

Secondly, we need open hearts,—open wide enough to take in fifty million of women and children, and this foreign missionary work in all its phases. Duty, with its spur and goad, may drive some to efficient effort, but the highest service comes from the heart, spontaneous, untiring, undiscourageable. We need hearts open to every call,—those who only under the direst necessity will respond, “I pray thee have me excused,” but whose answer will be, “Here am I; send me.”

We need hearts open in fullest sympathy with our missionaries, rejoicing in their triumphs, their joys, and their successes, sorrowing over their trials and discouragements. We need hearts open toward the native Christian women, struggling into the light in the midst of hindrances, persecutions, and untoward surroundings, and open, also, to the mass of their country women, whom the gospel has never reached. Let us always remember that they are women like ourselves, with bodies that suffer, cheeks that burn at insults, eyes that weep, and hearts that ache like ours. We need hearts open wide enough to share with them the innumerable blessings of our lives that come from Christianity; not a passive sharing, merely, but one that will do its utmost to send them to the distant corners of the earth. The door of heaven is open as wide to the most degraded of those women, if she repents and believes, as to any one of us. But how can she enter in if she does not know the way?

Thirdly, we need open hands. There are many kinds of women's hands,—the strong, the skillful, industrious, the gentle, tender, idle, weak and helpless, and many others. In every case, however, their usefulness depends on whether they are open or closed,—whether they are so tightly clasped over care for self and worldly goods, or so constantly folded as to allow no entrance to the many things to be done in this great undertaking, or free to do with their might what they find to do. We are not responsible for the original power and skill in our hands. It is our part to make them willing, open, ready to be filled with the work our great Leader places in them. We may be sure He will never put in them anything too heavy for them to carry; we may be sure also that they will grow strong by use, and able to grapple with obstacles and lift them out of the path. Let us never be afraid to use them in this way in our auxiliaries, as many an apparently insurmountable difficulty when grasped courageously, firmly, and kindly melts quickly away. An exchange tells a story of a farmer who “ploughed around a rock in one of his fields for five years, breaking a mowing-machine knife, losing the use of his ground, etc., all because he supposed it was such a large rock it would take too much time and labor to remove it. But one day, thinking he might break his cultivator, the farmer took a crowbar, intending to dig around it to find its size; and what do you think he says? ‘It was one of the surprises of my life, to find that it was little more than two feet deep, and so light I could lift it into the wagon without help.’” Have we not all of us encountered rocks in our auxiliary or branch work, or in some other department, that seemed immovable? Have we not ploughed around it, some of us, for more than five years, and left it still an obstacle to the best work? Now, can we not this coming year open our hands wide, shaking from them any clinging impediment that may have lodged in them, and seize the crowbar of courage, or faith, or prayer, whichever may be most necessary, grasp it firmly, dig up the rock, lift it into some wagon, and let it be carried far out of our sight? We may find it much more easily removed than we think; but if not, let us try to remove it just the same,—it will give us all the more

satisfaction when it is gone. Finally, let us never forget that we may always place our hands, however weak, in those of the All-powerful One, sure of His ready help in every time of need.

Fourthly, we need open purses. They need not necessarily be full, nor long purses, provided they are open. In the shorter, scantier ones the money is not pressed down so hard, is nearer the top, and often comes out much more easily than in those that are long and crowded. There are a sufficient number of purses in our churches, and they are well enough filled, to take care of this foreign missionary work and all other causes, if they were only open to the hand of our Lord for Him to take out only that which is His own. So many, however, are so nearly, or so entirely shut, that the mission treasures are scantily filled.

May we not all enter upon the new year with open eyes and hearts, open hands and purses, ready for any open door that may lie before us. — *Light and Life.*

Incidents of the Work in Japan.

BY A RESIDENT MISSIONARY.

A Japanese Christian, named Tsuda Son, has written a tract against the use of strong drink, which is having a considerable circulation and influence. On the title page is a picture illustrating (in the style of the Japanese) the evils of which he treats. He represents one family in poverty and wretchedness as the result of using the ordinary native liquor called “sake.” In contrast with this is another family where temperance prevails, and they are enjoying every comfort.

One of those tracts came into the possession of a wealthy and influential man named Nakayama, living in the town of Fujioka, in the province of Joshua. He was much addicted to the use of “sake,” and was, in fact, a real drunkard. When under the influence of liquor he was very cross to his family, and it quite destroyed the peace and comfort of his home. The reading of the tract made a deep impression upon his mind, and he resolved to reform. The result was such a happy change in himself and the condition of those around him that he wrote to Mr. Tsuda to express his obligations for what he had learned, and to tell of the great benefit that had accrued to himself and his family by abstaining from the use of intoxicating liquor. Mr. Tsuda wrote to him in reply that unless he believed in the God who made and keeps us all, and trusted in Him for strength, he might not be able to resist the cravings of his depraved appetite, and continue as he had begun. Mr. Tsuda also told him about Christianity, and urged him to accept its teachings.

After some months Mr. Tsuda went to Fujioka on business and called upon Mr. Nakayama, who received him very cordially. Then Mr. Tsuda told him more particularly about the true God, and Christ the only Saviour from the guilt and power of sin. Mr. Nakayama is a man of good education and intellectual abilities, and quite readily understood and fully accepted all that he heard.

From that time he began to attend the Christian services together with his family; and his faith and love have been increasing ever since. Such has been the influence of the Gospel upon his heart that he has become, in truth, a new creature, and the change is apparent to all. As an illustration of the power of religion in his daily life, his wife had been somewhat careless about a quantity of silkworm eggs, and they were partially destroyed. The loss involved was a considerable sum, and