

# The Missionary Outlook.

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## *Field Notes.*

IT is with great joy and profound gratitude to Almighty God that we record glorious revivals in both the Girls' and Boys' Schools in Japan. An ex-

have been converted. While still rejoicing over the "good news from a far country," Rev. A. W. Ross, of Fisher River, writes of the blessed work that is going on among the Indians with whom he is laboring. Surely few sowers are so rewarded by being allowed to reap also, in such numbers, in so short a time.



JEWISH GIRL OF MOROCCO.

tract of a letter from Mr. Odum, published on another page, gives our readers a glowing account of the grand work in the Boys' School; and word has reached us that nearly all the senior scholars in the Girls' School

A GENERAL Conference on Foreign Missions is to be held in London, England, from the 9th to the 19th of June, 1888. The chief aims of the Conference are:—

- 1st. "To turn to account the experience of the past for the improvement of the Methods of Missionary enterprise in the Foreign Field."
- 2nd. "To utilize acquired experience for the improvement of the methods for the Home Management of Foreign Missions."
- 3rd. "To seek the more entire CONSECRATION OF THE CHURCH OF GOD, in all its members, to the great work committed to it by the Lord."

Delegates are expected from all the Evangelical Missionary Societies of England, the British Colonies, United States, and Continent of Europe. Hon. John Macdonald and Rev. A. Sutherland, D.D., have been appointed to represent the Missionary Society of the Methodist Church.

It will be interesting to many of our readers to know that a very suitable site has been secured for a new French Institute. The property purchased is on the corner of Green Avenue and Stayner Street, Montreal. We hope that a fresh impetus will be given to this very important part of our mission work, and that the occupation of the commodious buildings that will be erected will be a new starting point in the growth and development of our work among our French Canadian brethren.

REV. D. R. MCKENZIE, B.A., has been released from duty on the Charing Cross Circuit to enter a new field of labor. Bro. McKenzie left Canada on Wednesday, the 21st December, for Japan, where he is to be engaged in teaching in one of the Government schools. This work will afford grand opportunities for instilling the truths of Christianity into the minds of the youth under Mr. McKenzie's care (which, also, the Government encourages the English-speaking teachers to do), and makes him, though not sent out by the Missionary Society, in the best sense of the word, a missionary to Japan. Out of school hours there will be time for earnest and interesting work for the Master.

MOST encouraging reports of the Missionary Anniversaries held in Brockville and Kingston have been received. The meetings were large and full of enthusiasm. Mr. Hiraiwa did grand service, looking fresh and in good spirits after his eastern campaign. Subscriptions double those of last year. Let this be continued, and the quarter of a million is insured.

ETERNITY is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources. Learn what you are fit for, and give up wishing for it. Learn what you can do, and do it with the energy of a man.—*F. W. Robertson.*

## Editorial and Contributed.

"A REVIVAL IN EVERY CONGREGATION,  
AND A QUARTER OF A MILLION FOR  
MISSIONS!

THE stirring motto of the General Board of Missions is awakening much enthusiasm, as witness the strong paragraph following, taken from the "Woman's Missionary Society" column of the *Christian Guardian*:—

"MOTTO FOR THE YEAR.—The Parent Society has sent out as their motto for this year, 'A revival in every congregation and a quarter of a million for missions.' That is glorious! How inspiring! The earnest prayer, God grant it! involuntarily ascends, and faith for the moment grasps it. But we remember that faith and works must go together, and we ask, How can this be accomplished? when *our* motto, that of the Woman's Missionary Society, comes as a solution, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' There it is. Do this, obey this command, and prove the result. God meant something: He was not trifling when He said it. It surely means that every want shall be supplied, every open door shall be entered, money enough to send all the missionaries that Japan, the French, British Columbia and the North-West, and all our domestic missions need. Verily God deviseth liberal things. O that his people would place themselves in the position to test Him."

### A WORD TO THE GIRLS AND BOYS.

REV. J. GREENE, of Port Elgin, who takes a very great interest in missions, and is desirous that all other Christians may do the same, but who knows that without they have missionary information they cannot be expected to feel that deep concern for those in heathen darkness, which should mark all who love the Lord Jesus Christ, has written to the Mission Rooms, that he will acknowledge, by the gift of two handsome books, the labors of the boys or girls who secure the largest number of subscribers to the *OUTLOOK*. Here are Mr. Greene's own words: "To the boy or girl, between the ages of twelve and eighteen, who will send, before the 1st of January, 1888, to Rev. Dr. Sutherland, Methodist Mission Rooms, Toronto, the highest number of Subscribers, with the money, for the *OUTLOOK*, I will send a copy (new) of the 'Bible Looking-Glass,' bound in morocco, for which I paid \$4.50.

"To the boy or girl, under twelve years, who will send as above the highest number, I will send a copy of Brother Potter's interesting temperance-work, entitled 'From Wealth to Poverty' (new)."

Now, boys and girls, begin; and when you send the names and addresses of the new subscribers, together with the money, to the Mission Rooms, kindly mention that you are competing for the prize, and give your age and address in full.

## Woman's Work.

"For if ye live after the flesh ye shall die."—ROM. 8 : 13.

"Consecrate yourselves therefore to-day to the Lord."

—EXODUS 32 : 29.

THE return of the New Year with its usual accompaniments of good wishes, new resolves, and bright hopes, will probably be the occasion of moving many hearts to a greater interest in the work of the Woman's Missionary Society.

We trust every such desire will be cherished and nursed into active life. What an impulse might be given to the missionary work if only the inspiration "to do" might touch the heart of every woman in Canadian Methodism.

How many are content with the idleness and aimlessness imposed by an affluence which makes no demand on activity of brain or body, and how pitiable in such, is the evident waste of God's best gifts.

Women whose chief interest circles in "society duties" in a continuous round of calls, theatres, parties, etc., hardly realise the degrading effects of such a life upon themselves or their offspring.

The worldly life does not beautify or broaden character. On the contrary, it is almost sure to beget a narrowness and selfishness, fatal to all true development.

THE subject of consecration will be much dealt with during the coming New Year season. The faithful pulpit will proclaim the earnest exhortation, the religious press will second the appeal, and the quickened conscience will be sure to emphasize and press the solemn matter. What shall we do? Intelligently recognize that God gives *all* things to be used for Him. Brain, body, health, sickness, riches, social position and influence,—yes, and political influence,—luxurious homes, press, platform, home life, opportunities of travel, reading, music, art, all are from God; and all, from the Christian standpoint, are intended to minister for good to the world, and glory to God. The essential meaning of the term consecration is, "set apart to the service of God."

So, when all these gifts of God are consecrated to Him, we shall not find the brain degenerating on the trashy novel, or the obscene theatre, health ruined by liquors and tobacco, or else social position sanctioning the violation of all the laws of the decalogue, political influence sold to the highest bidder, or luxurious homes the nurseries of gilded sins. When we contemplate the position of women in relation to the sins of society, and her immense responsibility as mother entailing the effects of example upon her offspring, we stand appalled.

What the world most needs at the present day, is the thorough awakening of woman to action. Each woman in her own home, resolved that in her house nothing shall be done which is not in harmony with the purest type of Christian living, no compromising with unhallowed pleasures; but every effort honestly made to bring society up to that standard where only the noblest instincts of men and women are fed and fostered.

### ITEMS.

THE ladies of the Methodist congregations in St. John met yesterday in the Centenary Church parlor and formed "The Ladies' Saskatchewan and Home Mission Society." Mrs. Hea occupied the chair at the meeting. Rev. Messrs. Daniel, Lawson, Wilson, and Williams, Miss Palmer, Mrs. McCallum, Miss C. A. Palmer, and others, took part in the discussion. Mr. Evans submitted a report showing that previous to last year forty ministers in the N. B. and P. E. I. Conference were receiving salaries not larger than \$450. The effort already made had augmented this by \$61. The purpose of the society to be formed was to aid in supplementing the salaries of preachers on poor circuits, until their salaries should reach \$750.

A SUGGESTION.—Could not a scheme of exercises suitable to Young Ladies' Circles be prepared, taking up the various fields of labor of our own Church. Accompany each with a skeleton map which could be enlarged and colored by the young ladies. Give the date of founding, the name of missionary, success, etc., etc. Intersperse with appropriate part songs or hymns set to music (music type could be available we presume). We are using "Japan" set to one of the songs in the Whitby College book. Give a new exercise every month. When our own fields are exhausted, turn to those of other churches. A. G. McMECHAN.

POINTE-DE-BUTE.—On Sep. 15th, a number of ladies from Sackville in connection with several from Pointe-de-Bute, organized a W. M. S., or rather an Auxiliary of that Society in Pointe-de-Bute. Among those most

interested in missionary work was Miss Ruth Trueman, who was unanimously elected President. At the monthly meeting held in October, she presided, and little did those present think, as they listened to her word of counsel and encouragement, that it was for the last time. Yet it was even so; ere another month had passed, she heard the Master's voice, calling "Sister, come up higher, enter thou into the joy of thy Lord." Gladly, trustingly she responded to that call; for her peace was made with God early in life, and all through the years she had walked as one who realized the nearness of the Saviour, and trusted Him in sorrow as well as when the clouds lifted. We mourn for ourselves, for we have each lost a personal friend and the leader in our cherished work; but for her we feel that we should only rejoice; she hath but "gone home," and is at rest; while the cause she so fondly loved and labored for will, we trust, be carried on by others. "All is of God," and "He who has begun the good work" will carry it on. Our Society in this place is quite small, but we hope it will increase during the winter, as there is abundant material for a large Auxiliary in our immediate vicinity. We meet on the first Tuesday of each month.

MRS. DOUGLAS FULLERTON, *Cor.-Sec.*

PERTH.—An Auxiliary to the W. M. S. was organized here last June. Our cause here is very weak, we having only fourteen members; but we are looking forward to better things. We hold our monthly meetings regularly, and by so doing keep up our interest in missionary work. We have had one public meeting, which was well attended. A programme, consisting of music and readings bearing on missionary work, was given, and a collection amounting to six dollars was taken up. Last August the Society gave a peach festival as a means of increasing the funds, and from this source, and from membership fees, were enabled to forward twenty-nine dollars to the Branch Treasurer for last year. We are making use of the mite boxes, which are to be opened after Christmas, and have subscribed for the MISSIONARY OUTLOOK.

MINNIE NELSON, *Cor. Sec.*

#### OUR WORK: ITS DIFFICULTIES AND HOW TO MEET THEM.

BY (REV.) MRS. CUNNINGHAM, STRATFORD.

*A paper read at the Annual Meeting of Western Branch, and requested for publication in OUTLOOK.*

WHAT we propose to do in this paper is simply to give a few practical hints in connection with our work as Auxiliaries, refer to some of the difficulties we find, and some suggestions as to how they may be met.

What is our work as an Auxiliary? will necessarily

be asked. Is it not to seek to get all interested in what we are doing, and to endeavor to raise all we can that we may have means to carry on our work effectively, and to extend that work as its needs may demand. But here our first difficulty meets us; how are we to succeed when so few comparatively show any interest in our work, but turn a cold shoulder towards it; they not only are not interested in it, but they do not desire to be. And why? Is it not often because they are ignorant of the work to be done, they don't know and they don't seek to know. If we could only reach them, we could let them see the great need of the work to be done, and see what we are trying to do, they might be led to join in with us. Perhaps one of the ways to accomplish this is to make our monthly meetings as interesting as possible, and to invite all our ladies to attend, to make it open to all. Different ways to make them interesting may suggest themselves; one way is to have a short programme. In addition to the letters from our missionaries read at each meeting, let one of the members, chosen each month, prepare a paper for the next meeting on some mission field in which she may feel specially interested, and let the exercises be interspersed with music. This may be varied by sometimes taking the life and work of some missionary, and two or three being appointed to find out all they can about him or her. In the study of the lives of the missionaries who have labored in the wilds of Canada, Father Case and those associated with him, we may learn a great deal of the missionary work that has been done among ourselves, which may account for our now sending missionaries to the heathen, instead of being left in circumstances of spiritual destitution as deplorable as that of the most benighted heathen nations. Such a study might be a source of inspiration to us, and a means of awakening an interest in others who are wholly indifferent.

Some may object to this and say that the time ought to be spent in prayer for God's blessing. I think, too, that this ought not to be neglected, nor be considered of secondary importance. But a half hour may be spent in short earnest prayer, a half hour given to the programme, and a half hour for business. Thus all may be interested and blest, and look forward to the day of meeting, knowing that a treat is in store for them; and afterwards speaking of it to others, may induce them to come, and thus a large attendance will be secured. Another effective means of increasing the attendance and membership is by visiting those who have not joined and asking them to join, explaining to them our work and prepared to answer their objections and questions, knowing that if they come once to our meeting they will be so interested that they would come again.

The next point that comes up is, who is going to do all this work? each one is saying, I am sure I cannot, I have no time for this visiting. One says, I can't write a paper; another says, I am so busy from morning till night that I have no time for such work, and being weary have no inclination. Such may seem to be the case, and yet not be just as it seems. Supposing that from one to three take part at a meeting, then even those Auxiliaries numbering the fewest would not call upon the same person more than three times in the

year, and in most cases not more than once or twice. Now if we know what will be expected of us, would we not keep the subject before us, so that in our Sunday reading and in the odd minutes we might find we could turn our attention to it? and in this way we will be astonished at the result, not only to the Auxiliary, but also to ourselves. I have found that wherever I have known this tried, the parties have spoken of the pleasure they have experienced in its preparation, which has not been lessened by the fact that it has required an effort to effect it.

Another way to advance the interests of our society, is to hold a public meeting each quarter, as provided in our Constitution. Let these be made interesting. Sometimes procure some one from a distance, at other times a programme may be gotten up with the help of the young people, and thus home talent may be encouraged. In all such meetings seek not only to interest, but present such facts in connection with missionary work as will have a tendency to lead to action. To provide something for such a meeting was the object of the programme, "An evening with the Japanese," prepared and sent to each Auxiliary. By means of these meetings a knowledge of our work is brought more prominently before the public, and as a consequence increased interest is taken in it. Also our funds are increased by the collections taken at these meetings. Let each Auxiliary hold them, and see how desirable is the result.

With reference to the working of Auxiliaries on country circuits, it is often said that it is difficult to keep up the interest, on account of the different appointments being so far apart that it is impossible for all to meet at one place. To meet this difficulty, it has been found to work well to have what might be called a branch Auxiliary at each appointment, with its own officers and holding its own meetings, the Secretary and Treasurer sending their reports and funds to the Secretary and Treasurer at the head of the Circuit, and through them to the branch officers. Then, if possible, they might meet once a quarter at the public meeting held by turn at the different appointments, or else have a meeting held at the time and place of the Circuit quarterly official meeting, when they could have a paper, discuss matters in connection with the work, and further the interests of the Auxiliary.

Another branch of our work is the forming of Auxiliaries in fields at present unoccupied. This is perhaps best accomplished by seeking to interest some of the ladies on these fields in our work, let these use their influence to interest others. Then ask the Minister to call a meeting when the claims of the work should be presented and the Auxiliary formed.

There is also another feature of our work to which I think we might with profit turn our attention. I mean the work among the young. If we can only get them thoroughly interested in the work, the problem of the evangelization of the world, as far as the necessary funds being forthcoming, will not be as difficult a matter in the next generation as in this. But let us be careful that we do not make a mistake just here; do not let us bring up our young people to believe that the great object and end of life is to make money; rather let us seek to give them all information on the

state of the world, the degradation and misery of its inhabitants and their deplorable ignorance, being sure that the knowledge of this will naturally lead them to do all in their power to remove it. Each Auxiliary ought to have its Mission Band composed of the young people of our families. Let one or more of its members be appointed by the Auxiliary as leader, whose duty it shall be to be present at each meeting to oversee the work, prepare the programme, and appoint those who are to carry it out. Such a leader should have not only love for the work, but great love for young people. The officers of the Band should consist of a President, whose duty it shall be to preside at each meeting, a Vice-President, Secretary and Treasurer. An Organist and choir to furnish music, and a committee of two or three to look after the recitations should be appointed. The programme for each meeting to consist of opening exercises, the President's address if there is any subject she wishes to bring before the meeting. A map of the country that is the subject for the day. One paper on the country and people, their manners, customs, etc., and another on their religion and mission work among them, also a lesson catechism on the same by eight or ten of the children, conducted by the leader, the whole interspersed with readings, recitations and music, all missionary in their character. At the close of each meeting the country which is to be the subject for the next meeting should be named. To furnish suitable pieces for readings and recitations let a scrap book be purchased and all asked to bring contributions for it, and have them given to some one appointed whose duty it shall be to select and paste them in. A collection, should be taken up at each meeting, and all should be impressed with the idea that they should earn the money given, suggesting to them how they can do it and that the amount should not be less than twenty-five cents a year. Once in three months they might hold an open session, inviting all to come and see the work they are doing, and the visitors seeing that their collection is augmented by their being present. This pledge might be adopted by each: I promise to do all I can to help the heathens and the missionaries in heathen lands by 1. Praying for them; 2. Working for them; 3. Giving to them; 4. Learning about them; 5. Trying to interest others in them.

Will not the reading necessary for the preparation of these papers create a taste for such books as will be substantial in their character, and give them to see that there is other reading interesting as well as fiction, and in varying the exercises by introducing the life and labors of missionaries lead them into the rich field of Christian biography? And thus we will accomplish more than one desirable result.

We have now presented to you some points in connection with our work, but only some of the many. We now leave it for you to extend, only asking do we need any incentive to lead us to undertake and carry out this work for our Master, let His words, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me"—be our never failing argument; "Ye know the grace of our Lord Jesus Christ who, though He was rich, for your sakes became poor,"—be our example; "She hath done what she could," let this be our measure,—and our joy and

crown of rejoicing will be in seeing the kingdoms of this world becoming the kingdoms of our Lord and of His Christ.

#### AN OPEN LETTER FROM THE ANNUAL MEETING.

DEAR MRS. G.—So you did not know that I was at the Annual Meeting. Indeed, yes! And I should have regretted it all the year had I missed being there. The influence is a prolonged benediction, and I know that if some of your ladies could but attend *one* meeting you would have an Auxiliary within a month.

As you are so much interested in the work I send you my impressions, in the hope that they may be an inspiration to you in other branches of Church work, even if you cannot turn them to account for our Woman's Missionary Society.

We made an early start, and as the train steamed out of the gloom of the Union station into the sunlight of an October morning, "Ah, here you are!" was heard on all sides as we caught sight of familiar faces, which had been unnoticed in the half light, and the hurry of getting seated.

In looking down the car, a face struck me which brought back a memory of long ago; a face full of suffering—full, too, of victory and *peace*.

"May I sit by you?" "I shall be glad," and we had such a *filling* talk of friends—some of whom are now beyond the stars—and incidents of twenty years ago. You know how good it seems to meet unexpectedly a friend of whom you have lost sight for years, but who greets you as of yesterday, on recognition. The short journey was a precious experience meeting, though there were but two gathered together.

We were met at the station by an efficient committee, who sorted us into carriages, and gradually we were all deposited safely at our homes. As usual, I fell on my feet, and found my room-mate a lady from my own home, and my hostess a bright, chatty little lady, full of schemes for the general amelioration of mankind—womankind included.

I always look forward to the first session, as I like to scan the faces of the ladies, and wonder how this one will speak, and whether that one is "level-headed," and suggestive. You who are so much engaged in Woman's Christian Temperance Union work would perhaps think us lacking in business facility, but I can notice a great improvement as compared with my first experiences at an annual meeting, and certainly, as compared with masculine gatherings of a similar nature; we waste less time I think, for this reason:—Given a topic upon which a woman expects to speak, and from her lack of self-confidence she will come prepared, while a man thinks he can say something anyway, and does not always succeed in being terse and effective.

The most interesting hour to me is the bringing in of the memorials, as one can trace through them the growth of the Society, in breadth of view and general grasp of the practical features of the work. After hearing the first read one wonders how the next Branch will take up that subject, and after they are all in we can but feel thankful that the women of our

Church are being trained to that wide and liberal understanding which shall effectually place in the background all personal wish or narrow opinion, and trusting to the guidance of the Holy Spirit, shall rise above the selfish and trivial, and aim only for the highest good to the cause. I think we all felt this more than usual, as we knew that fresh responsibilities would be presented, and demand our most careful and prayerful consideration.

I think you would have acknowledged that we were succeeding in placing ourselves in the background had you heard some of the addresses. One lovely lady, who gave greetings from a sister society, spoke so earnestly, gracefully, and appropriately, and yet I could see that she was trembling, and her eyes were *full of tears*. It is not easy to speak, even to an audience of ladies, when one's heart is full, and yet we are learning to do it for His sake.

You would have enjoyed the letters from our various fields of labor. I will send you a report when published, so that you may gather more information than I have time to convey in a letter.

The various reports from Missions which we are assisting or supporting, were, on the whole, encouraging, and we feel that the Woman's Missionary Society is becoming an important factor in the work of the Missionary Society of our Church. You will doubtless have heard that we have undertaken two new schemes of work, we hope wisely. At any rate we followed the advice of the benign old gentleman who came to tell us what the committee (masculine) thought we ought to do.

I hope you know where Chilliwhack is, for I confess I don't. After poring over the Missionary Report and my daughter's geography, I can only gather that it is somewhere near Yale, which, of course, is on the C. P. R., so I suppose when we get used to the name we shall be able to find it on the map. I think if, instead of publishing two hundred and fifty pages of *names* in their report, the General Missionary Society would give us an intelligible map of our missionary outposts, it would be of much greater practical value, and I, for one, would willingly forego the satisfaction of having the amount of my subscription circulated from the Dan to Beersheba of Methodism, for the sake of knowing *where* this same subscription was being used.

But to return to my Home for the Indian Girls. There seemed to be an opening there, and although we all acknowledge that work among the Indians is by no means *couleur de rose*, yet they are in God's providence placed alongside our white settlements, and surely it is not ours to question the relative value of the jewels in the many crowns which shall deck His brow when, as Redeemer and King, He shall sit enthroned. So we have sent a little money and many prayers to cheer our self-sacrificing missionary at the Forks of the Fraser.

Then we have also taken in hand a Rescue Home for Chinese girls at Victoria, B.C. The appeal for this Home came in a heart-rending letter to the Secretary; so shameful were its revelations that our hearts were wrung to think that in a Christian land such things could be. Yet my own impression was that our ability to accomplish much was but small while this tide of

iniquity was allowed to roll in on the land, and that only a vigilant and efficient enforcement of law could control and stop such a shameful traffic. You will be glad to know that while sending our aid to rescue, we are also petitioning the Government on the subject.

If I read the signs of the times aright, the sentiment of the Society is moving in the direction of a paper of our own. Application is being made for more space in the OUTLOOK, and I, for one, hope that in the near future many consecrated pens will be wielded by the women of our Church in advocating the cause of Woman's Work for woman. Our American sisters do not deem their best talent misused in this direction, and why should not we, under the touch and inspiration of Christ's call, "Go ye into all the world and preach the gospel to every creature," be willing to use *any* talent which He has given us in His service.

Here is a suggestion which you can perhaps use in your own church. One pleasant-faced lady stood up and suggested that we have a self-denial week in the interest of our Society, at the same time quoting the watchword for the year, Matt. iii. 10. My mind immediately flew over the range of possible economies, and I turned to my neighbour in despair. "Could you not do with a pint of milk a day less?" said she. With a vivid recollection of the family temper during the late drought and scarcity of the lacteal fluid, I replied (shortly), "No, we couldn't." As I wear old summer gloves inside a muff, and boots inside overshoes, and could not afford a new dress or bonnet in any case, I did not vote with the pleasant-faced lady, but I thought it a beautiful suggestion for those whom it suited nevertheless.

We were all glad to find that we were able to increase the grants to the Home Work. You know our income has increased by nearly \$3,000 this year, and I think that never at any meeting was greater satisfaction expressed on this point. As Mrs. Graham said last year, "Love not Japan less, but our Indians more," and we were thankful and glad to be able to do more for them and the French work. There was much prayer offered for the direction of the Appropriation Committee, and a general feeling prevails that a wise and equable distribution has been made.

But I fear you will be wearied with this preaching, when I only intended to give you a few "points," so close this long letter with the hope that at the next annual meeting we may meet you and have the benefit of your experience, as we now have of your prayer.

Very sincerely yours,

MARY E. L.—

### WOMAN'S WORK IN INDIA.

(A paper read before the Auxiliary Meeting in London, by Mrs. J. H. McMECHAN.)

**B**ELIEVING that an intelligent appreciation of the work done in other fields of missionary labor will add zest to our meetings, and stimulate zeal in our own special sphere, we have chosen for our theme this afternoon "Woman's Work in India." We were led to this choice from reading the life of Dr. Duff, than which no more noble record has been given us

in the 19th century of zeal and self-sacrifice in the Master's cause. Let us hope that the generous gift of this book, to the Ministers of our Church, may have the effect of waking up the Methodists of Canada to the claims of India, even as Dr. Duff himself woke up his own countrymen fifty years ago. The impetus then imparted to the Presbyterian Church has never died out, and they still hold their own nobly in mission work in India. Who can say whether we may not be able, in the near future, take our place as a Church in this vast and important field.

It is not within the limits of this paper to notice the difficulties in the way of missionary effort in its earlier stages, except in so far as those still existing touch upon the subject in hand. Many objects have, of necessity, been swept away before Woman's Work could be possible at all, and many and grave hindrances still exist.

To gain an insight into what is being done, and what is still untouched, it will be necessary to glance at a few physical and social aspects of the country.

When we speak of India we are to understand that we are considering a country almost as large in area as Europe, and so thickly populated in the cultivated districts that it contains at least one-fifth of the inhabitants of the globe. It is composed of so many provinces, speaking different languages, that it has been necessary to master at least fifteen of these in order to carry the message of the Gospel to those reached. It is a fact acknowledged by all onlookers, that Indian missionaries have accomplished for the native tongues what would never have been undertaken for mere love of literature; for, in addition to the principal languages, many of the hill dialects, hitherto unwritten, have been not only learned but printed, thus forming a medium of instruction and civilization without which work among these tribes would have been difficult, and almost impossible.

With such a heterogeneous population to deal with, it will be seen that rules laid down for the guidance of workers in one portion of the field may be altogether astray in others, so that much time has been spent in finding out how to accomplish desired results.

What seem to us the most important obstacles to reaching the women of India are these:—1st. The mountain barrier of *caste*, of which Dr. Duff himself speaks as the cement which binds together the whole system of Hindooism, affecting both the poor and the rich, perhaps not equally, but at the same time including all in a common bondage, and rendering it almost impossible to reach the women of the upper classes, the doors of their zenanas being sealed against Missionary intrusion. The lower classes, from the necessities of their calling, have been allowed their liberty, and it is not therefore surprising that the conversions among the women have been principally in this class.

2nd. The system of early marriage, and perpetual widowhood.

3rd. The opposition, on the part of the men, to the education of women.

That these difficulties are in course of solution is a matter for profound gratitude on the part of Christians. More especially is this true in regard to *caste*, of which Sir Bartle Frere says its death-knell is struck.



COASTING IN NORWAY.

And even were the British rule withdrawn from India now, so great has been the levelling power of Christianity, that the system would never regain its hold upon the natives.

Let us take the question of education, which is really the key to the solution of all these difficulties. We mean, of course, Christian education. A merely secular literary training has proved very perilous to the men; how much more so to these poor women. Destroy the structure of legends and traditions which they call religion without giving them the religion of Christ in its place, and you plunge them in despair.

That the women themselves are not indifferent to their position, the following extract, from an essay by a young Hindoo lady, will show. It is taken from a little work on Zenana Missions by Mrs. Mitchell. The writer of the essay says:—

“Is it right that men should place themselves on the peak of the mountain of knowledge and keep women below at the bottom like cattle? . . . Our men have thrown away a precious jewel and picked up a common pebble instead, by not giving education to women. If we give education to women they will become as mischievous as apes, so our people say; but it

is not true, for the nature of education is to exalt and reform, not debase.” Does not the fact that a Hindoo woman dares to speak out so boldly in defence of their rights, prove that the disease is in process of cure?

Thank God a brighter day is dawning for the women of India. The difficulties of the caste system, which has prevented anything like free association of children in schools, are being broken down, and respectable parents are not only willing to send their girls to the various mission schools, but are willing also to pay for their tuition.

The early age, however, at which they are withdrawn and immured in the zenanas, has been, and still is, a serious drawback, as it is difficult to get the young married girls to attend anything like a public school. To remedy these evils has led to the formation of Zenana Missions, including a regular system of instruction by competent teachers, with house to house visitation by Bible women where instruction was not practicable. The teachers were formerly all European, or at least foreigners, but so far has the system proved successful that already many native ladies are happily employed in carrying the light to their forlorn sisters. That it has been possible to carry out such plans for rendering the lives of our sisters in India more tolerable, is but another proof of the power of Christianity. Houses which were formerly closed to missionary ladies are now gladly opened, and the teachers warm-

ly welcomed. Perhaps an incident in the life of a Zenana missionary, taken from the Mildmay Conference Report, will give an insight into the kind of work which the ladies are doing. She says:—

“The wife of a barrister in good social position hearing that I was visiting families in the neighbourhood, sent for me. I went and was very courteously received at the outer door by the gentleman. One of the female servants then conducted me upstairs where I found his wife standing waiting for me, dressed in her best and covered with jewels, thinking that her first interview with an Englishwoman was a very great event. A chair had been brought for my special benefit from her husband's room, but she seated herself on the floor, and we began to talk. She told me of the intense interest she took in her husband's pursuits. ‘When he is away,’ she said, ‘I get his books and turn them over, and wonder what is in them that interests him so much. Do you think I could ever learn to read?’ ‘Of course you could,’ I replied. ‘Wouldn't you like to begin at once?’ and brought out my Bengali spelling-book and taught her the first five letters of the alphabet. In six months that woman could read her own language fluently and with



great intelligence, and then, at her own request, we began English. Her progress in that was also rapid, and I gave her 'Little Arthur's History of England' as an exercise book. The first day after she got the book she met me with beaming eyes, and said, 'Since you were here I have been so so happy. I have been reading what your country was like, and in reading it I felt that there was hope for India; that as the light had shined and brightened for you, so also it will shine on India, and we, too, shall enjoy the happiness and freedom that you have.' I had given her a Bengali New Testament as soon as she could read, and we had had many conversations on religious matters. She said to me, 'In the New Testament when I read of Jesus, God becoming man, coming into this world and giving His life, even unto death, that is the answer to my doubts. He must be what we call the true incarnation of God. In my former religion I could not find a god to worship.'

"When we parted on my leaving Calcutta, she said, 'You have taught me by this book (the Bible) that though my life is just like the life of a bird in a cage, in my cage I have learned to sing.'"

Examples like these might be multiplied, allowing for differences in social position and mental endowments. It is easy to understand that by gaining the wives and mothers we have a strong hold on future results.

As an instance of progress in contrast to the elementary stage at which that teacher had to begin, we notice that a magazine has been started in the Bengali language, edited by a native Christian young lady, a teacher in the Free Church Zenana Mission. It is the first of its kind, and is very favorably spoken of by the newspapers.

But with these encouraging instances of progress before us, let us not be led away with the idea that the battle is won. Outside of the cities there are whole districts and village where almost nothing has been done, for at the best the agencies employed only reach one in six hundred, and now that society has reached that stage—that the women themselves are eager for instruction, let us ask ourselves, as Christians, are we doing our duty to India.

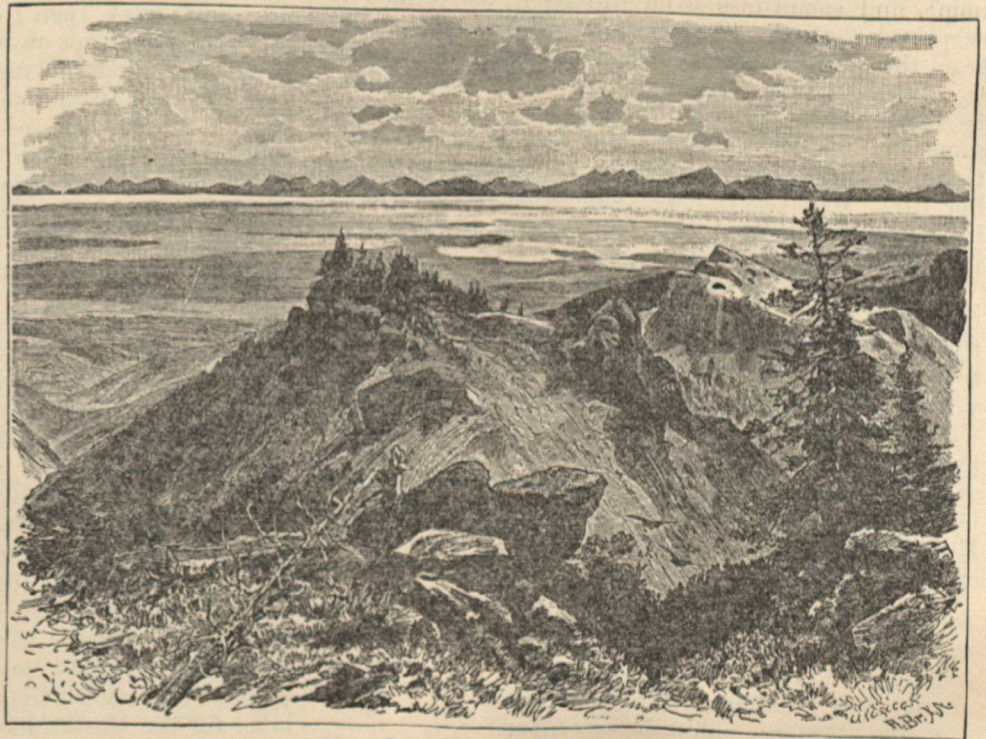
One of the saddest phases of the life of women in India is the desolate state of the widows. We cannot quote some things we find recorded about their unhappy and degraded state—they are too shocking; and it is not surprising that the horrors of suttee have been braved rather than face the life of prolonged misery, and even shame, which was their inevitable fate. Here is a pic-

ture from the pen of Mrs. Mitchell, which must awaken sympathy in every heart for our poor sisters:

"I was appalled" she writes, "at the number of widows everywhere, and everyone knows now the hapless fate of the Hindoo widow. In one high caste house four out of six women had lost their husbands, including a sweet fair young girl of twelve. They are awakening to a keen sense of their wrongs, and are much more willing than formerly to let us know more of the secrets of their prison-houses. 'We see we are bound, but how are we to get free?' they ask. The lady of the house, a very fine, intelligent woman, asked me, 'Could your Queen do nothing for us. If we wrote to her, you know she is our Queen too, would she not listen, would she do nothing? She is a widow: she would feel for us widows.' Aye, and these widows are our sisters, too, dear friends, subjects of the same Queen; let us bear their cause on our hearts. We are glad to find that a law has been passed legalizing the marriage of widows, and also that a law is being talked of to render illegal the marriage of infants, making them mere betrothals, till the parties arrive at years of discretion.

To the widows Zenana missions have proved an incalculable blessing, opening out to them a sphere of interest and usefulness hitherto unthought of. It is largely to this class that the missionaries look for future teachers and Bible women, many being so employed already. What a boon such noble employment will be to unhappy and, in many cases, degraded lives.

This paper will necessarily be incomplete, the subject dealt with is so comprehensive; but there is one other point that we must touch upon. We refer to the habitual neglect of their sick women. It is extremely rare to hear of a male physician being admitted, and undoubtedly many lives are sacrificed an-



SALT LAKE, UTAH.

nally for want of proper care and medicine. Here is a graphic picture that will appeal to every mother's heart. Mrs. Weittbrecht says, after describing life in the Zenanas, "In some outhouse attached we hear of one of their number who, after giving birth to an infant in that miserable hole, is stricken with fever, and will, in all probability, die for the want of medical help, and good air and nursing: their cruel domestic customs forbidding such alleviations to the sufferer." Here is a sphere in which humanity may be and is the handmaid of Christianity. Our American sisters, with quick response to a felt want, have already sent out a number of qualified lady physicians, with the very best results. Many conversions being directly traceable to humane ministrations in illness. One poor woman says when very ill: "I wish they would let the lady give me medicine, because she would pray about it." And another writes gratefully to acknowledge what has been done for her by the "one best lady doctor in Bombay." When suffering womanhood is claiming relief, ought we not to be willing to let prejudice against "lady doctors" give way, and instead of blocking the way by crying "unwomanly," "strong-minded," let us rather say, "God speed!" to any beloved sister, or daughter who feels called. We find the Edinburgh Medical Mission, who have long had their male students in the field, is moving in this direction, and it will not be long before the claim of India to the skill and devotion of our sisters in Great Britain will be recognized and met. The Woman's Foreign Missionary Society of the Presbyterian Church in Canada has sent two lady physicians, and we doubt not that others are in training for that work.

It is not the purpose of this paper to be statistical as to results; indeed the work among the women is the most difficult to tabulate. When we understand that acknowledging Christ means often loss of friends, home, and sometimes even life itself, we cannot be surprised that the most earnest missionaries should, from the peculiar nature of some cases be constrained to advise waiting. Instances are constantly coming to light where the wife or daughter had been for some time a secret disciple and had only held back that she might try to influence those around her by her life. We believe many names are being written in the Lamb's book of Life which never found record in a Missionary Report.

We think we have said enough to prove that from no field of Missionary labor, does the "cry to rescue the perishing" come with greater emphasis than from these climes of the sun, and although our way may not yet be clear to send hither laborers or means directly, we can at least manifest an intelligent and sympathetic interest in what is being done, and can unite in supplication that these years of waiting may speedily be rewarded with showers of blessing, and that the Holy Spirit may touch hearts that hundreds of consecrated women may—

"Responsive to the summons,  
Glad that the Lord of all  
Has need of woman's service,  
Although so weak and small,  
Come with their eager tribute  
In answer to the call"

We look with faith to the time when, to the women of India the Gospel shall be abundantly proclaimed—

"And since in this grand fulfilment  
We still would have a share,  
Choose those for the work, O Master,  
Whom on our hearts we bear.  
Their toil and their aspiration,  
Their hopes as our own shall be,  
And around by the way of heaven  
We shall reach across the sea.

"When these hands are worn with labor,  
Our knees shall be worn with prayer,  
And to one who loves to listen  
We will tell their every care;  
And when on the fields long planted,  
They see no quickening sign,  
We will enter into our closet  
And plead for the power divine.

"And, 'if we labor together,'  
Says one of the chosen band,  
'We shall reap and rejoice together—'  
Oh, the joy of the other land!"

## THOUGHTS.

MRS. J. H. DETLOR.

A WRITER of the present day has said, "That it often seems to him an impertinence for one to utter one's thoughts. For after all they are, and can be, only such thoughts as all men have, who only differ from the speaker and writer in that they do not utter them." He then consoles himself that the very utterance forces one to look one's thoughts in the face and ascertain what they really are, and what their worth. Whether it be an impertinence or no, to utter the thoughts which at the close of the year are in my mind, I know not, and had almost added, care not. But if I utter the thoughts of the many women of our Missionary Society, as they with me look back over our year's work, then I do care, and care deeply, that they consider it not an impertinence, but a loving call to face our thoughts regarding the work of the past year, our failures and successes. God has blessed our work, it is true, blessed it just so much as we were willing to allow Him, but a hundred-fold greater would have been the blessing, had we, with single eye sought only Jesus' glory.

When the New Year, which is now the Old, came to us bringing another year of action, with a rich storehouse of health, energy, talent and influence; opening new paths of work for the world's benefit and blessing, and spreading broad fields of labor in the Master's service—our hearts glowed in the possession of that which, had it been used aright, would have given a thousand-fold for the Master when he asked for His own. What are the thoughts and questions that crowd our minds to-day? Has our eye been single? Has the Saviour's honor, the extension of Christ's kingdom, the ingathering of those for whom He died, been our only aim? Must we not confess that talents and opportunities have been neglected, time, energy and health wasted; the wide paths of loving work been made narrow lanes of pleasure for self—and instead of going with the reapers into the broad fields of labor for the Master, have we not lingered in the contracted limits of self-interest? What are the results?

Our hearts have not grown wide, noble, and full of love as God designed—and our work has not been the great and far-reaching blessing it should have been. We have gloried in the task, and not in the *doing it for Him*. Have there not been times when we were so occupied in the small work of maintaining our own individual credit, or that of our Auxiliary, Branch, or Society that the command, "Lift up your eyes, and look on the fields!" has been unheeded.

So long as comfort, or safety of self, or credit, or honor of self, or any lesser motive than to honor and serve God, occupies our heart, we offer but a divided service. Let us now at the close of this year settle this matter in our own hearts, decide at once whether the coming year is to be for self or for God. The chain is no stronger than the weakest link, but looking at the link and talking of it, will never strengthen the chain. It must be removed. So let us as links of a chain, as members of one corporate body, seek to remove the weakness that would lessen our influence and cripple our work. With prayerful, earnest hearts let us hear again the Saviour's commands, "Lift up your eyes, and look on the fields," and in hearing obey. "Lift up your eyes"—this will take us away from self and selfish interests—up toward the loving One who "gave Himself a ransom for many." "Look on the fields"—as they stretch out to the uttermost parts of the earth, "white already to the harvest"—as they lie in the regions of shadow and death, where, from out the darkness, are stretched the "feeble hands and helpless" pleading for the light. And in looking our hearts will grow wider, broader, and so filled with yearning love for those who know not the good news of salvation, that no thought of self can enter.

Regrets for the past are of no avail, only in so much as they arouse to greater and more faithful work in the future. The Old Year is about gone from us forever, the New Year will soon be in our keeping. Do not let us ask, with selfish hearts, What will the New Year *do for us?* but with willing hands, and hearts full of love and earnest purpose to do the Master's will, ask, What can *we do* for the year? Let us, then, go forth, with heart ever up toward Him who giveth all good gifts. With *single eye* seek only God's honor and glory. Then throughout the year shall be borne the message of peace and goodwill to our sisters in the far-off sunny isles, where the Sun of Righteousness has never shed His kindly beams. Then, shall the year be a glad one, scattering on sad and sighing hearts the blessings of forgiveness and peace. In distant lands, and in our own loved country shall sin-sick souls be healed, and prison doors be opened. And we shall hear the songs of those, who no longer bound by chains of heathenism, are led in "Wisdom's ways of pleasantness, where all her paths are peace." Then from the glad earth around shall go up the joyous sound of praise, "Unto Him who hath loved us, and given Himself for us." What of ourselves? When the New Year shall have become the Old Year, we shall return, with hearts grown large and loving in the blessed Saviour's service, bearing a wealth of blessings from the hand of the Lord of the harvest. Then shall the Old Year be indeed the *New Year to us*, and with glad voices shall we thank God that ever we saw its

dawn, for "Thou hast crowned the year with Thy goodness."

"Go where dreary darkness lingers  
O'er the life with dire control,  
Loose with love's untiring fingers  
Every fetter of the soul.

"Pour the light of truth around thee,  
Tell the story of the Cross—  
Lest thy slothful, selfish folly  
Cause a soul's eternal loss.

"Then shalt thou, when life is waning,  
Gratefully the past review;  
And from heaven new strength obtaining,  
Still with joy thy way pursue.

"And when death thy life invading,  
Calls to quit thy work of love,  
Home to purest joys unfading,  
Christ shall welcome thee above."

## Missionary Readings.

### LIFE MOSAIC.

BY FRANCES RIDLEY HAVERGAL.

MASTER! to do great work for Thee my hand  
Is far too weak! Thou givest what may suit,—  
Some little chips to cut with care minute,  
Or tint, or grave, or polish. Others stand  
Before their quarried marble, fair and grand,  
And make a life-work of the great design  
Which thou has traced; or, many-skilled combine  
To build vast temples gloriously planned;  
Yet take the tiny stones which I have wrought,  
Just one by one, as they were given by thee,  
Not knowing what came next in thy wise thought.  
Set each stone by thy master-hand of grace;  
Form the mosaic as thou wilt for me,  
And in thy temple pavement give it place.

### THE MODERN EGYPTIAN.

THE old artistic skill of the country still survives in its workmen, who, with wonderful dexterity, and often with what seem most insufficient tools, form the most beautiful objects in the precious metals and in textile fabrics. In its present architecture and decorative art there is also much to be admired. It is a touching as well as interesting sight to watch the skillful workers in precious things in the squalid bazaars of Cairo, and one wonders if they have worked on in this way all those thousands of years, and if, in the olden time, the cunning workmen whose artistic skill astonishes the world were as poorly paid and clad, and labored in as mean workshops as their successors of to-day. In the country also the agricultural fellah is an admirable style of man. With good cerebral development and much aptitude and intelligence, with an agile and muscular frame, he is a typical farm laborer. . . . He has also a love of education, and desires that his children should learn all that can be taught in the schools to which he has access. He will often pay the village teacher what for him is a very

large sum in exchange for a little education, and he is anxious, when he can, to take advantage of European schools. He reads, too, when he can get books, and loves to know something of the great world beyond him. The dweller in a mud hut, almost roofless and destitute of furniture, is often, for his circumstances, a somewhat intelligent and even learned man, and he is quick of apprehension, and readily acquires or imitates anything brought under his notice by strangers. His family affections are strong, and his cheerfulness and good nature are almost invincible. . . . The Egyptian has of late borne a low reputation as a soldier. But even here he has scarcely had fair play. Torn from his village as a conscript, bewailed as dead by his friends, feeling himself a sort of outcast, subjected to drill altogether foreign to his habits, cramped in heavy boots and trousers, he labors under every sort of disadvantage. With bare feet and legs, and a few cotton rags floating around him, he might be at least active and agile. Cramped in an imitation of European accoutrements, he droops into a spiritless laggard.—From “*Egypt and Syria*,” by Sir J. W. Dawson, F.R.S.

#### “I AM THE GOOD SHEPHERD.”

A YOUNG Koordish shepherd, a patient at the Oroomiah Hospital, was deeply interested but not inclined to receive any truth of which he was not fully convinced. One of the hardest things for him to accept was Christ's free forgiveness for sin. With his hot, Koordish blood, he could not see how Christ could forgive without first taking revenge. At last, one day, he heard the passage read where Christ likens Himself to the Good Shepherd. He eagerly asked to have those verses repeated, and then asked: “Does Jesus truly love me as I love my sheep? Now I see how He can forgive my sins.” Here was something the shepherd boy could take hold of. He staid with us until we all became attached to him, and by his patient, cheerful spirit he won many friends. But reading was quite beyond him. Daily he would struggle manfully with the alphabet, only to find the next day that “it had all gone out of his memory.” But he did not seem to forget what was read to him.

Towards spring he returned to his dark mountain home in a Nestorian village, where pillage and bloodshed are scenes of almost weekly occurrence. From there we kept hearing good reports of his conduct, and of his always being among the first to respond to the board and wooden mallet, which served as church-bell. Now he has had to return to us quite helpless, and yet he crawls up the stairs on all fours to morning and evening prayers. He says he learned a good deal when he was here before, but he wishes to learn more of the way to do right.—*Emma G. Cochrane.*

#### “YOU DO NOT PRAY FOR US.”

A N overworked missionary was resting for a short time among friends in Massachusetts. While attending church on the Sabbath, he heard with genuine pleasure the following notice: “*The usual monthly concert of prayer for missions will be held this even-*

*ing.*” His thoughts went back to many occasions, when encompassed with difficulties, his faith was strengthened and his zeal quickened by the thought of this monthly concert of prayer. If the thought had been an inspiration, what must the reality be! He determined to be present, and meet these Christian friends who were wont to pray for the cause so dear to his own heart.

The meeting was opened by the pastor in the usual manner, with devotional exercises, which might, or might not, have reference to missionary work. After a few statistics concerning the missionary field, he said: “The meeting is now open for remarks and prayer.” After a long and dispiriting pause, a brother was moved to make a few remarks upon the morning sermon. Another pause, and a despondent brother spoke of the downward tendencies of the age in which we live. The hour from which the tired missionary had hoped so much, was rapidly passing, when one of the deacons suddenly remembered that missions was the subject for the evening. He immediately rose and offered prayer. He prayed that the Gospel might be preached to every creature, and that the heathen might be brought to a saving knowledge of Christ. After many general petitions, which included not only his own town and parish, but also the whole creation, the deacon sat down. After another pause, the pastor arose, and said that, if there was nothing further to add, he would close the meeting by singing, “From Greenland's Icy Mountains.”

In an instant the missionary brother was on his feet. “My friends,” he said, with an agitation which he could not conceal, “I came here to-night to get strength and spiritual help. I have been obliged, through ill health, to give up my work for a time, until I can regain the necessary vigor to take it up again. I came here to-night to get courage. But in this meeting I have had a revelation. I understand now why I have broken down. *Friends, you do not pray for us!* You do not think of us as *individuals*, in actual warfare with the evil one, who scatters the seeds of death faster than we can proclaim the words of life. You do not realize our need of your earnest, fervent, believing prayers—prayers that prevail with God! Oh, how we lean upon you here at home for strength, for inspiration, and for the means with which to claim these sin-stricken communities for Christ! Do try and remember, when you pray, that we are men like yourselves, who have gone out from among you to confront ignorance, degradation, infidelity, and evil of every type, in a hand-to-hand conflict for Christ.—*The Home Missionary.*”

THE Women's Foreign Missionary Society of the Presbyterian Church in Canada reports \$10,058 as the amount of last year's receipts. Its foreign work is thus summarized: Three schools for our own Indians in the North-west; one girl's school in Formosa; six schools under the care of our ladies in Central India; six native teachers assisting in these schools; two Bible-women; general missionary work in the hospital, villages, and zenanas; three missionary teachers; one medical missionary; one lady ready for the work; one lady in Canada receiving medical education; donation for Trinidad.

## Our Young Folk.

### GOD WANTS THEM ALL.

GOD wants the boys—the merry, merry boys,  
The noisy boys, the funny boys,  
The thoughtless boys;  
God wants the boys with all their joys,  
That He as gold may make them pure,  
And teach them trials to endure.  
His heroes brave  
He'll have them be,  
Fighting for truth  
And purity.  
God wants the boys.

God wants the happy-hearted girls,  
The loving girls, the best of girls,  
The worst of girls;  
God wants to make the girls His pearls,  
And so reflect His holy face,  
And bring to mind His wondrous grace,  
That beautiful  
The world may be,  
And filled with love  
And purity.  
God wants the girls.

—Exchange.

### ADVENTURES OF PUSS IN HEATHENDOM.

ONCE upon a time a missionary took a handsome black cat with him across the sea to the island of Karatonga, which was very much troubled with rats.

Unfortunately, Puss was not properly introduced to the natives at the start. Not liking her new home, she ran away to the mountains the very first night.

Far up the mountain lived one of the new converts, a priest, who had burned his wooden idols. His wife had still firm faith in the old gods, and she prophesied that some dreadful thing would happen to them on this account.

One night the man lay fast asleep on his mat. His wife watched by his side, trembling with fear at every strange noise, lest it should be the angry god come to punish them. Pussy, tired of lonely wanderings, looked in at the door and gave a pitiful mew. The sight of two small fires gleaming in the doorway, and the mysterious cry, terribly frightened the woman.

She waked her husband with the cry, "The god! the god!" with reproaches on his folly.

The old priest opening his eyes saw the two glaring lights and heard the same dismal mew, mew. He began in a loud voice to recite the alphabet in English—the only English he knew—to charm away the devil. Puss, frightened at the noise, scampered away in the darkness.

The next place she went to was a temple in an out-of-the-way place. On the feast day priests and natives coming with their offering to the gods were dreadfully frightened at her prolonged mews, and ran back to the village crying out, "A monster from the deep! an angry god to destroy our crops!"

A small army, in war array, with clubs, shields and spears, and faces blackened with charcoal, came out against poor Puss. But the nimble cat ran up one tree and down another, and escaped through the very midst of these brave warriors.

For days the black monster was the bugbear of the whole village. The women talked about her, the children trembled at the mention of fiery eyes and strange, weird cry, while men of valor made search by day and kept watch by night.

Meanwhile, Puss, homesick in her lonely life, entered a native hut one night, and creeping beneath the coverlid under which the whole family were lying, softly purred herself to sleep. Imagine his horror when the owner of the hut woke to find her there. He hastily roused the village, and about twenty brave men murdered poor Pussy in her sleep.—*Selected.*

### HOW PHIL AND THE BOYS WORKED UP GIVING.

"YES, I always give for missions and everything else," said Phil. "I give something every Sunday, don't you?"

"Why, no—I give five or ten cents when I have a good deal of money, and don't want it all for anything," said Tom.

"I give whatever papa and mamma gives me for it," said James. "Sometimes it's more and sometimes it's less."

"Oh, I always give my own money," said Phil. "I don't think it's any giving at all unless you do that."

"Yours is the best way I'm sure," said Tom, soberly. "They say it's the regular giving that counts."

"And then, of course, what you give is just so much out of what you'd like to spend on yourself."

"Yes," said Phil, feeling very self-denying and virtuous.

"I'm going to try your way," said Tom. "And I'm going to keep an account to see what it will amount to."

The three boys were on their way home from Sunday-school, where they had heard, from a missionary some very interesting accounts of the great work which is going on in Africa. He had treated his subject with all the power which comes of a heart glowing with zeal in the grand work to which he had devoted his life, and love for the poor creatures whose eyes had learned to look to him in earnest seeking for the knowledge of the way of life.

And as heart always awakens heart, he had succeeded in deeply stirring the sympathies of his young hearers as he told of lives wretched and degraded in this world, and hopeless as regards any other; of down-trodden women and neglected children who are crying out to those in our favored land:

"Come over and help us."

So that many of them went away with the solemn feeling that they should, in some sense, be held answerable if they did not strive to hold out a helping hand to those in such sore need. For the present it was plain that missionary interest was to be centered in the Dark Continent, and little societies were formed among Sunday-school children, they be-

lieving it would be pleasanter to put their gifts together than to offer them separately.

Several boys came to Phil's house on the next afternoon to talk it over, and Phil brought his account book to put down their names as the first members of their society, with a preamble in which occurred many high-sounding words setting forth their resolves and intentions.

"What's this, Phil?" asked his uncle, picking up the book on the same evening after tea.

"Oh, that's my account book, uncle. I brought it down to take names and draw up resolutions for our missionary society."

"May I read it, or is it a secret organization?"

"Certainly you can. I am simply, you know, trying to work up the idea of liberal giving among the boys."

"A most excellent idea," said his uncle, concealing his amusement at Phil's pompous tone. "Let me see—bananas, twenty-five cents; soda water ten cents; peanuts, twenty-five cents; bat, thirty-five cents; candy, fifteen cents; base-ball cap, seventy-five cents; Sunday-school, six cents—"

"Oh stop, uncle George, that isn't it. That's when I was visiting at cousin Tom's, and I promised mamma I'd put down every cent I spent.

But uncle George seemed not to hear and went on.

"Peanuts, fifteen cents; bananas, twenty-five cents; getting shoe mended, forty cents; soda water, ten cents; missionaries, five cents; getting bat mended, fifteen cents; lemonade for the boys, fifty cents; bananas, twenty-five cents; collection in church, two cents."

"Please give me the book, uncle."

"I'm glad you don't forget your charitable duties, Phil," said his uncle, giving up the book with rather a mischievous smile.

Phil took it in some confusion. He had heretofore thought but little more of his spending than to remember his mother's wish that he should keep an account of the money with which she kept him so liberally supplied. Now in looking over his hasty entries, he was astonished.

"Well, well!" he exclaimed, as he added up one page, "two dollars and ninety cents for eating and play, seventeen cents for giving. And I bragging to the boys what a good thing it is to give regularly!"

He was a conscientious boy, and his heart smote him as he ran over the long list, and thought with his newly-awakened feelings, of the bread of life which that much money might have carried to starving souls. If his mother had aimed to teach him a lesson through his account book she had not failed. He knew well that he could not excuse himself for the selfishness of the past.

He got up at last and stood before the glass.

"Now, my young man," he said, shaking his head very threateningly at the boyish face he saw there, "you know very well that a quarter for peanuts doesn't look any larger to you than a pin's head, and that a quarter for giving looks as big as a cart wheel—but that's got to stop, sir! This book isn't going to hold any more accounts of dollars for trash and cents for Sunday-school."—*N. Y. Observer.*

## Along the Line.

### JAPAN.

*Extract of a Letter from MR. ODLUM, dated Tôkyô, 19th November.*

YOU will be delighted when I tell you we have a glorious revival in our midst. There are between twenty and thirty of our best students converted this week. I never saw such a revival in Canada. After the prelude, *i.e.*, singing, Scripture-reading, opening prayer, and preaching, the solid work begins. When testimony time comes the presiding officer is kept busy ruling for the first speaker. The young men jump to their feet by fours and sixes, and stand calmly for the ruling for the first place. Happy is the favored man who, with happy heart, glowing face, and earnest voice, tells of the Saviour's love, and of the wonderful change.

The determination to testify becomes so general, that a break is made by calling for a hymn or prayer. But when prayer is made then in a twinkling a second begins, and when ended a third, and so till a seventh, which I counted last night. All were earnest, and I believe would have been followed by twice seven if the leader had not shouted out "San Ju" (30), and in a moment they were singing number 30.

When the meeting is closed then begins a wonderful work. Almost every Christian fastens to a companion, and for an hour they sit, talk, argue, exhort, sing and pray in twos and threes, as if no other persons were in the room but themselves. All our senior and best matured students are converted with one or two exceptions. One young man left another school and came to ours because there was too much Christianity for him. He is now a thoroughly converted happy Christian. Two nobles' sons were among the many who came to Christ this week.

One of the young English students, about as tall as Dr. Cochran, was a convert, and he is greatly troubled about a younger brother, a noble, but spirited boy. This boy stood up for prayers, and last night, when the young men were working in the group fashion, a couple of the Japanese took the young English boy over to one corner of the room to talk to him. While they were busy the elder brother and a Japanese friend crept up-stairs into the quiet darkness and prayed for the younger brother.

Had I time I could tell you of how the work has spread, through our students, to distant parts of Japan. Parents are yielding slowly, some after a momentary, and others after a prolonged resistance. To some I write in the interests of their sons, and thus in various ways they hear of, and some accept, Christ.

### BRITISH COLUMBIA.

*Letter from REV. A. E. GREEN, dated GREENVILLE, Naas River, B.C., November 1st, 1887.*

THE storms of the past three weeks warn us that winter is near, and as our last boat for the season is expected every day I will write you a few lines in regard to the work of God here. The past

year has been a most trying one. The unrest of all the Indians over the "Indian Land Question," and the exodus of the people of Metlakhatla to Alaska, have kept the Indians in a constant state of excitement, and have greatly hindered the spread of the Gospel.

#### A GOVERNMENT COMMISSION

was here ten days ago, and the Indians had the opportunity to present their troubles, and to make known their desires. The Indians are not unreasonable. They wish for larger reserves, and a treaty with the Government, with payment for the land surrendered; or, instead of payment, 160 acres of land for each Indian outside of the reserved village sites, to be their private property. Last January the Indians insisted on Bro. Crosby and me going with a deputation of Indians to Victoria, to ask the Governments to send a commission, with a view of ending the ever-increasing danger. Over the ice and snow, and then a rough canoe passage into Alaska, where we caught the American steamer for Victoria. But after our trouble, expense, and danger, the Dominion officials refused to see us with the Provincial Government, though the latter were willing. Had those officials condescended to see the poor, despised Methodist Missionaries, and had they listened to facts, and sent a commission early in the spring, and dealt justly and liberally with the Indians, the Metlakhatla community of

#### A THOUSAND CHRISTIAN INDIANS

might have been saved to our country. Many other Indians have been seriously thinking of leaving their new villages and the graves of their fathers, and abandoning the whole work of the last eleven years, and begin life anew in the Alaska forest, rather than submit to have their lands taken from them without a treaty, and only small reserves to live on granted them. Not only the Christian Indians feel strongly on this question, but the heathens also; and they, not controlled by the Gospel of peace, are ever wanting to draw the Christian Indians to some extreme measure. It has been very difficult to manage them. Day after day I have advised them, and no sooner would I get them to give up some plan, than they would get up another. Delay after delay in the coming of the commission took place, and I was afraid the people might do some rash thing. They (the officials) call us *misleaders*, because we possess the confidence of the Indians. But I can say that I have ever guided the Indians on my mission to

#### RESPECT THE LAWS OF THE LAND,

to love the Queen, and to be friendly with white people. And again and again, when some wished to unite with others of distant places to press their claims in questionable ways, I have pleaded and insisted that they should not, and begged them to have patience and all would be well, and have prevailed. I know Brother Crosby has given the same advice, and yet they say we mislead the Indians.

The Indians wait with great interest the issue of this commission. I pray it may offer peace to all these poor people, and that the Gospel that has brought so many of them out of absolute savagery, and made them civilized and Christians and willing

workers, may go forth with power till every Indian is brought to Christ; and if such is not the case a serious responsibility will rest upon the Federal Government.

Yet amid all the clouds there have been streaks of light and times of victory. Barney Derrick, the leader of our little band, of interior believers has been called away by death. Converted about eight years ago, and learning a few Gospel texts, he bought a bell and went to his tribe to tell them of his new-found love. He built, mostly with his own hands, a log house for services, and quite a number of his people

#### ACCEPTED THE GOSPEL

he preached. Not able to read himself very well, he then sent two young men to ask for a teacher, and David McKay, one of our Indian local preachers, went with them. I wrote you at the time how, after a walk of twenty-five miles over snow, late at night David reached them, how pleased they were, and how they made a blackboard by mixing the black from a burnt stick with salmon roe, and then David wrote, "There a fountain filled with blood, etc.," the people repeating it over and over till they could read and sing. Barney was delighted when he heard his people singing the praises of God. The numbers increased till persecution set in, then the little band moved to Greenville, and lived with us four years. The fisheries having closed, they went back again to their old place, where Barney continued to lead in the way of life. Discouraged at times because some of his band grew cold, he himself always kept his face heavenward.

#### AS HIS END DREW NEAR

he sent messages of love to the missionary and his family, exhorted his people to believe in Christ, and then with his last breath said: "To-day I shall be with Jesus," and his spirit fled.

Last night the wife of our native teacher was taken to her rest very suddenly. May we all be ready. Will the whole Church pray for the Pacific Indian Missions in these perplexing times. The commissioners will send you a report as soon as it is issued.

#### MANITOBA CONFERENCE.

*Letter from REV. A. W. ROSS, dated FISHER RIVER,  
December 1st, 1887.*

#### REVIVAL AT FISHER RIVER.

LAST Friday night we closed a series of special services held for four weeks in this place. The Lord has in a most gracious manner been pleased to pour out His Holy Spirit upon us, and many hearts have been turned to Him. Our membership has been very greatly stirred up in spiritual things. The revival has been very general, reaching the whole band. I do not know that there is a single home that has not profited by it.

On Sunday last I read and explained the rules of the Society, and took thirty-eight names on trial, and more have been gathered in since, but not all yet. I think there were not less than fifty under conviction, and who expressed a desire and determination to flee from the wrath to come by loving and serving Christ.

O, how my heart has been cheered and encouraged by such fruit among our people; with God's help we will do what we can to keep them in the highway to heaven. May they all be faithful is our earnest prayer.

To God alone we give the praise, honor, and glory, for to Him truly they belong.

## Facts and Illustrations.

MR. MACKAY, of the Nyanza Mission, writes: "Drink is the curse of Africa. Go where you will, you will find every week, and where grain is plentiful every night, man, woman, and child reeling from the effects of alcohol. The vast waste of Africa is ruined with rum."

GERMANY takes considerable part in the Missionary work of the world. There are twelve German societies laboring in India, China, Africa, the East Indies, Australia and Palestine, which are represented by 517 missionaries. The total contributions of these last year amounted to £255,360.

IN the Transvaal a woman for years famous among her people as a witch-doctor has been converted and baptized. The very difficulty of her conversion goes far to prove its reality. "Often when trying to pray," a missionary reports, "she would rush away to the solitudes of the mountain, and there wander about like an unquiet spirit."

THE Gospel according to St. John, in Arabic, can be purchased for two cents. A pocket Arabic Testament costs about twelve cents. A pocket Arabic Bible costs about twenty-five cents. It costs from \$50 to \$240 a year to support a teacher or helper in Syria. It costs from \$40 to \$80 to support a pupil in a mission boarding-school for a year.

LAST summer the village of Hredli, in Bohemia was visited by a disastrous flood. Many houses were destroyed and lives lost. The day after the flood subsided a man, at work in his garden, found a Bible in the mud. He dried it carefully and read it diligently. It led to his conversion, and now he is telling the Gospel to his neighbours.

MEXICO.—The colporteur in Merida found people who had never seen or heard of the Bible. A man who could not read bought a copy and hired another to read it to him. A prominent lawyer in the capital, who by no means is ranked among the evangelicals, expresses the hope that the Bible work may be extended through the entire peninsula of Yucatan.

"IF I were asked," says Max Muller, "under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the problems of life, and has found solutions of some of them which well deserve the attention of even those who have studied Plato and Kant, I should point to India. . . . India of a thousand or two thousand years ago—ay, the India of to-day—is full of problems the solution of which concerns all of us even in this Europe of the nineteenth century."

THE King of Siam has presented to the veteran missionary, Dr. Dean, a gold medal, struck in commemoration of the grand festival lately held in Siam, "Upon the auspicious occasion in which his Majesty's prosperous and peaceful reign has been equal to that of his royal sire's." This is given as "the special mark of his royal high favor and regard," and shows that even heathen rulers are beginning to regard Christian missions and missionaries with favor.

A CHINAMAN lay dying in consequence of being severely beaten for telling others the glad tidings of the Gospel he had learned to love. Looking up into the missionary's face, he exclaimed, "Oh! sir, I have done so little for my dear Saviour."

DEAR Lord, of Thee three things I pray:  
To know more clearly,  
To love more dearly,  
To follow more nearly,  
Every day.

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