

Woman's Work.

Conducted by Mrs. H. M. Brown and Miss Jessie H. Agnew, 372 Shaw Street, Toronto. Every thing intended for this column should be sent to Mrs. H. M. Brown, Ridgeway, Ont.

O. C. W. B. M.

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Foreign Mission Notes.

In reply to a letter sent by the Secretary to Bro. Smith, relative to the work in Japan and to our taking it as our field, the following was received. All the readers of *The Christian* must be helped by reading such a letter:—

DEAR SISTER FLAOLON.—Your favor of 17th ult. is at hand and it gives me pleasure to make such reply as lies in my power. It is a matter of rejoicing and of sincere congratulation that the sisters have formed a Mission Society. The townships of the churches in New Brunswick and Nova Scotia and the constant emigration of your young members might well be an excuse for confining your attention to the new fields of your home land, but such is not Christ's way, such is not the law of growth and development.

There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself. Prov. xi, 24, 25.

The churches in Macedonia were poor, yet out of great affliction and deep poverty their joy and liberality rose supreme. They were blessed. Every man, every church which learns to look not only on its own need, but also on the need of others, is likewise blessed of God. In giving to the local work, or to work in one's own province, there is a return in the immediate and visible results, which lessen the actual sacrifice made. In contributing to the salvation of a Japanese or a Chinaman there is a real sacrifice, an offering of faith unalloyed. He who eeth in secret will reward thee openly. I feel sure that the reflex influence of our foreign work will bring down a blessing upon your churches from Him who giveth the increase, which blessing shall be far greater than if you had used the money for the home work. Certainly it is the law of God that every one for whom Jesus tasted death should hear the Gospel; it is equally undeniable that only in the proportion to which we conform to the law of God can we expect His blessing. To sacrifice something in order that the Gospel may be preached to those who bow down to idols and steeped in immorality of sin are plunging over the dark precipice into endless woe is to lift us into closer fellowship with the peerless Redeemer, it is to fill us more and more with the spirit of God, and to cause us to anticipate with keener joy the day of the Lord when we shall behold, in their robes of righteousness, those whom we have helped to save. But it must be a sacrifice. One who keeps the substance for himself and breaks off a little crumb of his possessions for the Lord can hardly claim to be sacrificing for the cause of missions. One who is afraid to examine his income and the amount he gives to see whether he gives one tenth even, cannot feel that he closely follows the footsteps of the Son of Man. One who subtracts from the amount now given to the local church, or to home missions, the amount given for the foreign work is not really laying anything on the altar for the redemption of the lost nations.

Let it be a real, special offering; let it be consecrated with a fervent prayer for a blessing upon the mission, his family and the people among whom he lives, and the offering will surely feel that night "how sweet to work for Jesus through the day and to lie down at night under His smile."

It would be difficult for me to determine, if I were at home, even with my present knowledge, whether to contribute to the work in Japan, or in China, or in India. The need is great in all, the souls are as precious before God in whichever country they be, and the cause of Christ is equally dear to my heart in every part of the vineyard. "All things are yours, and ye are Christ's, and Christ is God's."

Japan is in a far higher state of civilization than China, therefore living is more costly. To support a child, a

dollar will go four times as far in China as in Japan. That is, for the same amount you can keep four children in China or one in Japan.

Japan is nearer civilized nations, she is nearer Christianity in the same proportion. The seed sown here ripens quickly. The reaper treads upon the heels of the sower. Bro. Meigs, one of our missionaries to China, said that in one hundred years China will be where Japan is now. Japan needs help at once. The country is in a whirl. Buddhism has lost its hold, is daily growing weaker. Agnosticism, Unitarianism, Universalism are active forces at work upon the people, and they are very noisy. There are between 500 and 600 Protestant missionaries, counting wives of missionaries, and their success has been phenomenal. Up to last year there were 5,000 additions each year, but during 1890 there were but 1,200. A reaction against foreign things and the coming of Unitarianism were the more prominent causes, but it is only an ebb of the tide; the nation, though immersed in lying and licentiousness, is not an irreligious nation and must evidently come to the truth as it is in Jesus.

We shall rejoice if you can help us, and already there is a tie between us, as you suggest, not only because of soil consecrated by the mortal remains of one of your daughters and her babe, but because her daughter Elsie is growing up into Christian womanhood and hopes to take up the work which her mother laid down all too soon.

To adopt a child and rear it in a Christian home is possible to a limited extent. The cost is about sixty dollars a year. It would seem that only orphans or children of very poor parents should be taken and only girls. Boys would not be a sure investment. They would far more likely to not become true Christians and might be completely carried away. Also it would seem that only girls who are bright, capable of taking an education, and girls with a heart not so terribly distorted by a sinful inherited nature as to forbid a hope of their becoming useful workers ought to be chosen. Such girls are rare. For two years Mrs. Smith has been looking for one or two, but without success. The poverty which makes them pitiful reaches back for generations, and that means that their ancestors were not educated and they have no desire for an education and but little capacity. Those of gentle birth usually have relatives to take charge of them; those who are very strong among the Japanese. Now to take an ordinary girl, an orphan, who will grow up to be a Christian, but only a servant, or wife of a working man, is a good work, but consider the cost and it seems to be an expensive way to gain a convert. Some missionaries favor it.

To educate a young man for the ministry has its risks. The English Baptists educated one, paid him \$25 a month; he joined the Presbyterians where he could get \$30. Others have lost nerve lately; others, the less in numbers, have not maintained a good Christian character. These risks are everywhere, but more so where the people have not Christian blood in their veins. The cost of educating a young man would be from \$50 to \$90 yearly. Some can receive clothes from home, some cannot. An unbelieving father is sometimes angry because his son chooses the ministry. There is pressing need for this work.

To sustain a native evangelist is another good work. He goes to work immediately and results will be sooner manifest. This costs from \$100 to \$200 a year.

To educate a Japanese in America is the next step, but it cannot generally be recommended. In rare cases a Japanese can be benefited and will benefit others, but there is none available to day.

Why should not one of the consecrated daughters of your missionary society become your representative, up-borne by your prayers and offerings while giving her life to the rescue of the lost? That expense, if you work independently, would be \$600 or \$700 a year; if in co-operation with the Foreign Christian Missionary Society it would be \$500—if you supported her entirely; less if you made other arrangements with the society.

But I have already written longer than either of us expected. The field is white unto the harvest. Japanese write to us sometimes, asking us to send a preacher to their town. Pray for the

Lord of the harvest that He would send laborers into His harvest field.

Yours in the vineyard,

GEO. T. SMITH.

Hongo, Tokyo, Japan, Oct. 20, 1891.

A letter was also received from the Assistant Corresponding Secretary of O. C. W. B. M., in which she says:—

You will doubtless be delighted to learn that at a recent meeting of our Board we decided upon taking Japan for our field. We will, ourselves, send a missionary there at a cost of about \$1,000 for first year—\$600 for his support, about \$200 for travelling expenses, and about \$100 for an outfit. It will be a great undertaking for us outside of our home work. We shall expect the hearty sympathy and co-operation of all our dear sisters in the Maritime Provinces. Would it not be well for some sister to go out as an organizer in both our Provinces getting the sisters interested in our poor degraded sisters in heathen lands, eliciting the sympathies of those who are indifferent, only because they know so little about the matter. There are many noble hearts in every church who are longing to do more work for the Master if they only know what to do and how to do it. Our children's hands will all help to support the missionary.

What about the sisters on P. E. Island? I know that there are some over there who would like to help, and we need the help that they can give. Will they not take up this work?

Dear sisters, this is just what we have been wanting, to unite with the Ontario sisters in sending a person to Japan, who shall be the Canadian women's missionary. We have now a much greater incentive to work earnestly, as we will feel that this person will be dependent upon us. Upon each of us, dear sisters, will rest a part of the responsibility. Shall we not rise to the need?

We began this work with much fear and trembling, but have been greatly encouraged by the willingness of our sisters to help and by the many cheering words received. Some have said that they had wanted for some time to help in this work and that they were glad that now there was a channel through which to give. The treasurer's report, too, has exceeded our expectations.

Mrs. J. S. FLAOLON,

Sec. For. Miss. Soc.

"Time, like an ever-rolling stream," has again brought around the season when people of thoughtful minds pause and take a backward look over the pathway that "lies in the shadows behind them," as they cross the threshold of the New Year. All who reverently recognize the Fatherhood of God will feel the fitness of making a personal application of these words: "Thou shalt remember all the way which the Lord thy God has led thee these many years—to humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no." The review of the past may not fill us with self-gratulation, but it must cause us to feel that—

There's a wideness in God's mercy,
Like the wideness of the sea,
There's a kindness in His justice
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

And so, beloved, not because we have walked in all the commandments and ordinances of the Lord blameless, but because the mercy of our God endureth forever, because the blood of Jesus Christ His Son cleanseth from all sin, because our High Priest ever liveth to make intercession for us, we will just lay all down at the Master's feet and begin anew. The sins and failures of the past He will cover with the mantle of His forgiving love; and if aught of ours, in word or deed, has honored our Lord, if we have grown more Christlike in spirit and in our efforts to do good to all, if we are more tactful for the Mas-

ter's use, and better prepared for every good work than we were a year ago, let us humbly and joyfully and gratefully thank Him for it. Leaving the things that are behind, let us turn our faces toward the dawn of the New Year, and gladly watch for the opportunities it may bring us to enter into closer fellowship with Christ our Lord, by not pleasing ourselves, not seeking our own profit, but the profit of many, that they may be saved. The thought comes to me that each new year is like a new book that is presented to us, having 365 clean, fresh, unwritten pages, and whether willing or no, we begin to write. Each morning a new page is laid before us, and each evening closes its record.

Every day is a fresh beginning. Every morn is the world made new, For who are weary of sorrow and sinning Here is a beautiful hope for you, A hope for me, and a hope for you. But if every blot and crooked mark we make must remain until that day when the book shall be opened and laid beside the Book of Life, to be measured by its standard, there would be no "beautiful hope" for me or for you.

But, just here, over these marred and blackened pages of human lives, the power and wisdom and pity and measureless love of God combines and creates. A fountain has been opened—A fountain filled with blood,
Drawn from human veins,
And sinners plunged beneath that flood
Lave all their guilty stains.

Every blot and stain on the record of the past may be removed, to be remembered no more forever, and its pages made whiter than snow, by the blood that cleanseth from all sin. And now, surely those who have thus been made free from sin can go on to the end keeping the record pure—no more blurred or blotted pages! Not so; the spirit is willing, but the flesh is weak. And so it is written even to us who have been washed in the fountain, "If we confess our sins He is faithful and just to forgive us, and to cleanse us from all unrighteousness."

So that every morning may truly be a fresh beginning, with its new page undimmed by yesterday's errors and failures. And to day we ought to do better than yesterday. This New Year should find us more like our Pattern than we were last year. Looking more steadfastly unto Jesus, our example—our strength in hours of weakness, our refuge in temptation, our hiding place from the wind, and our covert from the tempest—we will gladly welcome the New Year with all it may bring us; repeating again our old motto—

We'll praise Him for all that is past,
And trust Him for all that's to come.

S. M. BROWN.

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