

# The Missionary Outlook.

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BASKET MERCHANT—BATAVIA, CEYLON.



## Field Notes.

THE document from the Japan Mission Council, which appears in the present issue of the OUTLOOK, deserves careful perusal. The opportunities in Japan are grand beyond all precedent; the crisis of the battle is nearing every hour, and a convergence of our forces upon the educated classes will give us the key of the position. If the movement is made, help must be given from outside sources. In our own judgment (we do not speak by authority) the General Board has done all for Japan that it is possible to do in the present state of the Missionary Fund. Who, then, will respond to the appeal?

THERE have been troubles among the Indians on the Pacific coast during the past year, and we fear they are by no means ended. The Government of British Columbia has never recognized the rights of the Indians as owners of the soil, consequently no treaties have been made with them for the surrender of their lands; and now that the Government insists upon laying off reserves, without consulting the Indians either as to location or quantity, it is not to be wondered at if the latter resent such arbitrary measures. Last summer a war-ship had to be sent to Metlakhatla, and the end is not yet.

THE following was received at the Mission Rooms lately; it tells its own story:—

"DEAR SIR,—Happening to lay my hand on a copy of your MISSIONARY OUTLOOK, my attention was drawn to reading an article on Victoria Mission, which touched my heart to the tune of a ten-dollar bill, which you ask to be sent as a special subscription to the Vrooman (Chinese) Mission. Only sorry it is not \$100.

"Yours, STRANGER."

Next!

THE following note from Dr. Cochran is just to hand, and will be read with interest by Mr. Odlum's many friends:—

"TÔKYÔ, Feb. 22, 1887.

"DEAR BROTHER,—I write just a few lines to say that Mr. Odlum arrived ten days ago in good health, and has already entered upon his work with hearty good will. We thank you very much for sending us one so eminently qualified to take hold of the practical work of the school, and who seems to be of an excellent spirit, full of zeal for the Master's cause. The educational work goes on with unabated success. We hope to send you a good report of success and progress at the close of the next Easter term."

## Editorial and Contributed.

### HOW TO INTEREST OUR YOUNG PEOPLE IN MISSIONS.

NO one can fail to see that the future of the missionary cause, on its human side, depends upon the extent to which the young people of to-day are imbued with a true missionary spirit. Upon them, in a few years, will rest the burden of the enterprise, and it is of the utmost importance that they be brought into intelligent sympathy with the purposes of God and the plans of the Church, touching the world's evangelization. We use the term "intelligent" sympathy advisedly. The period of romance—of mere novelty—has passed away, and Christian principle must take its place. But how can we supplant the one by means of the other? The question is eminently practical, and the answer should be equally so. Often the question comes to us,—sometimes from ministers, but more frequently from Sunday-school workers,—“How can we interest our young people in Missions?” To this we might reply in general terms that an indispensable condition of interesting other people in a cause is that you are interested yourself, but you cannot be thoroughly interested yourself until mind and heart are saturated, so to speak, with the facts in the case. Assuming, however, that, for the time being, we are speaking to those ministers, parents, and Sunday-school workers who really desire to interest the young people around them in missions, and are willing to take a little trouble to that end, we venture to make a few suggestions.

1. *Get them to think about Missions.*—To accomplish this, the subject must be brought before them often. Just here is our great mistake. In many congregations and Sunday-schools the subject is mentioned only once a year, and sometimes in such a way that the young people have no wish to hear it again. A good deal depends upon *how* the subject is presented; but a single sermon or address, especially when it deals only with abstract principles, and carefully avoids facts and incidents, will not accomplish much. To say that this subject, in some form, should be prominently before the congregation once a quarter, or even once a month, is not to exaggerate its importance, for there is no subject that lies more directly along the line of Christian nurture and development than this. To reach the young people, however, the eye must be enlisted as well as the ear, and missionary talks, carefully prepared, and illustrated with diagrams, maps, etc., is the way to do it. If the question should arise—Who is to do all this? there is only one answer—you! Innumerable opportunities are lost, and much precious



time wasted, by waiting for someone else to do something.

2. *Get them to read about Missions.*—The literature of missions is now very abundant, and much of it is highly fascinating. A liberal supply put into our Sunday-school libraries would bring about a much-needed revolution in the literary tastes of our young people, and produce a healthier type of Christian experience and life. To accomplish this all at once may be difficult,—nay, impossible; because a perverted taste is not easily changed, and scholars who have been fed for years on religious novels may consider missionary literature rather “slow;” but if pastor or teacher will take the trouble to read along missionary lines, and communicate to the scholars at intervals the results of their reading, they will find that in a short time the missionary books will be more sought after than any others in the library.

3. *Get them to pray about Missions.*—A Sunday-school missionary prayer-meeting once a month would be of incalculable benefit. The attendance, however, should be voluntary, and the exercises varied. A few appropriate verses from the Bible, frequent singing (hymns with a good missionary ring), missionary incidents read from book or paper, and all interspersed with short, earnest prayers, will make up a programme that in a short time will crowd the room with interested scholars. If some one remarks, just here, that such a programme would be a decided improvement on ordinary Church prayer-meetings, we have to admit that our proposal is open to that objection.

4. *Get them to give to Missions.*—This will be the outcome if the preceding hints are acted upon, and the habit of giving will, by reflex influence, increase the interest of the giver in the work. Perhaps this is where the mistake is sometimes made: we harp on the duty of giving, and many young people yield to the pressure and give; but where we do not supply the preliminary training by teaching them to think, and read, and pray about the cause, their benevolence has no sure foundation, and their transient zeal is apt to die out. But where we begin by imparting a knowledge of the work,—its needs, its claims, and the blessedness of a share in it,—we have a foundation that will not fail, and every appeal to sustain this heaven-ordained enterprise will open streams of perennial benevolence that will flow unchecked through the years.

#### INCIDENTS FROM JAPAN.

SOME weeks ago Bro. Correll, of the United States Methodist Episcopal Mission, who was at the time on a preaching tour through his district spent a few hours with us, being in the neighbourhood. In the course of conversation he related an interesting inci-

dent that had happened at the town where he was to preach that evening. It so interested me that I thought it would interest the readers of the OUTLOOK. It appears that the Buddhist priest had just died, and the chief men of the place met to consider what steps should be taken with regard to supplying his place. Several influential members of the Council were for abolishing the old religion and handing matters over to the “Yaso Ryo,” or Christian Church, and turning the temple into a school. They were outvoted; but the very fact that such a novel proposition was brought forward is, we think, a cheering sign of the times, and shows that the gospel leaven is working powerfully in Japan.

Another interesting incident came under my notice but a few days ago, in which a priest, writing to the Secretary of the Scripture Union of Japan,—for we have a union numbering some 4,500 members,—says: “I have been studying Christianity and believe it to be the true religion, but owing to certain difficulties which I cannot mention, I am unable at present to throw off Buddhism, though I hope to be able to ere long. Please ask the members of the Union to pray to God on my behalf that the difficulties blocking up my road to Christianity may be removed.”

C. T. C.

#### AN APPEAL FROM JAPAN.

THE following document from the Council of the Japan Mission was recently received at the Mission Rooms, with a request that it might be published in the connexional papers. It will be seen that this is not an application to the Missionary Board for a special grant, but rather an appeal to the Church at large for aid in carrying out Dr. Eby's project of a large central church or lecture hall in the city of Tôkyô, where the educated and influential classes could be reached by the Gospel. That large numbers of these can be reached if a suitable place is provided, there can be no doubt, for the trend of thought in Japan is now in favor of Christianity; but if the present opportunity be lost, the next swing of the pendulum may carry popular sympathy in an opposite direction. When Dr. Eby was in Canada he dwelt much upon the project referred to, and a number of special gifts were promised in aid. The document which we print below is from the Mission Council in Japan, showing that Dr. Eby's proposal is supported by the united judgment of all the missionaries:—

*The Council of the Japan Mission to the Missionary Society of the Methodist Church, Canada:—*

DEAR BRETHREN,—In coming before you with a special appeal for further help for your work in Japan, we wish it to be distinctly understood that we are not actuated in any way by a spirit of complaint, as



though we thought you had been negligent of the claims of this amazing field for Christian work. On the contrary, we would record our deep gratitude for the generous manner in which you have lately added to our ranks and increased the facilities for usefulness placed in our hands. It is simply because of the unbounded opportunity before us, and an earnest desire to use to the fullest possible extent the means and men you have given to Japan, so as to meet the stupendous problem before us in the all-important now, when an empire is being remodelled,—reborn, in a day. The situation in Japan is so unique and so difficult to grasp, excepting by prolonged contact with the facts, and so sure are we, if the actual state of affairs could be realized at home, we should not lack for needed funds for large enterprise, that we venture on a somewhat full statement of our views in the matter now pressing upon us, craving pardon if we should be guilty of a repetition of facts that may have already become familiar through the platform or the press.

A homogeneous nation of 38,000,000, an intelligent people, is suddenly open to the Gospel. The Government is partial to the spread of intelligent Protestantism. Old moral sanctions are dying or dead, and the interest of the nation centres in Christianity as the moral hope of the land. An educated class of over 2,000,000 greedily draws every fruit of our Western civilization and also, alas! much of its dangerous elements. But Christianity itself cannot be got by gold; it must be given and accepted on conviction, or it is worthless. What we would deprecate above everything else, and a thing not at all impossible if we move too slowly and on too narrow lines, would be for the Japanese to adopt some easy form of Christianity, simply as a dress to imitate the civilization of the West.

The million-souled city of Tôkyô is the centre of the new movements—political, social, intellectual, moral and spiritual. What Tôkyô is, the nation will be. Here are the great schools of every kind; hither flock the thousands on thousands of Japan's most intelligent youth, to go forth again as politicians, lawyers, doctors, authors, teachers, to charge the life blood of the nation. What the present youth of Japan become, that will be the character of the Empire, for perhaps ages in the future. This intelligent class is particularly accessible to the cultured foreigner, and if ever the mass of the nation is to be reached, it must be by the conversion of large numbers of these bright minds, who would then become evangelists and pastors to the deep, dark masses behind—masses whose natural increase is manifold more than the increase in the Christian Church. What, for instance, can we do with 2,000,000 of people tacitly left for us to evangelize in our provincial work, besides our great field in the city of Tôkyô, unless we can speedily raise up an army of native men of intelligence, throbbing with the love of God and man? And our work in Tôkyô is but a trifling with the problem so long as we are confined to tiny chapels in back streets. Even if these should be indefinitely multiplied, we would but touch the fringe of the better grades of people; for in Japan, as in any great Western city, the wealthy and learned have no preference for poor rooms in hidden corners. Then in small places, and particularly if

multiplied, the strength of foreign missionaries would be simply dissipated, and make the feeblest impression, where concentrated effort would not only give prestige, but produce bombshells and broadsides that would tell far into the back streets as well as the halls and strongholds of the highest. One man well equipped in a central position, where thousands could be gathered as easily as tens in tiny chapels, would accomplish what a hundred could not do under other circumstances. For he, rising with the inspiration of the occasion, could pour out of the strength within him, sway the masses of his hearers, move the city, and do much to move the Empire, while native pastors would garner the fruitage in growing churches everywhere. Thus our small band of workers could be made to tell mightily on the evangelization of a nation, and attract to themselves men of like calibre to project their influence far into the future. For this work we are as well equipped as any mission in Japan, especially so when we consider the point which we would now particularly emphasize, namely, direct work on the intelligence of the Empire through the medium of the English language. The English is ousting the Chinese as the classic language of Japan, and is rapidly becoming the medium of higher learning. It has been diligently pursued for years in the schools of the Empire, and particularly in Tôkyô, fostered by government aid and private enterprise, until there is now an educated class sufficiently advanced to profit by public addresses delivered in English. We have for some time been fully persuaded that a commensurate effort to meet this class, through the medium of English, would secure their attention at once, and would bring the Gospel to the ears and hearts of multitudes who at present seem utterly beyond the reach of the native or foreign evangelist using only the vernacular.

We have, indeed, been urged to open such services in the neighborhood of the great colleges, assured by professors and others that there is a wide field and an open door for anyone who will rise to the occasion. Of late a new impulse has been given to the study of English, so that just now the tide of enthusiasm for its acquisition is at high-water mark throughout the Empire, and increasing hundreds of educated men in the capital employed in public schools, in the university, in civil service and in business, together with thousands of students—the very brain and heart of the nation—moulding its thought and life, keenly alive to the stupendous moral problems of the day, would gladly avail themselves in large numbers of the opportunity to listen to the discussion of the highest themes presented in the English language.

Moreover, work on this line would in no wise conflict with the wider efforts conducted in the vernacular; on the contrary, it would simply double their efficiency, and lead many to an interest in the vernacular presentation of the truth who would not be attracted by other means, and would speedily furnish the choicest co-workers, who would draw through the English from the highest sources, and dispense the Word of Life to their own people in their own tongue. Many of the sermons and lectures would be given in both languages by men capable of wielding the two-edged sword, and reach influential classes as yet almost un-



touched by any missionary agency whatsoever. The main object of all these services being ever kept in view, namely, to build up in the heart of this great city a Japanese Church, self-supporting and aggressive, whose influence would be felt as a power throughout the bounds of all our work, and the overflow influence of which would assuredly give an impetus to all Christian work to the furthest limit of the Empire.

Nor is this mere theory. The experiment was tried by Dr. Eby in 1883, when lectures were delivered in both languages to large audiences in the Meiji Kaido, and again under his management in 1884, which were felt as an impulse far and wide; but in the midst of gratifying success we had to see other missions reap larger benefits than our own, while the work itself had to cease for lack of place and means to continue.

But our mission is now better equipped. Dr. Eby has returned with renewed strength; and furthermore, by the use of the English language in a large and permanent centre, we would tap a mine of energy now dormant for lack of scope, stored in the members of the mission connected with our Educational Institution in this city, in hearty sympathy with this movement, throbbing for means of expression which will gladly place itself at the service of the evangelistic agency in this behalf, and which in a great measure will contribute to maintain the efficiency and secure the success of the enterprize.

In order to lay hold of this work with vigor, and secure speedy as well as permanent success, a sum of not less than \$25,000 should be raised, to secure, in the first place, a piece of ground somewhere central in the city of Tôkyô, and in the next place to erect suitable buildings: namely, a hall with seating capacity for twelve or fifteen hundred persons; also a smaller room for ordinary services that would seat about four or five hundred, these to be comfortably and attractively, though not expensively, furnished. In addition to these there would be required a residence for the Japanese pastor, who would give his whole time to the work of gathering the fruit into the fellowship of the Church, and watching over it with all diligence and care. And lastly, a small office and shop which would serve as the nucleus of a future Methodist Book Room.

This would complete the present design, and such a Central Methodist Tabernacle in the city of Tôkyô would be a worthy companion to the Anglo-Oriental College in Azabu. Its erection and maintenance would be a credit to the Methodist Church in Canada, and place us not simply in the front rank as an educational agency, but in proportion to our numbers, far and away to the head as the mightiest evangelistic force in the Empire. We are grateful to you for acceding to Dr. Eby's request to allow a special fund for Japan to be raised. The response to that appeal encourages us to select and secure at once a site for the proposed building, well assured that another effort will make the undertaking completely successful.

We would, therefore, unitedly express our hearty endorsement of Dr. Eby's presentation of the case, and would most earnestly request you to renew and press the appeal until the whole amount be secured. And we do this all the more urgently because we believe that it will be the cheapest and quickest way to secure

speedy and complete self-dependence in our Japanese churches. So long as we have small chapels and small efforts only, we shall have small congregations of small men with small means, and will be dependent on missionary money for an indefinite period; while large enterprize in a large centre will bring us large audience of larger men with larger means, whose wholesome pride will make them speedily so to contribute as to become independent of foreign money. And, moreover, we believe that such an enterprize carried to complete success would not only not militate against any other claim on the missionary givings of our people, but would rather awaken larger generosity and accelerate in some measure the longed-for, prayed-for missionary revival that shall sweep the world for God.

## Woman's Work.

"For ye shall go out with joy, and be led forth with peace."  
Psalm lv. 12.

"I WOULD like to join the Woman's Missionary Society if I could attend" said one, "but really housekeeping and social duties quite fill up my time."

Dear friend, we have a word for you and for scores, and perhaps hundreds, who echo your sentiments.

Emphatically, housekeeping, home-making in fact, is your first duty, if you are a wife and mother.

No other duty can take precedence of that. Home and family first of all. Social life, however, if it be understood to mean visiting, entertaining company, and going to parties, etc., should not be allowed to so encroach upon your time as to prevent your doing regular, faithful Christian work, whether missionary charitable, or temperance.

"Ye are not your own." As we look at it, every converted woman ought to be a member of a Woman's Missionary Society, and thus do what she can to extend the work of God; and every woman not converted, by joining a missionary society and attending its meetings, would place herself in conjunction with influences that would be most likely to lead her to Christ.

Even if you are oppressed with a variety of domestic cares, an hour or two every month in your missionary meeting will turn your thoughts to fresh channels, and prove a welcome relief from the monotony of necessary routine. One cannot very long work for the good of others without receiving good. Try it; you will find your heart stirred with new ideas and sympathies. The grandeur, beauty, and power of your life, with its responsibilities, and possibilities reaching into eternity, will some day burst upon you, and give you to see the vanity and utter worthlessness of much, that as a society woman, you may once have exalted to a degree of importance.



Sow in your heart the seeds of noble purpose, and live, Christian activity, and a rich fruitage is sure.

Fill your life so full of sound, useful, loving work for God, that there shall be no time, and no inclination to pursue the follies and frivolities with which the world, and world-loving church members seek to allure you. We are not to be understood to depreciate the value and pleasure of social life. God has made us social beings. Let us also remember that He has given us the power to mould our social life into perfect harmony with the highest ideal of Christian requirement.

A CORRESPONDENT writes to know if the Executive have power to undertake new branches of work, or if their duties are not confined to meeting difficulties that may arise in the interim of the Annual Meeting of the General Board? We understand the Executive have power to enter upon new work.

"INQUIRER" asks "Why should we go all the way to Victoria to look after Chinese girls? Are there no charitable Christian people in that city, to do that sort of mission work?"

A LADY writes to know why the Woman's Missionary Society keep so much money in the treasury. Why not use that instead of asking for more? Will some one reply?

WILL corresponding secretaries briefly report items of interest for OUTLOOK? Will auxiliaries please appoint one member whose duty it shall be to work up subscribers to the OUTLOOK? One auxiliary only has reported this plan, and pronounces it a success.

LET us hear from the workers of the Eastern Branch.

A GRAND Japanese tea and entertainment was held on 18th March, by "Gleaners," of St. Thomas. A fine programme included recitations by F. M. Bell-Smith, of London, which delighted everybody. We commend this gentleman to programme committees. Net proceeds will be nearly \$60.

OSHAWA, Ont. A social was lately given by the W. M. S., for the purpose of creating an interest in the work of the Society. After tea and a short programme, Rev. T. Manning in the chair, the President, Mrs. A. B. Demill, gave a very able report of the origin, history, and work of the W. M. S. Results, satisfactory finances, and prospect of increased membership.

THE President of Jarvis, Ont., Auxiliary, with several members, visited Nanticoke, on Feb. 7th, and

organized a new Auxiliary with fourteen members, the following being elected officers: President, Mrs. A. Saunders; Vice-President, Miss S. Widerick; Rec. Sec., Miss Pratten; Cor. Sec., Mrs. Livingstone; Treasurer, Miss M. Widerick. There is now an Auxiliary at each appointment on this circuit.

#### MITCHELL.

It is with grateful feelings that we are enabled to present a successful report of the work of the W. M. S. for the half year just closed, as shown in interest, numbers and financial results. The monthly meetings have been well attended, and have been felt to be seasons of profit and pleasure to all. We have also held two entertainments, at which extracts from letters of missionaries, and from the report, as well as other items of interest were read, and music furnished by the mission band. We are endeavoring to give Mrs. Willmott's valuable paper as wide a circulation as possible. The OUTLOOK, of which quite a number are taken, is highly prized and deservedly so, as a means of spreading missionary intelligence and increasing missionary zeal. One of our members, Miss Hurlburt, has become a life member during the last quarter. We are looking forward to the Annual Meeting with much interest, at which time our Auxiliary hopes to present a report in advance of any previous year. M. A. FLAGG, Cor. Sec.

MRS. A. CAMPBELL, corresponding secretary of Norfolk Street Church, Guelph Auxiliary, reports: "Our Auxiliary is prospering. Quite a number of names have been added to our list of members. We have had only two meetings since our organization, both of which were specially interesting, and we have already begun to feel that 'he that watereth shall be watered also himself.' The OUTLOOK is taken by nearly every member, and I have no doubt will do much good by bringing home to the people what our missionaries are doing. If it could be more widely circulated the lady members of our church, at least, would become much more interested in our missions."

THE following is an abridgment of a significant article in the *Japan Weekly Mail*. As portraying the needs of the country from the standpoint of a native—it is very interesting. Let us be thankful that our Woman's Missionary Society is so successfully prosecuting the work indicated by Prof. Toyama:—

"The *Tōyō Gakugei Zasshi* is the leading magazine of Japan. Among its contributors are many of the most eminent scholars in the capital. Its last two numbers contain a remarkable essay by Prof. Toyama, of the Imperial University, who has always been noted for the breadth and courage of his views. His



name, associated with numerous progressive movements, is perhaps best known to foreigners in connection with the Romajikai, of which he is a prominent promoter. The subject of his last essay is female education, and methods of spreading Christianity. He sets out with a general proposition, unfortunately too little recognized in Japan, that the civilization of a country may be judged by the condition of its women. No problem, he declares, requires more earnest attention in this empire than the education of women. \* \* \* Japan must consent to be called semi-civilized until her women emerge from the depths of mental and moral degradation in which they are sunk. Already among the men of Japan are many who desire to adopt Western modes of life. But the ignorance of their wives is a fatal obstacle, for these know nothing of household management, and the family would have to depend for everything on hired aid.

What is wanted is that female education in Japan should be undertaken by European and American ladies. Nothing short of such contact and association can accomplish a radical reform in the character of Japanese women. But it is evident that Japan cannot afford either to send her girls abroad to be educated, or to employ a sufficient number of foreign ladies in her schools. Her best hope, Prof. Toyama thinks, lies in Christian missionaries. If missionaries of different sects would work in harmony, there should be no difficulty in establishing five or six large female seminaries in Tōkyō. It would be sufficient if the teaching staff in each school included four or five missionaries with their wives, and two or three Japanese. The course of instruction, according to Prof. Toyama, should include reading, writing, conversation, music, needle work and housekeeping. If special scientific teaching were desired, scientists could easily be found to give their aid *gratis*. Above all, care should be taken to educate the girls in the principles of civilized morality and sociology. It may indeed be urged by some missionaries that they come to Japan for purposes of propagandism, not education. Prof. Toyama answers, that among all methods of propagating Christianity in Japan, the most effective would be for the missionaries to take into their own hands the education of girls of the better classes.

In every country conversion to a new faith, as history shows, begins with women. Let but the women believe, and the faith of the children is assured. As for the apprehension that people of the higher classes, being averse to Christianity, will hesitate to send their daughters to missionary schools, Prof. Toyama says the sentiment of his countrymen is not one of hostility to this or that religion in particular, but of contempt for all religions. Let them be once persuaded that material benefits accrue from connection with a certain creed, and they will show no antipathy to it. Prof. Toyama does not ignore the fact that several missionary schools for girls already exist; but thinks they are not of a sufficiently high type, nor is their position sufficiently central.

THE greatest fault, I should say, is to be conscious of none.—*Carlyle*.

"THE New England Conservatory of Music, Boston, which is under the direction of Dr. Eben Tourjée, has generously proposed to give the advantages of the institution, free of charge, to all foreign missionaries, or candidates for missionary service, who may be sojourning near Boston. This offer is made because those who have charge of this institution are in sympathy with missions, and they firmly believe that a knowledge of music and the ability to teach it constitute a valuable preparation for the best service of those who would preach the Gospel in lands not yet Christianized. The power of song as an evangelistic agency is understood to some extent by missionaries, and such as can avail themselves of this generous proposal will be doing a good thing not only for themselves, but for the work in which they are to be engaged."

How about the musical profession in Canada? Might not some similar offer be made by some of our professors or colleges?—*Ed*.

THE following extracts are taken from a paper on "French-Canadian Evangelization," read at the February Union Meeting of the Missionary Bands and Auxiliaries in St. Thomas:—

The questions I ask myself to-day are, What does God design this Woman's Missionary Society to do? Has He a special work for us in our own country? What missionary work are we Methodist women of Canada to do for the land in which God has placed us?

Is it by chance, or without purpose, that He whom we acknowledge to be the great Ruler and Disposer of the universe, has permitted to grow side by side with us

#### TWO DIFFERING RACES,

and both of them needing a pure Gospel teaching?

These questions lead me to draw your attention to that part of our missionary work which is of the utmost importance to us as a people. I mean what is commonly known as the French work—the problem of French-Canadian evangelization, it is frequently called.

#### HOW SHALL IT BE SOLVED?

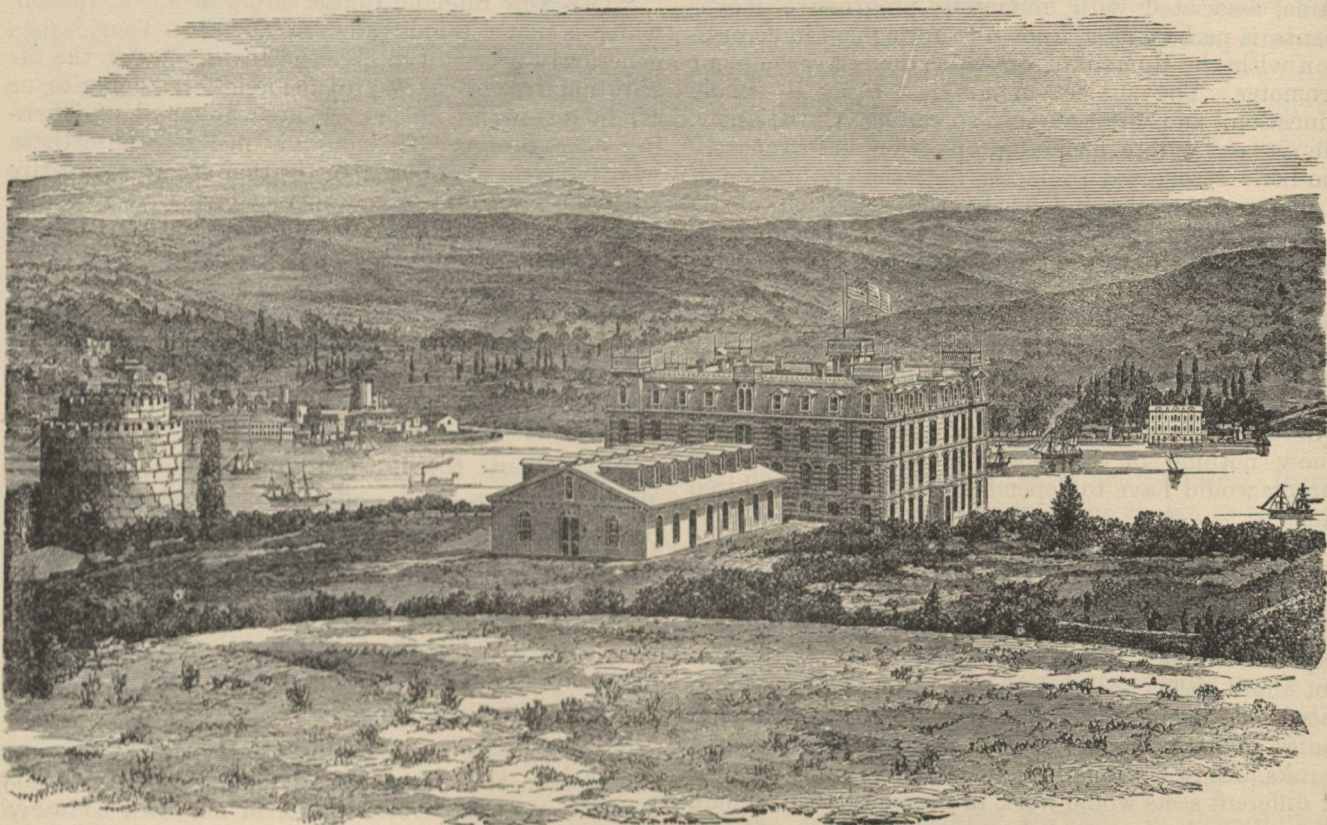
Allow me to say, I believe it is to be solved very largely by the work of women. Right alongside us, probably 1,200,000, of our fellow-countrymen and women are living in the dark shades of a false teaching. Their costly temples, like the temples of heathendom, are lined with the gifts of a misled people, whose formal petitions and re-petitions are poured out at the shrines of saints and angels, whom all sorts of traditions have invested with the functions of Deity.

No record of oriental heathenism displays more craft and folly than do the various miracles, works and pilgrimages of the Province of Quebec. No oriental system is more firmly entrenched in superstition than is the system of Roman Catholicism in that province to-day. No zenana in India is as fatally closed to the progress of a pure Gospel as are the

#### CLOISTERED CONVENTS

of the eastern part of our country. Thousands of our sisters are immured inside those massive stone walls,





ROBERT COLLEGE, CONSTANTINOPLE.

as dead to the world, to its cheer, to its progress, its needs and its glorious achievements, as are the voiceless inhabitants of our silent cities. No newspapers reach their eyes, save perhaps the Church organ. No books save the concoctions of their canonized saints. No sound of preaching or teaching, save that of their priests or bishops. Chained by the

## RELENTLESS VOWS

of an early youth to a future of whose possibilities they could have had no conception, thousands of our sisters in those cloistered convents live sometimes into the eighties without even a glimpse of the street on which their convent prison stands. I have seen women who for over sixty years had never seen the street.

The young innocent devotee, who

“FORSAKES ALL FOR GOD,”

as the phrase goes, may become the subject of disappointment, or of abuse, of insanity, or of invalidism. She may have a deathless longing to return to her mother's arms or her father's care, but all in vain. At the expiry of the novitiate term the final vows are taken, after which no desire of parents and no machinery of law, avail for the protection of these vow-bound victims of the cloistered cell. Admit that in this state of life no evils exist,

WHICH I AM NOT PREPARED TO DO,

admit that no vices are supposable, we are still brought face to face with the fact that thousands of our countrywomen are literally imprisoned, doomed to

endure poverty, sacrifice, toil and wrongs of which we can have no conception—all the result of a system which dares to

## RANK ITSELF CHRISTIAN.

If by some sudden interposition, supernatural or otherwise, the ponderous doors of these female prisons should swing open, and the suffering, wronged womanhood be set free, or if those massive stone walls might speak of the lives within, methinks the spiritual power of the Pope, like the temporal, would speedily come to an end. But such a blessed deliverance is not within the range of probability, and cannot be expected. The thought will come to your hearts, is there no way by which these, our sisters, may learn of the liberty wherewith Christ maketh His people free? Can they not be taught the satisfaction of a personal communion with Jesus, the friend of woman, unfettered by the tautologies of the rosary or the mediation of priestcraft? Alas! no; not these. For them but the silence and the gloom, the beads and the crucifix, the confessional and the penance; for them that unquestioning obedience to priestly superiors which is Rome's first law. But from the system whose hapless victims they are let us borrow a chief maxim,—

## SECURE THE CHILDREN.

The great fabric of Romanism, so mighty, so enduring, so fabulously wealthy, and so cohesive, is largely founded and built on the sacrifice, devotion and labor of its women. The innumerable convents with their multitudes of women, whose toil is unremunerated save by the coarsest of food and raiment, are a source



of immense revenue to the Church without a corresponding outlay.

The sacredness of Roman Catholic family life being constantly intruded upon by the inquisition of the confessional, that institution, with its ear in every home, may be said to be the most important stronghold of Rome. But that stronghold would soon fall if it were not for the fidelity of its women.

GIVE ME THE CHILDREN,

says Rome. So say we. Ontario boasts some thousands of Catholic children in her public schools. To these children that means the darkness of Popery revealed, to the State it means a menace removed. But the Province of Quebec with its foreign tongue, its creed-bound citizens, its women and children under the shadow of a Bibleless Church, can we not do something for them?

FOR ALL THE IGNORANCE AND SUPERSTITION,

for all the thralldom and oppression, for all degeneration of commerce and enterprise, seen and felt in our sister Province, the only remedy is the teaching of the

PURE UNADULTERATED GOSPEL.

A writer lately, in announcing the effort to complete the dome of the great St. Peter's at Montreal, recalls the fact that the completion of the dome of St. Peter's at Rome was contemporaneous with the downfall of the temporal power of the Pope, and utters the thrilling expectation that, with the similar event in Montreal, who knows but the spiritual power may be overthrown in this country.

To come back to my thoughts for our

WOMEN'S WORK,

I reiterate the question, What are we going to do for God among the women and children of our own country? While we are so successfully teaching Christianity to the willing Japanese while we are striving, but in too feeble a manner, to elevate and Christianize Indian womanhood, ought we not to lay broader, deeper plans for our French work? Not fitful and spasmodic, as has too much been the case in the past, but wise, aggressive, faithful work in the establishment of schools, support of Bible women, and the maintenance of missionaries. Assuredly these our fellow-subjects, placed, in

THE ORDER OF GOD'S PROVIDENCE,

within easy reach of our influence and teaching, have strong claims upon us. May God go before us, lead us through the wilderness of error and superstition, and give us to see it "blossom as the rose." A. P.

A CHINESE evangelist being urged to accept a salary, gave the following cogent reasons for refusing:—"1. I have got sufficient money to keep my family in comfort we are careful. 2. When I go down to preach in the native town I sometimes hear such remarks as these: 'How much does he get from the foreigner?' And I see they listen with respect when I tell them that I preach this doctrine because I believe it, and the foreigner does not give me a penny. 3. I see in my book that Paul preached, 'working with his own hands;' and, if the pastor has no objection, I wish to do likewise."



INTERIOR OF TARTAR TENT.



## Missionary Readings.

### A PRAYER FOR MISSIONARIES.

SPEED Thy servants, Saviour, speed them!  
 Thou art Lord of winds and waves:  
 They were bound, but Thou hast freed them;  
 Now they go to free the slaves;  
 Be Thou with them!  
 'Tis Thine arm alone that saves.

Friends and home and all forsaking,  
 Forth they go at Thy command;  
 As their stay Thy promise taking,  
 While they traverse sea and land:  
 O be with them!  
 Lead them safely by the hand.

Speed them through the mighty ocean,  
 In the dark and stormy day,  
 When the waves in wild commotion  
 Fill all others with dismay:  
 Be Thou with them!  
 Drive their terrors far away.

When they reach the land of strangers,  
 And the prospect dark appears,  
 Nothing seen but toils and dangers,  
 Nothing felt but doubts and fears;  
 Be Thou with them!  
 Hear their sighs and count their tears.

When they think of home, now dearer  
 Than it ever seemed before,  
 Bring the promised glory nearer;  
 Let them see that peaceful shore  
 Where Thy people  
 Rest from toil, and weep no more.

Where no fruit appears to cheer them  
 And they seem to toil in vain,  
 Then in mercy, Lord, draw near them,  
 Then their sinking hopes sustain:  
 Thus supported,  
 Let their zeal revive again!

In the midst of opposition  
 Let them trust, O Lord, in Thee;  
 When success attends their mission,  
 Let Thy servants humbler be:  
 Never leave them,  
 Till Thy face in heaven they see;

There to reap, in joy for ever,  
 Fruit that grows from seed here sown;  
 There to be with Him, who never  
 Ceases to preserve His own,  
 And with triumph  
 Sing a Saviour's grace alone!

—Thomas Kelly, in "Friend of Missions."

### NORWEGIAN MISSIONARY SOCIETY.

THE Norwegian Mission Report gives an interesting account of the home progress made by the Society during the past year, a triennial report of work carried on in the various mission fields, and a satisfactory financial statement.

One of the most efficient agencies for widening mission interests at home, and furnishing means to carry on the work, is found in the "Women's Associations," with their working-meetings, reading-meetings, sales of work, etc. Among other sources of income may be mentioned, unions of handicraftsmen and tradesmen, who contribute to periodical sales; cornlands, the crops from which are set apart by the cultivators for mission purposes; mackerel nets, whose "catch" is similarly devoted; half-farthing collections, etc., etc. On the whole there is a growing interest in the work; this interest being in direct proportion to the general spiritual life of the churches.—*Friend of Missions.*

### SUCCESS OF MISSIONS.

FOR two generations the world has listened to the sneer that missionary work in heathen lands is a failure; that it amounts to nothing; that no results are secured. One of the chief apostles of unbelief, Moncure D. Conway, bears unintentional testimony to its efficacy. The steamer which was carrying him from San Francisco to Australia touched at Honolulu, in the Sandwich Islands. The vessel stopped there only over Sabbath, and the disgust of this traveller at the strictness with which the people kept the day was very great. He expected on landing to witness "merry scenes, islanders swimming round the ship in Arcadian innocence, the joyous dance and song of guileless children of the sun;" but his anticipations were rudely destroyed by finding a "silent city," "paralyzed by piety." "Never in Scotland or Connecticut have I seen such a paralysis as fell upon Honolulu the first day of the week." This traveller found the stores shut, and in a druggist's shop they would not even sell him a glass of soda. No one being willing to show him the sights of the place, he was compelled to go to church in order to look upon the people. He was impressed by what he saw there, especially at the Chinese church, under the care of Mr. Damon, whose work in elevating the people he cannot help praising. But after all, he can enjoy little where the Sabbath is kept so strictly, and complains bitterly of the "pietistic plague" which prevails on the island. This testimony to the success of Christian effort in the Hawaiian Island, says the *Missionary Herald*, "is undesigned, but none the less valuable."—*Christian Statesman.*

### BIBLE-SELLING IN NANKIN.

MR. T. PROTHEROE writes as follows of work for the American Bible Society in Nankin, during the Triennial Examinations: In former years upon such occasions some difficulty was experienced in getting near to the Examination Halls; hustling and stoning were indulged in; but owing to the abatement of their prejudice to the foreigner on the part of the *litterati*, I was able to go in and out among the students, before and after their Examinations, and received most respectful treatment from them. Very rarely did I hear the phrase "foreign devil" from any of the students. I placed myself in their way as they left the city to return home, and so spent some three weeks.



At times a small group of students would call to us from the door of their friend's house; at others, from inside the inns in which they were staying. Some of them would take a complete set of Gospels, others, having purchased some previously, would ask for more. I disposed of 3,446 copies of the Gospels during the Examinations—only nine being given. It is apparent to all who are in this field that there is a readiness to procure our books; and this not because they are presented for sale by a foreigner; nor is it that they are cheap; but because some are desirous to learn their contents. Many read our Scriptures. Sometimes a man who has read a Gospel of Matthew will speak of the Genealogy of Christ, as a list of names he cannot understand. Some will recommend the books to others, saying they speak of the blind seeing, the deaf hearing, and the lame walking.

### THE CONVERTED RAJAH.

BY DR. CHAMBERLAIN.

I HAD gone perhaps a mile and a quarter from the town of Peberi, when itinerating with Bibles in the province of Hyderabad, and was passing up a little tortuous cart-track through the thick jungle that intervened between that place and the next village, when I heard the steps of a powerful horse approaching from the rear. I had been warned that in just such a place as that I should be assassinated. Thinking it always safest to face danger, if there be danger, I stopped my horse, turned round, and waited for his approach. Soon, round a bend in the road, I saw a powerful Arab charger coming, with saddle and bridle bedecked with ornaments of silver and gold. Its rider had a turban with gold lace trimmings, and wore a necklace of pearls round his neck, and a jacket of India satin interwoven with threads of gold. He rode rapidly on, and apparently was about passing me when he saw me, and, pulling up his horse almost on to his haunches, he said, "Are you the man that has been in my town this morning with the strange doctrine?"

I said, "I have been in the town of Peberi, sir."

We had been told that this town was the summer residence of a petty Rajah, a feudatory of the Nizam of Hyderabad, but that at this season he was at his other capital. He said to me—for it was the Rajah himself—"I came in late last night from my other capital. I expect the people did not know that I was there. I suppose those were your men that came about sunrise with the books. As I got in so late I was not stirring when your people came so early, but some of my couriers were, and they bought some of the books and brought them to the palace, and we were so busy reading the books that we did not know there was any second gathering in the streets. I wish I had known it, I would have sent out and asked you to come to the palace to tell us the news there. When you had gone they brought some larger books, saying that the white man himself had been there and given them those books, and I was so anxious to see you that I ordered my swiftest horse, and I have out-riden all my courtiers as you see to overtake you. Now tell

me all about it. Is it true? Is there a Saviour who can save us from our sins?"

We rode on together, I on a little scraggy country pony that had cost me thirty dollars, looking up to him on his magnificent Arab charger worth a thousand. I could not help thinking of Philip and the eunuch, and I tried, as earnestly I believe as Philip did, to tell my companion of Him of whom Moses in the law and the prophets did speak, Jesus of Nazareth, the Saviour of all those in all the world that believe in Him. We overtook the cart. "Now," said he, "let me have a copy of every book you have. I don't care what you ask, I will pay for them." One box after another was opened. He took out a book about the size of a small pulpit Bible, and said, "What book is this?"

"That is the Holy Bible, the Satya Veda or true Veda, in the Telugu language"—the language in which we were conversing.

"Give me that." Down it went on the ground. He took up another of one-third the size. "What is this?"

"That is the New Testament in the Canarese language."

"Give me that;" and down it went. "What is this?" taking up another.

"That is the New Testament in the Hindustani language."

"Give me that. What is this?"

"That is the New Testament in the Tamil language."

"Give me that. What is this?"

"That is the New Testament in the Marathi language. But," I said, "you do not want all those, for this large one contains the whole thing. These others contain part, the best part to be sure, of the large one, in the different languages. But it is the same thing, verse for verse, and word for word, only that each is in a different language. You know the Telugu language best. If you take the large one in that language you have the whole." For I wished to save some of them for use further on in my journey.

"No," said he; "if you were to be here so that I could ask questions, that large one would be enough for me; but you are not going to be here, so I shall have no one to ask questions of, and I will take it and read it in the Telugu language, and I shall perhaps not quite understand it. Then I will take it in the Canarese language, for I can read that just as well, and it will be a little differently expressed, and by comparing the two I shall understand it. If not, then I will read it in the Hindustani language, or in Marathi or Tamil, and comparing the four or five I shall be able to understand it all. I don't care what you ask for them, only let me have the books. I will pay for them." So he took them.

Some time after God ordered for the strengthening of my faith, and perhaps yours, that a traveller should come down through that unfrequented way, and that he should be overtaken by night at that very town of Peberi. He stopped in the rest-house built for travellers by the gate of the city. In the evening the Rajah's Prime Minister, hearing that there was a stranger in the town, came out to meet him, and said, "Stranger, you seem to have come from some distance; do you know anything of the people called Christians?"

"Yes; I am one myself."



"Are you? I am glad of it. Stranger, do you know anything about a white man that came through here three years ago with a book that he called the True Veda, telling about the Divine Redeemer that he called Yesu Kristu?"

"Yes. Dr. Chamberlain is the only missionary that has ever been here. He came this way about three years ago."

"Do you know him? Have you ever seen him? Is he living now? Will you ever see him again?"

"Yes. I met him years ago, and in about a month I shall pass within thirty or forty miles of where he is now living."

"If you get as near him as that," the Prime Minister replied, "do turn out of your way and find him, for I want you to carry him a message. Tell him that from the day he was here neither my son nor I have ever worshipped an idol. Tell him that every day we read in that New Testament that he left with us, and every day we kneel and pray to that Yesu Kristu of whom he taught us, and tell him that through His merits we hope to meet him in heaven. Tell him the Rajah has the Bible read every day in his palace, and we think that he too is a believer in Jesus. Tell him we hope to meet him by and by, when we can tell him all about it, and how we are saved because he came here and brought us those Bibles. Give him this message, for it will do him good."—*Christian Union.*

#### THE CALL TO PRAYER.

AS the fiery orb disappears, there rises from twenty steeples in Morocco the solemn call to prayer, or the evening *mueddhin*. It commences with a low plaintive wailing sound; then the strain is taken up by voices on the surrounding minarets, now swelling in a grand inspiring chorus, now dying away in soft musical cadence, all in the most perfect harmony. It is the simple Mussulman confession of faith, commencing with "There is no God but God, and Mohammed is the prophet of God." In the morning they add, "Prayer is better than sleep, come and pray." Six times a-day the hour of prayer is announced, and the *mueddhin* serves to tell the people the hour.

One very pleasing feature in Morocco is the tameness of all wild creatures. At the *Kaid's* dinner table there were always a number of little birds hopping about on the cloth, which at first we thought were pets of the family, till we were told they were the sparrows of the city. They picked up the crumbs under your very nose, and boldly perched on the bread and the edge of one's glass with a familiarity which at times had its disadvantages. They are held sacred, and being thus preserved from injury are perfectly fearless and domesticated. This bird, which is called *tabib* (doctor), is quite different from the European sparrow, being of a red-brown color, with pretty markings, about the same size but of less stout build. When I woke of a morning there were often one or two of these little fellows on my pillow, and others perched on the end of the bed. The stork enjoys everywhere similar immunity from molestation in his enormous nest on the house-tops and minarets. Ali Bey mentions a hospital in Fez which was richly endowed with funds

for the sole object of curing sick and interring dead storks; these the natives believe to be men from far distant islands, who, at certain seasons, take the form of birds in order to visit Morocco. Hence it is murder to kill a stork.—From H. E. M. Stutfield's "*El Maghreb.*"

### Our Young Folk.

#### THE YEARS PASS ON.

"WHEN I'm a woman you'll see what I'll do—  
I'll be great, and good, and noble, and true;  
I'll visit the sick, and relieve the poor—  
No one shall ever be turned from my door;  
But I'm only a little girl now."  
And so the years passed on.

"When I'm a woman," a gay maiden said,  
"I'll try to do right and not be afraid;  
I'll be a Christian, and give up the joys  
Of the world, with all its dazzling toys;  
But I'm only a young girl now."  
And so the years passed on.

"Ah, me!" sighed a woman gray with years,  
Her heart full of cares, and doubts, and fears,  
"I've been putting off the time to be good  
Instead of beginning to do as I should;  
And I'm an old woman now."  
And so the years passed on.

Now is the time to begin to do right;  
To-day, whether skies be dark or bright:  
Make others happy by good deeds of love,  
Looking to Jesus for help from above;  
And then you'll be happy now,  
And as the years pass on.

#### THE BLIND EVANGELIST.

THE Rev. Dennis Osborne, a native of India, who was a delegate to the General Conference of the Methodist Episcopal Church in 1884, gave several interesting accounts respecting the progress of Christianity in India. Mr. Osborne believes that Christianity is making great advancement in that land, and that the time will come when the idols shall be given "to the moles and the bats," and that the reign of the Son of God shall be universal.

To become a follower of Christ in India implies making sacrifices and enduring persecution such as our readers would shudder to contemplate. The native Christians have often to suffer banishment from home, and endure the persecution of father and mother, rather than forsake Christ.

Mr. Osborne says, a Hindu youth in Allahabad, who was blind, called upon him one day and said, "Teach me about Jesus. I have heard of Him, and I want to know about Him." Of course the missionary told the sightless youth all he could about Jesus. He saw the way of salvation, and was converted. Next he was baptized by the name of David, and soon blind David became one of the most joyful and useful of Christians.



From hearing others talk in the English language, he gradually and intelligently learned to speak that tongue, which is so difficult for foreigners to learn. One day he came to the missionary and said, "I would like to preach." The missionary said, "You are blind, my brother." "I am not blind here," said David, laying his hand on his heart. "I want to tell others what a Saviour I have found." The missionary said, "God bless you! go and proclaim Christ." Thus authorized, he commenced his great work, and on the authority of Mr. Osborne it is stated that he became a most efficient preacher of the Gospel.

A few months subsequently he waited upon Mr. Osborne again, and said, "Brother Osborne, I wish I could read." "Wish you could read! Why, my dear brother, you are blind." "I know that," he said, "but Brother Osborne, you have often heard of the Scriptures for the blind." Mr. Osborne replied that he had not any such, and did not know where they could be obtained. "Then," said the poor man, "let us pray to God that He will be pleased to send me those Scriptures." The missionary on hearing David speak thus was filled with astonishment, and at the same time was glad that his "son in Christ" was disposed to take the case to God in prayer.

About three months rolled away, during which time much prayer had been offered to God respecting the Scriptures for the blind. One day David called at the house of the missionary with a large package under his arm and said, "See here!" He then unrolled his treasure, and, sure enough there was the Gospel of St. John in raised characters. Where it came from neither the missionary nor David could tell. Whether from England or America, was a profound mystery; but, no one doubted that Almighty God had sent the precious treasure to the blind boy. Such was his diligence in reading the good book, that in three months the poor sightless boy could read with fluency. The missionary was greatly surprised and also delighted one day, when David called upon him, with something about his neck, and for a moment he could not tell what it was. He ascertained that David had gone to a carpenter and extemporized a desk, and with the Scriptures on the desk, held by strings around his neck, this blind Christian young man would go up and down preaching the Gospel with joy in his heart.

This poor man would never take any remuneration from the missionary, and could only occasionally be induced to sit down at the table, though often entreated to do so. He would often frequently contributed half a dollar to the support of the mission cause, though he could only earn two dollars per month. But how could a blind young man earn two dollars per month?

It is well known that during some portions of the year the weather is very hot. In some parts of the country, therefore, fans are used that are called *punkahs*, and are kept in motion by manual labor, and the poor fellows who work them are called "punkah-pullers," and get the munificent remuneration of two dollars a month.

David was in the habit of hiring himself out as a punkah-puller. He was a youth of great independence, and frequently said, "As far as God will help me I will earn money and work my way through." It is

well to learn to excel in whatever department of labor our lot may be cast. David, of whom we have been writing, was a punkah-puller, but he excelled in the business, hence his services were often in great demand. Sometimes when his pastor was making calls he would find David with his punkah-ropes in his hand, pulling it manfully, the sweat starting from every pore. To lighten his labor he was accustomed to sing some holy song of Zion while he pulled his punkah. Often he would sing in the midst of his toil:

"Oh! happy day that fixed my choice  
On Thee, my Saviour and my God."

E. BARRASS.

#### FACE YOUR TROUBLE.

"I HAD ploughed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was a large rock that would take too much time and labour to remove. But to-day, when I began to plough for corn, I thought that by-and-by I might break my cultivator against that rock; so I took a crow-bar, intending to poke around to find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the waggon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our troubles square in the face.

Imagine the farmer playing around that rock for five years, praying all the while, "O Lord, remove that rock!" when he didn't know whether it was a big rock or a little flat stone!

We shiver and shake and shrink, and sometimes do not dare to pray about a trouble, because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its right name, one half of its terror would be gone.

The trouble that lies down with us at night and confronts us on first waking in the morning, is not trouble that we have faced, but the trouble whose proportions we do not know.

#### ENDURING PERSECUTION FOR CHRIST'S SAKE.

A GIRL of fourteen years, whose name is Hatoon, who has learned to read and love her Saviour, and, with other girls of her village, has formed a praying and missionary band, has a very bad mother. This mother has given two of her daughters to Mussulman husbands, and they have, in consequence, denied their faith. She resolved to do the same with this daughter. The other morning, at his family prayers, the village pastor heard a great disturbance in the street, and, going out, found the mother and some Mussulmans trying to compel Hatoon to go with them. He rescued her; but soon officers came, and she was carried before the Prince Governor. Here she was confined for four days, with access to no Christian, but



only to her mother, and with every means used to induce her to consent to be a Mussulman. The Christians of her village gathered *en masse* and demanded the girl, or that she be released. The Governor called her to his presence, and permitted no one but her mother to be near. He allowed Shamasha Elieya and two others to be in the yard and in sight. He then tried to induce her to yield, but he said he would not use force. She gave the most decided testimony—would not give up Christ; would give up her mother, her property, everything, but Christ never. The Prince had to confess she was a Christian.

Then her mother tried to have her put again into her power, and she again said she would not deny her Saviour. She could not stay with her mother and fled and seized the skirts of her pastor, Shamesha Elieya. She is now with our school girls.—*Rev. J. H. Shedd, Oroomiah.*

#### GIRLS IN CHINA.

**G**IRLS in China are believed to have no souls, and to kill them is not murder, and, therefore, not to be punished. Where parents are too poor to support the girl-children, they are disposed of in the following way:—

“At regular times an officer goes through a village, and collects from poor parents all the girl-children they cannot care for, when they are about eight days old. He has two large baskets hung on a bamboo pole and slung over his shoulder. Six little girl-babies are placed in each basket, and he carries them to some neighbouring village, and exposes them for sale. Mothers who want to raise wives for their sons buy such as they may select. The others are taken to government asylums, of which there are many all through the country. If there is room enough, they are all taken in; if not, they are drowned.” Will not the little girls who read about this, save their pennies to send the Gospel to China? Jesus died for the fathers and mothers and children in China as well as for us.—*Gospel in all Lands.*

At a great meeting held at Bangalore, comprising soon two thousand influential Hindus, Sir Madhava Rao, one of the most intelligent Hindus, made the following significant utterance: “My advice is, let all honestly resolve that there shall be no marriage in our families, until the girl is more than sixteen.”

THE day is gone by when a young woman should be recommended to our Boards as a missionary merely because she is “one of the brightest and most devoted teachers in our Sunday-school.” This is well, but it is not enough. An education, academic or collegiate, thorough Biblical studies continued through a course of years, and specific training in the art of presenting the Gospel to other minds, must be the foundation of the usefulness of the female evangelist. This must be followed upon the field by a mastery of the language, to be acquired by educated women as readily as by men. If women are to speak at all to audiences of heathen women, why not assist them to do it well—with all possible skill?—*Foreign Missionary.*

## Along the Line.

### THE HOME WORK.

#### NIPISSING AND ALGOMA MISSIONS ON THE C. P. RAILWAY.

**I**T is with great personal satisfaction and gratitude to God that I note evidences of prosperity in every department of pastoral and evangelistic work on these missions. The dedication of a new church near Lake Noobunsing, on the Lake Talon Mission, was followed by a wonderful manifestation of Divine grace, which resulted in the conversion of about forty souls. An interesting feature of this revival is the fact that a considerable number of the converts were saved as households. What can be more pleasing in evangelistic work than to see large families, including parents and children, rejoicing together in the freedom of Christ. Such events remind one of the record of Apostolic times and labors contained in the New Testament.

The dedication of the Sudbury Church was also followed by a remarkable outpouring of the Holy Spirit. Under His guidance special services were held for several weeks, which resulted in the professed conversion of upwards of thirty souls. Some of them were cases in which the surpassing love and gracious purposes of God were strikingly exhibited. Prodigal sons, and daughters of godly parents in distant lands, were rescued by the Saviour from the gates of hell. Whiskey dens and gambling hells, which had for a long time defied the power of the magistrate and the constable to suppress them, were broken up by the greater power of the Gospel, through the conversion of the proprietors.

Moreover, through this service, God has in a most signal manner solved a problem concerning the Indian work in this district which has engaged my most earnest thought during the past six months. A youth of sixteen years, who is the son of Mr. Ross, an officer of the Hudson Bay Company, was savingly converted to God. He speaks the Indian language with fluency, having been born and raised among the children of the forest. Since his conversion, he has on several occasions interpreted my discourses, to the Indians at White Fish Lake. He has offered himself to the work of the ministry, with the consent and approval of his parents; and a noble Christian gentleman—Mr. Fairman, of Montreal—has pledged the funds for his education at the Wesleyan Theological College in that city. I am persuaded that God has chosen this excellent youth to perform an important service in connection with the future history of these missions.

Messrs. Horner and Dupuis, evangelists, who came to this territory since last Conference, by the appointment of the Rev. T. G. Williams, Chairman of the Pembroke District, were actively and efficiently engaged in both of the special services above described. The former has been recently placed at Chapleau to proceed with our church extension scheme in that quarter and to prosecute evangelistic work as far as Schriber on the way to Port Arthur. The latter is at present conducting the regular services on the Lake Talon Mission.



The rapid growth of the Lord's cause at Sudbury, and the demand for religious services at the Copper Cliff mine, and also at the Stoby mine, where large congregations may be secured and where important Society and Sabbath-school work may be prosecuted, render it necessary for me to be relieved from the Sturgeon Falls appointment. Service once a fortnight only will no longer meet the requirements of Sudbury, which will probably have 2,000 inhabitants before next fall. The transfer of Sturgeon Falls to the care of Rev. L. D. Ellis, of North Bay, on terms satisfactory to all parties concerned, will probably occur in a few days, when I shall be able to readjust my work at Sudbury, and occupy new and important ground at Vermillion River and Algoma Mills, at which places there are no missionaries of any denomination at present.

This letter should not close without mentioning the transfer of Lake Talon Mission to the supervision of Rev. Wm. Sommerville, of Mattawa; the appointment of Mr. Cummings and Mr. Caldwell to Nipissing, and South East Bay respectively; the erection and dedication of churches at Nipissing Junction and Powassan, on the Northern railway, and the ordination for special purposes of the Rev. J. D. Ellis, at North Bay, and his appointment to that important field, as executive and prudential measures of the present year; which in the nature of secondary causes have operated to produce satisfactory results in laying the foundations of a living Christianity in this great territory.

It will, I am sure, be a source of gratification to the liberal supporters of the Missionary Society of the Methodist Church in Canada to know that the staff of young men, ordained and unordained, employed in this territory, are wholly consecrated to the service of Christ, and that by a self-denial and labouriousness, which it is inspiring to behold, they are accomplishing a work for God and humanity that is unsurpassed by the heroic achievements of the brightest age in Methodistic history.

S. HUNTINGTON.

**Colpoy's Bay** (Guelph Conference).—We held our Missionary Meetings on Sunday, January 9th. The day being stormy, the attendance was small. Rev. Messrs. Carson and Sanderson were at their posts, and did good service. What the financial result will be I am not prepared as yet to say, but doubtless it will help towards making up that "quarter of a million for missions." Our Sunday-school anniversary at Colpoy's is said to have been the best ever held here. The Christmas tree, with its various presents for the children, was very attractive. Short, pithy addresses were delivered by Rev. J. W. Sanderson, Warton, and others. The musical entertainment was charming. Five weeks of special services at Watchorn's resulted in quickening the membership of the Church, reclaiming backsliders, and healing old sores which at one time seemed almost incurable. Some souls have been converted and have united with our Church. I have taken up a week-night appointment on the eighth line, four and a half miles from the village, where God has been reviving his work. I have organized a class of seven, all heads of families, who profess conversion; others will unite with us. A brother lately from England

has been made a great blessing to that neighborhood. We purchased the old B. C. Church at Oxenden, took it down, and removed it to Watchorn's appointment with very little damage and without any cost. We intend to re-erect it and get it ready for dedication early in spring. May it be the birthplace of many souls! Our motto is "Onward," relying on God for His blessing, without which "the best concerted schemes are vain and never can succeed."

P. SPARLING.

#### THE FRENCH WORK.

FROM a number of reports recently received from the brethren on the French missions we make a few extracts:—

**Acton and St. Theodore.**—Our Girls' Institute is prospering with some twenty-four scholars. The spiritual condition of the school is good. Our prayer-meetings are times of great power and grace. Many of the young ladies will return to their homes, at the close of the school, new creatures. ED. DE GRUCHY.

**South Roxton.**—We have had a great revival in South Roxton among a mixed congregation, where a goodly number have given their hearts to the Lord. The work is still going on. I held a meeting at Sutton, twenty-one miles from Waterloo. After the meeting a French-Canadian asked me if I would go and preach for them. He said, "We want you to preach to us, and we are willing to pay your fare on the cars." This is something that pleased me very much. The people are certainly getting ready to receive the truth as it is in Christ.

A. PARENT.

**Oka** (Indian).—We have had a great deal of sickness and death among our people during the quarter. No less than seven have died, and there are still six adults who are very ill; but they are happy in Jesus Christ their Saviour, and endure their suffering with much Christian resignation. Since the beginning of winter we have had a great deal of sickness in our own family. I desire an interest in the prayers of my brethren. The spiritual condition of our mission is very encouraging.

**Montreal Centre.**—Our congregations have not been so large as desired, and at times we have felt discouraged. Our people are making special efforts to meet the current expenses of the church. While our Institute is a help to us in many respects, the use of the basement of the church for school purposes has an injurious effect upon the property. There is great need of suitable buildings for our educational work.

J. PINEL.

**Lawrenceville.**—The state of the work is similar to the waves of the sea—up and down. There is some good done among the people, and I work for more. We have a prosperous Sabbath-school at North Ely, eighteen miles from home. It was organized by Mrs. Geoffroy. There have been religious revivals where some of our French Catholics were interested, and took part in the meetings.

ANTOINE E. GEOFFROY.

**Montreal West.**—This mission is progressing favorably; the meetings are well attended, and God is reviv-



ing His work in our midst. From twelve to sixteen have asked the prayers of God's people, and many rejoice in a sin-pardoning God. We are in great need of a church in which to worship. There are now in Point St. Charles twelve French-Canadian Protestant families, whom, under God, I have been enabled to bring out of the house of bondage, and there are others on the verge of coming over. St. Henri is also a promising field. On the whole, there is on this mission much to encourage the heart of the toiling missionary.

MITCHELL SADLER.

## Facts and Illustrations.

THANKFULNESS is the key upon which is written all the songs of joy, gladness and rejoicing which are sung upon earth as an echo from the music of golden harps and angel voices in the heavenly choir.

It is an interesting fact that though central Africa is inhabited by hundreds of tribes using different dialects, these are so allied that one language will enable a man to cross from the east to the west coast of the continent.

At evening to myself I say:  
 "Soul, where hast thou gleaned to-day,  
 Thy labors how bestowed?  
 What hast thou rightly said or done,  
 What grace attained, or knowledge won,  
 In following after God?"—*Chas. Wesley.*

THE receipts of the Presbyterian Foreign Mission Board for the year ending May 1 were \$693,257.70, of which \$224,598.55 came from the Women's Boards. This is the largest amount ever raised in this country in one year by a single denomination for foreign missions.

SPURGEON lately preached on the healing of the man sick of the palsy, and here is the way he divided his subject: "1. Four men anxious about one. 2. A man who went in through the roof came out at the door. 3. A man going in on a bed came out with the bed on him. 4. Somebody grumbled." That last has a sharp point.

ON May 12, the British Protectorate was established over the whole of Khama's territory, which he says extends to the Zambesi. It is gladly accepted by Khama and his chiefs, who stipulate that his law prohibiting the importation of strong drink should be retained under the British Government.

ON moonlight nights the people in Cuba betake themselves to the balconies or carry umbrellas. They are more afraid of the rays of the moon than of sun-stroke or the fevers that breed in the fetid atmosphere. Every lunatic, every deformity, every distemper or bilious attack is charged to the innocent moon, and while the Cuban refuses to drain his city or clean his street, he will never permit himself or any one over whom he has control, to be exposed to the malignant moonlight.

As is the fresh air to a close, infected room, so is the keen, invigorating breeze from the throne of God, which peers into the narrow chamber of the heart,

stuffed with the prejudices and passions and fancies of our own little circle, of our own little thoughts, whose doors have never been opened to new ideas or bright feelings, whose windows have been closed against all wider and higher views.—*Dean Stanley.*

THE glad songs of Israel's sweet singer come ringing down the ages, borne along the line of prophets, apostles, and saints of all time. With overflowing hearts we catch the sweet strains, and bear them still onward, while we sing: "Oh, give thanks unto the Lord, for he is good; for his mercy endureth forever;" "Great is the Lord, and greatly to be praised;" "Sing unto the Lord a new song in the congregation of the saints;" "Give unto the Lord the glory due unto his name;" "Praise ye the Lord."

THE missionaries report from Japan intense enthusiasm among the natives for the study of the English language and literature. "It would seem," says Mr. Gulick, "as if this whole nation is yet to learn to read the English language."

## CONTENTS.

FIELD NOTES—By the Editor .....	50
EDITORIAL AND CONTRIBUTED:—	
How to Interest Our Young People in Missions .....	50
Incidents from Japan .....	51
An Appeal from Japan .....	51
WOMAN'S WORK:—	
Notes by the Editor—Mitchell—Norfolk Street Street Church, Guelph—Miscellaneous Items .....	53-57
MISSIONARY READINGS:—	
A Prayer for Missionaries .....	58
Norwegian Missionary Society .....	58
Success of Missions .....	58
Bible-selling in Nankin .....	58
The Converted Rajah .....	59
The Call to Prayer .....	60
OUR YOUNG FOLK:—	
The Years Pass On .....	60
The Blind Evangelist .....	60
Face Your Trouble .....	61
Enduring Persecution for Christ's Sake .....	61
Girls in China .....	62
ALONG THE LINE:—	
The Home Work—Nipissing and Algoma Missions on the C. P. Railway .....	62
The French Work .....	63
FACTS AND ILLUSTRATIONS .....	64
ENGRAVINGS:—	
Basket Merchant—Batavia, Ceylon .....	49
Robert College, Constantinople .....	56
Interior of Tartar Tent .....	57

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