

# The Missionary Outlook.

*A Monthly Advocate, Record, and Review.*

Vol. VII.—No. 9.]

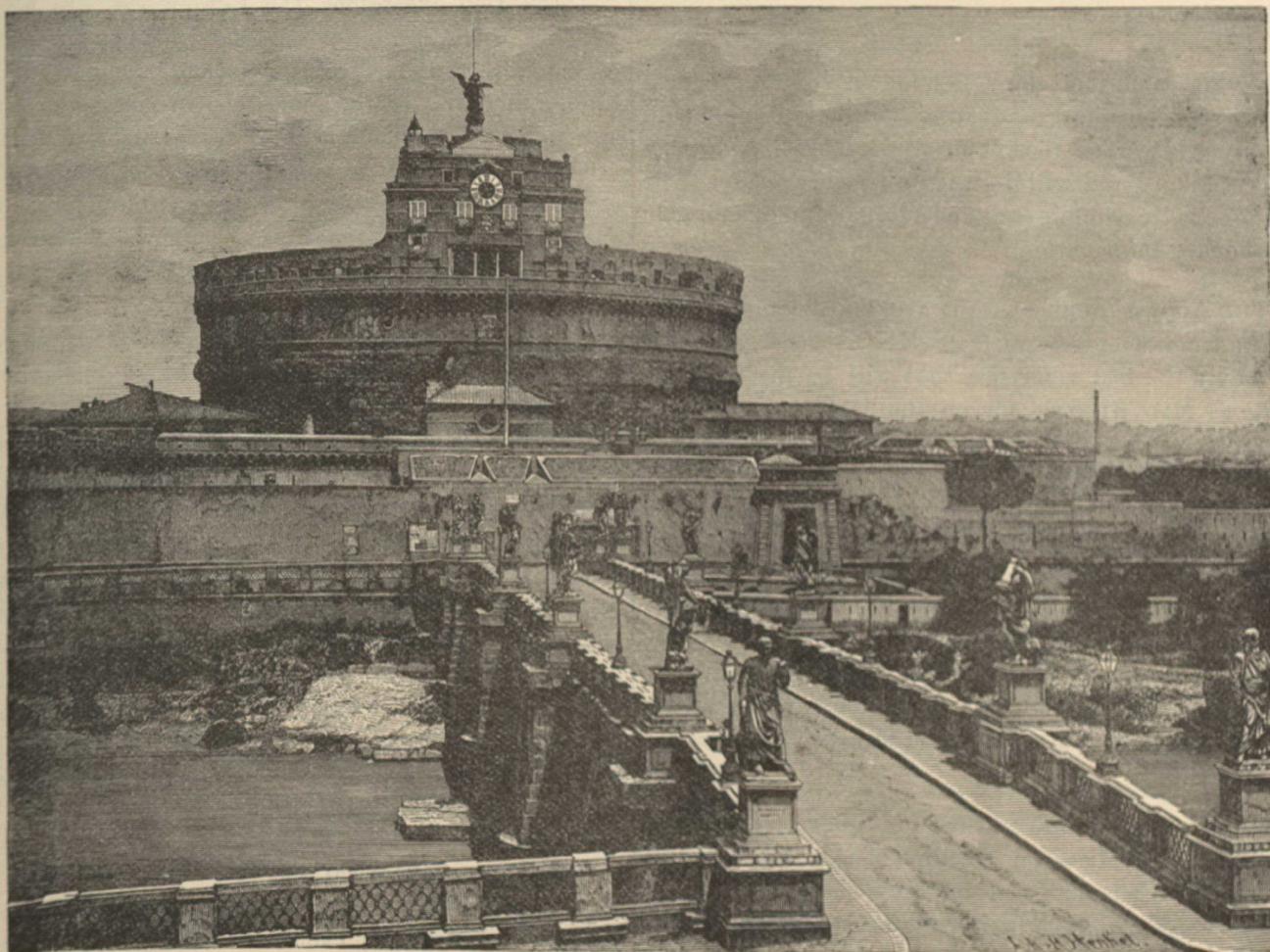
SEPTEMBER, 1887.

[Whole No. 81

## *Field Notes.*

AT the third meeting of the International Missionary Union, recently held at Thousand Island Park, N. Y., there were present 62 missionaries:—22 Methodists, 14 Congregationalists, 13 Presbyterians, 7 Baptists, 5 Reformed (Dutch), and 1 from the United Brethren. Of these missionaries 18 were from China,

imagined from its name—“*International Missions Gazette.*” It is being edited by Rev. J. T. Gracey, D.D., of Buffalo, N.Y., and published in Rochester by the International Missionary Union. Under the able editorship of Dr. Gracey, and with such abundant and superior material as will be furnished from so extensive a field of operations, we may safely predict for our new contemporary a course of wide usefulness and great success.



MAUSOLEUM OF HADRIAN.

12 from India, 6 from Japan, 5 from Siam, 5 from Africa, 3 from Burmah, 3 from South America, 3 from North American Indians, 2 from New Hebrides, 2 from Bulgaria, 1 from Greece, 1 from Italy, and 1 from Germany.

A COPY of a new missionary periodical has been sent to the Mission Rooms, and its character may be

MISS CUNNINGHAM, of the Grafton Street Methodist Church, Halifax, N.S., is being sent out to Japan by the Woman's Missionary Society, as a teacher in the girls' school.

SUBSCRIBERS wishing the address on their paper changed will please remember to give the old as well as the new address.

DR. McDONALD and Miss Cartmell, who have recently returned from Japan, addressed a large audience at Grimsby Park on Tuesday, the 9th of August, the occasion being the annual meeting of the Woman's Missionary Society.

It has been arranged that after the meeting of the General Board, the General Secretary and Mr. Hiraiwa will spend about six weeks in the Maritime Conferences, after which they will return to the west to begin work there about the first week in December.

DR. McDONALD has arrived in good health and spirits. He rests for a while at his father's house in Picton, will make a short sojourn in New York in connection with certain medical studies, and by the middle of November, or earlier, will be ready for the Missionary campaign.

BOUND copies of the OUTLOOK, covering the past three years, are now ready, and will be sent post-paid to any address on receipt of \$1.25. Each Auxiliary and Mission Band will do well to procure one for their library, as the volume contains a large fund of valuable missionary information.

THE August number of the OUTLOOK contained extracts from some letters from Miss Spencer. This is probably the last reference that will be made to this lady as Miss Spencer, for on the 18th July she was married to Rev. T. A. Large, who is also one of our missionaries in Japan.

DURING the present ecclesiastical year many will have an opportunity of seeing and hearing a Japanese Christian minister, who is probably now on his way to this country. The Rev. Mr. Hiraiwa, to whom we refer, has mastered the English language, which he writes and speaks well, and so will be understood by the audiences who may have the pleasure of listening to him.

MR. MOODY'S summer school for Bible study opened at Northfield, Mass., on the 2nd of August. It will be remembered that the impetus given to mission work, which resulted in the offering of fifteen hundred young men, in colleges in the United States and Canada, for the mission field, originated in this school last year. Many will watch with eagerness the outcome of the present conference. Dr. Gordon is assisting Mr. Moody.

A GREAT many requests are reaching the Mission Rooms for the services of Dr. McDonald and Mr. Hiraiwa at Missionary meetings. To meet all these requests at the times desired will be impossible, as not

a few are for the same dates; but every effort will be made to cover as much ground as the health and strength of the two brethren will allow. In the course of a few weeks a plan of work will be in readiness, and announcements will be made through the *Guardian*.

THE income of the Society has now passed the \$200,000 line, and the way is clear for an onward movement to that quarter of a million. Some Districts, and a good many Circuits, did their duty nobly last year, and had the upward movement been general the quarter of a million would have been easily reached. Toronto District alone—which has always done well—advanced over \$5,000, or nearly half of the entire increase for the year.

WITH two exceptions the Conferences are all in advance this year. Newfoundland, owing to failure of fisheries and business stagnation, is somewhat behind, and Nova Scotia shows the loss of some large special donations made in 1885-6 and not repeated in 1886-7. It should be remembered, too, that nearly every Conference has been doing something for a local sustentation fund, to aid weak circuits, which may have touched Missionary givings a little.

AT Tarsus, in Cilicia, Asia Minor, the birth-place of the Apostle Paul, there is about to be established "an Institution" (to be called St. Paul's Institute), "for benevolent, charitable, and educational purposes, and missionary work, among the youth of the Ottoman Empire." A native preacher, Rev. Mr. Jenanyan, who has, for the past three years, been preparing himself for this work in the Union Theological Seminary, New York, and Rev. Alex. McLachlan, of Toronto, also a graduate of that Seminary, are to take charge of the Institute, and be assisted by native teachers and workers. It is to be undenominational in character, and will be at once a home and a school. The Board of Trustees are chiefly prominent ministers and laymen of New York City.

SCHEDULES have been sent to all Chairmen, and we hope they will be returned promptly to the Mission Rooms as soon as the Financial District meetings are over, so that they may be printed in good season for the use of the Missionary Board. In regard to the filling out of these schedules we venture to make a suggestion or two. 1. Remember that the basis of salary for a married man is \$750, for a single ordained man \$400, and for a single unordained man \$350. (These figures do not apply to the North-West or British Columbia, nor to Missions in cities.) When a single man is ordained, the fact should be indicated in

the margin. 2. In the columns for rent and removal, give the amount actually paid, omitting cents in all cases. 3. Give present year's membership as shown by Minutes of Conference. 4. In the column, "Propose to Raise," give the full amount of prospective Circuit income, without deduction for horse-keep, Children's Fund, or other similar items.

## Editorial and Contributed.

### CHURCH AND PARSONAGE AID FUND.

LETTERS are constantly coming to the Mission Rooms asking for loans from the above Fund. Will the brethren kindly remember that this Fund is NOT managed by the Missionary Secretary, but by a Board appointed by the General Conference, whereof J. N. Lake, Esq., of Toronto, is Treasurer, and J. T. Moore, Esq., of the same place, is Secretary. Please write to either of these brethren for information, and not to the Mission Rooms.

### "MISSIONARY DAY."

AMONG the many attractive days at Grimsby Park this year, Missionary Day was by no means the least so. We might have written *days* instead of day, for although the interest culminated on Wednesday, Aug. 17th, the lectures by Dr. Butler on previous days had grandly prepared the way. First came his lecture on "How the Fall of the Mogul Dynasty prepared the way for Zenana Work in India"—a discourse of marvellous interest and thrilling power; then a day or two later came his lecture on the "Revolution in Mexico," which we would to God could be heard by every congregation and every voter in Canada, from Halifax to Vancouver.

On Missionary Day proper, two services were arranged for, and the afternoon was given to Dr. Butler, as he was obliged to leave for home by the evening train. At 2.30 he took the stand, and for nearly two hours he delighted his audience with graphic pictures of the India of 1857, contrasted with the India of 1884. Not only were these lectures most interesting in style, and in the marshalling of fact and incident, but the skilful manner in which the speaker pointed out the golden links in the chain of Providence, by which grand results had been brought about, was instructive and inspiring to the last degree.

In the evening the large tabernacle was crowded, to listen to "Chaplain" McCabe, and the Rev. Dr. Williams, General Superintendent. Although the Chaplain was very weary, and Dr. Williams was called at a somewhat late hour, both acquitted them-

selves to the entire satisfaction of the audience, and left an impression that will not soon be forgotten. A fitting sequel to the services of Missionary Day was a sermon by Chaplain McCabe on the following Sunday, in which the grandeur of Christ's growing dominion was eloquently portrayed. We earnestly hope that next year Missionary Day will hold an equally prominent place in the programme of Grimsby Park, and that a still larger multitude will assemble to participate in its inspiration.

### THE GENERAL BOARD.

THE annual meeting of the General Board will begin (D.V.) in the Dominion Square Church, Montreal, on Tuesday, Oct. 11, at 9.30 a.m. On the preceding Lord's Day sermons will be preached in all the Methodist churches in Montreal and offerings received in behalf of missions.

On the evening of Tuesday, Oct. 11, the annual meeting of the Society will be held in the St. James' St. Church, commencing at 7.30. A service of unusual interest is expected, and it is hoped there will be a grand rally of all friends of Methodist missions in and around Montreal.

A detailed programme is in course of preparation, and will be published in good season. In the meantime this general announcement is made. Let earnest prayer go up from all our congregations that this annual gathering may be crowned with the Divine presence and blessing, and mark a new era in the onward march of our mission work.

### OUR INDIAN WORK—MEN WANTED.

IT is becoming a serious question whether our Indian work in some places will not have to be abandoned for want of laborers. At the present time two of the most important Indian missions on Lake Winnipeg—not to speak of promising outposts—are without either missionaries or teachers, and the danger is imminent that much of the fruit gathered in that region will be lost to the Church. The Manitoba Conference, at its late session, was unable to supply the fields referred to, and neither the President nor the General Superintendents have been able, thus far, to procure the needed men from other Conferences. Add to this the fact that several Conferences are so crowded that it is an impossibility to find stations for all the men except by subdividing existing fields and throwing them on the mission fund, and it becomes plain that something is wrong.

In the report of one of our missionaries from the north this year this pregnant sentence occurs: "To the shame of our Church and ministry, it seems impossible

to get men who are willing, for Christ's sake, to go to these isolated stations, and care for these few sheep in the wilderness. God grant this sad confession may meet the eye of some earnest young man who will arise in the name of the Lord and wipe away the reproach." To which we respond—Amen!

The Missionary Secretary will be glad to be put in communication with ministers or teachers whose hearts are drawn toward this work. The need is urgent, and does not admit of delay.

## Woman's Work.

"So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.—Ps. cii. 15.

THE Annual Meeting of the W. M. S. at Grimsby Park was largely attended.

The consecration meeting was held in the forenoon, and was spoken of as a most profitable season. We trust it will bear fruit in the addition of consecrated members to our Society.

The afternoon meeting was most interesting, the addresses of Miss Cartmell and Rev. Dr. McDonald giving much pleasure to their hearers, and eliciting general applause. Our Auxiliaries as far as possible will, no doubt, avail themselves of Miss Cartmell's services during the coming season.

The financial returns were also very good—a liberal collection being taken up. Many felt that we might safely and wisely arrange for a two days' meeting or convention next year. The advantages of this plan would be many. Large numbers of women are on the grounds, and many more, brought there by the excursion, who are not connected with us at all, might be reached and interested. Papers on different phases of the work might be submitted and discussion encouraged. Much latent talent would no doubt be developed, and our women would become more accustomed to think and speak "on their feet." Opportunities also could be made for efforts on the part of Mission Bands. In pursuance of this idea, keeping in mind the necessity of constant improvement in the line of missionary knowledge, and methods of work, we suggest that the annual meetings of the Branches take this matter up. And let each Branch be represented next year, bringing its quota of the programme for a two days' convention. The presence of so many people is an opportunity we should improve. We think it would greatly help us also, if it could be so arranged, to invite the co-operation of sister societies in other churches.

THE September Auxiliaries will no doubt begin to plan their fall and winter work. We hope our workers

will return to their homes and missionary work with increased zeal and interest, and strong determination to push the work with vigor and fidelity. As the annual meeting of the Branches takes place in October, it will be in order for the September meetings to prepare any suggestions they may have, in the form of memorials, to be presented to the General Board. As the work enlarges, responsibility increases, and the W. M. S. is no longer a dream, but an actual fact, with every promise of becoming an important factor in the advancement of missionary enterprise. It is very desirable, therefore, that we should aim at making our Executive machinery as perfect as possible, and such as to command the entire confidence of our increasing membership. It is also most important that each member should make herself thoroughly acquainted with our constitution and by-laws, and the correct mode of conducting all business meetings. We were present at a "woman's meeting" once, where, by direction of the President, a copy of the constitution and by-laws of the Society was placed in the hand of each member, and the Secretary requested to read the whole aloud, when questions and explanations were in order. No doubt many members of the W. M. S. would be profited by a similar exercise.

THE question is often asked: "How may we increase the interest of our meetings?" Some Auxiliaries arrange a programme for each month. This appears to be a favorite plan with our American sisters, who in many cases hold the meetings at the homes of members alternately, combining a light tea with other features. Whatever plans may be adopted, let us remember above all else to see to it that the missionary character is not dropped, and that the programme shall teach the people the *facts* of Mission work.

LOOKING over our American exchanges, we find "studies" arranged for the monthly meeting. The questions may be given out at one meeting, a certain number to each member, who should read their answers at the following meeting. The "study" may appear to some rather laborious, but will invariably be found to increase the interest and add very largely to the information of the members. The Auxiliary and Mission Band might unite for this purpose, adopting for their subject some mission field: its needs, when opened, its growth, heathen population, Christian population, its schools, by whom controlled, the number of churches represented, the character of its newspapers, the status of its women, its forms of heathenism, its wealth or poverty, character of its priesthood, etc. Or some form of religion might be named as the subject, and information asked as to its origin, growth

its mode of propagation, resources, effects on its adherents, influence in the country, points of belief, etc. Perhaps the chief difficulty in working this plan would be the need of books of reference; but where a public library does not exist, we suggest the application for loans from the pastors, who, we are sure, will gladly accommodate. Every effort should be made to acquaint our Bands and Auxiliaries with the needs of our own country and the mission work of our own Church.

THE *Heathen Woman's Friend* for July, gives the "uniform study for August." The subject is "Romanism." This would be a peculiarly fitting study for Canadians, one of our provinces being almost wholly under the dark shadow of Rome. Those who heard the Rev. Dr. Butler's discourse at Grimsby on the Revolution in Mexico, cannot fail to fear for the Province of Quebec, where the Romish Church holds millions of dollars of untaxed property, exacts tithes from her followers, condemns the ecclesiastics to vows of poverty, gathering into her great treasure house the pecuniary profits of their ceaseless toil, and absolutely forbids the reading of the Bible. Has Protestant Canada no commission from God to the simple, kindly people of the French race in our sister Province?

It appears from letters of the Rev. Hugh Johnston, who has recently visited Victoria, British Columbia, that "white men," British subjects, are in the habit of literally buying Chinese women over there for the vilest purposes. As a Society we have been asked to found a home for such of these poor creatures as desire to reform. This is all very well so far as it goes, but as we look at it, much more radical work needs to be done. Can nothing be done to "reform" the "white men?" Cannot public opinion be so thoroughly aroused on this subject, from one end of our country to the other, as to compel such legislation as shall forever put an end to this most degraded form of human slavery. We are told the "heathen Chinese" women detest the life they are compelled to live at the hands of Christian (?) white men. Can no laws be carried out for their protection? We should agitate by press and pulpit, and if need be by petition to the Government, even to the throne itself, and never rest until this iniquity be swept away. Surely there is enough Christian sentiment in our country, if aroused and concentrated, to produce some effect on the abominations, which in British Columbia appear to flourish without fear of God or man. We hope the Missionary meetings of the coming winter will ventilate this matter, and express by resolutions the mind of the

Churches, and the purpose to secure for the defenseless Chinese women emancipation from this terrible slavery.

AN editorial in the *Toronto Globe*, of August 23rd, exposes a traffic in women in British India, which is licensed and controlled by the British Government for the benefit (?) of its officers and troops. The record is calculated to make one shudder at the thought of loyalty to such a Government. What an empty boast is the appellation, "Christian England," in the face of such glaring vice! Surely the blood of these victims of British lust crieth unto God for judgment! O "Christian England," and "Christian Canada," sending out your missionaries to the lands of the Orient, to teach religion and civilization to the poor heathen, what iniquities, what abominations, what horrors of vice are enacted on your own soil, and under the patronage and protection of your own Christian (?) Governments! God send us true Christian legislators; a sound Christian electorate—women as well men—wise and faithful enough to do the whole duties of citizenship; a fearless press, and a strong and vigorous pulpit at home and abroad, and coming generations shall reap a harvest of better things.

THE hearty congratulations of the W. M. S. are hereby extended to our beloved Mrs. Large (Miss Spencer, of Japan) on her marriage. We congratulate ourselves also that we are not to lose her valuable services. Rev. Mr. and Mrs. Large, we understand, take up their abode in our Ladies' School. We wish them every happiness and unbounded success in their grand work.

WE specially desire contributions from our Auxiliaries. Why should not every issue speak to us of the work going on in the Society? Corresponding Secretaries will do well to send any little items of progress. All matters for this department should be forwarded to Mrs. Parker, 238 Huron St., Toronto, by the 18th of the month.

N.B.—Auxiliaries are specially requested to make prompt returns to Branch Treasurers in view of the approaching annual meeting.

OAKVILLE.—The young ladies of the Methodist Mission Band held a bazaar afternoon and evening of 1st August. Besides the bazaar, tea and other refreshments were served, and a musical entertainment provided in the evening. It was very successful, \$87 being made over expenses. The Mission Band was organized June, 1886, and this was their first attempt at an entertainment of the kind. MARY HOPE, *Pres.*; MINNIE LUCAS, *Sec'y.*

THE following letter from Rev. John McLean, addressed to the Corresponding Secretary of St. Mary's Auxiliary, Mrs. J. Roberts, is full of interest, and we gladly publish it:

BLOOD RESERVE, MACLEOD, ALBERTA, *May 19, 1887.*

"Dear Mrs. Roberts,—I wrote you a short time ago in reply to your letter of inquiry. We are grateful to you all for the help so freely given us. Woman's position to-day among the Blackfeet is one of degradation and sin. There are to be found maidens of comely appearance and neat in their dress. Having crossed the threshold of womanhood, the maiden's hand is eagerly sought by means of courtship on the part of the young men, or by a speedy marriage without her consent to some old man. And she is taken to share his lodge with several other wives. Marriage is simply a bargain between the suitor and the young woman's father, a certain number of horses being the price paid by the accepted suitor. If she is fair and beautiful, a greater number of horses must be paid for the intended bride. From two to twenty horses have been paid for a wife by a young man. In the good old days when the buffalo were abundant, the more wives a man possessed the richer he became, as the greater number of robes dressed by them soon proved. When the husband became angry with his wife he beat her with impunity; when he wished her no longer he sold her; and when she was found guilty of adultery her nose was cut off. A life of suffering is that experienced by women who dwell among the tribes degraded by the civilization of the pale face. It is sad to be compelled to say that the settlements of the country in the vicinity of the Indian Reserves by white men is injurious physically, mentally and spiritually, to the members of the red race. The happy, active life of Indian women when game was abundant has given place to one of idleness, filth and pain. The joyous hours are now filled with sorrow, as they see their homes becoming desolate by the ravages of disease. The primitive virtue of Indian womanhood has been destroyed, and immorality prevails among young and old. The respect and gallantry manifested by some tribes for the female sex has long since departed from the Indians of the plains, if, indeed, these ever existed. Life on a Reserve is very different from the nomadic habits of former years. There is a change in all domestic work. The house, the food, the methods of cooking, the arrangements of the home, and the new customs have all been influenced by the civilization of the white man, and what has been first learned has been of the very lowest type. The stealing of women by the male members of the camps constitute one of the chief causes of excitement and trouble. A young man will elope with the young wife of an aged Indian, and then there is either pursuit and capture or reparation demanded by the injured party. When death enters the family it is the women who suffer most. They are the chief mourners, as may be seen by the mutilated limbs, short hair and bloody hands. The aged medicine women are feared by the people, because of the power supposed to be possessed by them. The hard lot of Indian mothers soon brings on premature

old age, and the ruddy glow that lights up the countenance of the young wife or maiden is soon replaced by the saddened look and disproportioned form. The songs of the maidens are the benisons of God, that dwell among the lodges, cheering the sick and lonely in their hour of pain and grief. The state of Indian womanhood amongst us compels us to labor earnestly on their behalf. We are toiling hard in the lodges among the people to elevate them in all things and lead them to Christ. We are grateful for the help you have given us. Mrs. McLean joins me in sending our best wishes to all the members of the St. Mary's Woman's Missionary Society."

#### JAPAN.

*Extracts from a letter received from MISS WINTERMUTE, Japan.*

MR. HIRAIWA came in from Shidzuoka this week. He has been telling all that the people there are willing to do, if the ladies of our Society will start a girls' school there. They will give us a building all fitted up (except of course the room for the foreign lady who goes there), free of rent, for a number of years; will contribute 40 yen a month for two years towards supporting the school, and insure us against any monetary loss for the same length of time. So that all the school will cost the W. M. S. for two years and probably longer, will be the salary of the foreign lady and her travelling expenses here. I have not time to write at length of the present opportunities for Christian work in that city, but they are VERY great indeed.

Dr. Eby has been out on a missionary trip to the country and returned with Mr. Hiraiwa. He says that at Numadzu (about 25 miles from Shidzuoka), they want us to send a lady to teach English in one of the Japanese schools. She will have to teach only two hours a day, so that she would have time to study the language and do some evangelistic work besides, from the very first using an interpreter, until she could speak herself. They will give her 50 yen a month, so that if the W. M. S. send a lady there, it will cost the Society only her expenses out here. Our mission will soon be getting so large that we will hardly be able to get well acquainted with each other, if we keep on increasing as fast as we have done.

Last Sunday the quarterly services were held in the Boys' School, as the little chapel is not nearly large enough. Six students of the Boys' School, six of our girls, and one quite old lady were baptized. It was a very interesting service, although I could not understand much of what was said. Every Quarterly Meeting seems to be attended with special blessings, for after each one at the Sunday afternoon prayer-meeting there are nearly always some conversions. Last Sunday there were several more students who asked for baptism. One of them, Yoshi Hasegawa, is a perfect little marvel at learning English, and she does very well in her music also. She is in the next to the highest English class, and she has been here only about a year and a half; I think you can make her understand almost anything you want to say in common, simple language. I think you have her photo-

graph. Mr. Hiraiwa is here now, and has taken hold of all the religious work in the school with great energy. He is really a fine little man. I do hope you will have an opportunity to see and talk to him while he is in Canada. He has divided the Christian girls in the school into classes. We did not think there were nearly so many until we counted them—sixty-five, counting Miss Midzuno and Miss Aiso. A few of these—about six or eight—were either Christians before they came here, or belong to other Protestant churches in the city. I send you a list of their names, and their numbers in the photograph of the school I sent you. A few of them were not here when the photo was taken. But just think of nearly sixty girls having been converted since this school was opened, little more than two years and a half ago! I am sure the workers at home as well as we here have very much to be thankful for, and we ought to take fresh courage for the future.

IN a letter from Miss Hannah Lund, who arrived in Japan the last of May, she says, "As I have been here over a month, the strangeness has somewhat worn off, but the more I see of Japan the greater my feeling of gladness that I came here. This month's opportunities have been invaluable to me, and I shall be able to go to work with clear ideas of what is necessary, after the holidays, when I would be groping in darkness had I not come when I did.

You spoke to me in terms of the highest commendation of Miss Spencer's work in the school, but no mere words can express just the power she is. She seems to think of everything, so nothing escapes her; and yet she is always mindful of our welfare. I felt like studying every spare minute, but she was so urgent in warning me of the results of over-study this hot weather that I have done very little but use my eyes and ears. However, I can discriminate differences in sounds, so that it has not been time lost.

I made up mind to *try* and like the girls, but the effort was not necessary, as I fell in love with them the first day I came. They were so glad to see me that I felt like crying and laughing for very gladness myself. It was pitiable to see the grief of some of the girls on leaving yesterday; many of them cried, and nearly all were too full to say more than good-bye, and run off."

#### McDOUGALL ORPHANAGE.

*Letter from MR. YOUMANS.*

MILLWARD P.O., July 5th, 1887.

DEAR LADIES,—Your encouraging letter of the 21st ult. is at hand, and as I have finished my quarterly reports, of which I mail you a copy, I shall try to reply to yours.

We have moved into our farm quarters—a very roughly built house, intended for workshops when we can get a suitable residence put up.

The Government seems to have left us out in the cold again. I wonder if our Ontario friends are urging our claims on the Government as much as they

should? It seems too bad that the Stonies, who are thoroughly loyal and have been all along (the Methodist Mission Indians were all loyal in 1885), should not receive a tithe of the help for their Orphanage and Training Institution, that others I could name, who were rebellious, are getting. It almost makes one think, "Does it pay to be loyal to the Government?" Well, perhaps our turn will come after the disaffected have all been helped. But I hope that some wealthy Protestants may forestall the Government and supply the building funds.

Yes, this Institution is really an *industrial school*, and we are doing all we can to teach and encourage industry, but as yet, having no assistants, we can only take up ranching and gardening for the boys and household work for the girls.

We do find it much more convenient to get at our work, but as there is no room for a teacher, nor school-house to teach in, Mrs. Youmans and I have to do what we can to keep the children from forgetting what they have learned at school.

After the hurry of the spring work is over, we intend devoting part of each day entirely to school work.

The W. M. S. of Winnipeg have sent us a churn, a set of granite-ironware dishes for the children's table; to replace the tin plates and cups, some straw hats and scrubbing brushes, all of which are very acceptable. A small mission band in St. Johns has made up and sent a box of clothing which has not yet arrived here.

We can assure all the donors that all real assistance is fully appreciated, for, what with managing the farming business, providing suitable occupation for each child, conducting the household affairs, teaching school lessons, conducting religious services, delivering frequent lectures in simplified language on industry, economy, thrift, Christian faith, hope, and charity, morality, etiquette, etc., not to speak of letter-writing, we have little time left for repairing clothing for so many wide-awake children, so that we have often thought that a seamstress would be a very valuable addition, but as funds will not allow of even the matron receiving any salary, we must wait till more financial help comes. While Miss Youmans boarded with us at Morley, she did a great deal of sewing for the children, and added to their comfort and personal appearance in no small degree, but our house here is too small and we are too far away from her school-house to allow of her continuing with us. "Build her a room," says our little Flora; and so we might if she could be engaged on the half-day system at the Orphanage.

We are thankful to be able to report that our children have enjoyed good health during the quarter just ended.

Mrs. Youmans and Miss Youmans send their best wishes to you all. God bless you and help you to do all the good you can.

THE importance of medical missions receives a fresh illustration in the work of Annie Ellers, M.D., sent out by the Presbyterian Board to Corea. She resides at the capital, is physician to the queen, and has so won favor in the royal household that the king has purchased five buildings for a royal hospital, two of them to be used exclusively for female patients.

## Missionary Readings.

### THE KING'S DAUGHTER.

SHE wears no jewel upon hand or brow,  
 No sign by which she may be known of men;  
 But though she walk in plainest raiment now,  
 She is the daughter of a King, and when  
 Her Father calls her at His throne to wait,  
 She will be clothed as doth befit her state.

Her Father sends her in His land to dwell,  
 Giving to her a work that must be done;  
 And since the King loves all His subjects well,  
 Therefore, she, too, cares for them, every one,  
 And when she stoops to lift from guilt and sin,  
 The brighter shines her loyalty therein.

She walks erect thro' dangers manifold,  
 While many sink and fall on either hand;  
 She heeds not Summer's heat or Winter's cold,  
 For both are subject to the King's command;  
 She need not be afraid of anything,  
 Because she is the daughter of a King.

Then, when the Angel comes that we call Death  
 And name with terror, it appals not her;  
 She turns to look on him with quickened breath,  
 Thinking—"It is the royal messenger;"  
 Her heart rejoices that her Father calls  
 Her back, to live within His palace walls.

For tho' the land she lives in is most fair,  
 Set round with streams—a picture in its frame—  
 Yet in her heart, deep, secret longings are  
 For that mysterious country whence she came;  
 Not perfect, quite, seems any earthly thing,  
 Because she is the daughter of a King.

—*Christian Worker.*

### "NOBODY'S CHILD."

A LADY visiting an asylum for Friendless Orphan Children lately, watched the little ones go through their daily drill, superintended by the matron, a firm, honest woman, to whom her duty had evidently become a mechanical task. One little toddler hurt her foot, and the visitor, who had children of her own, took her on her knee, petted her, made her laugh, and kissed her before she put her down. The other children stared in wonder.

"What is the matter? Does nobody ever kiss you?" asked the astonished visitor.

"No. That isn't in the rules, ma'am," was the answer.

A gentleman in the same city who one morning stopped to buy a newspaper from a wizened, shrieking newsboy at the station, found the boy following him every day thereafter, with a wistful face, brushing the spots from his clothes, calling a cab for him, etc.

"Do you know me?" he asked him at last.

The wretched little Arab laughed. "No. But you called me 'my child' one day. I'd like to do something for you, sir. I thought before that I was nobody's child."

Christian men and women are too apt to feel, when they subscribe to organized charities, that they have done their duty to the great army of homeless, friendless waifs around them. A touch, a kiss, a kind word, may do much towards saving the neglected little one who feels it is "nobody's child," teaching it as no money can do, that we are all children of one Father.

When Christ would heal or help the poor outcast, He did not send him money; but He came close and touched him.

### THE ABUNDANCE OF THE SEA.

THE prophet Isaiah, in one of his visions of the future, comforts the Church with promises of enlargement and great prosperity. Among other predictions he gives the Church this assurance: "The abundance of the sea shall be converted unto thee." Not only are all the nations and tribes of the earth to hear "the joyful sound" of the Gospel, and to be won to "the truth as it is in Jesus," but "they that go down to the sea in ships, that do business in great waters," are to "see the works of the Lord, and his wonders in the deep." Three-fifths of the earth's surface are covered with water, and on these waters modern commerce has been carrying on its trade. It is now a vast power. Its history is to a great extent a history of crime and shame, for it has carried war, and slavery, and robbery, and intemperance, and disease into every quarter of the earth. There has been in late years a great change for the better in the aims and spirit of commerce, but it cannot be said that it is converted and consecrated to Christ. That event, however, is sure to come to pass, for "the abundance of the sea shall be converted unto thee." Already something has been done in that direction, and on the sea Christ is winning his way into many hearts. The Church is going about through lands and on the seas doing good. Here is an account which we condense from a London newspaper of a Christian work among a class of seafaring men much in need of Christian sympathy and help.

On the waters of the North Sea there are about fifteen thousand fishermen. They are English and Dutch, and their life is full of hardships and dangers, and they seldom go to shore except for a very brief visit. Strange to say, but it is nevertheless true, that the grog-shop has followed them, for with every fleet of their ships there is a "coper," that is, a floating saloon, where the men can buy intoxicating drink.

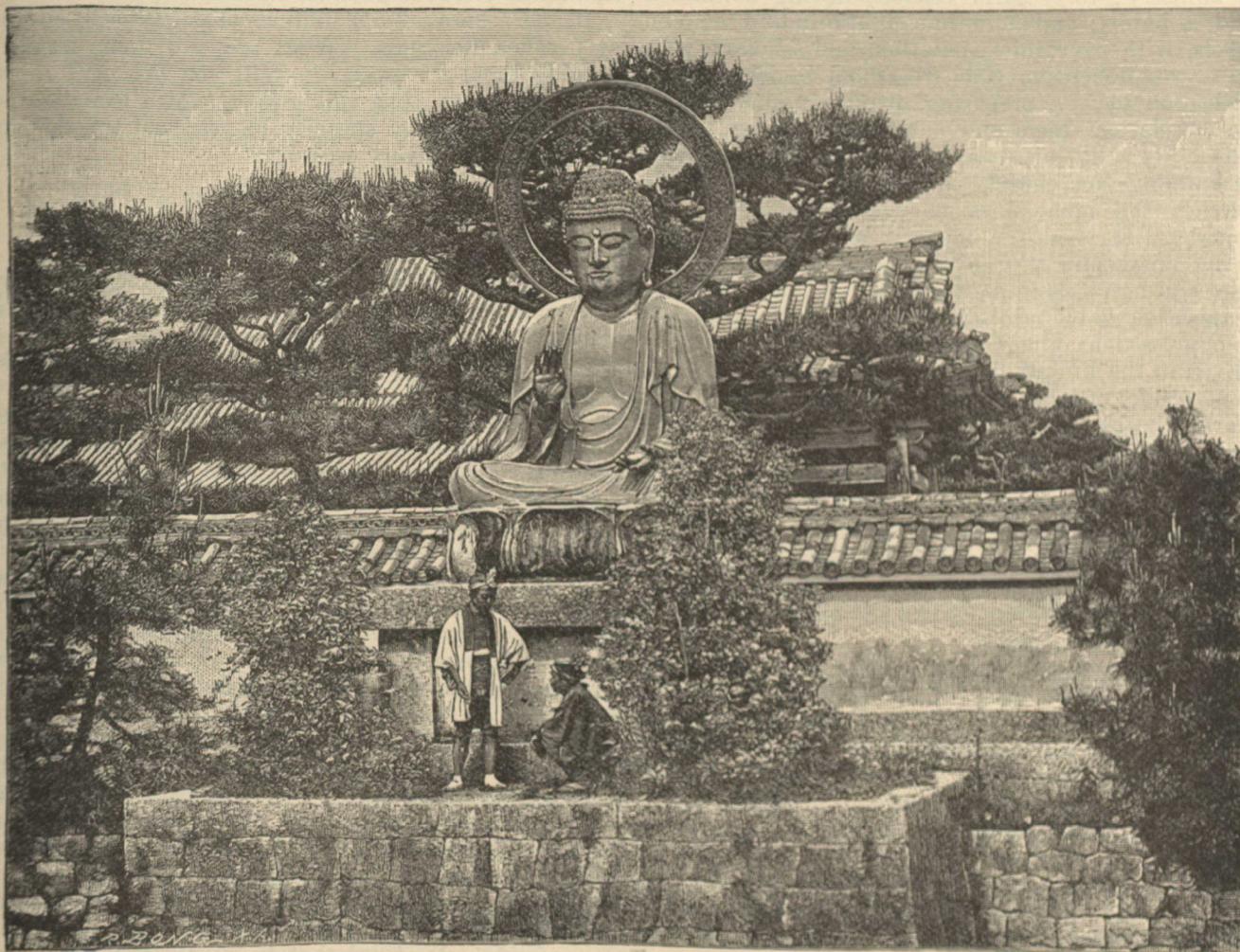
A Mr. Mather, seeing those floating grog-shops, determined that since "the devil had his mission vessel at sea there should be one of another kind," one that should carry for those neglected men material comforts and spiritual blessings. Having formed and made known his plans and purposes he soon received aid and was able to begin his work. There are now six mission ships in the work and a seventh is being built. The owners of the fishing fleets and the public, seeing the great good that was done, have come forward and in a very generous manner have contributed toward the support of the human work, while the men themselves have testified their gratitude and appreciation of what is done in their behalf. Clergymen go out for a short time in the summer and preach to

the men, while in the winter the "skippers" do the religious part of the work. "The fruits of the work are already apparent," says Mr. Mather. "There is only one opinion about the mission vessels—with one exception. The *cooper* regards us with a deadly hatred; and well he may, for I am glad to say that we have knocked his trade on the head, and that if the work continues to grow, and we can station a vessel with every fleet, he will before long depart, to return no more."

Thus while the Church is pushing her work into the lands of heathenism, we see her stationing her missions on the waves and bringing, little by little, the

Suppose they do not pay, what then? Commercial statistics covering long periods of time show that a majority of persons who engage in trade fail. Is this fact conclusive against engaging in business? While it should be remembered that though missions to the heathen cannot be expected to "pay" in the same sense and to the same degree as Christian work among Christian people who have enjoyed Christian institutions for ages, there are some facts which should not be overlooked.

The Gospel is a civilizer. Missions have a natural tendency to increase both production and consumption, upon which the wealth of the world depends. It has



A JAPANESE IDOL.

abundance of the sea unto the Lord.—*Woman's Missionary Record*.

### "MISSIONS DO NOT PAY."

BY REV. ARTHUR H. SMITH, OF THE NORTH CHINA MISSION.

THE following selection, taken from the *Missionary Herald*, while treating of work done by American Missionary Societies, answers objections whenever and wherever made, to the practicability of mission work among heathen nations:

"Missions do not pay;" so we are often told.

been estimated as the result of long experience that for every pound sterling which Great Britain expends on missions she receives ten pounds in return in the way of trade. There is the same tendency in missions everywhere. Even money-wise, missions have repaid manifold more than they have cost.

Moreover, missions have created a vast and valuable literature of their own—not to speak of numerous missionary biographies, some of which are the most fascinating and inspiring contributions to Christian biography of the century. Consider the works on exploration, travel, ethnology, climatology, natural history, geology, mineralogy, botany, languages, and

many other subjects—works which but for missions would never have existed, but without which the world would be much the poorer. In this direction alone the world has had a manifold return for Christian missions.

We should remember also that missions accomplish much more than can be shown in tabulated results. The American Board is really many societies unified. Besides carrying on a vast evangelizing work through missionaries and native helpers in twenty-two missions, it is a great educational society, having fifty theological seminaries and higher schools, instructing two thousand young men, many of whom are fitting for the ministry; forty girls' schools, having seventeen hundred pupils; and more than eight hundred common schools, with over thirty-one thousand scholars, it is also a comprehensive Sabbath-school society and a publication society, preparing, printing, and putting into circulation tracts and newspapers in many languages. It is likewise a society for assisting in erecting buildings for churches and schools, aiding feeble churches and home missionary societies in foreign countries. It is also a medical missionary society, having missionary physicians in the care of dispensaries and hospitals in many lands. It is a charitable organization which ministers to the poor, the sick, and the oppressed, as opportunity offers.

Even in the line of direct evangelistic work, much of the results of labor cannot be exhibited in statistics. In every heathen land, as in Christian countries, there is a large body of those who do not unite with any Church, but who are greatly influenced by Christianity. In India, Turkey, Japan, China, and elsewhere, such persons are to be counted by thousands and tens of thousands. They are termed "adherents," and although statistics generally take no account of them, they should be considered when the question is raised whether missions "pay."

But let us look a little more closely into the success of missions. At the last National Council of the Congregational Churches, it appeared that the average addition to all the Congregational churches in the United States was three persons to each church. Think of the expenditure involved in the work of each one of these churches! Does the expenditure "pay?"

The General Association of California reported for the year 1885: 339 net additions to the 106 Congregational churches of that State, twenty-eight less than the average for the preceding five years. *One-third* of the additions to all the churches were received by a single church in Oakland, and only twelve churches received ten or more to membership. Fifty churches out of 106 report no addition upon profession of faith. Does Congregationalism in California "pay?"

In the Presbyterian churches of the United States in the year 1884-85 the number added on confession was six and one-half per cent. of the whole membership. The gain of their foreign missions, as a whole, for the same period was nearly eleven per cent., while individual missions doubled this average.

The Congregational churches of the United States reported, in the year 1885, a total membership of 418,564, with additions on confession during the previous

year of 21,729. This is a growth of five per cent., or five and three-tenths additions to each ordained minister. In the mission churches under the care of the American Board, numbering 23,210 members, there were reported during the same year 3,008 additions, an increase of eleven per cent., or nineteen and three-tenths converts to each ordained missionary.

It thus appears that, aside from the indirect benefits of Christian missions in extending trade and adding to the world's stock of knowledge, and altogether apart from the priceless reflex influence of this missionary work upon the churches at home, missions not only "pay," but that no evangelistic labor in Christian lands yields so good returns.

Reader, there are 856 millions of pagans still sitting in heathen darkness. What are *you* doing toward sending them the gospel? Will you not give more, and pray more, that this gospel, which has done so much for you, may speedily be preached throughout all the world to every creature?

#### PERSEVERANCE.

YEARS ago a German boy read of the Siege of Troy and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if, indeed, it ever existed at all. "But," said the little German, "I will find it, though." Though a poor lad, slaving at work until bed-time, he procured books, and taught himself six or seven languages. He pushed on and prospered, until, as a merchant, he had made a fortune. Every step of this study and money-making was taken with the aim of fulfilling the vow of his boyhood. In due time he started eastward with a company of laborers, and for long, long years pursued his search. At last he found Troy. His discovery was a sensation through all Europe. A short time ago the treasures of gold, silver, and bronze dug out of the palace of the Trojan king were exhibited at South Kensington. For three thousand years the buried ruins of that city had lain covered with sand, and by many it was regarded only as the fabled creation of poetry; but Dr. Schliemann, at his own unstinted expense, and by his own amazing enterprise, proved the discovery to the world. Think of it. A poor lad, learning languages, making money, spending seven years or more in far-away deserts, sustained through a life-time by one fixed resolution. He vowed in boyhood that he would find Troy, and he did find it. This German lad said, "Put down my name;" and when life was far spent he succeeded in hacking his way into the Temple of Fame.

Now, if we can find truth and God; if we can find "Glory, honor, immortality, and eternal life," is it not worth while, for the sake of these imperishable possessions, to summon up our uttermost resolution, and to pursue our aim with diligence through the swift years of mortal pilgrimage? "They do it for a corruptible crown, but we for an incorruptible." Do it with thy *might*.

"Write on thy heart this holy principle;  
Nobly resolve, and die as thou resolvest;  
Thou shalt not die till victory crown thy brows."

—*Christian Advocate.*

## Our Young Folk.

### DO YOUR BEST.

DO your best, your very best,  
And do it every day,  
Little boys and little girls ;  
That is the wisest way.

Whatever work comes to your hand,  
At home, or at your school,  
Do your best with right good will ;  
It is the golden rule.

For he who always does his best,  
His best will better grow ;  
But he who shirks or slights his task,  
Lets all the better go.

What if your lessons should be hard ?  
You need not yield to sorrow,  
For he who bravely works to-day,  
His tasks grow light to-morrow.

### JIMMIE'S FIRST MONEY.

JIMMIE KAY had acted as clerk in a shop for one week, and received five shillings for his pay—the first money he had ever really worked for. These shillings made Jimmie a very happy lad, and he wanted to do the best he could with them. So, like a good son, he asked his mother about it.

"Mother, how much do you think I ought to give the missionary collection to-day?"

"Well, Jimmie, I think your father's rule of giving one-tenth a very good one for you to follow. You know we are told to cast our grain upon the waters, and that we shall find it again though it may be many days after."

Jimmie had a twinkle in his eye, as he said—

"Well mother, I've seen a good deal of casting done, and now I'm waiting to see some of it coming back again."

This made his mother feel anxious, fearing that Jimmie, after all, might not want to give any of his money. Then she spoke of the widow's two mites—that she was not content to give a portion of her money, but had given all that she had to give—even "all her living."

As they walked home from church Jimmie said, "Well, mother, how much do you suppose I gave this morning?"

"Why, sixpence," said his mother.

"More than that," said Jimmie.

So his mother went on guessing, adding a little each guess, till she reached one shilling and sixpence, when she stopped, saying he must tell her.

"Well, then, mother, I did as the widow did. I cast in all that I had—I gave the five shillings."

You may be sure his mother was very glad and happy indeed to find him so willing to consecrate the "first fruits" of his labor to the service of the Lord, who loveth the cheerful giver.

### THE SOLDIER'S PRAYER.

IT was the evening after a great battle. Among the many who bowed to the conqueror Death that night was a youth in the first freshness of mature life. The strong limbs lay listless, and the dark hair was matted with gore on the pale broad forehead. His eyes were closed. As one who ministered to the sufferer bent over him, he at first thought him dead; but the white lips moved, and slowly in weak tones he repeated,—

"Now I lay me down to sleep,  
I pray the Lord my soul to keep ;  
If I should die before I wake,  
I pray the Lord my soul to take :  
And this I ask for Jesus' sake."

As he finished he opened his eyes, and meeting the pitying gaze of a brother soldier he exclaimed, "My mother taught me that when I was a little boy, and I have said it every night since I can remember. Before the morning dawns, I believe God will take my soul for Jesus' sake; but before I die I want to send a message to my mother."

He was carried to a temporary hospital, and a letter was written to his mother, that he dictated, full of Christian faith and filial love. Just as the sun arose, his spirit went home, his last articulate words being,—

"I pray the Lord my soul to take :  
And this I ask for Jesus' sake."

So died William B—. The prayer of childhood was the prayer of manhood. *He learned it at his mother's knee in his infancy*, and he whispered it in dying when his manly life ebbed away on a distant battle-field. God bless the saintly words alike loved and repeated by high and low, rich and poor, wise and ignorant, old and young. Happy the soul that can repeat it with the holy fervour of the dying soldier.

### THE LITTLE ALASKAN CHILD.

IN *Gospel of All Lands* we find the following true story about a little Indian girl in Alaska. She was sad and neglected. No one cared for her. Her hair was tangled, face and hands dirty; and her only garment, a cotton dress, was faded and soiled. One day this little girl found her way into a mission school and was gladly received by the teacher, who had come to bless just such poor little waifs. Soon the Indians gave the child to the teacher, who took her home. In six months she learned to speak English and to read the English Testament; also to write and sew, and do many kinds of housework. She became tidy, pleasant-mannered, clean, and happy.

After she had been with the teacher awhile, there grew up in her heart a great desire for a doll, only a cheap little doll, such as we can buy for sixpence. She began to save up her pennies to buy one. One day she picked several quarts of berries and sold them for sixpence.

That afternoon at the school the lesson was about Christ, who gave up so much, and for our sakes became poor. This made the little girl wish to do something to show her gratitude to the dear Saviour who had done so much for her. That night, when bedtime came, she carried to the teacher her sixpence,

which was to buy the doll she wanted so much, and said, "Teacher, divide; Jesus half, me half." She was willing to wait a little longer for her doll, so that Jesus might have part of her money. How many of our young readers are willing to make as much sacrifice to teach just such needy children as this child once was.

#### "WAIT A MINUTE."

**T**HERE is an old proverb, and a very good one, that "Time and tide wait on no man."

That means if man has a chance of bettering his condition, and lets it go by, the chance may never come again.

Perhaps a vessel can only be launched at the turn of the tide, and if the captain does not seize that precious moment, the tide turns, and the vessel has to be left behind. For the tide will not wait, nor the time either. Still there are seasons which our motto would prove a wholesome one, when it would be a good thing to wait a minute.

When you are about to make an angry reply. Your blood is up; and you could say a cutting thing. But don't do it. The irritation will go off if you have a little patience. Grievous words stir up anger. It is better to wait a minute.

When you are tempted to do a wrong—it may be to lie or to steal—Satan is hurrying you on, because he does not wish you to reflect. He knows that if you reflect you will not do it. But do not be driven into sin blindfolded. Wait a minute.

When you are going to spread a report about your neighbor. It will do him harm, and you do not know whether it is true. You have not had time to search into the matter. And yet the tale is on your tongue. But you had better not. Wait a minute.

That minute waited will often save you from evil. It may give your passion time to cool. You may be able to put up a secret prayer, "Lead me not into temptation." You may call to mind the commandment, "Thou shalt not bear false witness against thy neighbor."

Stop, then, on the brink of wrongdoing, if you have been foolish enough to get so far.

#### THE BIG AND LITTLE WHEELS.

**A** FEW years ago, while visiting the western part of the State, a little incident occurred which illustrates what I want to say.

A kind old farmer was driving through the village with his team and lumber waggon. A bright, wide-awake little fellow was on the lookout for a ride; his quick eye soon caught sight of the farmer, whom he addressed about in this way:

"Say, Mister, may I have a ride?"

"Yes, jump in."

Soon he found himself sitting by the side of our old friend.

It was not long, however, before the boy became intensely absorbed. He looked first at the hind wheels, then at the forward wheels.

"Say, boy, what are you looking at?" said the farmer.

But there was no response; the wheels were the little fellow's world of thought, he saw nothing else.

The farmer now took him by the shoulders, seeking to bring him into the world of consciousness; it was no use, his mind was absorbed. Soon, however, he bounded to his feet, clapping his hands and shouting at the top of his voice, "Go it, little wheels, big wheels can't catch you."

He supposed the wheels were racing, and concluded the little ones had the best of it.

In the wondrous work of missions, are not the little wheels just as important a factor as the large ones?

The first century of modern missions will soon close up its record. This record seems to be divided into three periods.

In its early history we have a few consecrated men laying themselves a living sacrifice on God's altar. God's progress through them was slow but sure. After years of patient toil, on the sky of heathenism might be seen a little cloud no bigger than a man's hand. Soon, however, the clouds spread, followed by the abundant rain.

The next period is that of noble women, who had been called by God's gracious Spirit to be partakers of that inner life of faith, which is the mainspring of every noble desire, every far-reaching impulse. The women of England began to realize as never before, that they had sisters in the far fields of heathenism, who, if ever saved, must be saved by the same precious blood that redeemed them. A large portion of those received on confession of their faith in our churches are the children. Then again, when the heart is given in covenant love to Christ, humanly speaking, they spend a long and useful life in God's service, a long life of education in the blessed law of benevolence, so that in reality the big wheels find it difficult to catch the little ones. It is important then that we take hold of the children and interest them intelligently in the great work of missions. The last Sabbath in November we held what may be termed a Children's Missionary Service; it was announced the Sabbath before from the pulpit. At the time appointed they gathered in the chapel, and marched into church and took front pews which had been reserved for them. The choir came down from the gallery and took their position in front of the pulpit, and with the help of a cabinet organ led the little ones in their well-selected and inspiring missionary hymns.

The pastor sought to instruct and interest them by pointing out the great needs of Home and Foreign Missions. One of the most important events of the morning was the collection.

It was delightful to see the enthusiasm manifested on the part of the children when the big dignified deacons stepped forward, each with plate in hand to take the offerings of the little ones. There seemed to be something important about it to them, somehow it made them feel big to have the plate passed to them individually.

Their actions suggested the thought that in their hearts they believed the older part of the congregation must occupy the back seats for once. One intelligent little boy, four years old, became so enthusiastic with the idea of giving that he stood on the seat, a dollar bill in his hand, ready to drop it on the plate.

The collection was made up largely of coppers and nickels. And yet it gave us the neat little sum of thirteen dollars. Why may we not then interest the little wheels, and bring all these forces into the Master's service. Many coppers, many nickles, will make many dollars.—*The Sower.*

## MISSIONARY KATY.

KATY GRAY had been at a missionary meeting and heard a lady speak who had been for fifteen years a missionary. She had spoken only of the bright side, and Katy was delighted and interested.

"Yes, I have concluded to be a missionary when I get about forty."

"Why wait until you are forty?" asked Katy's mamma, looking up from the sewing that occupied both hand and foot.

"Well, you see, I must teach first, you know, and perhaps write books too, and make lots of money; and then, when my hair gets gray, and my teeth tumble out, and all, why then I'll look well enough to be a missionary; the heathen won't mind."

"Sure enough," said Mrs. Gray, "that is a very good plan of life if you can follow it out. But, you know, there was Mrs. Stephens who died last week, and she was just forty. Don't you think you had better place it a little earlier?"

"Well, perhaps thirty-five will do."

"Yes, that would only be keeping seven-eighths of life yourself, and giving one to Christ. That might do, only Aunt Katy died at thirty-five. Would that be safe?"

"Well, thirty then." And Katy moved to the window and looked out.

"Thirty, that's better; that is just the age of Cousin Mary when she was thrown from a carriage on her way to a party. You know she has never walked since."

Katy drummed restlessly on the window. Never in her life, it seemed, had so few old persons passed on the street. "Perhaps I could go at twenty-five," she said at last with a sigh.

"That is young enough to go," replied Mrs. Gray. "You know that pretty Miss Robbins, who was buried last week at that age, thought of going to India."

"I don't see, mamma," said Katy, turning from the window, and laughing with tears in her eyes, "but I shall be obliged to go right away so as to be safe."

"So you would, darling, if you could not be one of Christ's workers every day right here. If you should live for yourself twenty-five years, wouldn't it be rather hard work all at once to live for others?"

"Why, of course I think so," said Katy.

"Don't dream then, dear, of great things by and bye; but be such a helpful worker every day in little things."

"I will, mamma; now shall I begin watching baby, and let you go out for fresh air?"

And Katy did begin right then and there, and she began in the true way.

Home missionaries are as important and needful as those in foreign fields, and for them there is always an "open door."

Katy followed up her mission-work in various ways, which proved a blessing to herself as well as those about her. There were many little things which she could do to help her kind old mamma. There were little errands upon which she could go as an angel of mercy.

She could carry a basket of provisions to some poor widow and orphan children, even through the rain and snow; she could speak kindly to those in trouble and distress, she could gather up and lead to the Sunday-school the little ones that lived near, who, without her services, would perhaps never find their way thither; or the door into the fold where Jesus, the good Shepherd, is.

In this way Katy is preparing herself for greater missionary duties by and bye, should it please the good Lord to spare her. And should it be His will early to remove her from labor to reward, she will be among those to whom the blessed Master will say, "Well done, good and faithful servant: enter thou into the joy of thy Lord."—*Minnie Moore, in Gospel in All Lands.*

## Along the Line.

### BRITISH COLUMBIA.

Letter from REV. D. JENNINGS, dated PORT ESSINGTON, B.C., June 29th, 1887.

NEVER before was the work of God more encouraging or more interesting on this mission than at the present time. Since coming to the Skeena, nearly four years ago, I have not seen so large a number of people gathered as are found here this season.

Just now is the time one can see the advantages arising from the missionary's teaching, training, and care of the coast tribes, as compared with those tribes that have lived up to this time without the refining and elevating influence of the Gospel of Christ. As I have visited the heathen from house to house and from tent to tent this season, and witnessed their degradation, physical and spiritual, I have felt the deepest sympathies for them, and have said, "Cannot the men and the means be found that these people may be taught the way of salvation, and that they perish not from the earth?" There is a false impression abroad that the Indian is a doomed race. Give him the blessed Gospel—help him to resist the terrible temptations that lie all around him, then he will gradually rise to a higher plane, and become a useful and honored citizen. "Sin is a curse to any people."

The tribes on the north-west coast of British Columbia are making material progress in civilization. There was a time when woman was the drudge of the camp, fit only to bear burdens for her indifferent husband. This is changing: she is now reaching up to that position to which Christianity has raised her more favored sisters in other lands. But a strong public opinion against the social evils of the day has to be cultivated. O that it was a plant of rapid growth!

A missionary once remarked to me: "When I first went to my mission, I could not, from the dress, tell

the woman from the man; but one better acquainted said, 'The woman usually bears the heaviest load.'" How pleased I have been to see husband and wife walking side by side through our villages, and to observe them in their homes giving mutual help and in some cases studying together the use of the sewing-machine or some other useful article. Sometime ago, as I was visiting, I found a mother and her three children in the house. The eldest was sitting on a chair and the younger ones were sitting on a bench side by side, clean and very neat in appearance. The dresses of the children, though cheap, were very tastefully made. The house was quite clean. I spoke to them, highly commending their improved housekeeping. The Gospel is humanizing in its effects.

Last year there was a terrible storm raging on the river, lashing the water into spray, and whirling it in the air. Just at this time a valuable boat, that two Chinamen had borrowed the day before, was drifting up the river. These men got a canoe and went out in pursuit of the boat. When they were far out on the river a strong gust of wind struck their canoe, capsizing it. The poor Chinamen got hold of their up-turned canoe, when a happy thought struck one of them. "Let us tie our queues together across the bottom of the canoe, this will keep our heads above the water." This was done with success. The white men saw the perilous position of the Chinamen, but were unable to render them any help for want of a boat. An Indian saw the men struggling in the water, and called such help as he could. Three Indians—Albert Nelson, Henry Poole and Sarah Poole, his wife, all passed the middle age—quickly launched their little canoe, and with rapid paddle soon reached the scene of danger. Once there, they quickly decided what to do. With an Indian's skill, they balanced their frail craft in the stormy waters, rescued first one and then the other of the drowning men, laid them out in the bottom of their canoe, and then with all their might they made for the shore. On their way the Indians were seen pulling off their coats and shawl, laying them on the benumbed men to keep them warm. When they reached the shore one of the Chinamen could walk a little with help, the other was quite exhausted. Both were restored.

Men have received the medals of the Humane Society for deeds far less brave than that performed by those Indians on that cold February morning at Port Essington. Their services deserve public recognition. A medal given to each Indian would afford them great satisfaction and would tend to favor the repetition of such acts of kindness by a people long accustomed to the apathy of paganism.

Bro. Wm. H. Pierce has been spending a few weeks with us on this mission. In him we find a strong worker in the good cause. On Sabbath morning we hold three services at the same hour within half a mile. Sabbath afternoons Mrs. Jennings takes charge of Sunday-school, at which as many as ninety scholars attend at times. Our church is too small to accommodate the crowds of people that desire to worship with us. On the 19th inst. as many people turned back, unable to gain admission to our church, as would fill it again. When the weather permits we now hold the services in the open air on the Sabbath. It is cheer-

ing to see the crowds flocking to hear the Word of God. The afternoon services are best attended. A new church, more than twice the size of the present building, should be erected as soon as possible.

Last Sabbath morning the chief medicine man of the Upper Skeena brought his child to me for Christian baptism. The Holy Spirit is working on his mind. A great struggle is going on within. The old man told me he was sensible of his influence over the villages around either for good or evil. He is inclined to walk in the "new way."

Talk about giving up all for Christ in Christian Ontario!—the sacrifice to be made there is nothing compared with what this "doctor" has to give up to become a Christian. He has to lose caste, his influence over the tribes, and his means of getting a living after the old way. He has to withstand the scorn and ridicule of his old associates, and he will find none but the missionary to give him encouragement.

Let the prayers of the Church go up to heaven that this man lay hold of the Gospel and glory only in the Cross of Christ.

## JAPAN.

[Continuation of DR. EBY'S Letters.]

THE meeting on Wednesday evening (27th) in the theatre was a great success. Mr. Asagawa, a young evangelist, spoke well, showing how little other religions had done for women, and how Japan needed the Gospel for the uplifting of womanhood. Bro. Cocking followed with an address on the Bible, and I wound up with an hour's hard hitting, finishing by half-past ten. The crowd was large and orderly, though a priest and a few students tried to make a disturbance; they found no encouragement, and failed. The whole thing was a fine success, particularly in contrast with some lectures which were advertized for the same place for the two days before ours. A scientist, a Buddhist priest, and a Roman Catholic teacher were to lecture on science and political economy, etc. One day no one came to listen, the second day a dozen or twenty assembled. The paper here gives our audience at over 600.

Friday morning (29th) I went out to Inazumi to help them make a final selection of a place for the proposed chapel. Mr. Otoguro, our evangelist's father, offered to give land from his property, but that being not exactly central, he wished to make arrangements to exchange his lot for a central site, and found one or two for me to look at. Inazumi is the name of a division including six small villages, counting in all 1,500 or 2,000 souls. It has a fine central school with between 100 and 200 children and four teachers. We selected a spot very near the school, a central lot, just about a mile from the bounds of the section all round. They will build small at first, but with land for extension in future. Thus I hope by the time I come here again next September to find a new chapel and parsonage up and paid for, without a dollar's expense to the Missionary Society. We want to multiply such centres all over the province. When I returned to Kofu, I found that an educated and well-dressed young man from the west side of the province, who had been stirred by the lectures of the evening before, came to

inquire about getting preaching for his group of villages twelve miles from Kofu. Plenty of openings if we only had men. To-night's service finishes my work here this time (Bro. Cocking left yesterday morning). I believe the good Lord has smiled upon our work. I called on some of the sick and poor of our old members, and find them sustained in trial and in the shadow of death. Shinada's conversion and subsequent holy life and work brought peace home to his poor family, and brought many into the kingdom, but he never recovered financially from the ruin of his former life of dissipation, so his bed-ridden widow is in rather sore poverty, but happy in God. Bro. Saunby has had a royal reception and is full of hope for the future. His warm, consecrated heart and holy Yorkshire fire will make him a splendid evangelist as soon as he gets the language. But the teaching is likely to increase on his hand so as to be a hindrance, so we ask to have a self-supporting man sent here at once, so that he can have time to get the language and travel the province, now opening more and more to the Gospel. May God hear the prayers and tears offered for Yama nashi Ken, and usher in glorious days of revival power.

*May 24th.*—Celebrated this auspicious day by starting out on a country trip to visit the churches along the Tokaido. Still the old basha is our quickest vehicle. I look with longing eyes at the railway rapidly approaching completion along this line, that will revolutionize traffic and missionary operations, too, in all this important country side. Reached Yumoto in good time, and enjoyed a quiet evening in this lonely spot at the foot of Hakone Pass. The proprietor of the immense hotel at which I stopped would like us to take his seven-year-old boy and have charge of him while he goes through school in Tôkyô.

*May 25th.*—A good breakfast furnished by the hotel in foreign style was a fine preparation for a morning's climb up to the top—seven or eight miles. At the top, again, a foreign meal furnished by a restaurant, in Hakone village, in pleasant contrast to the olden time, made the tramp down hill—eight or nine miles—a bearable walk. Then jinrikisha to Numadzu. Met the little church in a very nice prayer meeting, but reserved my real work until I pass through on my way back, when Mr. Hiraiwa will be with me.

*May 26th.*—Reach Shizuoka and find a delightful welcome at the home of Mr. and Mrs. Cassidy. They live at present in a small but new Japanese house, enclosed by other Japanese houses, whose inmates, they tell me, are overwhelming almost in their kindness.

*May 27th.*—Spent the day in looking over the ground in its later developments. First went over the building occupied formerly by the high school, in which Bro. Cassidy teaches. The school has grown to such proportions that they were compelled to build a much larger place, into which they have only lately removed. This former building is the one they expect to place at the disposal of the Woman's Society for the use of the school which they confidently expect to see opened here next fall. The upstairs can be turned into dormitories and the lower flat into class-rooms, so as to accommodate fifty scholars, besides a fine place

for the lady teacher or teachers from Canada. Quite a number of girls are here waiting to enter the school, and no doubt it would soon be taxed to its utmost capacity. This is a fine opportunity for the Woman's Society and for our Church. For such a school, if properly managed so as to hold the confidence of the authorities, would have a tremendous influence, backed as it is by the Governor and officers of the province. But a failure would be disastrous in the extreme. A girls' school was started here some time ago, but proved such a failure that the people determined to have nothing more to do with schools for young women. But the fame of our Azabu school reached here; Mr. Hiraiwa enlisted the sympathy of the Governor, and talked the mothers up so successfully that old prejudice has given way, and they are opening the way and giving the management into the hands of the ladies of our church, supplying everything but the ladies' salaries. Success there, along with Bro. Cassidy's success, means a result which no man can foresee. May God give wisdom and guidance. From this I went on and visited the fine new building of the Chugakko. It is really a credit to the place, not over expensively built, but so convenient with the rooms arranged and ventilated in the best manner possible. Bro. Cassidy spends his hours of teaching here with perfect satisfaction to all parties concerned. Then we had a look over the house they have nearly completed for the Cassidys. It lies at the foot of a tree-clad hill, in the highest and healthiest part of the city, flanked on the one hand by a large temple ground which has been turned into a public park, and on the other by the residence of the Governor. The house is a fine two-storied, strongly built residence, ceilings eleven feet high and very comfortably arranged, leaving scarcely anything to be desired. They have enjoyed the best of health since they came, and this new house will be an additional safeguard. I wish we had Shizuoka air in Tsukiji. In the evening we had the pleasure of a visit from Mr. Saunby on his way to meet his bride in Tôkyô, who was expected to arrive by the next steamer.

*Sunday 29th.*—Found the church crowded to its utmost extent, seats full, aisles full, every spot occupied and many standing out of doors, and this is not unusual, for the church is crowded at every service. Splendid attention, and that organ, with the help of the Cassidys, has revolutionized the singing. It was simply delightful. Ever since those first lectures three years ago when Dr. McDonald, Mr. Hiraiwa and I first held the large meeting in the theatre there has been a forward movement in the church and in the city in favor of Christianity. Mr. Hiraiwa has done heroic work, and God's blessing has brought forth richest fruitage. Then the coming of Bro. and Mrs. Cassidy, with the organ, gave a new impulse to the whole movement, so that the church is now a centre of great and growing influence.

They usually have a Bible class in the church from 2 to 5 p.m.! the Sunday-school being held in the morning. This afternoon, however, they changed the exercises by having a sort of thank-lovefeast at the house of a lady who is a member of the Church, but whose husband is not. She had had a very severe attack of sickness, repeated convulsions in a very short time, so that there seemed very little prospect of her recovery.

They prayed over the matter and believe that she was healed in answer to the petitions of the Church. The husband is greatly impressed, and gladly welcomes a houseful to join in the thank-offering. A class of young men met at the same time in Mr. Cassidy's house to study the Bible, reading in English, and explanations in Japanese. The evening service was even more crowded than the morning. They are talking of enlarging the church at once at a small cost, so that it will last a couple of years more, by which time they hope to have such a hold of the city as to be able to put up a larger and more costly one.

## Facts and Illustrations.

LAZINESS begins in cobwebs and ends in iron chains.

By having nothing to do, men learn to do evil.—*Cato.*

EVERY thing good in man leans on something higher.—*Emerson.*

ABILITY and opportunity to do good, ought to be considered as a call to do it.

Do all the good you can in the world, and make as little noise about it as possible.

THE Wesleyans have 51 chapels and other preaching places in Italy, and 18 in Spain and Portugal.

THE greatest peril of foreign missions is the want of vital piety in the Churches at home.—*Dr. Greene.*

IF you wish to bless your children, do God's work somewhere, with all your might.—*General Armstrong.*

THE Japanese have this saying: "A man takes a drink, then the drink takes a drink, and next the drink takes the man."

THE British and Foreign Bible Society have circulated over four million copies of the Word of God during the past year.

YOUR heart is only a tiny room after all, and if you cram it full of the world, you relegate your Master to the stable outside.—*Maclaren.*

THE Church that has no missionaries will soon have no ministers, but it is only a revived Church that will send forth missionaries.

AFTER studying for six years at Stockholm a nephew of Cetewayo is about to return to his own country to establish a mission among the Zulus.

THE native evangelical church at Teheran, Persia, recently sent \$30.28 to the Presbyterian Board of Foreign Missions, for the Lord's work in Corea."

A WHITE garment appears worse with slight soiling than do colored garments much soiled; so a little fault in a good man attracts more attention than grave offences in bad men.

THE Theological Seminary Sabaranpur, India, has a peculiar appendage of a school for the wives of the students, to prepare them for their duties when their husbands become pastors.

I DO not think the home work has been crippled by the many missionaries sent abroad. The reflex action upon our churches has more than repaid the labor and outlay.—*Dr. Barrows.*

THE Gospel is cosmopolitan and universal in all its aspects; it knows nothing of a favored land, a peculiar people, or limits to Christian love, and service, and duty.—*Dr. Judson Smith.*

THE Bible says that "we spend our years as a tale that is told," and it is all too true. But what a difference in the tales! Some spend their years like a psalm. Others like a novel. How is it with you?

THERE is not one female missionary to a quarter of a million women for those countries in which they alone can carry the Gospel to the secluded victims, chiefly by the tedious process of visits to the homes.

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