

The Missionary Outlook.

A Monthly Advocate, Record, and Review.

Vol. VII.—No. 12.]

DECEMBER, 1887.

[Whole No. 84

Field Notes.

WE give the larger part of our space this month to "Woman's Work." The contents are varied and interesting, and will repay careful reading. The mem-

held, but remittances are coming in somewhat slowly. The Treasurers will be glad to receive proceeds of collections, etc., as soon as taken, so as to avoid, as far as possible, the payment of interest for bank advances. Please do not wait till all the subscriptions are in, but send on what you have in hand, be it much or little.



PREPARING FOR CHRISTMAS.

bers of the W. M. S. have been the staunchest friends of the OUTLOOK, and we are glad to give large space to their work.

A LARGE number of missionary meetings have been

THE missionary campaign has opened grandly, and the prospects are good for an advance all along the line. The *Wesleyan* is enthusiastic over Bro. Hiraiwa's work in Nova Scotia and New Brunswick, and

doubt not there will be similar enthusiasm in the West, when our Japanese brother begins his work there. It will require united and earnest effort to raise that quarter of a million.

THE value of the *OUTLOOK*, as a means of creating interest in our missionary work, is acknowledged on all hands. Shall there not be a general and simultaneous effort to quadruple the circulation for the coming year? We appeal to all our ministers, missionary collectors, subscribers, and, indeed, to every friend of missions, to lend a helping hand. See terms on last page.

Woman's Work.

"The seed of the woman shall bruise the serpent's head."
—Gen. 3: 15.

CHRISTMAS is emphatically the feast of woman. The Christmas occasion is the one above all others when it behooves all women to call to mind the wealth of blessing which the coming of Christ procured for them, and when it becomes them to give themselves intelligently and fervently to the work of extending Christ's kingdom.

Christ in His coming, as well as in his earthly sojourn, made Himself the friend of woman. Some of His firmest disciples were women. They manifested their faith and attachment by being "last at the cross and first at the sepulchre," and they "stood by when all forsook."

It has been said, that perhaps one reason why the exclusive parentage of the Saviour's humanity was entrusted to woman was to compensate for her priority of transgression. At any rate, God's plan has ever been to put dignity upon woman; and we believe women have ever been foremost in leading men back to God. More than ever is this to be the case in the great future. Looking over the world, we behold two great divisions of the human race—the East and the West. One half the old world is found without progress or thought. There, women are degraded and enslaved. The other half rejoices in light and liberty, because its women are loved and honored, and, through the teachings of Christ, have risen to their God-given sphere. It is said that a nation cannot rise higher than its women. Whatever may be the laws or customs, the women decide the morals. To bring Christ into every department of life is to be the steady aim and effort of Christian women. Christ in the family, Christ in the social life, and Christ in the political life. Then indeed shall our country rejoice and prosper, because God shall be honored in government. It is nowhere shown to be God's purpose that a little wickedness

may exist, even in politics. The tendency to elevate and purify all phases of human life is a direct effect of the spread of Christianity. This fact is impressing itself more and more upon the people. Hence we are seeking not so much to separate things secular from things sacred, as to learn to make all things sacred that pertain to the legitimate conduct of human life. May we Christian women awake to the full measure of our duties and privileges; and may each succeeding Christmas witness the growth and progress of Christian womanhood, and its consequent blessed results, the wide world over.

To all our missionary workers at home, and to all missionaries in the field, we extend our hearty Christmas greetings.

In many Canadian homes this year the family gathering will miss one or more from the festive board. They are at "the front" "on duty," good soldiers of the Missionary Army. But they will not be forgotten. We bid them God-speed, and with all fervour wish them a very "happy Christmas."

WE rejoice to read in the report of our General Missionary Society, lately assembled at Montreal, their determination to attack the French work in earnest. Too long, indeed, have Protestants been "playing" with the important issue of French Evangelization. That the subject does not take a stronger hold upon our people is because they have not seriously looked into it. It is not alone that the French Catholics have no Bible, but that they are taught to hold and cherish the trashiest traditions, and trained from earliest infancy to regard with awe the power of the priest, not only pertaining to this life, but also to their happiness or woe in the future, should they in any wise depart from the great fundamental law of the Church, which is obedience.

The Roman Catholic conscience is in the hands of the Church, and in the most complete sense under the control of the priesthood. This is always apparent when any particular question in which the country is interested obtains prominence. Then we hear of the "Catholic vote!" We do not hear of the "Presbyterian vote," the "Baptist vote," nor even of the "Protestant vote." The Roman clergy have always directed the political influence of their followers, and because of their power to do this we are compelled to witness the willingness of political parties to truckle to their demands.

The institutions of Rome, so long tolerated and patronized in our land, are a constant defiance to our British law of freedom.

It is a fact, that warrants may be issued by proper authorities for entrance and inspection in any institu-

tion in the land, save the convents of the Romish Church.

Did any one ever hear of, or see, a census that mentioned the number of immured nuns? They pass into convents, they drag out their prisoned lives, they die, and are buried, where? What is the death rate? No one knows. No statistics, we believe, have ever been made public concerning the thousands of women domiciled in convents in our country or any other. Why? To all of these the State gives no protection. The individual is merged in the "nun," and the "nun" forever the slave of the Romish system of seclusion. Why should a church covet the power to immure women for life, beyond the reach of law or liberty? Why should a church be allowed such a power?

Evidence of abuses has many times reached the public ear, but has been promptly silenced, and we go on our way too thoughtless, or too indolent, to seek the truth and the remedy. What mean those dense, high walls, but restricted liberty? O could walls speak, and cells give forth their history, and grates and bars echo the sad refrains, we earnestly believe the united efforts of liberty-loving Protestants would demand regular government inspection of every convent, and government protection for every nun. If the Church of Rome ever falls, it will be through the entrance of the light and liberty proclaimed in a pure gospel. We must think on these things, read about them, talk about them, pray about them, and work willingly and intelligently to strengthen the hands of the Missionary Society; to educate public sentiment, and in every way to help bring about the great work of French Evangelization, for its own sake, and for the good of the land God has given us.

In this "Queen City" of Protestant churches and Protestant newspapers, a converted priest of acknowledged ability, good standing in his Church, well known both in the States and Canada, possessing the confidence of the clergy of all denominations, Rev. Mr. Chiniquy, has lectured many times to crowded houses. On several occasions hundreds had to turn away, not finding accommodation, yet, strange to say, only the simplest notices appeared in the papers, not one that we have seen of five or six dailies attempting anything like full reports of the addresses.

But the presence of the Roman Catholic Cardinal for a few days became the occasion for columns of reports, and even for a State dinner at Government House. In short, the courtesies extended to Cardinal Taschereau by Protestant Toronto were more befitting the ambassador of a friendly foreign power than a priest or officer of any church, and such, certainly, as Government officers would be slow to offer a dignitary of any other church.

What do these things mean, if not a pandering to Catholic influence? If we Protestant Canadians do not want our children and our children's children to live under the tyranny of a Rome-cursed country, let us be up and doing, and in the only way it can be done, let us free the Catholic conscience from the fetters of priestcraft by giving them the open Bible. We should aim steadily at the conversion of the youth, the training of native workers as teachers, preachers, and colporteurs.

May we learn and teach them also the true value of Christian citizenship, the gift of God, and in every way vindicate the right of our country to its title "*Protestant*."

THE following was in type for the November number, but was left over to make room for the proceedings of the General Board:—

Some dissatisfaction having been occasioned by two paragraphs which appeared in this department last month, we think it due to ourselves to make an explanation.

In the first place, we desire to say, this department of the OUTLOOK is the recognized organ of the Woman's Missionary Society. An organ exists for the purpose of voicing the thought, desires or suggestions of the society to which it may belong, as well as for the diffusion of information. Just in proportion as it does this, does it possess interest to the society.

As a Society of limited experience, we do not, on behalf of ourselves or our officers, lay claim to the virtue of infallibility. Consequently, if members have suggestions to make concerning our work, or our mode of carrying it on, this department is open for that purpose—a medium for the exchange of thought; and nothing but improper personalities should close it to the weakest member who desires to be heard.

The first paragraph referred to contained suggestions only, reasonably and kindly worded. The second paragraph contained a statement and a query likewise, kindly put, and to which, it seems to us, we would do well to take heed;—viz., a more careful distribution of committee work in our annual meetings. In the conviction that these sensible suggestions would be appreciated, they were inserted without any conception that they would prove unacceptable.

The mistake by which these paragraphs were discussed in the Central Branch and the Board of Managers occurred solely by a misapprehension of the terms and spirit used therein. They were simple suggestions as to our mode of working. Suggestions are not accusations; nor are they charges, suspicions, nor insinuations. Only a hasty action, which, we believe, calmer moments will regret, could so construe them. There was no intention, we are sure, on the

part of the writers to pain any one; and, we think, no necessity for the censure sought to be put upon the editress. We are thankful, however, for the unanimity of the Branches and the General Board, which has committed this work to us for another year, and we hope with longer acquaintance our aims and efforts will be better understood.

We cannot dismiss this subject without expressing

ITEMS.

MRS. GOODERHAM acknowledges with thanks the following sums for the Home for Chinese Girls, in Victoria, B.C.: Mrs. D. Fowler, London \$10.00; A Friend, Belleville \$5.00; Mrs. Elmes, Toronto, \$1.00.

We desire to urge upon auxiliaries the importance of obtaining new subscribers to the OUTLOOK. Parties



BETHLEHEM.

surprise that an invited stranger, not a delegate, not even a member of the Society, could so far forget herself as to request to speak in a delegated meeting, on a motion affecting an absent member, and of which she had but a fraction of hasty hearsay.

Good management contributes more to our comfort than great possessions.

subscribing now will get the December number free. The November number is exhausted and cannot now be supplied. This monthly visitor will serve to call your attention regularly to the work, and be a means also of increasing your missionary knowledge. We cannot work intelligently without reading. Let us in this work "give attendance to reading," and so obey the Scripture injunction.

WE hope to make the January number specially interesting to our W. M. S. It will be issued before the holidays. We invite short contributions from our workers. Let us hear from you if you have anything that will interest and instruct. We would also be greatly pleased to hear from the missionaries of their labors. Facts from the field are what we all want to hear.

WHAT a sad comment is made by the Rev. J. G. Gregson with regard to the growth of the drink traffic in India: "We found India sober. We shall leave her drunken." Too often the ship that carries the missionaries carries also the stock of avaricious rum-sellers, and their product is the same the wide world over.

THIS department gratefully and cordially extends greetings to our sisters of the W. C. T. U. on the close of another year's successful work "for God and home and country." The President's address was worthy of a statesman, and the business sessions were conducted with true business ability. The public meeting, addressed by Hon. Mr. Foster, will be "pleasantly" remembered for some time to come. God speed the W. C. T. U.

MRS. DR. ROSEBRUGH, Hamilton, presents the following:—

TREASURER'S REPORT FOR LAST QUARTER.	
Western Branch	\$1651 61
Central Branch	2299 77
Eastern Branch	901 72
Nova Scotia Branch	798 49
N.B. & P.E.I. Branch	259 78
Newfoundland West Branch	35 50
" " "	70 50
Qu'Appelle Branch	6 00
Donations per Rev. C. Bristol	1 00
Donations per Mrs. W.	2 00
	\$6026 37

BRANCHES AND AUXILIARIES.

THE third annual meeting of the N. S. Branch was held at Providence Church, Yarmouth, Oct. 11th and 12th.

The necessary routine business was transacted amid all the comfort with which thoughtful kindness could surround the delegates. The elegant repasts served on the premises not only proved conducive to social enjoyment, but greatly increased the facility for accomplishing work.

The same officers were re-elected, viz: Mrs. S. F. Huestis, President; Mrs. S. E. Whiston, Corresponding Secretary; Miss Lillie Silver, Recording Secretary; Miss Mary Ray, Treasurer; Miss Temple, Auditor.

The Corresponding Secretary reported 23 auxiliaries and 7 mission bands, being an increase of 18 auxiliaries

and two bands since the organization of the Branch. Number of members, 731; life members, 32. Amount raised, \$2,059.85. We realise the mighty power of God, strengthening our imperfect efforts.

Offerings to the cause of missions have not all been made in coin of the realm. Two have given their lives to the work, and are now laboring in the mission field. Others are offering, and, without doubt, open doors will be found for some of them. Donations of articles useful to the workers, and to their work, are forwarded continually.

Reports of auxiliaries and mission bands disclose glimpses of unostentatious self-denial and persistent energy beyond our hopes and expectations. Greetings from Baptist societies of the city and county, also from the Presbytery of Halifax, afforded mutual pleasure.

The public meeting in the evening was held in the church, the President, Mrs. S. F. Huestis, in the chair. A large and appreciative audience gathered to enjoy the attractive programme. The address of welcome was given by Mrs. L. Killam, of Yarmouth, response by Mrs. T. D. Hart, of Berwick. Both were of a high order of merit. The Corresponding Secretary's report, also an account of the work among the Indian girls at the Crosby Home, were heard with interest. Excellent music by the choir, recitations by the mission bands, with addresses by Rev. Mr. Craig, Mr. Fisher, pastor of Providence Church, and Rev. Mr. Gaetz, President of N. S. Conference, and last, but not least, a collection of \$51.60, all combined to render the occasion a crowning success.

The closing session on the following morning was rich with blessing. With renewed consecration and thankful hearts, the women of Nova Scotia address themselves to the work of the coming year.

L. SILVER, *Rec. Sec.*

HAMILTON.—On Monday afternoon, October 10th, the ladies of Gore Street Church met and organized a woman's auxiliary to the Western Branch. The gathering was a pleasant one, presided over by the pastor, Rev. C. O. Johnson, and if a sample of our monthly meetings to come, will be of great benefit to the Church outside of missionary work. Forty-seven names were enrolled, and the following officers elected: President, Mrs. C. O. Johnson; 1st Vice-President, Mrs. Olmstead; 2nd Vice-President, Mrs. Cook; Recording Secretary, Miss Burkholder; Corresponding Secretary, Mrs. P. H. Whipple; Treasurer, Miss Carter; General Committee, Mesdames Richmond, Pottruff, Naylor, Edick, Blythe, Henry.

P. H. WHIPPLE, *Cor. Sec.*

DUNDAS.—With glad hearts we render devout thanks to our God and Father, who hath called us to this labour of love, and hath blessed us so abundantly therein. Our meetings are held regularly and are well attended, each one is a season of spiritual profit. The master comes and talks with us; and sweet is this hour of communion. Last year was one of encouragement, nine new members were enrolled. Mrs. W. H. Keagey and Mrs. S. Grafton became life members. The finances were also in advance of previous years. Five new names have been added since September, and steps are now being taken to form a Mission Band.

GUSSIE BURROWS, *Cor. Sec.*

CHATHAM.—The annual meeting of this Auxiliary of the Woman's Missionary Society was held in the lecture hall of the Park Street Methodist Church, on the 20th September. In the evening quite a large number gathered in to enjoy the tea provided by the members of the Society, and to hear the reports of the work of the year. There was also a short address on Woman's Mission Work by the pastor of the church. The building of a new lecture hall, and the necessity for raising a considerable amount for other purposes, have prevented the ladies from pressing the claims of this Society as they would otherwise have done. We have held no public entertainment during the year, except the tea in connection with the last annual meeting. Seventy-nine dollars has been realized from members' fees, mite-boxes, etc. We have also sent two large parcels of clothing to the North-West, in response to which a very kind letter was received from Mrs. Nelson, thanking us, and stating that the Indian children were very much in need of such articles as we had collected. Miss Knight, of the Crosby Home, writes us very encouragingly of our adopted Indian girl, and also of the general work of that institution. From the interest manifested at our annual meeting, and the number of new names received, we are expecting a most prosperous year. Present membership, thirty-four. Copies of *OUTLOOK* taken, twenty-nine.

C. A. TRELEAVEN, *Cor. Sec.*

GREENWOOD AUXILIARY (Westmeath Circuit).—Two years ago this Auxiliary was organized with a membership of fifteen. It was one of the first on this District, and but little was known about the work; and many had grave doubts as to the wisdom of the undertaking, it being a country appointment and the people scattered. However, the members were faithful in their attendance and earnest in their efforts; and at the end of the first year they had raised over

forty dollars, and the success of the Auxiliary was assured. The second year has been a triumph. Large and appreciative audiences have attended every public meeting, and have contributed good collections, thereby assuring us of sympathy and good-will in our efforts. The members all testify as to the good it has been to them, and to the increasing interest they take in all missionary work. Our annual social took place on the 2nd of September, and was a meeting calculated to do much good to the cause in this place. That evening a special donation of five dollars was handed to the President—the dying gift of Mrs. James Coburn, one of our members and warmest supporters, who had just passed to her reward. It was clearly manifest that the audience could not soon forget the deep and lasting impressions made, while the speakers suitably referred to her consistent life and triumphant faith in the ordeal of death, and urged on all the importance of grasping the golden opportunities of working in so noble a cause. Much interest is taken in the letters from the various mission-fields, and they are read at the monthly meetings. Some new members have been added, and fifty-five dollars realized for the year, by mite-boxes, donations, members' fees, collections at public meetings, and the annual social. We enter on our third year with renewed zeal, and an earnest purpose to work and earn the "Well done" of the Master.

JENNIE WILSON, Westmeath, Ont.

OAKVILLE.—Our Auxiliary held its annual meeting Wednesday, September 21st. We were favored with the presence of Mrs. Messmore, who talked to the ladies in the afternoon and gave a public address in the evening; her aim in both addresses being to show us the necessity of a Woman's Missionary Society, and the privilege we enjoyed in belonging to such a Society. Unfortunately the evening was wet, and consequently the audience was small. Those who were there gave us a liberal collection, showing that Mrs. Messmore's services were appreciated. We send you along with this a paper prepared by one of our lady members, which was also read at our meeting. Hoping that this great missionary cause may be laid more on the hearts of our Christian women, we commence another year's work.

M. COOTE, *Pres.*

MRS. E. ELLIOTT, *Cor. Sec.*

BRUSSELS.—On Wednesday evening, September 28, after prayer-meeting in the Brussels Methodist Church, Mrs. Leech, of Goderich, and Mrs. Swann, the pastor's wife, organized an Auxiliary of the Woman's Missionary Society, with the following officers:—Mrs. (Rev.) J. L. Kerr, President; Mrs. (Rev.) R. Paul and Mrs. Wm. Vanstone, Vice-Presidents; Mrs. (Rev.) M. Swann, Cor. Secretary; Mrs. J. J. Gilpin, Rec. Secretary; Miss

Creighton, Treasurer. Meetings to be held the first Thursday in each month.

HALIFAX SOUTH.—Could the members of this Auxiliary have foreseen of how much good they would be the medium, they would have organized four years since with less of hesitation. At present there are seventy-four members, twenty-one of whom are life members. We have had the honor of giving two missionaries, who are working faithfully under the auspices of the Woman's Missionary Society. These two, Miss Knight and Miss Cunningham, are both life members of our Auxiliary. We long to carry the banner of the Cross into the midst of the conflict. Our Mission Band, the "Coralline," seconds our efforts nobly. They are branching and spreading, and are greatly increased in membership and funds as they quietly work, coral-like, out of sight. Our total income for this year, including \$213 from the Band, is \$615.17. We have a large and appreciative list of subscribers to the OUTLOOK. Our mite-boxes have done well.

LILLIE SILVER, *Rec. Sec.*

RICHMOND CIRCUIT, N.B.—On the 6th of December, 1886, the ladies of the McKenzie Corner Church organized themselves into an Auxiliary of the W. M. S. of the Methodist Church. Though the winter was long and stormy, and the roads often blocked with snow, our regular monthly meetings were enthusiastic and generally well attended. In those meetings our aim has been to enlighten each other on the missionary question. In this we have been very much helped by the OUTLOOK. Indeed, we look forward to it as a pleasant monthly visitor. We raised the sum of \$50, and we expect to do as well, if not better, during the present year. Our officers for the present year are: Mrs. S. Howard, President; Mary Fleming, 1st Vice-President; Mrs. C. W. Dickinson, 2nd Vice-President; Mrs. W. V. Benn, Treasurer; Maud Harron, Secretary; Effie Kirkpatrick, Corresponding Secretary.

LONDON SOUTH.—On Thursday afternoon, Sept. 29th, a meeting was held in the lecture hall of the London South Methodist Church, for the purpose of organizing a Woman's Missionary Society. The Rev. A. Langford, pastor of the church, presided. The meeting was most enthusiastic, and all seemed to have their hearts in the work. The society was denominated the "London South Auxiliary." Twenty members were enrolled, and the following officers elected: President, Mrs. A. Langford; Vice-President, Mrs. T. Cosford; Treasurer, Mrs. J. Ingram; Recording Secretary, Miss J. Lewis; Corresponding Secretary,

Mrs. G. Wright. Managing Committee, Mesdames Weldon, Westman, Johnston.

S. A. WRIGHT, *Cor. Sec.*

CHARING CROSS.—Our Auxiliary of the W. M. S. was organized in June with 17 members by the Rev. E. E. Scott. In September we held a missionary social, the proceeds of which was \$21.58, and our membership increased to 23. We are using mite-boxes, and 10 copies of the OUTLOOK are taken. We feel encouraged to try to do what we can, knowing that, though it be little, if it be done in the name of the Master, it will be accepted of Him.

LYDIA A. SHEPLEY, *Cor. Sec.*

ONE CHURCH FOR THE MISSION FIELD.

BY MRS. (REV.) J. GRAHAM, EXETER, ONT.

*Read at Annual Meeting of Western Branch, and also General Board.
(Publication Requested.)*

"OUR little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And thou, O Lord, art more than they."

NO religious system, however high its standard or lofty its aim, contains all the truth concerning God; and no system is so darkened and beclouded by error, that the true seeker after the Light and the Right does not at times touch the hem of Truth's garment, yea, sometimes catch a glimpse of her bright face.

I have often wondered why God, in His great mercy, did not make all the doctrines of Christianity so plain that there could be no two beliefs about them; but God, being wiser than man, designed that he should think for himself, that he should be an intelligent worshipper and servant. So he laid the foundation, "Repentance and faith in Christ," and bade man build to His honor and glory.

Through all the years of the Christian era men have been busy multiplying sects and systems, adding doctrine to doctrine, cementing them by rites and ceremonies without number. Some have built comely temples, and some exceeding high; but if it had not been for the foundation which God laid down, the winds of scorn and scepticism would have scattered the wood, hay, and stubble, long since. It must be a serious thought for the mere sectarian, after spending years in trying to prop up the walls of his own special system, and convince all who pass by that it alone is the true church, to know that if it stand not God's test, the fire of His wrath must consume it.

What is the first great truth that God would have His creatures learn? That there is one living and true God, whom we must worship and serve with a perfect heart and a willing mind.

What is the Gospel which Christ commanded His disciples to teach all nations? That Jesus Christ, the Son of God, is the world's Saviour from sin; that "whosoever believeth on Him need not perish, but have everlasting life."

It was Jesus who said to the Jew who had surrounded himself with a high wall of ritualism, "They

shall come from the east and from the west, from the north and from the south, and shall sit down with Abram, and Isaac, and Jacob, in the kingdom of heaven; but ye yourselves shall be cast out."

It was the same Christ who answered the question, "Who is my mother and who are my brethren? They who do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

We have reached one of the joyous heights of Beulah when this grand truth is realized by the soul, that not in any earthly system is Christ's true church. He knoweth them that are His, and His hand will gather them from heathen land and city slum, from State Church and dissenting chapel, for the building of His Temple; and when each precious stone is laid by the Builder's hand, and each jewel has found its place of adornment, the universe will admit the beauty and completeness of Christ's work.

I would not disparage the work done by the churches, nor speak lightly of a good creed, which, next to God's Word, is our best possession. Time would fail us to speak of the good and great in every age; the millions who have lived lives of faith and gone home to God, the tens of thousands of brave servants of God who have borne the standard of the cross, who have laid down their lives for the Master, who, in spite of errors in the creed and false lights on the shore, have moved onward and upward, who, through fire and blood and death, have won for us the freedom we now enjoy. We feel these great truths, but we also know that, even while the apostles were alive, the mystery of iniquity began to work in the early Church, and from the time that coercion was incorporated as a doctrine of the Christian system, and that fated policy, "The end justifies the means," adopted for the extending of Christ's kingdom, from that hour all the beauty and grace departed from the Church, and it became a whited sepulchre. We have all read of the horrors which followed—the rack, the stake, the exiles and excommunications—all for the extension of the true Church. And even since the Reformation the Protestants—the protesters against all that was false and vile in the Romish system—how slow they have been to unlearn the lessons taught by their forefathers. What bitterness of spirit! What maliciousness, what distrust and envy have characterized the intercourse of the different Protestant sects! Thank God, those days are slowly passing away, and charity, the world's great peacemaker, is melting our hardness and widening our narrowness, and making it possible for the different sects to work together.

It has often been admitted that the many divisions of Christ's army were a great hindrance to mission work, that more could be accomplished with less expenditure if the forces were united in one organization. In the past this has not been practicable; but of late good men have been brought to see that if the world is to be won for Christ, there must be more unity and consistency of action. Already from Japan we hear the tidings that several bodies are contemplating union, with a simple comprehensive creed, and we await with deep interest the result. If we could place ourselves in the position of a thoughtful pagan, as he watched the arrival and establishment in his country of the different Christian bodies, we would

understand the conflict they create in his mind. He is told by one sect that through the rites and ceremonies of its church certain graces of the Spirit come to the soul. He is told by another that God cares for none of these things, but that His Spirit works directly on the heart in answer to the prayer of faith. One sect tells him that adult baptism is Scriptural, another that infant baptism or sprinkling is demanded. One sect will tell him that Christ died for those who shall be saved, and we will know in death whether we be saved or no. Another sect preaches full and free salvation to all men, and that we may know *now* that we are saved. If a Romish Church be established in the country, its priests will tell him that every other form of Christianity is false.

On the contrary, let us imagine the servants of one Christian church entering a heathen land. They call themselves Christians, they build their temples, they preach the same doctrines, they believe in the same kind of a God, and the heathen mind grasps its simplicity, consistency and power, and exclaims, "It is the true way." If we read the history of missions in the different countries of the world, we will see that where faithful, earnest workers have gone as one church the results have been wonderful. We give as instances the Fijian Islands, Madagascar, and our own British Isles. We believe that Jesus Christ is with every church that goes forth to carry gospel light to those who sit in darkness, but we believe strongly that the triumphs of the cross would have been far greater if one Christian church had done the work.

Let us, as far as lieth in our power, hasten the day when the Church of God, throwing aside non-essential, and grasping the essential, doctrines of Christianity, shall go forth to subdue the world. Then can the watchman on Zion's walls answer with confidence the anxious query of the weary traveller, "The morning cometh, the shadows of sin flee away." The love of Christ has bridged the chasms that have kept His people apart, the forces are crossing over, and soon will be fought the last great battle between truth and error.

Let consolidation be our motto. If we read the times aright, they mean action. What is done must be done quickly, events are crowding one upon another. The forces of Christ must join, and push the battle to the gates of the enemy. Then will one Captain lead us on to certain victory. The kingdoms of this world shall become the kingdoms of one Lord and his Christ, every knee shall bow to Him, and Christ the crucified shall be crowned Lord of all.

JAPAN.

Letter from MRS. LARGE to MRS. E. S. STRACHAN, Cor.-Sec., dated JAPAN, August 24th, 1887.

I AM beginning my letter in the mountains, where we have had a most enjoyable vacation of five and a half weeks. In my last letter to Miss Cartmell I told her of our ascent of Asama-yama. Last Wednesday nine of us started for Kusatsu, distant about thirty miles, on pack-horses. These animals being slow in their gait, it took us twelve hours to make the journey; it was over the most beautiful mountain road



CHRISTMAS IN NORWAY.

that I have yet seen. The scenery was grand in the extreme. Kusatsu is a noted summer resort, on account of its sulphur and mineral baths. It does not look at all like a Japanese town, the hotels (and there is nothing else in the place) are nearly all three stories high, and stand with their gables to the street, while they are ornamented with heavy wood-work. The boiling-hot water rises in the centre of the street, and is carried by wooden aqueducts to the different baths, of which there are at least a dozen public ones and quite as many private belonging to the hotels. The in and out-flow of water to these is constant. Some of the baths are large enough to accommodate fifty at one time, and while we were there they were well filled all day long. There were over a thousand invalids in the village, three-fourths of whom were suffering the consequences of their immorality.

Thursday we rested; Friday we ascended Shiranesan, an extinct volcano with three craters, in one of which there is an immense lake of boiling sulphur. From its summit the view is very fine, the western Japan sea being visible on a clear day; unfortunately we were shut in by clouds, and the more prudent of our party thought it not wise for us even to walk around the crater in order to get a better view of the lake, so all we saw was through the clouds, or when they once or twice lifted for a moment or two. The climb was not so difficult as Asama, as we rode our horses to within about four hundred feet of the top. Friday afternoon was the time for the sun's total eclipse, and as Kusatsu was just within the line of totality, we hoped to have a good view of it. We provided ourselves with smoked glasses; we saw the first contact, and watched on until the sun was more than three-fourths covered, when an unfriendly cloud hid him from our view until the moon had almost passed over. During the darkness some of the people got out on the roofs of their houses, turning their faces to the sun, alternately prayed and rang bells, while I saw a great many standing in the streets with clasped hands and upturned faces. I suppose they must have been sun worshippers. The same evening we visited the "Sai no Kawara"—"The dry river of souls." Why so called I could not learn. We walked through the bed of a hot sulphur river, and got our *soles wet*. At the head of this river there is a stone of at least ten tons weight, so balanced in the river-bed as to be easily rocked by a small child. The immense rocks, of which there are many in the river, are piled full of smaller stones and rocks, put there by mothers to appease the old hag in the other world, who makes the little ones, who are called from earth away, pick stones for her. The mothers, to make their loved ones' labors easier, pile up those stones here. Truly the mother's heart is the same all the world over.

THE TORII ZAKA AIWA JO-GAKKO CLOSING EXERCISES.

THE annual midsummer entertainment of the Tōkyō Elwa Jōgakko took place at Torii Zaka, Azabu, on the 7th instant. The large hall of the Institution, tastefully decorated with bannerets, was filled with numerous friends and relatives of the pupils attending the school, amongst whom were Mr. Watanabe, Presi-

dent of the Imperial University, and several Japanese gentlemen connected with the Department of Education. The school, which has only been in existence for three years, has already attained a high popularity amongst the Japanese, and the excellence and thoroughness of the curriculum well attested by the skill and proficiency with which the details of the programme were carried out.

One of the most interesting items was a conversation in Japanese and English, of a very amusing kind, on the merits of "Foreign versus Japanese dress," in which the Misses Ito (daughters of H. E. Count Ito), Kawabe and Nakano, took part.

The marked interest with which the musical items, both vocal and instrumental, were received indicates an advance in the appreciation of Western music. The Misses Cochran are to be congratulated on the rendering of the various pieces by their pupils, the piano duet of the Misses Taneda and Yamao being especially worthy of praise.

Of the compositions which were delivered, that entitled "The past, present and future of the Womanhood of Japan," by a pupil of the second year in English, which is here subjoined, was a sufficient indication of the tone and scope of the work that is being carried on in the school.

It is to be hoped that the prosperity of the school will still continue to rise under the excellent management of Miss Spencer, the lady principal, and her colleagues.

The following composition by a pupil of the second year in English at our Japan school is well worth perusal, indicating at once the ability of the pupil and the character of the work done in the school:—

THE PAST, PRESENT AND FUTURE OF THE WOMANHOOD OF JAPAN.

Women in Japan were considered by the old education to be but housekeepers, whose duties were to stay at home; to be diligent in their domestic work, and to be meek and obedient to whatever their masters commanded: so that they were not allowed to question their masters, though their deeds or words might be disagreeable to them. Woman was always expected to be a peace-maker at home, and she was strongly forbidden to enter into society, or to concern herself with any outdoor business.

This led all the women in Japan to live without improving the natural abilities which God had bestowed upon them. But when we think of their imperfect education, the women of old had something for which to be praised, for they were as firm as a rock in the depth of their hearts, notwithstanding their delicacy and apparent weakness. They tried, first of all, to be true to the one object of their affection; and thus some of the women never married again, though their destiny may have been such as to survive their husbands from the early days of their womanhood. Some would cut off their beautiful locks in remembrance of their dear masters, and live lonely all the rest of their lives; others would go into a temple and spend their time as European nuns do. When we read of those virtuous women who once lived in Japan, we find them always obeying their

parents and masters, and doing meekly what they were required.

How present girls and women should blush, when they compare their own disposition to that of the women of old. But, let us ask, would it be sufficient for us to follow the obedient examples of the ancient women?

Would it be quite enough to be content with that only? No, not at all, because they were too obedient to their masters, and thus they were degraded and became miserable. But now let us turn to ourselves, and let us think of the present state of women. Since our coasts were washed by the tide of Western civilization, many improvements have been made in education and arts in Japan. Henceforth we have to run a long race with all civilized countries in science and in art; and to do this, it is necessary to elevate women to their proper position. Their hearts must be ennobled, and need to be filled with energy and spirit; and besides this, all women's natural abilities should be improved to the highest possible degree. Thus, girls' institutions, which were never seen before, began to rise up in every part of Japan for the purpose of developing the character of women and giving them a thorough education.

Now, what is to be done by women? They must not be contented with being mere housekeepers, and obedient.

Nowadays, every girl from her early childhood, should be sent to one of these schools, where she may gather up all sorts of knowledge, and where her heavenly gifts, both intellectual and moral, will be cultivated, so that the women of this land will be brought up as accomplished teachers, faithful wives, and wise mothers.

What a great blessing it is that the women who live in this enlightened age, may have their position elevated! But as our civilization is so young, we women are not yet able to stand on the same footing as our Western sisters. It may seem that women in Japan have made wonderful progress in society, when one views the external aspect of things, such as evening parties, calls, etc. Indeed, when social customs are so changed, we, as women, must take great care not to let them fall back again. It is the fear that our civilization will be corrupted and fall into decay, which all thoughtful people realize, and concerning which, they pray, just as spectators at a race-ground are anxious for the riders, who rush along the circle like arrows.

What a difficult and important question for women to consider is the foundation of the national happiness! Let us ask ourselves: What shall we do for the future? How can we be elevated to the position that the women in the West enjoy? We are just like the mariners who first sailed out for the New World, taking a course with their compass.

So we must take a course to arrive at the truly elevated new sphere of civilization. And what is the compass to lead us to our destination? It is Christianity—the religion which prevails in the civilized world—the religion which only can elevate women to their proper position—the religion that makes no distinction between poor and rich, high and low—the religion which gives energy to our spirits and makes

us pure and holy. It would be most a grievous thing to imitate every Western fashion and manner of living while our hearts are so dark and dull. It would be much safer for us to live as our ancient sisters did, than to improve ourselves only in external things.

We, the women of to-day, must pay attention to beauty of character as well as to the external appearance, and we should be diligent in the study of the true religion, and obey its teachings. Then our education will be perfect, and there is no doubt that we shall be able to enjoy the same happiness and blessings which our sisters in Europe and America possess.

N.B.—This composition is the work of the student herself. I did nothing but correct some grammatical errors, and change a few misused words.

S. A. WINTEMUTE.

FROM the *Missionary Link* we extract the following interesting letters of medical ladies in China and Japan. This is emphatically "woman's work" for woman, and we rejoice at their evident success:

CHINA—SHANGHAI.

A YEAR'S RECORD OF MEDICAL WORK.

January, 1887.—The hospital is on the road that leads to Sicaria, about one mile from the French Concession and three miles from the American Quarter. We are really in the country; still that fact does not prevent large numbers of patients from coming to see us every day. As a rule, our numbers are greatly lessened in cold weather, yet last month we averaged sixty-one patients daily. Yesterday I saw ninety; this afternoon seventy-five, all women and children; a very few men, who came with the others. I am besieged to treat men, but do not see any separate cases. The Chinese knowing this, take advantage of it, and it is not uncommon for a small woman to bring a large man.

We have seen over 16,135 patients at the dispensary during the year, 9,000 being new cases, and 27,000 prescriptions were filled by Miss McKechnie and her Chinese assistant. During May we averaged 100 cases daily. During August and the greater part of September the hospital was closed, as we were very tired, and deemed it wiser to take a rest than to wait until we were obliged to give up entirely. The house patients have not been so many, this being our first year. I think 110 have been admitted thus far. Closing a hospital always makes some difference in the numbers, both in the house and out-patients. Our record represents a great deal of work; indeed, many days I hardly knew how I could get through with all I have a Chinese assistant who saves me a great deal of time by bandaging, and a good Christian woman who is in the wards all the time and attends to the wants of the sick. We have a great deal to thank God for in the midst of all the misery and filth. Some of the ladies of Shanghai are interesting themselves in our work. Among the Americans, I would name Mrs. Wetmore, Mrs. Low, Mrs. Wheelock, and Mrs. Seaman, together with our Consul's wife. The weather now is very severe; rain and snow, with cold winds.

The women never go out such weather. Their shoes are made of cloth and paper, and as they have no fires in their houses, there is not much hope of getting them dried very soon. I pity these poor Chinese in wet weather, especially in the winter time, as their homes are wretched, with mud floors, no fires, and no clothes wherewith to change, after once wet.

February 2nd.—I know you are looking for a physician who may soon come to our aid, for we do need help more than you know. Whoever comes must have time to study the language. Patients are increasing. We saw 124 one morning, and after four p.m. I amputated the leg of a girl below the knee, of whom I will write later.—*Dr. Elizabeth Reifsnnyder.*

STATISTICS OF WOMAN'S BOARDS.

Estimating the heathen population at 850,000,000, at least 425,000,000 are women and girls. According to statistics of 1884-85, the living communicants in the churches of all Christendom number 28,736,647. Fourteen millions, less than one-half this total, will not be too large an estimate for female communicants. The 14,000,000 Christian woman ought to carry the Gospel to 425,000,000 heathen women. The following table shows that organized work for this purpose began in England fifty-two years ago:

	ORGANIZED.	AUXILIARIES.	BANDS.	MISSIONARIES.	BIBLE READERS AND TEACHERS.	SCHOOLS.	PUPILS.	INCOME.	YEAR'S GAIN OR LOSS.	HOME AD.	COST PER CENT.
I. Union Missionary Society	1861	52	141	49	...	78	2,881	\$37,683 18	\$7,095 59†	\$3,624 72	10.64
II. 1. Society of the Presbyterian Church..	1870	1,327	1,213	124	102	152	...	123,678 08	15,100 14†	1,596 66	1.30
2. " " Northwest	1870	1,506	...	61	48	98	...	65,779 21	6,645 03*	4,457 48	7.26
3. " " Northern New York..	1872	102	113	7	15	3	53	9,327 80	5,286 06	371 35	4.14
4. " " Board of Miss., N.Y.	1870	489	239	34	62	47	...	42,186 93	1,109 10*	2,318 38	5.80
5. " " The Southwest	1877	294	...	14	...	...	...	5,163 56	1,517 41*	98 06	1.93
III. Board of Presbyterian Church, South	...	369	...	...	...	...	...	16,033 16	3,562 53*	...	...
IV. Society of the U. P. Church	...	469	...	...	...	...	...	10,000 00	1,635 00*	...	...
V. Reformed Presbyterians..	...	...	...	...	...	...	...	...	...	...	...
VI. " (Dutch) Church	1875	190	...	...	...	...	...	19,553 12	1,020 17†	809 45	4.31
VII. Cumberland Presbyterians	1879	589	...	8	...	...	...	10,420 26	1,560 57*	767 08	7.94
VIII. Board of the A. B. C. F. M.	1869	120	97	98	98	209	...	133,433 97	4,514 57†	3,393 58	2.60
1. " " Interior	1868	1,275	...	43	35	58	...	44,080 57	1,484 05†	2,822 43	6.84
2. " " Pacific	1873	50	25	4	...	...	...	3,408 99	...	...	...
IX. Baptist F. M. Society	1870	1,189	528	27	57	109	4,049	59,871 31	3,553 40†	4,723 51	8.56
1. " " of West	1871	1,363	327	25	107	147	1,656	32,259 77	1,840 97†	2,165 24	7.00
X. Free Baptist F. M. Society	1873	193	49	7	...	...	...	5,217 56	494 31†	...	...
XI. Protestant Episcopal Auxiliary.	1871	43	...	...	...	...	...	22,125 62	3,946 78*	...	...
XII. Society of the Methodist Episcopal Ch.	1869	3,670	...	59	225	203	5,772	157,442 66	14,243 66*	...	...
XIII. Society of the Meth. Episcopal Ch. South	1878	1,406	514	16	6	21	522	67,448 04	14,795 92*	1,556 83	2.36
XIV. Society of the Meth. Protestant Church.	1879	102	20	2	1	1	47	3,000 00	864 68*	183 42	4.91
XV. Association United Brethren	1875	303	86	6	9	5	175	11,151 84	2,015 15*	468 72	4.38
XVI. Disciple Church	...	454	53	...	...	...	...	16,620 00	...	...	...
XVII. Mite Society African M. E. Church.	...	...	...	...	...	...	...	605 94	2,620 00*	...	...
XVIII. Southern Evangelical Association	...	...	...	...	...	...	...	...	...	...	...
XIX. Lutheran General Synod	1879	302	29	2	20	11	...	9,110 34	5,844 38*	...	...
XX. Canada Presbyterian Ch., E. Section	1877	40	...	...	...	...	...	2,072 09	772 09*	120 95	6.19
" " W. Section..	1876	190	48	6	...	...	...	13,822 45	3,441 91*	...	...
XXI. Canada Methodist Church	1881	68	18	...	...	...	...	7,452 92	...	...	...
XXII. Baptist Maritime Provinces	1884	123	2	...	...	...	...	4,282 43	...	23 92	.55
XXIII. 1. Baptist Society of Ontario	1877	76	32	2	5	...	...	3,376 63	479 18*	57 87	1.74
2. " " Quebec	...	32	...	...	...	...	...	1,069 30	...	...	...
XXIV. Friends F. M. Society	1881	9	...	...	...	...	...	605 94	...	...	...
XXV. Society for Education in East	1834	...	...	39	...	276	16,694	35,295 00	169 00†	3,560 00	11.21
XXVI. Indian N. Sch. and Instruction	1852	150	...	42	144	45	1,956	53,900 00	2,760 00*	9,500 00	21.30
XXVII. Church of England Zenana.	1880	...	...	47	316	140	5,015	110,255 00	9,055 00*	...	...
XXVIII. Association Presbyterian Church	1879	...	...	9	8	4	...	11,830 00	9,220 00†	...	...
XXIX. L. M. S. Ladies' Committee	1875	...	...	67	230	135	7,087	17,515 00	3,655 00*	...	...
XXX. Free Church of Scotland	1837	560	...	27	125	5,647	...	39,825 00	645 00*	1,790 00	4.70
XXXI. Estab. " "	1837	36	...	23	97	32	2,344	21,960 00	3,890 00†	1,935 00	9.66
XXXII. Zenana Mission U. P. Church, Scotland.	1880	...	...	14	...	...	...	25,385 00	1,205 00*	...	...
XXXIII. Irish Presbyterians	1874	119	...	7	5	...	673	11,435 00	630 00*	965 00	9.21
XXXIV. Wesleyan Methodists	1879	503	...	15	54	192	...	34,815 00	3,105 00*	1,805 00	5.46
XXXV. Ladies' Society for China	1850	...	...	2	...	...	38	912 00	88 00†	...	...
Totals of all Boards		17,763	3,534	886	1,644	2,091	54,609	\$1,167,078 67	\$42,924 25*	\$49,114 65	23.76
Total of American Societies		16,395	3,534	594	790	1,142	15,155	\$803,951 67	\$21,969 25*	\$29,559 65	

* Gain. † Loss.

We are indebted to Rev. R. G. Wilder, Editor of the *Missionary Review*, for the privilege of re-producing the above table.

By the above table our readers will obtain a good idea of the work carried on by the women of Christendom in the world's evangelization. The record is a fine testimony to the devotion of women, as well as to their administrative ability. In reference to our own Society we quote our last year's report, showing our advances since 1881:—Total Auxiliaries, 106; total Bands, 37; Members, 1,468; amount raised, \$11,441.71.

MEDICAL WORK IN YOKOHAMA.

January, 1887.—You will be interested to hear my report of work done from December 1st, 1885, to January 1st, 1887. For more than half a year after coming here I had no assistant and found it impossible to keep an accurate record of the patients treated. As soon as I had competent help I began to systematize the work and the next report will be more satisfactory.

The majority of cases that come to a new physician in any place are chronic, and having used in vain all manner of medicines, can be cured only by means of electricity, which has not yet disappointed me. I could treat three patients with drugs while treating one with electricity, but I can cure more with the latter than with medicines. My students are my assistants, and they are getting their practice with their studies.

If some kind friends would send each of them an "Anatomy" and a "Physiology" I would be glad. "Gray's Anatomy" and "Flint's Physiology." They can often be bought at a low price, just after students have graduated in the spring, at second-hand book stores in New York.

Total number of patients	824
Number of visits made	469
Number of electrical treatments	2,916

—Dr. Adaline Kelsey.

Missionary Readings.

THE TASK BEFORE THE CHURCH.

WE hear a great deal of complaint in these days from certain quarters about the exceeding worldliness of the Church, the increase and boldness of infidelity, and the consequent dark hope which seems to hang over the near future. Now, put over against this complaint that other fact, which even the most conservative must freely acknowledge, that never since the early days of the great apostle of the Gentiles has the world witnessed a grander, more intense and aggressive missionary spirit throughout all the Christian denominations, than at this very hour. Should any have doubts of this, you only need read closely the department of "Missionary Notes and News" in this little paper for a few months, to be thoroughly convinced.

Moreover, when, in all the history of Christianity, has there been a greater demand for missionary literature, and a richer supply to meet it, than to-day? *Never.* Add to this still another significant truth that none profess to deny, that among the different denominations of Protestant Christianity there never has existed a warmer sympathy and fellowship with each other, or a deeper interest in each other's work both at home and in foreign fields, than there exist to-day. *All hail* to such a spirit.

Now, harmonize if you can that doleful, faithless song of complaint with these telling facts that stand out like brave sentinels in the foreground of the great Christian army, and that burn their very brightness into every Christian heart. Now we do not doubt but in some phases of the modern church there is much

cause for deep concern, and in some respects even for alarm, but declaim as you will against its defects, a Christianity that can give birth to such a spirit of harmony and aggressiveness in mission work, and marshal into line a chain of such hopeful signs as these, is by no means to be underestimated, and challenges both admiration and praise.

It is freely granted that in the bringing of the world to Christ, a great task is before the church, but it is a serious question whether it might not be accomplished much faster by simply going at it in the name and strength of the Master, than by standing off and magnifying the task into such a mountain of difficulty that even faith itself shrinks to climb it. While the doubtful are discussing the possibility of things, the faithful often accomplish them. In the promises of God Christians hold wonders of grace in their hands. If one shall chase a thousand, and two put ten thousand to flight, *who* is competent to estimate the possibilities of the present Church within the next score of years? Never sing a doleful song in time of battle. Since Gideon, with his little band of patriotic Israelites, conquered and routed the Midian hosts, the Lord's army certainly has nothing to fear. If we *must* sing a funeral dirge, let us wait, at least, until the battle is over; and then, instead of the "dirge," I think the whole world will join with us in singing:

"Hallelujah, 'tis done, I believe on the Son,
I am saved by the blood of the Crucified One."

QUALIFICATIONS FOR MISSIONARY WORK.

AFTER a little more than two years' experience of missionary life, I have thought that some one might be interested in hearing some of the discoveries I have made in regard to the preparation that is needed for this work; and that my experience might be useful to some one who is considering the question of entering upon such work.

Christian people sometimes have the idea that a consecrated spirit is the only necessary qualification. Certainly, no Christian can doubt that it is the most important one. Without that, natural gifts and acquired power are worse than useless. At the same time a devoted spirit cannot but accomplish greater and better results, if in addition one has been able to acquire knowledge and experience in some of the lines of work that must be carried on in the mission field. I once heard a home missionary say to a lady friend of mine who was expecting to labor among the Indians in Dakota, "You will find *every kind* of knowledge useful." And I have had occasion to recall the remark many times since coming to Syria.

A missionary lady needs all the knowledge of house-keeping that she can acquire, for, although wages are so small that is the best economy to keep servants, they need a great deal of instruction and constant oversight, and it does not take them long to find out whether the mistress knows more or less than they. What is true of the cooking is equally true of all other departments of house-keeping. In a school, particularly, there is constant need of a wise head to plan all the details of the household so as secure the economical and orderly working of every part.

If one is to have a family of forty girls to care for, it is quite certain that in the course of time these individuals will be so unfortunate as to wear out their clothing, and dresses will have to be cut and fitted; therefore, every missionary lady should at least be a good seamstress. Some of them will be sick, and even if a good physician be at hand, it will be very convenient to be saved the necessity of consulting him about every little ailment. A practical knowledge of simple nursing will therefore be found very serviceable.

If any of you could hear the singing that greets our ears, especially in the villages, you would not need any other assurance that the ability to lead in singing and to accompany it, is a necessity, if music is to form any part of the worship. I have often rejoiced that I have not a sensitive musical ear, for one who has must suffer torture from the poor attempts at singing that are often made.

I do not know of any one thing that would be a better preparation for the work of a missionary lady than the teaching of children. The grown people here have to be taught very much as the children are taught in America, and, besides that, the children must be reached and held if we would have the men and women of the next generation more enlightened than this. The power to interest them and gain their love and confidence is of the greatest value abroad, as it is admitted to be at home.

When one receives letters from scores of earnest workers in the home field, full of words of encouragement and sympathy, and asking for information about the foreign work, she often longs for a more ready pen to answer letters which have brought comfort and cheer to her, and which draw out her sympathy for those who are perhaps laboring just as hard, with less compensation in the way of visible results.

Then, if she has to spend hours in entertaining people who prove their respect and good-will by the length of their calls, she finds a field for the exercise of conversational powers worthy of Macaulay.

Now, it is hardly to be expected that one person would excel in *all* these directions, but I have found so many ways in which I might have prepared myself to be a better missionary, that I sometimes feel as if I would like to say to young ladies, or even to school girls, who have a desire to become missionaries but are hindered by work close at hand; your housekeeping, or your nursing, or your music lessons, or your dress-making, or your teaching in the dull round of the public school, your composition-writing, or your social engagements, may, any or all of them, if thoroughly mastered, serve as a preparation for usefulness in the mission field.

There is, perhaps, nothing for which I have been more thankful than the familiarity I had gained with the English Bible, and if I had been twice as familiar with it as I was, I should be twice as thankful. It is so easy to commit to memory in a new language a verse or passage that is familiar in the English, as soon as one comes to know the meaning of the words; and the reading of the Gospel is such an easy matter in comparison with a strange book.

Let us then, endeavor earnestly to use all our powers for our Master, as we have opportunity, wherever He

may place us; and may His spirit abide with each of us and purify our hearts from every obstacle to His complete dominion over us, and so fit us for His service.—*Bessie M. Nelson in Presbyterian Leaflet.*

Our Young Folk.

THE FAITHFUL CHRISTIAN BOY OF INDIA.

BUNARAM was the second convert from among the Rabba Cosaris, one of the tribes inhabiting the hilly country of Assam. He was only thirteen years old when he put his trust in Jesus. In becoming a Christian he broke his caste. His friends were in great distress at this, for they think that to break one's caste is worse than death.

The priest can restore caste by an endless course of ceremonies and costly offerings to himself and to the gods. His friends loved Bunaram very much, and would gladly have paid all the expense if he would give up his new religion, for, of course, their efforts would be of no avail had he continued a Christian.

They pressed Bunaram to give up Jesus and come back to the worship of his people, but to their entreaties he firmly answered: "No! You may cut me in pieces, or do what you like with me; but I can never deny that I am a Christian."

At last his father, in bitter anger, said: "You are not my son any longer. If you loved me you would let me get back your caste."

Poor Bunaram was thereafter treated as an outcast. He had to eat his meals in the cow-house because he was a Christian.

When he returned to school and told his teacher what had happened, the teacher asked him: "Well, Bunaram, did it make you sorry that you were Christ's disciple?"

"Not a bit," was his reply.

Jesus and His religion were more precious to this noble boy, lately a poor heathen, than his dearest earthly friends.—*Advocate of Missions.*

HOW FAITH MADE THE YESTERDAYS BRIGHT.

I WILL take one of the Missionary jugs, and I will try to mind the yesterdays, too," said little Faith Arnold, looking up in Mrs. Preston's face.

It was the afternoon for the Seaside Workers to meet at the parsonage. A goodly number of boys and girls had assembled, and among them was Faith Arnold, a little girl ten years old. For the last half-hour she had been sitting, with rosy cheeks and bright eyes, listening to the story of yesterdays which Mrs. Preston, the minister's wife, was reading. The story told of a little girl who was so impatient and selfish that she marred the brightness of every to-day, and made all the yesterdays dark, thereby. If she had only been loving and helpful to those around her, then might the yesterdays have been radiant with light.

"One way of making the yesterdays bright," said Mrs. Preston, laying aside her book, "is by working

and praying for the children across the seas who have never heard the name of Jesus. All that we do to make them happy will bring joy to our own hearts." Then, pointing to a table on which was a row of Missionary jugs, she added:

"Who will take one of these, and try to fill it with pennies?"

Little Faith was the first to respond, and coming to Mrs. Preston's side, she said:

"I will take a Missionary jug, and I will try to mind the yesterdays, too." The other children quickly followed Faith's example, and the jugs were soon taken.

Mr. Preston came in just at this moment and told the children he would give a handsome book to the one who gleaned the most pennies, and said that the breaking of the jugs would take place at the next meeting.

Faith Arnold walked home with her head full of Missionary jugs and the yesterdays. She found no difficulty in finding friends to help her raise the desired money. Uncle George put in a gold dollar, father and mother each gave a dollar, Aunt Lizzie slipped a two-dollar bill into the jug, when Faith was not looking, and so it went until the much-prized receptacle grew very heavy, and Faith felt almost sure of winning the promised book. Nor was she forgetful of the yesterdays. She took care of baby when mother was tired, kept back the cross words when Brother George took her new book without asking leave, and washed the dishes without fretting. Mother noticed the change in her little daughter's conduct, but wisely asked no questions.

The month soon passed away, and the afternoon for the jug-breaking came. The children had grown enthusiastic over their new work, and waited with eager faces to have their names called and jugs broken. A change had come over Faith Arnold's face. She was not happy. Looking across the room she saw Alice Somers, who had only a few pennies in her jug, and she noticed for the first time what a sad, patient face she carried. Alice would get no prize, oh, no! She was poor, and had very few friends to help her. But she had placed in her jug the few pennies she had of her own, and Faith knew this.

"She had made a great sacrifice, and I have made

CHRISTMAS GREETING.

"Suffer little children to come
unto Me."

COME from near and come from far,
Come from all the lands that are;

Come from lonely realms of snow,
Where no winds of summer blow.

Come from golden Palestine,
Vine-clad Alps and Appenine,
Fabled shore and pilgrim shrine.

Come from Asia's central sweep,
Afric's sand and jungle deep;
Come from Western prairies' sweep.

Come from islands of the sea,
Says the Christ-child, unto Me.
Every child is bidden free.

Come in! Come in!



none," thought the little girl. "Will not her yesterdays be brighter than mine?"

"Faith Arnold," called Mr. Preston. Faith woke from her day-dream, walked to the table, and placed her jug thereon. One stroke of the hammer shattered it, and the money was counted.

"Faith Arnold has ten dollars and sixty cents," said Mr. Preston, and has the best filled money jug. My child this volume of Bible stories is yours. You have earned it."

He held out the book, but Faith did not take it. A struggle had been going on in her heart between the good and bad spirit, and the good spirit had conquered. She whispered something in Mr. Preston's ear, and then walked to her seat.

"My children," said the pastor, "I have just learned

that Alice Somers, who had only ten cents in her jug, has saved these at a great sacrifice; and like the widow of old, has brought her all. Faith feels that the book rightfully belongs to this little girl, and has asked me to award it to her. Do you think Faith has decided wisely?"

"Yes sir, yes sir," came from every child.

"Alice," said Mr. Preston, "I now gladly give this volume to you." Then calling Faith to his side, he placed a hand on each little girl's head, and said, "You have both learned the secret of all true giving—self-sacrifice. Ever follow in the footsteps of Him who pleased not Himself, even our Lord Jesus. May God bless you and your companions, who have striven, I trust, not for any earthly reward simply, but for the approval of the Good Master of the vineyard."

A smile of pleasure lighted the orphan's face as she received the gift, and it more than paid Faith for the effort it had cost her.

That night Faith dreamed of the golden streets, gates of pearl, and walls of precious stones. And One came toward her with a tender, loving face. He took her in His arms, and said, "Thou art My child, for whoever strives to make the yesterdays bright is a son or daughter of the King." The morning light from the window woke Faith. She told her mother the whole story of the conflict and the victory, and this is what the mother said:

"He who takes care of the *to-days* need never fear but what the *yesterdays* will take care of themselves."
—*The Missionary Helper.*

Facts and Illustrations.

THE Government of Japan has forbidden lecturing against Christianity.

WE have heard of a child who said her prayers, and then added, "Good-bye, God, we are all going to Saratoga, and pa and ma won't go to meeting or pray any more till we come back again."

THE following are the words of another missionary: "I have so often felt sure that I was reaping in answer to the prayers of those far away, that on this subject my heart is full, and my first and last words to friends are, Pray for us."

AS IN our home churches, revivals follow the earnest and united prayers of Christians, so in the foreign field we may expect the same results. Of a mission school it was said, "Most of the revivals commenced on the day of the monthly concert of prayer."

MR. O'NEILL, H.M. Consul at Mozambique, says: "Ten years' experience in Africa has convinced me that mission work is one of the most powerful and useful instruments we possess for the pacification of the country and the suppression of the slave trade."

THE General of the Jesuits reports 2,500 missionaries under the direction of that order. They are at work. If the Protestant Churches desire the spread of a pure gospel they must increase their zeal and enlarge its liberality; otherwise another gospel may supplant the truth.

JOSEPH RABINOWICH writes from Kischerneff, March 29th, 1886: "The work in Russia is progressing exceedingly, so that every Sunday our house of prayer, where the sons of the New Covenant assemble, is filled with Israelitish men and women who are thirsting for the Gospel."

ONE of the native preachers of Canton is wholly paralyzed in his legs, arms and hands, except the partial use of one thumb and forefinger. Nevertheless he is carried to chapel and preaches either sitting or lying on his back, and many have thus received the saving truth of the Gospel from his lips.

THE Wesleyan Medical Mission at Fatsan in China has won for itself not only the confidence of the people, but the recognition and support of the Government of the province. The visit of their mission to the Chinese army in Tonquin on behalf of the wounded, was undertaken at the request of the Viceroy, and at the cost of the Government.

ACCORDING to the seventy-second report of the Wesleyan Missionary Society, which has just appeared, "Austria continues to be the only country in the world where Methodist worshippers are not allowed the right of gathering for religious exercises. They may not meet except on payment of a police tax for every meeting, and even then they may neither sing or pray. In Hungary there is full toleration."

CONTENTS.

FIELD NOTES—By the Editor	177
WOMAN'S WORK :—	
Notes by the Editor—Items—Branches and Auxiliaries—One Church for the Mission Field—Japan. <i>Letter from MRS. LARGE—The Gorii Zaka Aiwa Jo-Gakko Closing Exercises—China, Shanghai—Statistics of Woman's Boards</i>	178-189
MISSIONARY READINGS :—	
The Task Before the Church	189
Qualifications for Missionary Work	189
OUR YOUNG FOLK :—	
The Faithful Christian Boy of India	190
How Faith Made the Yesterdays Bright	190
FACTS AND ILLUSTRATIONS	192
OUR ENGRAVINGS :—	
Preparing for Christmas	177
Bethlehem	180
Christmas at Norway	185
Christmas Greeting	191

The Missionary Outlook

Is published monthly at the Methodist Mission Rooms, Toronto. Single copy, 40 cents per annum. Clubs of eight or more copies (separately if desired), 25 cents per copy. The Club Rate does not apply to the City of Toronto where, owing to local postage, the ordinary rate of 40 cents has to be charged.

Address orders to

REV. A. SUTHERLAND,

Methodist Mission Rooms, Toronto.