lamb's book of life," where every thought, and word, and deed is written down.

As time passes we forget that we have been so naughty ; but it is all there against us, and when the book is opened we will find much written there that we would gladly erase.

Dear little friends, the pages of your life are lying clean and white before you. What shall be written there ? Now is the time to begin a record of which you will never be ashamed. The last words uttered by John B. Gough were : "Young man, keep your record clean."—*Youth's Evangelist*.

STORY FOR YOUNG FOLKS.

THE SELFISH POOL AND GENEROUS STREAMLET.

SEE that little fountain yonder, away on the distant mountain, shining like a thread of silver through the thick copse, and sparkling like a diamond in its healthful activity. It is hurrying on with tinkling feet to bear its tribute to the river. See, it passes a stagnant pool, and the pool hails it, "Whither away, master streamlet ?" "I am going to the river to bear this cup of water God has given me." "Ah ! you are very foolish for that ; you'll need it before the summer is over. It has been a backward spring, and we shall have a hot summer to pay for it ; you will dry up then." "Well," says the streamlet, "if I am to die soon, I had better work while the day lasts. If I am likely to lose my treasure from the heat, I had better do good with it while I have it." So, on it goes, blessing and rejoicing in its course. The pool smiled com-

placently at its own superior foresight, and husbanded all its resources, letting not a drop steal away.

Soon the midsummer heat came down, and it fell upon the little stream ; but the trees crowded to its brink and spread out their sheltering branches over it in the day of adversity, for it brought refreshment and life to them ; and the sun peeped through their branches and smiled complacently upon its dimpled face, and seemed to say, "It is not in my heart to harm you ;" and the birds sipped its silver tide and sang its praises ; the flowers breathed their perfume upon its bosom ; the beasts of the field loved to linger near its banks ; the husbandman's eye always sparkled with joy, as he gazed upon the long line of verdant beauty that marked its course through his fields and meadows ; and so, on it went, blessing and blessed of all.

But where was the prudent pool ? Alas ! in its inglorious inactivity it grew sickly and pestilential ; the beasts of the field put their lips to it, but turned away without drinking ; the breezes stopped and kissed it by *mistake*, but caught the malaria in the contact, and carried the ague through the region, and the inhabitants caught it and had to move away ; and at last, Heaven, in mercy to man, smote it with a hotter breath, and dried it up.

But did the little stream exhaust itself ? Oh, no ! God saw to that. It emptied its full cup into the river, and the river bore it to the sea, and the sea welcomed it, and the sun smiled upon the sea, and the sea sent up its incense to greet the sun, and the clouds caught in their capacious bosoms the incense from the sea, and the winds, like waiting steeds, caught the chariots of the clouds and bore them away—away to the very mountain that gave the little fountain birth, and there they tipped the brimming cup and poured the grateful baptism down ; so God saw to it that the little fountain, though it gave so fully and so freely, never ran dry.

At a railway-station a benevolent man found a school-boy crying because he had not quite enough money to pay his fare, and he remembered suddenly how years before he had been in the same plight, but had been helped by an unknown friend, and had been enjoined that some day he should pass that kindness on. Now he saw that the long-expected moment had come. He took the weeping boy aside, told him his story, paid his fare, and asked him in turn to pass the kindness on. As the train moved from the station the lad cried cheerily, "I will pass it on, sir." So that act of thoughtful love is being passed on through our world ; nor will it stay till its ripples have belted the globe and met again.

THE French Government has awarded a binocular glass to Captain Turpie of the *John Williams* (L.M.S.) in recognition of his services in rescuing six shipwrecked sailors of the French vessel *Buffon*, cast upon an island. These French sailors were kindly cared for by the Christian natives for weeks, and were subsequently taken to Sydney by Captain Turpie. They naïvely confessed their delight in finding themselves among *Christian* islanders, and not among *cannibals* as they had feared.

Along the Line.

JAPAN.

Letter from REV. F. A. CASSIDY, M.A., dated
SHIDZUOKA, JAPAN, Jan. 5th, 1888.

AS I promised sometime ago, I shall now try to give you a few notes on the standing and progress of our work on this Tokaido circuit—including all our work from Numadzu to Hamamatsu, a distance of about ninety miles.

Our circuit being exceedingly large, modes of travel very tedious, and most of our men quite limited in experience, it was thought advisable that we should try to strengthen and unite our forces by calling all together for a few days of waiting before God, and mutual consultation in regard to the work. As we set about to arrange for such a gathering, it naturally took such a form that its most appropriate name seemed to be a

"WORKERS' CONVENTION."

Under this title, Bros. Cocking, Kobayashi and I met as a self-constituted committee, arranged a programme and details for a convention to embrace two almost solid days of work and three evenings of lecture work. As it was altogether a new experiment, we did all we could to secure the interest of all our workers along the line, and succeeded so far, that only two were absent out of twenty. The last few days of the year are the busiest in this country, and the weather was a little against us; but the blessing of God was with us, and all seemed to think that our Christmas convention (Dec. 28-30) was a great success, and an occasion of great blessing to all. A considerable portion of the time of the convention was spent in devotional exercises, and the discussion of subjects bearing upon the outpouring of the Spirit, the work of the preacher, the work of the pastor, etc. Of course much was required for the reception of reports of all kinds from the different fields along this line. These reports were very full, and in most cases fairly satisfactory. I may quote just

A FEW FIGURES.

Average aggregate number attending the regular services, 490, (i.e., average for Sabbath and week-evening services, not lectures); members at last annual meeting, 205 adults, 58 children; present membership, 334 adults, 100 children; number baptized since last annual meeting, 129 adults, 42 children; applicants not yet baptized, 72; total increase so far, including applicants, 243. It is surprising that this large field of 18 preaching places, employing ten native preachers on salary, is managed at a cost of a little more than one hundred yen per month, not including expenses of foreigners. It is surprising also that all this work is carried on without any regular preaching places, except the one here in Shidzuoka. A few cheap, plain churches will be an absolute necessity in the near future. If we had even one thousand dollars placed at the disposal of the council, from which loans or small grants might be given to encourage church-building along the Tokaido, it would be a very great blessing to our work here. Our workers reported a growing

INTEREST IN THE GOSPEL,

but mentioned a few instances of the old prejudice still lingering. In several places, in order to have a fair hearing, the *shoji* (paper windows) must be closed, and not too much light inside, as many in the congregation would be ashamed to be seen listening to the Christian preachers.

One of the most interesting features of the Convention was a Question Drawer, theological and pastoral, conducted by Dr. Eby. You may imagine that in the application of the Christian standard among a people to whom it is entirely new, many points would arise which have been so long ago settled in Christian countries, that they have been quite forgotten, while other questions are just as new to us as ever. I will give you a few samples:—What is meant by election? What kinds of recreation may be indulged in on the Sabbath-day? Are

WALKS, GAMES, FIELD REVIEWS, ETC.,

allowable? Is it sufficient to leave over the giving and receiving of money on Sunday? (We discovered that one of our members was in the habit of giving out goods on Sunday, and receiving the money on Monday.) Is it proper to hire jinrickishas on the Sabbath-day, for our work or any other purpose? Should Christian jinrickisha men go out on Sabbath for any purpose? When the seventh commandment is broken, are both parties equally guilty? How can we explain the statement that Eve was taken from the side of Adam at the creation? What can we do to help the prisoners who become believers during confinement, in order that they may not fall back into old vices? etc. Of course these questions elicited much discussion, and were, I think, settled to the satisfaction and great profit of all concerned. The comparison of notes on all these points was no doubt a most wholesome exercise for all our workers, most of whom have never had the advantage of Christian teaching and association in their youth.

IMPORTANT COMMITTEE WORK

was done, embracing the work of the Sabbath-school, Christian literature and lecture work. Under the last head it was arranged that our whole circuit should be visited (D.V.), during February and March, by Dr. Eby, accompanied by those on the ground, requiring a trip of thirty-one days.

I am thankful and delighted to say that the Shidzuoka church, which was doubled in size last summer, is now free from debt, and will very soon be as full as before. A spirit of prayer and inquiry is very prevalent among our people, and we are hoping for blessed results.

The Shidzuoka girls' school has been opened, and, under the management of Miss Cunningham, is already giving promise of very gratifying results. A large new building for the school will probably be under way before the present year closes.

This Christmas and New Year's holiday has been signalized by a most extraordinary event for this place, viz., a visit from

FIVE REAL LIVE FOREIGNERS—

Dr. Eby, Mr. J. Dunlop, Miss Cochran, Miss Maud Cochran and Miss Wintemute, all of whom came out

from Tôkôy, and spent a week among their country friends. It was a rare treat for us, and made our holiday a little like home. Mr. Dunlop is now at Hamamatsu, engaged in teaching English, and whatever mission work he may be able to do while acquiring the language. May God reward him for his courage in facing such a remote field alone, and with no knowledge of the language. Dr. Eby rendered excellent service to the convention, both by occupying the chair as general referee, and by his enthusiastic addresses at the lecture meetings.

It was decided, that this convention be established as a permanent semi-annual gathering, for the purpose of encouraging and strengthening our workers and people, and consolidating our work on this great circuit. May the blessing of God rest upon it, for we are still very weak, compared with the great work to be done and the great obstacles to be overcome.

We know that very many are praying for us, and we delight to think of it, for in no place in the world do we need a constant supply of grace and sanctified wisdom more than in the foreign mission field.

BRITISH COLUMBIA.

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

I WROTE you a few lines when Brother Crosby visited us, informing you of the epidemic of fever which was raging at the several villages on the Naas, and of the death of our dear boy. Our other children are now out of danger, we think, but are yet very weak. I, myself, have had a severe struggle with fever, and am just able to be around, but am not strong. The fever has proved very fatal; forty-one children dying in the village of Kitlachtamux, eleven at Kitwansilth, and nineteen here, all within four weeks. There has been

MUCH SORROW AND SUFFERING,

and all are mourning the loss of so many dear children. Abraham Lincoln, one of our local preachers, died very happy. He prayed aloud, before he died, "Oh, Lord, Thou art the way of life, and you will lead me through death. I have been very bad, but Thy mercy reached me. Where am I going? I know; I see the place where I shall be, at Thy right hand, my Saviour." He died in great peace.

Jessie Calder, the Queen's daughter, lost her child; then she was taken down by the fever, and also died. She was a fine, healthy Christian woman, seventeen years of age, came to the mission with her parents nine years ago; gave her heart to God, and attended our day-school until her marriage, two years ago. Her death caused great grief, not only in her own family, but along the whole river.

INDIANS FROM EVERY VILLAGE

on the river came to her funeral. She suffered much for a week, and talked but little, but always responded when she heard the name of Jesus. She entreated her father and mother not to weep, saying, "I shall not be lost to you; I know you will come to me in

heaven; I shall be with my Saviour." Then it seemed as if God opened the other world to her view; for she called the names of Christians long dead, and said, "I see them!" and then with great joy said, "Oh, I have found my child; here it is!" and passed away. Her loss is keenly felt by the mother and father; but they know she is safe with Jesus, and will wait the joyful call of the Master to join her at the throne of God.

ILLNESS IN EVERY HOUSE

prevented the men from going hunting, and they are now very short of food; in many houses there is none. But I never saw them more earnest in the service of Christ. They have had great sorrows, but they cast their burdens upon the Lord. We were deeply touched by their coming to the mission house the minute the death of our little boy was known, and singing, while the tears ran down their red faces,

"Around the throne of God in heaven,
Thousands of children stand."

And then one of them spoke, saying, our child's death was the sacrifice of our living with them to give them the Gospel, and in giving it, God would bless us as He blessed Abraham of old. They then prayed simple, earnest prayers, that God would sustain and bless us. All the children being ill, the

SCHOOL WAS CLOSED,

and will be for some time, as the children who are recovering are yet unable to leave their homes. Some are yet very ill; in fact, some are very near the grave. Our boys in the orphanage are all recovering, for which we are very thankful to Almighty God.

During my illness, Brother Gibson, our teacher, conducted the services, visited the sick, and buried the dead, doing all he could for the people. He has now gone to the upper villages to preach Christ; and to try and comfort the bereaved, by telling them of the children's heaven, and how they may join them there. Two boys

WENT OUT OF OUR ORPHANAGE

last fall; one to learn a trade, the other taken by friends, who will now care for him; so he has a Christian home. The former had been with us seven years. The boys who have gone out, so far have done well, and their lives show the work of the Home was not lost upon them. I was much pleased to hear of one of our former boys, through the Rev. W. H. Pierce. I will give you a quotation from Brother Pierce's letter:

"SKEENA RIVER, November 15th, 1887.

"DEAR BRO. GREEN,—The young man who was in your house for some years is here, and I am happy to tell you and your dear wife that your labor has not been in vain on him. Fred enjoys the love of God in his heart every day. I expect him to assist me in the Lord's work this winter, and pray that he will be a means of grace to many, and bring souls to the cross of Christ. Fred is well known up here as one of your boys. I wish you would write him a warm letter. I watched over him when he came here, and I found he had a strong desire to live a good life, and to do what you taught him in your home to do. He often speaks about the good he got from you, and talks about the other boys in

your house. I would also like one of your boys to send Fred a letter. You see, brother, the good seed is just beginning to grow up. May God greatly bless all the boys in your house, and make them little missionaries amongst their young friends."

OUR HOPES ARE BEING REALIZED

in that respect, but we are greatly in need of some help, and do not know what to do. During the past twelve months we have only received ten dollars from all sources for this work. I do not think our Christian friends in the East have too much sympathy with the Homes for destitute girls, or that they help them too much; but I do think they have too little for Indian boys, and do too little for them. We know that God's blessing has rested upon this part of our work in the past. The boys we have are too young to be cast adrift. May the Lord show us what to do for the best, and for His glory.

Letter from REV. GEO. F. HOPKINS, dated, SKIDEGATE, Q. C. Is., January 11th, 1888.

PASSING through our village here, from day to day, we often find ourselves musing on the number of changes, all for the better, since we first saw these islands, some three years and a half ago. It then looked like a small forest of crest or totem poles, and burial poles, with large Indian houses, and two built after "white man's" style, peeping out from amongst them. These poles were expensive things, being paid for by feasting, giving presents, and the like, which often amounted to \$200 for one pole. They were nearly all carved with figures of birds and animals, and were 50 or 60 feet high. The burial poles were only 20 or 25 feet high, and were heavier timber than the crest poles. The top was hollowed out, to receive a box containing the remains of some departed chief or chieftess.

The old houses were similar to the houses in all the coast Indian villages, excepting that in some of them the floor was several feet below the ground, and the main entrance through a small oval hole, instead of a door. The houses consisted of planks hewed out of cedar, fastened to heavy beams of the same tree. In the centre is an open fire-place, the smoke of which found its outlet through a hole in the roof. Such was the general appearance here till a short time ago, and this description answers quite well for all the Queen Charlotte Island villages.

But in Skidegate many of the poles have been cut down, some of the old houses have disappeared, and most of the others are not used. Instead of only two "white man's" houses, there are now seventeen, of various sizes and shapes. Most of these are lined with planed cedar. All have stoves, chairs, tables, and more or less other furniture.

Turning our attention to Gold Harbor, four or five miles away, on a small island, we find that they also have been making improvements. A bell has been procured, placed in their church, and its clear ring can be distinctly heard for two miles or more. Eight new houses have already been erected there, and lumber for several others has been ordered. They, too, have

bought stoves and other furniture, and pride themselves as being "almost like white people now."

Our Clue people, who have only accepted Christianity a short time, are to buy materials for building several houses this next summer.

PARRY ISLAND AND NORTH SHORE.

IN early winter a letter was received from the Rev. Allan Salt, missionary at Parry Island. It was occupied, in part, with matters of business, and the part referring to the work of the mission was overlooked. Though somewhat late, we print an extract now, showing how the work advances on that somewhat isolated mission:

"Since Conference I made two visits to North Shore. I am thankful to say we found our Indians faithful in serving the Lord. They keep up their class and prayer-meetings. Asking a young woman, who has been sick for several years, but now somewhat better, "Do you feel lonely when your relatives are obliged to leave you at times?" She said, "No, I feel that I am not alone, the Lord comforts me very much." It pleased me much to see them so glad to see us. At one place they wanted us to stay longer than we did, but they were contented when I explained that we were wanted to visit our fellow Indians further north this fall.

"Our Parry Island Indians are also faithful in attending the ordinary services. They are sincere in their devotions. It is evident that the Christian religion is making them to be better men and women. We see also that the few Pagans respect the Lord's day. One Pagan, a young woman, attends our Sabbath-school, and is committing to memory the first catechism. She believes in Jesus as the Saviour of mankind. She evidently would make a public profession of Christianity, but her father, who is a sort of a leading Pagan, prevents her."

THE FRENCH WORK.

Letter from REV. E. DEGRUCHY, dated ACTON VALE P. Q., April 9th, 1888.

AS I know you will be pleased to hear from Acton Mission, I thought I would write you about the blessed and most interesting time we had yesterday. Some six years ago, a number of French Roman Catholics became Protestants, and united with the Methodist Church. Of one of the families only the father became a Protestant, and was soon followed by his young daughter, who is now attending our mission school here. I have from time to time visited the family, and read and prayed with them. At first they were very hostile, but one thing very remarkable was the kindness of the mother, by which she made me and my family always welcome. With the father's consent, I occasionally held a prayer-meeting in the house. The mother would attend, but the sons and daughters would all leave. Sometime ago the priest called on her in the absence of the husband, and, although the mother was not well, he left no good impression upon her mind, not having a comforting word to give her. I was greatly comforted last week, in paying her a

long visit, to see that she was anxious to know the truth. I spoke to her a long time, answering different questions she asked, which satisfied her; yet little did we think that she would be with us at church yesterday. She has given up all for Christ. As yesterday was our communion Sunday, she took part in the love-feast, by giving her short but happy experience; and, with her husband, took the Lord's Supper for the first time to her comfort. At the close of the meeting we gave her the hand of fellowship. She is fifty-two years of age, and the mother of twenty-two children, of whom nine are living, most of them married. We pray the Lord to answer our prayer for the sons and daughters, as He has done for the mother.

During the winter, for the interest of our school, I have given a few lectures on Romanism and Protestantism, answering to the questions, "Why I am not a Roman Catholic," and "Why I am a Protestant." As there are many denominations in the Protestant body, which is a terrible thing in the eye of the Roman Catholic, I gave yesterday afternoon a lecture, answering to the question, "Why I am a Methodist." Our congregation was larger than usual, and very attentive. I have no doubt that it will result in much good. Our prayer-meetings in connection with our school are marked with much interest. A good many of our young people take an active part in the meeting. A number testify to having been converted during the winter. Our school is very encouraging this winter. We expect to close on the 27th of this month.

Facts and Illustrations.

HE that would be angry and sin not, must not be angry with anything but sin.

THE next Ecumenical Methodist Conference will be held in America in 1891.

THERE are 7,000 Esquimaux converts in Greenland under the care of the Danish Missionary Society.

THE Wesleyans of Great Britain spend \$100,000 yearly in building chapels in London, and the attendance upon Methodist worship has increased by 56 per cent. in twenty years.

THE women of Brazil outnumber the men three to one. Taking the country through, not more than one out of twenty of them can read or write.

IT may interest the tub-loving Britisher to learn that, amongst the commodities purchased by the natives from the Scotch Mission at Livingstonia, last year, were no less than ten tons of soap.

HOLD fast to God with one hand, and open wide the other to your neighbor. That is religion, that is the law and the prophets, and the true way to all better things that are yet to come.—Geo. Macdonald.

THE foundations of the lighthouse, deep down in the sea, unseen by any one, are as essential as the lamp that shines out from the top, and is seen by all. You may not be the missionary set in heathen darkness to give light, but as one of the unknown supporters of that missionary, you are necessary to the steady burning of that light

THE editor of a Japanese paper has received directly from all Protestant churches of Japan their statistics for the past year, which he gives in comparison with the three preceding years, by which the marvellous growth appears in that time of 151 churches from 38; of 11,604 members from 3,769; and of contributions over £3,725 from £2,196.

A STRIKING illustration of the reflex benefits of foreign missions is seen in the case of Hermannsburg Parish, Germany. In thirty years from the time the people began their foreign mission enterprise this church had about 150 missionaries and more than 200 native helpers in their missions, with 3,920 communicants. During the first seventeen years of this time the home Church received 10,000 members.—*Ex.*

AN ATTACK AT THE STRONGHOLD.—A series of religious services, continuing for over nine weeks, have been held in Salt Lake City, in which the Presbyterian, Methodist and Congregational churches united. As one result eighty-three persons have united with these churches, a large portion of whom were of Mormon descent and education.

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