

dram huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain tops, and by the seaside; of the visits in a savage country among the aborigines, you will never fully know." But all this seems to be forgotten in the joy with which he records that "fourteen years have passed away. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty. There are now hospitals as well as churches, native clergymen as well as teachers, colleges as well as primary schools in Formosa, and the native Christians largely aid them."

In all probability the esteemed President and Secretary of the Woman's Missionary Society will be greatly surprised to find themselves occupying so prominent a position in the pages of the *OUTLOOK*, and the Editor-in-Chief anticipates a sharp reprimand for having surreptitiously obtained the photograph, and for publishing it without their knowledge. But what was he to do? Had we asked permission, very likely it would have been refused; so he consoles himself with the belief that whatever the two ladies concerned may say, the readers of the *OUTLOOK* will tender him a unanimous vote of thanks. Both these ladies have held their important offices almost from the time the Society was organized, and have rendered faithful and valuable service to the cause. Last year they visited the work in Japan, and the report of what they saw has done much to increase the missionary spirit among the women of Canadian Methodism. We desire for them both many years of efficient service, and the Master's "Well done" at the last.

### Home Missions in the United States and Canada.

BY REV. A. SUTHERLAND, D.D., IN "MISSIONARY REVIEW."

HOME MISSIONS is a term of comprehensive import, and its meaning widens with each decade. Half a century ago Home Missions meant, in popular estimation, only those scattered frontier settlements where Christian ordinances were maintained by aid from wealthier communities. To-day the term means that, of course, but it means much more. It includes all those forms of organized Christian effort whereby the Church seeks to carry the Gospel message to all who need it in our own land; to the lapsed masses in the great cities, and to the wandering Indian of the mountain or plain; to the votaries of false or perverted religions, and to those whose Christianity is but a lifeless form; to the adventurous miner and the hardy settler, those pioneers of civilization who on this continent have more than once laid the foundations of empire; and last, but by no means least, to the polyglot millions from beyond the seas who come to seek homes in a land where poverty is no bar to advancement, but who bring with them customs, beliefs, and inherited tendencies which are not favorable to a healthy social or religious development, and may prove—indeed, have already proved—to be a standing menace to national freedom and stability. In a word, the object of Home Missions is to evangelize the heterogeneous peoples that compose the population of this continent, and to solve, by the application of Gospel principles, the difficult problems presented by diversities of race, language, religion and national life.

While treating this subject in relation to the Continent of America, it will be necessary to keep in view its two great political divisions, the United States and Canada; for although there are some religious problems common to both countries, each has some problems peculiar to itself. To these two nations is committed, in the providence of God,

the destiny, social, educational, political, religious, of a vast continent, that in less than another century will contain a majority of the English speaking people of the globe, and will exert a more potent influence upon the world's religious future than perhaps all other nations combined. In the accomplishment of a great providential mission by these two nations, Home Missions will be a powerful factor, and it is most important that the question should be understood in all its bearings. The object of this article is not to present an array of statistics showing what each denomination has accomplished by means of its Home Missions—that would require a volume—but rather to outline such facts and principles as will give a general view of the whole situation, and perhaps afford some hints as to lines of action in the future. With this object in view various departments of Home Mission work will be considered separately.

1. *City Missions.*—The streams of humanity flow toward the centres. The cities are congested, the country parts are depleted. In large centres of population the conditions of life change for the worse. Home life, in any healthy sense, becomes for all difficult, and for the poor impossible. The result is a state of society that is inimical to health, morals and religious advancement. City populations have increased, are increasing, far more rapidly than are the necessary accommodations for home life. Out of this has grown the tenement system. To take a single instance, more than three-fourths of the population of New York dwell in tenement houses, in an atmosphere that is for the most part physically, morally, and religiously unwholesome. Nor is this all. Many of the great cities of the United States are peopled largely by foreigners and their immediate descendants, and civic government has passed, in some instances, into hands least qualified for its wise and honest administration. In such great centres the problems presented are vast and complicated, while the appliances for solving them seem to be very inadequate. Nevertheless, there are some hopeful signs. City Mission work has largely increased its scope in recent years, and methods and agencies for reaching the masses are now freely employed that were undreamed of a generation ago. Among the hopeful signs are: (1) The consecration of wealth, time, and social influence to the task of reaching and uplifting the lapsed classes; (2) A thorough study of great social questions—labor, poverty, pauperism, crime—and a sustained effort to solve the problems they present by the application of Gospel principles; (3) Co-operation among churches and charitable organizations, whereby waste is prevented, imposture detected, and the deserving are promptly relieved; (4) The building of large and comfortable "people's churches," instead of small and dingy mission chapels, which latter only emphasize the contrast between the rich and the poor; (5) The multiplication of agencies, so as to reach all classes and conditions of people; and, (6) A more general recognition of the fact that "man shall not live by bread alone;" that he has needs on the spiritual as well as the temporal side, and that it becomes the Church to adapt her methods and agencies so as to meet these various needs. A glance at the religious organization and work of such cities as New York, Boston and Toronto will be sufficient to show that City Mission work is well to the front, and that resolute and sustained efforts are being made to solve the problems presented by the rapidly growing urban populations of this continent.

At the same time, it may not be out of place to say that the Christian activities of our cities must further widen their scope and turn their efforts in some new directions before the desired results can be achieved. There is little profit in lopping off a few twigs and branches while the great roots of social and civic evils remain untouched. It is of little use that we attempt to check wickedness in low places as long as we tolerate it in high places. The Gospel so faithfully preached in the slums has a message to the parks, and boulevards, and avenues. Christians who support Sunday street cars and patronize Sunday newspapers cannot protest with a good grace, against other forms of Sabbath desecration; and they whose votes legalize and protect the saloon have little right to complain if wholesale drunkenness and prostitution neutralize their best efforts to reach and uplift the masses.

2. *Missions among the Immigrants, etc.*—There are two circumstances which render missions of this class highly