

SUBJECT: JAPAN, KOREA AND THE ISLES OF THE SEA.

MISSIONARY CAMPAIGNER  
A CYCLE OF MISSIONARY INFORMATION



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Group of Japanese and Missionaries.

THE photogravure below is from a photograph taken during Dr. Carman's visit to Kanazawa, Japan, in May last. Everyone will recognize the General Superintendent just a little to the right of the centre of the lowest row. To the left of Dr. Carman are Miss Crombie, now home on furlough, and Miss Belton, who is still in Kanazawa, repre-

Just above Mr. McKenzie, and a little to the right, is Mr. Aiba, an evangelist, and to the right of Mr. Aiba, Rev. D. Norman, who was sent to Japan last year, and who is supported by the Bradford District Epworth League. In the fourth row from the bottom, and directly above Mr. Aiba, is Mr. Harano, pastor of our Kanazawa church, and in the next row above, a little to the left, dressed also in foreign costume, is Mr. Kusunoki, the teacher in our English



GROUP OF MISSIONARIES, BIBLE-WOMEN AND STUDENTS IN KANAZAWA, JAPAN.

(From a photograph taken during Dr. Carman's visit to Kanazawa, Japan.)

sentatives of the Woman's Missionary Society. To the right of Dr. Carman is Rev. Y. Hiraiwa, whom some will remember as having visited Canada in 1888. Mr. Hiraiwa is an excellent interpreter, and accompanied Dr. Carman in that capacity on his visit to our work in Japan. To the right of Mr. Hiraiwa sits Rev. D. R. McKenzie, one of our missionaries, who has spent ten years in the city of Kanazawa and Fuku, and who is now home on furlough.

school. To the left of the picture, in the third row from the bottom, the man with the felt hat is Mr. Matsumoto, our evangelist in Nanao, on the Kanazawa District, and in the next row above, with the straw hat, is the pastor of the two Presbyterian churches in the city.

The women to the left of the picture are members of the Kanazawa church and Bible-women. In the first row the second and fourth, and in the second row the second and

third are Bible-women, while the first in the second row is Mrs. Harano, the pastor's wife.

Most of the others in the picture are students attending our English school in Kanazawa, and wearing the uniforms of the various government schools from which they come. Some of these, and others in ordinary dress are Christians.

The building in the background is our school and church building. On the afternoons and evenings of week days, except Saturdays, English classes are taught, and on Sundays regular preaching services, Sunday School and English services are held. The building itself occupies one of the finest sites in this city of one hundred thousand inhabitants, and is in the immediate neighborhood of the Normal, Middle and Higher schools.

### Japan.

IN this country of Japan, which has come forward so rapidly of late years to take her place among the nations of the earth, the history of missions presents a series of changes more startling than any other mission field. Her commercial relations with western nations began as early as 1542, when Portuguese traders arranged a system of barter with the Japanese ports. Through this means the natives heard something of Christianity in which they expressed some interest. The news came to Francois Xavier, one of the leaders of the Order of Jesuits, and he reached Japan, August, 1549. Then aided by his interpreter he began his wonderful work. There is something stimulating in the picture of this great apostle "clad in the garb of a peasant and with straw sandals on his feet," making his way over mountains and through valleys on to the Imperial palace. The condition of the country, then separated into warring factions under various leaders, made it extremely arduous and terribly dangerous. Failing to capture the ear of the Emperor by his message he began to preach in the streets, but his inadequate command of the language made this difficult in the extreme. This self-sacrificing servant of the Most High went out to preach a gospel of salvation to the Japanese, and when disappointed with the failure of his purpose he set out for China, but died before he could begin work there. Truly he labored and others entered into his labors. As he fell from the ranks others took his place and carried on the work until, about 1590, there were 600,000 converts. Then the change came. Those in authority became suspicious of the political aims of Christianity. Still the work succeeded. By 1598 the Christians numbered a million and a half. Then came another contest between rival princes, and the victor commenced that persecution and slaughter of the Christians, which is unequalled in cruelty in the history of missions. Christianity was prohibited and almost stamped out. Copies of the edict against the "foreign religion" were put in every prominent place. It read thus: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan, and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if He dare violate this command, shall pay for it with his head." All means of connection with the outer world were cut off, while the Christians were subjected to all the cruelties that barbaric ingenuity could invent. We pass over these dark days until the visits of Commodore Perry, of the United States, in 1853 and 1854, led the way for a newer life to be given to Japan. Treaties were made with England, Russia and America, until by 1859 the door was open again for Christian missions. The midnight darkness

had passed. For ten years three missionary societies toiled in the field. In 1869 a resolution in the Government brought about a change of attitude toward foreigners, and there was a great influx of societies and missionaries. In 1873 the Methodist Church of Canada entered the field. From 1876 to 1892 ten societies entered.

The missionary problem of Japan has been, and is, grave and intricate. Bitter opposition to European civilization had to be overcome. When better acquaintance brought about the desire to share in the advantages of this great civilization of the West, the tendency was to make it conform to Japanese ideas. The way seemed open for "Japanising Christianity instead of Christianizing Japan."

Says Dr. Bliss: "The quick intelligence of the people, their easy assimilation of new ideas and adaptation of new methods, their courtesy and cordial friendliness of manner, their intense patriotism, eager to get every advantage for their country, even the lack of the sense of personality, making the individual subordinate to the nation, community and family, their thirst for knowledge and deference to those whom they recognize can help them—these all were and are favorable. On the other hand, the lack of a true conception of morals, manifest both in social and commercial life, a tendency toward vacillation, lack of fixedness of purpose, lack of appreciation of favors, and not infrequently ingratitude, perfect self-confidence—these have always been recognized as hindrances."

The period from 1859 to 1873 was one of preparation. The treaties gave foreigners the right of residence and trade in certain localities, and missionary work was chiefly teaching English, studying the language, publishing books and translating portions of the Bible. When the Imperial University was about to be established in 1870 at Tokyo, Guido F. Verbeck, of the Reformed (Dutch) Church, "was called to be its head and to organize a scheme for national education." Education in English was eagerly sought by young men, many of whom accepted the truth and became the leaders of New Japan. Of these, Joseph Hardy Neesima is a bright example. The story of his life is one of the most fascinating in the annals of missions, and will continue to furnish encouragement and hope to many a self-sacrificing life. From 1873 to 1879 the work of missions advanced rapidly. Difficulties there were, but the missionaries enjoyed greater freedom than in the preceding period. The mission schools were full, many young men were interested in Christianity, additions were made in church membership, and by 1889 it is reckoned there were nearly thirty thousand professed Christians in Japan. The present period is one in which the foundations are being tried. Complex problems as to organization of churches, relation of missionaries to native preachers, control of funds are causing difficulties in Christian communities, while the attitude of foreign powers toward the Japanese Government has not produced very great harmony. But the testing time has well-nigh passed, and God is working out His great design. During the war with China the action of the Christian soldiers and Christian communities, who proved themselves unflinchingly loyal, has done much to restore confidence in Christianity. The revision of treaties by England and America has also helped to bring about a better international feeling.

When Mr. Mott was making his tour of the world in the interest of the World's Student Christian Federation, he spent twelve weeks in Japan. Although the work of organization was extremely difficult because of the keenness of Japanese students, yet the end of his tour saw

twenty-eight student Young Men's Christian Associations formed where there had been only eight at the beginning of the tour. At the convention held in Tokyo, for the purpose of bringing all these associations into union, the constitution of the World's Student Christian Federation was adopted, and Japan added her Christian associations to the body of men destined to advance the evangelization of the world.

Yet the work of the missionary in Japan is still a great need. With a population of forty millions, of whom thirty millions have not yet heard of Christ; with many groups of islands, inland towns and cities without any witnesses for the Cross; with many problems confronting the Church; with the masses still in the grasp of Buddhism; with the educated class permeated with scepticism or atheism, much of which is due to erroneous theories about God and nature in western countries, Japan, if ever, stands in need of educated consecrated men and women, who will give their lives, if need be, for the salvation of the land of the sunrise. Rev. R. B. Peery, of the Lutheran Mission, Saga, Japan, in closing his book, "The Gist of Japan," says: "The course of Christianity in the future will not be an unopposed easy march to victory. There yet remains a great deal to be done. Many clouds still linger on the horizon, making us anxious about the morrow. But so much has already been done that the churches at home should feel encouraged to renew their energies for the final contest. When one division of an army has forced a breach in the enemy's lines, it is not left to hold the position alone, but reinforcements are hurried forward to its assistance and the advantage gained is instantly followed up. The attack has been made in Japan, the enemy's lines have been broken, but the victory is not yet. This is no time for retreat, for hesitancy or for cavil; this is a time for prompt reinforcement and liberal support. Let the home churches feel that such is their present duty toward the work in Japan." God reigns, and His declaration is that the kingdoms of this world shall become the kingdoms of our Lord and His Christ.

### Missionary Meeting.

THE missionary meeting with the subject, "Japan, Korea and the Isles of the Sea," may be made very interesting by adopting one of the following methods, or substituting a better one:

#### I.

1. Ten-minute paper on the History of Japan.

References—Art. Japan, "Encyclopædia Britannica."

"The Gist of Japan," R. B. Peery, pp. 32-51.

"Japan—Its People and Missions, Page, pp. 11-34.

"Japan—The Land of the Morning," pp. 42-127.

2. Ten-minute paper on History of Missions in Japan, with the present need.

References—Books named above.

"Concise History of Missions," Bliss, pp. 191-210.

"Strategic Points in the World's Conquest," pp. 170-201.

Facts on Foreign Missions—

*Christian Guardian*, August 3rd, 1898.

*Christian Guardian*, August 10th, 1898.

*Toronto Evening News*, July 23rd, 1898, article by Dr. Carman.

3. Ten-minute paper on Mission Work in Korea.

References—Facts on Foreign Missions—

*Christian Guardian*, May 18th, 1898.

"Korea and Her Neighbors," by Mrs. Bishop, is good for general information about Korea.

"Concise History of Missions," Bliss, pp. 209, 210.

"Korean Sketches," by James S. Gale.

#### II.

1. Paper on Japanese Characteristics.

References—Good material in Peery's "Gist of Japan," pp. 51-107.

"Japan," Jesse Page, Chapter VI

2. A well-told story about Joseph Neesima.

References—"Gist of Japan," p. 181.

Page's "Japan," Chapter IX.

Dr. Davis' "Life of Neesima."

A. T. Hardy's "Life of Neesima."

3. Description of Religions of Japan.

References—"Gist of Japan," pp. 122-143.

"Student Missionary Appeal," pp. 349-353.

"Strategic Points," pp. 193-200.

"Japan—The Land of the Morning," Chapter IV.

#### III.

1. Brief outline of missions in Japan since 1859, with present outlook.

References—See closing chapters of books on Japan already mentioned.

Rev. M. Takagi's letter in *Christian Guardian* of August 10th, 1898.

August CAMPAIGNER.

2. Story of James Calvert's work in Fiji.

References—Facts on Foreign Missions—

"Life of James Calvert," by R. Vernon.

*Christian Guardian*, June 1st, 1898.

3. John Paton and his work in New Hebrides.

References—"Story of John G. Paton," \$1.50; two volumes, \$2.00.

Facts on Foreign Missions—

"Concise History of Missions," pp. 211-224.

DR. JACKSON is not able to write a letter to the Leagues, but gave us a message to the Toronto Central District Epworth League. "Tell them," he said, "that I feel their prayers have helped me, and are helping me. Although I cannot understand why God has taken me aside from my work, still I feel He upholds me, and that underneath are the everlasting arms. Ask them to pray for me, that if it be God's will I may be restored to my work among my Indians." The Leaguers will be glad to know that Dr. Jackson's health is improving, although he is not yet able to be out of bed.

THE Rev. D. R. McKenzie, one of our missionaries, who has been in Japan for ten years, is now home on furlough for a year, and will be available for conventions, League meetings, etc., during that time. Mr. McKenzie has brought with him a large collection of stereopticon views of mission work and workers, Japanese scenery, customs, arts, etc., and will be prepared to give illustrated addresses, as well as to impart general information in regard to missionary work in Japan. Any Leagues desiring his services should communicate with him at 568 Parliament Street, Toronto, or in care of Rev. A. Sutherland, D.D., of the Mission Rooms, Toronto.

### The New Epworth League Paper.

THE new Epworth League paper born at the General Conference has not yet been given a name. It is likely it will be presented to our young people as a Christmas or New Year's gift. Rev. A. C. Crews informs us that it will be a paper of thirty-two pages of helpful information. Price 60 cents per year for single subscription. In clubs of five, 50 cents per year.

Mr. Crews will be glad of the energetic co-operation of all the readers of the *MISSIONARY CAMPAIGNER* as soon as the prospectus of the new paper is ready.

The readers of the *Missionary Outlook* will be glad to know that it is to be enlarged. It is impossible to furnish our people with necessary information about the great and grand work of our missionaries without more space in our missionary societies' periodical. We are glad to learn that the price of the *Missionary Outlook* will continue to be 75 cents per year in clubs of eight or more; 40 cents for single subscriptions.

With the introduction of a new paper and the enlargement of the *Missionary Outlook* many of our friends have asked kind questions about the future of the *MISSIONARY CAMPAIGNER*. We are glad to be able to assure our subscribers that if any change takes place they will be the gainers. We would advise those who are forming clubs of subscribers at 10 cents per year to send them in before November 1st, as we cannot promise to extend our 10 cents per year offer beyond that date. The change in the postal rates will make the publishing of papers more expensive after December next. We therefore ask our friends not to plan to send us any subscriptions at 10 cents per year after November 1st, 1898. Meanwhile we will prepare to announce in the November number regarding the future of the *MISSIONARY CAMPAIGNER*.

### Methodist Deaconess Home, Toronto.

#### SUPERINTENDENT'S MONTHLY REPORT TO CONFERENCE BOARD.

THE following is a summary of the work performed between June 1st and September 1st, 1898:

Number of Canvassing calls . . . . .	227
"    Missionary and Parish calls . . . . .	788
"    calls upon the sick . . . . .	130
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Total number of calls . . . . .	1,145
Number of new garments . . . . .	73
"    half-worn garments . . . . .	586
"    articles of bedding . . . . .	10
"    baskets of food, etc. . . . .	43
"    delicacies for sick . . . . .	34
"    bouquets of flowers . . . . .	40
"    *fresh-air tickets . . . . .	74
Amount of emergency money spent . . . . .	\$23.72
Persons for whom work was secured . . . . .	57
Number of hours spent in nursing . . . . .	515

*Remarks*—One hundred and twenty mothers given a half-day's outing with lunch.

\* This means that seventy-four poor children were sent to the country for a holiday this summer.

### Missionary and Bible Training School.

THE purpose of this school is to furnish Biblical and practical training for our Methodist young people who expect to enter city, home or foreign missionary fields, and also for those who desire better equipment for Sunday School work.

No charges are made for instruction, but a matriculation fee of \$2 is payable by each student at the beginning of the fall term.

The school is open to both men and women, those residing in the city being admitted as day students.

For catalogue, application blank: and further information, address MISS E. JEAN SCOTT, 257 Jarvis Street, Toronto.

### Student Missionary Campaign in the Presbyterian Church in the United States.

July 25th, 1898.

DEAR BROTHER,—The plan of our work is to visit two churches a week, holding with each at least two services, one for the young people, one for the entire congregation. In addition to these addresses conferences are held with missionary workers, such as the Woman's Missionary Society, Missionary Committee of Young People's Society, and Junior leaders. The practical plans of our work for young people are: (1) to organize a Missionary Committee and start monthly missionary meetings in each Society not having them, (2) to sell our campaign library, consisting of sixteen volumes in uniform cloth binding, the list price of which is \$20.00, the selling price, \$10.00, (3) to organize, if possible, a missionary study class with weekly or fortnightly meetings.

The practical plans of work for the Church as a whole are: (1) the introduction of the Year Book of Prayer (of our Church) or the Prayer Cycle; (2) the introduction of systematic giving to missions by the pledge-card plan. During the daytime the worker strives to make a thorough canvass of the homes of the Church, the definite aim being to sell in each home a missionary book or missionary magazine, or both.

My work, of course, has had its encouragements and discouragements, some churches responding more heartily than others. But God, I trust, has honored the work, which is seed-sowing, the harvest being left with Him.

Your desire is not for a statistical summary, but for my experiences. Every Society visited, not already having one, has appointed a Missionary Committee, and one Young People's Society has been organized. With the exception of a couple weak societies monthly missionary meetings have been begun where not held before. The societies of seventeen out of twenty-one churches visited have decided to take the campaign library, and several additional orders from churches of other denominations in the places visited will doubtless be received.

Systematic giving prevails in a number of the churches visited, and has been successfully introduced in others. There has been considerable response to the call for prayer, but less than we desire. Into many, if not all, of the homes visited missionary books and papers have gone, and we pray that the Holy Spirit will use their message to convince and convict. This is the most needed and yet most difficult part of our work.

But some of the most blessed results of this work cannot

be tabulated and reported, and the worker hesitates to speak of them, lest he should appear to boast. They are, for example, persons hostile to missions converted by a message used of the Spirit; young hearts expressing the desire to be missionaries; confessions of selfishness and desires for more consecration, and the like.

Will you not pray for us that we may bear fruit and that our fruit may remain.

Yours with one service, one Master,

GEO. L. GELWICKS,  
Worker in Springfield (Ill.) Presbytery.

## Letter from Rev. Geo. E. Hartwell.

(Representative of London District League.)

CHENTU, May 23rd, 1898.

To the Epworth Leagues of the London District:

DEAR FELLOW-LABORERS,—A letter dated February 7th, 1898, arrived a short time ago from London. The contents brought both surprise and joy. I am sorry you have not a better representative, but since you have chosen me to represent your District I shall look forward to greater blessings in the work to which God has called me, in answer to your many earnest and believing prayers. Many and hearty were the farewell greetings of our beloved Church when our faces were China-ward, but none nestle in our remembrance with greater tenacity than the overflowing reception we received in London, and the memory of that occasion has ever been present. Thus it was that your letter brought both surprise and joy. However, the present members of the Epworth Leagues for the most part were perhaps too young to take an active interest in missions at that time, nearly seven years ago, and so it will be necessary for us to get acquainted again with each other so that we can the more heartily enter into each other's work.

Our little band passed through London, September, 1891, reached Shanghai, November 3rd, started for our western home in March, and arrived in May, 1892, at Chentu. Study of the language followed, and slowly schools and chapels were opened. We were rejoicing in the bright prospects that greeted us when, as a bolt from a clear sky, the riots came, and demolished everything in the shape of buildings. Seven months were needed to settle matters with the Chinese Government. At the end of the period Dr. Hart and myself again landed on the scene of the wreck. Nothing daunted, the work of reconstruction began, and with a gang of nearly one hundred men, in seven months more a dwelling, church, school buildings and other necessary houses were constructed. God makes the wrath of man to praise Him. Our position has been vastly different since the riots. Nothing could have broken down the prejudice so effectively as just such an outpouring of indignation. The Chinese are inclined to be a very reasonable people, and once they understand the truth, like Saul of Tarsus, they are drawn towards it. No department of the work but has flourished since the riots, and never were the prospects so assuring as this present month of May, 1898.

For proof of this let me tabulate a little this one month's work. May 2nd, we held the opening services of our annual meeting in the church. A special count was made. At the morning service there were 203 men and boys and 220 women and children present. At Sunday

School about 100. At half-past three a baptismal service and the Lord's Supper. One was baptized, making nine baptisms this year, together with nine last year, a total of eighteen. At night an evangelistic service, over two hundred men, and about fifty women.

On this day twenty-two men, women and young people were received on probation. There are two schools, with as many scholars as two teachers can handle. A boarding-school of six boys, all over twelve, bright and promising lads, and others wanting to come in. We have had in addition, sons of officials and others coming to beg the crumbs from the table of our time to teach them English and mathematics. Mrs. Hartwell is giving them an hour a day.

Then later, just yesterday, Sunday, May 22nd, scarcely were the doors of the church opened when every available seat, both on the men's and women's side (in China men and women are at present divided) was taken. When the time arrived to preach, the standing room was occupied. About five hundred people were crowded into the church, and listened attentively.

The Sunday School, including guests, had 150 persons present. That beautiful lesson, so foreign to the life of the Chinese at the present time, was taught, "Inasmuch as ye did it unto the least." Then came a few hours for rest and preparation for the evening meeting. I glanced on the street and it put me in mind of the days of Talmage in Brooklyn on a small scale. One man had come from a distant part of the city to be present at this meeting. The doors were opened, and a rush followed to get the front seats. I stood and praised God. Surely the Holy Spirit is working now as never before. This congregation came purposely to hear the Word of God, for this meeting is purely evangelistic. Mrs. Hartwell presides at the organ. We sing tunes easily understood. A short address is given, or perhaps two. Testimonies are invited, and our faithful few are not ashamed to witness for Christ. Last night it was too crowded for testimonies. The seats were full, the aisle crowded, and the altar rail, and some standing inside, and, while speaking, a good part of the time perfect silence reigned. Last night I asked them to compare the present fruits of the religions of China, where every man distrusted his neighbor, with the fruits of Christianity, which commands men to love their fellowmen as themselves. Apart from the church work there are three street chapels, where men may enter, read Christian books, and talk over the doctrine with our earnest evangelists.

(Continued in next issue.)

## "Pray, Study, Give," Plan.

ALTHOUGH we have sent the following letter to the pastors of the charges visited by the Student Campaigners, yet we think it wise to print it because a large number of Leagues have started the "Pray, Study, Give" plan without being visited by an organizer. We wish to hear from all who have words of counsel:

DEAR PASTOR,—The London, Hamilton, Toronto, Bay of Quinte and Montreal Annual Conferences and Conference Epworth Leagues strongly recommended the "Students' Missionary Campaign" for a "Young People's Forward Movement for Missions." Great wisdom and caution is needed in pushing this work. In order that we may profit by the experience and thought of all those who are at the head and directing the movement, I am writing

to the pastors of all the societies visited by the campaigners asking them for their counsel.

1st—I would like to ask your criticism on our "Pray, Study, Give" plan. (a) Should we urge, first and strongest, individual prayer for Missions, that each member make special mention of particular workers, lands, organizations, movements, etc? (b) Should we urge secondly, systematic study of Missions—the placing of Missionary literature in the Leagues, and the regular monthly Missionary meeting, studying the subject recommended by the W. M. S. and mentioned in the *Cycle of Prayer*? (c) Should we urge systematic giving to Missions through the channel of the Epworth League organization, to the General Board of Missions of our Church, for the support of a Missionary appointed by the Board for a District to support?

2nd—What is your opinion of the effort of the Movement to develop Missionary spirit by placing responsibility on each member of the League and forming a Missionary Committee consisting of (1) a Convener, (2) a Secretary-Treasurer, (3) a Missionary Literature member (or Missionary Librarian) and one other member for every ten members in the Society. The Convener to see that all the members of the Committee do their work and plan for a monthly Missionary meeting. The Secretary-Treasurer to keep careful records of all Committee meetings and receive and account for all the money collected. The Missionary Literature member to solicit subscriptions for Missionary periodicals, and secure and circulate all the Missionary literature possible. The other members of the Committee to take about ten members of the Society each to canvass with the purpose of enlisting the co-operation of every member in the "Pray, Study, Give" plan.

3rd—What effect do you think this movement will have upon the Missionaries on the field?

4th—What effect do you think this work will have on the students who act as Campaigners?

5th—What do you think the result will be as regards future volunteers? Should we not expect large numbers of our young people to volunteer to go to the field and others to volunteer to stay at home and give, all they can save, to the Lord for this great work of preaching Jesus to all nations?

6th—Will you please give any word of encouragement, advice or caution or any remarks which you think will be for the good of the Missionary work? I realize that I am asking a great deal from busy pastors, but if this work is important enough for the Conferences to recommend, it surely requires very careful and definite consideration by those who direct the movement.

Again, our pastors must be consulted, and all this work must be done under their direction or it will not stand.

Awaiting your kind reply and continuing with you in prayerful effort for Missions,

I am, your co worker,

F. C. STEPHENSON.

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We are thankful for many replies already received to the above letter, similar to the following:

DEAR BRO.,—In reply to your enquiries I would say in answer to questions 1., a, b and c, yes; decidedly.

2. The result ought to be salutary. If only it can be carried into operation. There is nothing like a system in all these matters, and the effects on the members themselves should be most beneficial.

\* In small Leagues the three first offices on the Missionary Committee should be given to one person.

3. The effect should be very helpful and encouraging.
4. It should increase and develop their zeal for missions.
5. I think the effect should be as you have indicated.
6. Go ahead. You have a big job on your hands and will only succeed by the most persistent effort. But success means victory, and a glorious advance in our missionary work.

Yours,

A PASTOR.

### Letter from Rev. D. Norman.

(Representative of Bradford District Epworth League.)

KANIZAWA, SHINSHU, JAPAN, Aug. 5th, 1898.

To the Members of Bradford District Epworth Leagues and other Christian Workers:

DEAR SISTERS AND BROTHERS,—This is my fourth quarterly letter since I started on my journey with your message of love to our brothers and sisters who dwell in the darkness of a non-Christian land; one I wrote as I crossed the continent and now the third since I arrived. So varied has been my experience, and to such an extent have some of my ideas changed, that the ten months since I landed seem to have been as many years, and I feel as if I had lived almost a lifetime in the Orient; but it is not my faith in God that has changed except that it has deepened and become stronger, nor is it my desire to work for the Master that has changed unless it be that it has intensified as I have come face to face with the great darkness of this people of whom so many worship idols, the work of men's hands, and many others are in bondage of materialism and serve the god of this world.

In my last letter I told you, I think, of the various Government schools in Kanazawa—the Higher School with nearly 700 students, the Middle School with 1,000, the Normal School and other schools. In the curriculum of these schools English has a large place. Many of the students studying English are desirous of getting help in that subject. Our Mission has a small English school called the Eigakkuin, of which Mr. Kusunogi, one of our church members, has charge and teaches translation of English literature. The two ladies of the W. M. S. stationed at Kanazawa (next year Misses Belton and Sifton are to be there) and myself teach English by conversation. Though 128 are reported as being on the roll, yet we have not more than 60 regular students. When I began to teach last February I was given the highest class. Since then I have had two Bible lessons a week with them, one on Friday and one on Sunday morning during the hour previous to the preaching service. On my class roll there are over twenty names and the attendance upon the Friday Bible-class is as good as that of conversation classes on the other days of the week. The Sunday morning Bible-class has not averaged more than seven or eight, but these are the ones that are really interested in the study of the Bible.

There is a great deal of infidelity among these young men; indeed, it seems to dominate their thought. They ask the same questions (generally put in the same form) that are to be found in infidel books in America. Perhaps they are more susceptible to the poison of infidelity and unbelief because they are as a nation losing faith in the absurd superstitions of their old religions and turning from the teachings which their priests have in the past imposed upon their credulity. I realize the absolute necessity of the Spirit of God to open their minds to the Truth and my

greatest and most earnest prayer to God is that the Holy Spirit may come in his office convincing of sin, righteousness and a judgment to come, and also that He may operate through my life and feeble effort, that they may know our heavenly Father, "the only true God and Jesus Christ whom He hath sent."

We try to get the students to attend the Japanese preaching service on Sunday morning, but so far none attend but the members of my Sunday morning Bible-class, some of whom also attend the Friday evening prayer-meeting. In March we began holding a fortnight English service on Sunday afternoon. At this service we sang hymns in English and Rev. Mr. Harano, the pastor, gave an address in Japanese and I one in English. About forty or fifty students attended these services.

In order to get as near as possible to the hearts of the students (for I feel that personal work must have a large place in my activity if they are to be brought to Christ) I invite them to spend one evening a week in my house; then I visit them, as they invite me to do, in their homes and boarding houses, giving them tracts, etc. Some friends have been good enough to send me copies of the *Onward* and *Pleasant Hours*; by means of these with books and magazines of my own I run a sort of circulating library; in fact, I am willing to try every plan "that I, by all means might save some."

Among my duties the most urgent one, and my great aim, is to get the language, and now that the schools have closed and the students scattered for the summer, I am free to study Japanese. So I have left Kanazawa with its sweltering heat and malodorous atmosphere for the clear, pure air of the mountains and am now in Karnizawa, about 3,500 ft. above the sea. Not only is the weather more endurable and much healthier, but I have secured until the end of August the services of a Japanese teacher who is much superior to any that I could get in Kanazawa. Moreover, here are gathered missionaries from all parts of Japan, and not a few from China, who have come apart to rest awhile. Some of them are old veterans who have seen thirty or forty years of service in the mission field, and who speak words of wise counsel, of faith and of good cheer to us who are raw recruits. So that I feel that I am gaining physical, intellectual and spiritual strength and equipment for the work of next year. In about a month from now I expect, God willing, to be back in Kanazawa.

The District Annual Convention is to be held in King City on Sept. 27th and 28th, I believe. I pray that you may have a gracious time as you are convened together, and that God may wonderfully bless you. Perhaps as you are met together there may be some who would like to ask me questions; if so, let them be collected and forwarded by the Secretary and I will endeavor to answer them in the next letter.

That our God may bless you all, perfecting and using us each one according to the purposes of His will for the sake of Jesus Christ His Son, our Saviour, is the prayer of your yoke-fellow,

D. NORMAN.

ON October 4th, St. Thomas District Epworth League asked for a missionary to support.

WHITBY DISTRICT in Convention assembled on September 30th, resolved to work for the support of Dr. Rush, whom our General Board has lately sent as a missionary to our British Columbia Indians.

## What Tithing Has Done for Me.

1st. It has transferred from myself to God the responsibility as to how much we should give, and that in itself is a consideration not to be lost sight of.

2nd. It has enabled me to realize the fact more clearly that I am permitted to be a co-worker with God. Redemption is his, evangelization is ours.

3rd. It has been the means of uniting the so-called "secular" with the "religious" life that they have almost ceased to exist apart.

4th. It has made giving 100 per cent. easier than it used to be, bringing a satisfaction with it that was not found in the old way of giving, just as we thought we could afford it.

5th. It has taught me that no consecration is complete, no matter how sincere, until our pocket-book is laid on the altar.

6th. It has wonderfully increased my interest in the speedy coming of Christ's kingdom.

7th. It has enabled me to take a practical interest in the Woman's Missionary Society.

8th. It has enabled me to join the great army of young people who are praying and studying daily and paying weekly for the evangelization of the world.

9th. It has doubled my subscription to the general missionary fund.

10th. It has enabled me to help those in need with a more willing heart and a more liberal hand.

ONE WHO TITHES.

## Our Workers in Japan.

(Mission begun in 1873.)

### MISSIONARIES.\*

- Rev. D. Macdonald, M.D., Tokyo. †  
 " D. R. McKenzie, B.A., Kanazawa. †  
 " H. H. Coates, M.A., B.D., Tokyo.  
 " John Scott, D.D., College, Tokyo.  
 " A. C. Borden, B.D., College, Tokyo.  
 " D. Norman, B.A., Kanazawa.

### NATIVE MINISTERS AND PROBATIONERS.\*

NAME.	MISSION.	MEMBERS.
E. Amanaka	Shitaya, Tokyo	126
Y. Hiraiwa	Kofu	285
H. Tsuchiya	Chuen	89
M. Kobayashi	Azabu, Tokyo	322
B. Hashimoto	Ueda	56
K. Toyama	Shizuoka	317
H. Harano	Kanazawa	79
A. Kato	Hokkaido	8
G. Inuma	Komagome, Tokyo	31
T. Ota	Nagano	56
G. Sogi	Niigata	6
D. Hatanu	Tabernacle, Tokyo	195
S. Kato	Numazu	57
H. Kowamura	Fujieda	90
T. Otaguro	Takata	49
M. Takagi	Tsukiji (and College), Tokyo	120
K. Tezuka	Toyama	9
S. Yonoyama	Yamura	35
K. Kanazawa	Fukui	4
T. Kawai	Koga	
T. Kuranaga	College	
Z. Ono	College	
T. Watanabe	Ichikawa	82
Y. Kitahara	College	
K. Muraoka	Hamamatsu	62
M. Shimazu	College	
S. Doi	Matsumoto	
Y. Ito	College	

\* Names arranged according to length of time in the Japan work.

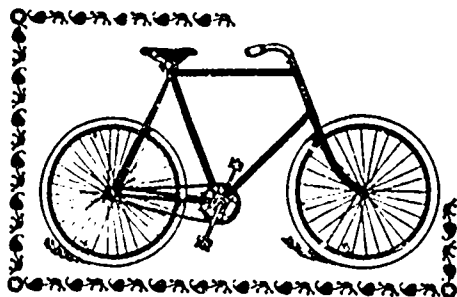
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