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Missionary Tracts.

TR. R.R.
ENVELOPE SERIES, No. 2.

*The Missionary Society of the
Methodist Church.*

A GENERAL SURVEY.

Japan.

§ SINCE Japan became a self-governing nation a number of changes have been introduced under the new *regime* which not only concern Japanese subjects, but also all foreigners found within the borders of the Empire. Among those the change which has occasioned the greatest anxiety in mission circles is one embodied in an "Instruction" issued by the Minister of Education forbidding all religious teaching and exercises in schools enjoying government privileges. It seemed to the Executive Committee of the General Board, before which the question was submitted, that there was but one of two courses which, as representing a Christian Church, it could consistently choose: either have the work of our

school done upon a Christian basis or have it closed altogether. The authorities of our Azabu school were accordingly instructed to notify the Department of Education that on principle we could not submit to the terms of the "Instruction," and that rather than do so we were prepared to surrender all government privileges and make whatever sacrifice such a course might involve. The result is that our Middle School has been closed. This is a loss, but we are sure the sentiment of the whole Church must endorse the position taken by our own as well as other Mission Boards that, "For any school, founded upon Christian principle and supported in any measure by the prayers and patronage of Christian people, to exclude in any degree Christianity from its ruling principles or from its school life would be disloyalty to our common Lord, and to the churches pledged for its support."

The state of the work in general is healthy and hopeful. The results are not very imposing in their nature or number, still they seem to possess the promise of permanence. From several stations there comes news of greater tolerance towards the foreigner in general, and increased respect towards the missionary in particular. Violence is becoming a thing of the past. Buddhism itself is not so bitter in its opposition to the new faith, and even among those who are its most active opponents it is evident that their opposition is accentuated by the fear that Christianity will yet become supreme over all the religions of the Island Empire.

The Rev. D. R. McKenzie tells of a Buddhist priest of the Shin (New or Reformed) Sect

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living in Kanazawa, by the name of Shimaji. This man is well known throughout Japan as a learned and liberal leader among religious men. On account of his virtuous life he is more favorably regarded and highly esteemed than some of the high officials of the sect to which he belongs. He has an only son, a well educated youth who has been an earnest believer in Buddha. Not long ago in conversation with a lady missionary in the city of Sendai, he became convinced of the truth of Christianity, and believing on Christ, he renounced his former faith. When this became known it excited much interest. Many of his friends and acquaintances were indignant and angry, and sought the father to know why he had allowed his son to give up his faith in Buddha and become a Christian. The father drew himself up without care and said, "Well, why not? Why are you so anxious about such an affair? I don't see why you ask me such a question so long as the constitution of the Empire leaves the individual free to select his own religion."

MISSIONARIES.

Tokyo—Rev. John Scott, D. D., Superintendent.

“ —Rev. G. M. Meacham, D. D., Dean of Theological College.

“ —Rev. B. C. Borden, M. A., B. D., Professor in Theological College.

“ —Rev. H. H. Coates, M. A., B. D. (on furlough).

“ —Rev. D. Norman, B. A.

Kanazawa—Rev. D. R. McKenzie, B. A.

Shizuoka—Rev. R. Emberson, B.A.

Nagano—Rev. W. W. Prudham, B.A.

Twenty-six native pastors and probationers.

China.

The most alarming interruption yet experienced by our mission work in China is that just brought about by the greatest anti-foreign outbreak which ever endangered the Empire or engaged the attention of the civilized world. Up to a short time before our missionaries were compelled to flee for safety, the disturbance had not yet spread to Sz-Chuan, nor does it appear that even the news had reached either of our mission stations there. The latter are some 1,700 miles from the scene of strife, and months passed before our missionaries heard the faintest mutterings of the coming storm. Indeed, reports reached the Rooms even while the rebellion raged around Peking, that the people of Chentu and Kiating had never shown greater respect to the missionary, and had never been more responsive to his message.

There are those who believe that in the present commotion which convulses that country, the world is called upon to witness the throes of an expiring nation. On the other hand, there are others who prophesy a perpetuation of this old empire in some reconstructed form, and an important place among the nations in the brighter future.

There is only one hope for China. That hope is not in Confucius, but in Christ. There is no

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saving power in the teachings of him who for centuries has moulded the thought of the Chinese. Confucianism has acted upon the nation's nerve like a moral opiate, and she seems to have no power to shake off the fatal stupor. China can never originate the moral force needed to move her millions or regenerate her people. "It is a principle of mechanics that no force which begins and ends in a machine can move its machinery." China can not save China. The man China needs most at the present crisis is the missionary. China must yet be annexed to the ever-growing empire of our Lord. And when once that country, which covers one-tenth of the surface of the globe and within whose walls are gathered one-fourth of the race, whose resources are the richest and whose people are the most industrious, has come beneath the spell of the Cross, then she too will not only become one of the "powers," but shine among the brightest gems in the diadem of Jesus the Christ.

The following incident is taken from Dr. Hare's report: "Mr. Wang for more than twenty years was a heavy opium smoker, but when he was brought under the power of the Gospel determined to break it off, as he said a Christian must not be an opium smoker. For months he tried and failed, and at last was induced to come to the hospital. God blessed the means used, and he returned home rejoicing in being free from his bondage, and also rejoicing in a knowledge of sins forgiven. His sufferings for a few days were severe, but he stood firm on the promises of God, and was determined to win the fight. As he said, 'I will get the better of it or die; I will never smoke again.'

After he returned home he unbound the feet of his two daughters."

Dr. Mand Killam writes: "We stay in temples when we go to the mountains. You would be delighted to know the old priest of this temple. He is very friendly to us and thinks so much of Dr. Hart, who also esteems him highly. Though owning this temple and a lot of land about it, yet he does not appear the least bit proud, and he is educated. You would be the more surprised at him if you knew how much above any manual work the ordinary Chinese scholar feels himself. I have seen him help to carry in a charcoal stove for our convenience, and running to more quickly bring me a spoon to serve a patient. He is a doctor himself, but he does not know much about the body. He seems to succeed pretty well, for patients are continually coming to him. He is so patient and glad to serve them. Still more, he is not a bit jealous, and brings a great many of these patients to me. I give them tracts in his presence, and he knows that I preach to them. Surely a priest more lenient to us and our religion could not be found, and I am afraid we will never know his equal. Oh, that this dear old man, with so much of goodness and kindness towards others in his heart, might come to know the one Pattern of all goodness! He makes me feel ashamed sometimes because he is earlier at prayers before the idols than I am before the one true God."

MISSIONARIES.

Kiating—Rev. V. C. Hart, D.D., Sup't.

" —Rev. Jas. Endicott, B.A., (on furlough).

Chentu—Rev. Geo. E. Hartwell, B.A.

“ —H. M. Hare, M.D.

“ —Rev. O. L. Kilborn, M.A., M.D.

“ —Rev. W. E. Smith, M.D.

“ —Rev. R. B. Ewan, M.D.

Chinese and Japanese, Pacific Coast.

Everywhere there is the glow of enthusiasm apparent in connection with the work among the Chinese and Japanese on the Pacific Coast. Never have there been more open-air meetings held, never greater audiences gathered, never deeper interest manifested, never more tracts distributed and never more conversions to Christianity reported. Notably among the latter mention is made of a lady and her son who had come from Japan to collect money for a Shinto temple in her native land, but being induced in some way to attend the services and hear the simple saving truths of the Gospel preached, under the Divine Spirit the scales of error fell from her eyes, and to her great joy she saw Jesus. She is now anxious to have her son educated for the Christian ministry.

A fresh impetus has been given to the Chinese Mission in New Westminster. Since the new mission buildings appeared in place of the old, which two years ago disappeared before the fire which devastated such a large portion of the city, Methodism seems likely to gain a greater influence over the Chinese community. Several conversions are reported to have taken place since the day of dedication. Some well-

to-do merchants have given up their idols, banished them from their homes and a Chinese Reform Society has been organized. Many of those foreign communities, stretching along the coast and among the canneries, are being reached by our missionaries, but it is felt that the workers are numerically unequal to the work, and the cry which comes from along the line is for reinforcements.

Tong Chue Thom reports as follows: "Three received baptism by the Rev. A. Sutherland, D.D., and the district chairman. About seventy or eighty people attended the service. I believe that such a ceremony of baptism in the name of God always does good to those who witness it. The converts answered the questions in the Bible and in the Discipline satisfactorily to the Doctor and the chairman. Praise the Lord! Glory be to His name! We still have four candidates to be baptized on another occasion. They are not ready yet. They have to learn and gain a little more knowledge yet. They are all good boys, but we must be careful and try them a little longer."

JAPANESE.

Concerning this branch of our work, the Rev. Goro Kaburagi writes: "I had the privilege of baptizing nine converts in our mission here in Vancouver on December 24th, 1899, and also baptized one man named Tomokichi Homma, on December 31st. Mr. Homma is a powerful 'boss' over many Japanese workingmen, and I have been teaching him during the last year and a half about the great and redeeming love of Jesus. He at once quit the drink and gave

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up many former friends, and has started a good business in the city. Yes! he is a new creature in Christ Jesus.

"When I came back from the East, Hon. Mr. Shimiza, our consul, handed me a note with an appeal from Cumberland Japanese people. They asked that a Christian worker be sent to them, but I did not have anyone in view to send there. I said to God, as well as to my people, 'I have perfect confidence in Jesus, so I know by faith there is some one appointed of God to go to the Cumberland people.' Last Saturday a brother came to me and offered himself for that work. I told him he could get there less than \$200.00 a year in our mission work, and he would have to board himself, too, while he is getting now \$300.00 a year, and board and room besides. Then he said he would not care anything about this world in comparison with the precious souls he expects, by the help of God, to save from sin and sorrow.

"A week ago last Sunday, after preaching, I asked my congregation, 'How many of you are willing to give up everything and do whatever the Lord and the Church calls you to do? If there is any one soul who would give up all and follow Jesus with all his whole heart, let him or her stand up.' Behold, there were twenty-four Christians on their feet, and made a solemn vow to God to follow Jesus in all things."

MISSIONARIES.

Victoria—Chan Sing Kai.

Nanaimo—Lay Agent.

New Westminster—Lay Agent.

Vancouver—Lay Agent.

Kamloops—Supply.

Japanese Mission—Rev. Goro Kaburagi.

Indian Work.

Reports from the Indian field show that the converted Indian is gradually gaining on his white brother in the march of civilization. It is true he is obviously hampered by the relics of a nature he has not yet outgrown, and of a life he has not yet outlived ; still, it is evident that a great change has come into his life. He has become a new creature, and the gulf which separates his present from his past is one which can be bridged only by a miracle of grace.

Under the preaching of the Word the power of Pentecost here and there has fallen upon the people, and not a few have passed from death unto life. Under the scientific treatment of the medical missionary, much disease has been healed, suffering relieved, unsanitary conditions improved, life prolonged, and the hand of the destroyer, which a few years ago was said to threaten the existence of those Indian tribes, it would seem is being stayed. Under a Christian education the young Indian is being brought into the larger liberty of those who know the truth and whom the truth makes free. And however slowly the Indian mind may seem to move, it is certainly moving on the up grade. Moreover, the Indian is being taught the difficult task of adapting himself

to the new conditions which confront him, and to get from the soil and other sources the subsistence he can no longer obtain from the chase. It is by the union of the evangelistic and educational methods that we are seeking to prepare him for the life that now is, and for that which is to come.

Dr. A. E. Bolton gives us a glimpse of his work during the fishing season.

"We moved to our summer quarters early in May, and found a few fishermen already engaged in arresting the huge, spring salmon on their way up the cold and muddy waters of the Skeena; others were arriving daily to prepare for the harvest of the smaller, more numerous and most choice sockeye, that swarm in the delta in July. With the opening of the river large numbers of the Kit-ik-shans came from the interior—staid local preachers and bright Epworth Leaguers, in striking contrast with a minority of slovenly-dressed heathen, reeking of grease and tobacco. Almost every canoe brought me cases of professional interest, some in a sadly neglected condition, as the inhabitants of that region are for months shut out by impassable barriers from medical relief. Many came specially seeking help. One man walked four days on snowshoes from Babine to take the first canoe to the Coast, which he now visited for the first time, and for the purpose of receiving treatment for his eyes—treatment which was needed five years ago, and would then have been more effective. The result of operation on a baby for hare-lip brought two other like cases from the same region—one a girl of ten years, who had gone about hiding the deformity with a corner of her shawl. A

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motherless child of nine years, found crawling over the floor, suffering and deformed from hip disease, was taken to the hospital, and after an operation has so far recovered that she is now happily at school in the Crosby Girls' Home here."

A lay-agent writes as follows :

"A poor fellow who came to our meetings stood up a few weeks ago and said: 'At last the darkness of my life is passing. I am like a man who stands at the dawn of day seeing a faint streak of light breaking slowly over the hills; I believe that God's light will lighten my dark soul, as the sun will lighten the valley.' A few days after the same man stood up in our meeting and said: 'At last the sunshine has come; the darkness has passed. I am walking in darkness no more.'"

MISSIONARIES.

- Fisher River*—Rev. E. R. Steinhauer.
Beren's River—Rev. J. A. McLachlan.
Norway House—Rev. John Nelson.
Cross Lake—Rev. E. Paupanakis.
Nelson House—Rev. S. D. Gaudin.
Oxford House—Rev. F. G. Stevens.
Calgary—Rev. J. McDougall, Chairman.
Morley—Rev. R. B. Steinhauer, B.A.
Battle River—Rev. Orrin German.
White Whale Lake—Missionary Teacher.
White Fish Lake—Rev. E. B. Glass, B.A.
Tribes of the Fraser—Rev. T. Crosby, Chairman.
Cowichan Tribes—Rev. C. M. Tate.
Bella Bella—Rev. R. W. Large, M.D.
Bella Coola—Rev. J. C. Spencer, M.D.

- Kitamaat*—Rev. G. H. Raley.
Nitenat—Rev. W. J. Stone.
Clayoquaht—Rev. C. W. Service, B.A., M.D.
Port Simpson—Rev. S. S. Osterhout, Chairman.
Naas—One wanted.
Port Essington—Rev. D. Jennings.
Skidegate, Q.C.I.—Rev. B. C. Freeman.
Upper Skeena—Rev. W. H. Pierce.
 “ “ —H. C. Wrinch, M.D.

INDIAN INDUSTRIAL INSTITUTES AND BOARDING SCHOOLS.

- Mount Elgin (Muncey, Ont.)*—Rev. W. W. Shepherd, Principal.
Brandon, Man.—Rev. T. Ferrier, Principal.
Red Deer, Alta.—Rev. C. E. Somerset, Principal.
Coqualeetza (Chilliwack, B.C.)—Rev. Joseph Hall, Principal.
McDougall Orphanage (Morley, Alta.)—J. W. Niddrie, Principal.
Norway House, Keewatin—E. F. Hardiman, Principal.

HOSPITAL.

- Port Simpson, B.C.*—A. E. Bolton, M.D., Physician in charge.

French Work.

A more aggressive policy has been pursued in connection with our French Mission. One of the most suitable mission churches in the Province was dedicated to the worship of Almighty God last February. It stands near the corner of Delisle Street and Atwater

Avenue, Montreal. This takes the place of the old property known as the West End Mission, which was well described as "both unsafe and unsuitable." The work of renovating the mission premises on Craig Street has also been brought to a satisfactory completion. The results in every sense are likely to justify the expenditure. Both of these churches report larger congregations, increased activity in every department, and better spiritual and financial returns.

Our French missions are not, as some seem to suppose, an organized expression of racial and religious antagonism. While we may, incidentally, collide with a system, we are not at war with any who may seek shelter beneath that system. Our work has doubtless an economic and political value, but this is an incidental result, not our primary aim. The supreme motive of our mission work in Quebec is simply to secure the moral and spiritual well-being of the people. Our mission there just means what our missions mean elsewhere: Light to such as are in the dark, liberty to such as are enslaved, and life to such as are dead in trespasses and in sin. The need of the present hour is a clear and convincing presentation of the simple truths of the Gospel as presented by the evangelists and as preached by Paul.

MISSIONARIES.

Montreal Centre—Rev. L. Massicotte.

Montreal West—Rev. E. DeGruchy.

Roxton Pond—Rev. L. E. Roy.

Actonvale—Rev. T. Roy.

St. Philippe de Chester—

EDUCATIONAL.

French Institute (Montreal, Que.)—Rev. J. Pinel, Principal.

Home Work.

The importance of the Home work in its bearing on the future of our Church and country cannot easily be overstated. Like the old saddle-bag preacher, whether found toiling around the bleak bays of Newfoundland or threading his way along the coast-line and visiting the settlements of the Maritime Provinces, or laboring among the sparse Protestant populations of Quebec, or along the receding frontier line of Ontario, or upon the boundless prairies of the West, or amid the rugged scenery of British Columbia, the land of "the mountain and the flood," or wherever else he may be found, the Home Missionary is worthy to rank among "the Knights of the new chivalry and the architects of the new civilization." He is doing more to lay in such places the moral foundations of society and the State than any other agency. A special feature of this part of the report is the many old debts that have been reduced or removed, the new churches that have been built, the new sites that have been secured, and the extensive improvements that have been effected under the inspiration of the Million Dollar Movement. A few missions are reported as having gained their independence; others, by a rearrangement of the work and a special effort to raise more for ministerial support, hope soon to reach the same desirable consummation. And some who

are not yet in sight of the goal have managed to make their missionary givings balance their missionary grants. Best of all, in many places there has been a rekindling of the faded embers on cold and forsaken altars by the falling of the pentecostal fire, resulting as a rule in an increase of membership and a corresponding advance in all the material interests of the Church. As a whole, Methodism seems to grow with the growth of the communities in the midst of which, by the providence of God, she has been placed.

A brother from Newfoundland gives us the following interesting facts :

“ Just behind the parsonage lives one of Mr. Marshall's first converts, now nearly ninety years of age. On the same island is an old class-leader who, when a boy, went with the first party of men to haul timber for the first church. At Tizzard's Harbor we met an elderly woman who also was one of the early converts. Two others we met with at Little Bay Islands, one of whom, Mr. Anstey, was the first person who conducted a Methodist service in Little Bay Islands. These converts of some fifty years standing seem to be holding fast their love, and to be ripening for the kingdom. After preaching at Exploits one Sabbath morning, we met a class of seven old men, most of whom, we believe, had been converted some forty years before. It must have been a deep, genuine and permanent work of grace that leaves so much visible fruit after the lapse of fifty years, and which has spread itself over a country so many miles in extent. Truly with the Psalmist we may say, 'His right hand and His holy arm hath gotten Him the victory.' ”