

harder than ever, by God's help, for this object.' Again he says, ' Foo-chow is filling my heart with joy ; our churches are crowded and the men continually beg that the ladies may be sent to visit and teach their wives and daughters.'

At a village near Fuh Ning, where there is a native catechist, Mr. Eyton Jones reports that twenty fishermen regularly attend the services and are joyfully in earnest. At another place five adults, the first-fruits of the place, have been baptized. One of them burned the idols which had been in his family over 200 years, and then threw the ashes in the sea. Miss J. E. Clark tells of encouraging visits to some of these villages. One woman had been cured at the Fuh Ning Mission Hospital, and when she returned home taught her husband and mother-in-law, and they had begun daily worship together, the baby having been brought to attend when only a week old, as its grandmother said, " At seven days old he ought to be offered to God."

In another letter Archdeacon Wolfe says, " This big city of Foo chow is being moved as it has never been before. Our churches and preaching halls are filled with eager listeners and inquirers, who beg that their names be placed on the church roll. In Hok chiang especially, the movement is spreading with great force. I had had deputations from several large towns and villages begging for teachers. We cannot meet all the requests that have been made to us, I deeply regret to say."

Miss Garnett, a lady missionary from Canada, in one of her letters, says, " One of our missionary ladies who has just returned from a trip through the country, has been giving us a most thrilling account of the tremendous need for more teachers, the people are coming by hundreds and even by thousands, and so few, so very few, to teach them. In one district she visited the women have no one to teach them, the men fill the church, and the women do not like to go, as there is no

lady teacher ; so they have prepared a large room for themselves and are longing for some one to come and take possession and teach them. This lady said, what is Canada going to do ? Such a time never was known before. One of the catechists said lately, God planted ten golden grains on Wha Sang last summer, and it has sprung up all over the province, some quite high, some not so high and some just breaking through the ground and, he added, they all need our care. Surely the fields are white unto the harvest, who will come ?"

The Rev. J. R. S. Boyd writes as follows: " The resurrection speaks to us of life and victory, and forbids us to sorrow without hope ; but for some days before and after, and on our Easter Sunday, might be heard the hopeless wailings of friends and relations at the tombs of the departed. Much of it may be a hollow mockery, but it is no less sad for that, and it is none the less incumbent upon us to preach unto them " Jesus and the resurrection." They bring all sorts of messes and place them in bowls before the tombs, and wait that the spirits may take the real nourishment from them, and then they are taken home and eaten. Besides this they place on the tombs oblong pieces of green and brown paper, cut in the shape of money, sometimes with gold or silver squares on them. They have silver paper representing an ingot of silver, and also paper clothes, etc. Some of these are burned, and thus are supposed to be transferred to the next world for the use of the departed spirits, and the rest placed on the tombs, as I have said, and give a rather extraordinary appearance to the landscape, for the hillsides are covered with graves."

These few extracts I have given only go to show the great need of more missionaries in that vast country of China. What is a hundred missionaries among 386,000,000 heathen ? A mere drop in the bucket. The question is not, what is Canada going to do ? but what are you going to do, and what am I going to do ?

Many of us cannot go, but we can help to send others, and above all we can help with our prayers for blessings to be bestowed on those who will give their lives to this great cause of teaching those in China that Christ died for them as well as for us.

THE PROBLEM OF SUFFERING.

By REV. W. J. ARMITAGE.

Romans viii. 18 " For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us."

There is, says Bishop Wescott, a strange fascination in reasoning about mysteries. That fascination belongs also to the problems of the spiritual life. The problem of suffering is one of the most difficult to deal with. It casts a dark shadow over man's earthly lot. It rises everywhere for solution. It meets us at every stage, from birth to death, of life's great pilgrimage. The knot which it makes around human hearts we find it most difficult to untie, and more difficult still to unravel the many consequences which are bound up with our acts.

When we turn to history we find the mark of suffering in every act of life's unceasing drama. Poetry owes its chief charm to it, and glorifies its crown of sorrow, even as Shelley declared " Our sweetest songs are those which tell of saddest thought." Experience bears witness to its universality and sees its mark somewhere, or at some time on every human life. The world has been

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from the first, and all its inhabitants have known physical pain, disease and death, mental stress, loss and trouble.

The problem of suffering is insoluble simply in the light of its own facts. It cannot be explained. It simply overwhelms the mind, where it does not break the heart. It is only a bearable thought in the light of God's revelation of Himself and the truth of His providential care ; unbearable, indeed, if we are left to blind necessity, cruel fate and careless chance, in a universe of unbelief, where the ruling powers are