

gravest character—problems that would, indeed, tax the courage of the ablest statesmen. The acquisition of Formosa was not an unmixed good. With it came the opium question, which had hitherto not perplexed Japan, the drug being entirely prohibited. Their first thought was to exterminate it at once from the island, lest it should spread to their own country; but this being almost impossible, they decided to limit it to its already confirmed victims, so that it would die with them. This is, of course, a difficult plan to carry out. Their determination is, however, as rapidly as possible to reconstruct and improve the condition of Formosa. The freedom of the press and a government responsible entirely to the people, are questions now agitating the public mind, and seem within sight of adjustment. Thus the missionary problem is affected, though essentially unchanged. While all agree that the growth and consecration of the native ministry is a prime desideratum, the old method of preaching and witnessing for Christ is by no means at an end. Indeed, never was there a time when there was more need of men who feel the command, "Go ye," ringing in their hearts—who are willing, under many and varied discouragements, to undertake the toil of the language and devote themselves for life to the work in Japan. One cause, if not the chief cause, for the somewhat weakened position of the missionary to-day, is the want of continuity in the work of almost all missions. The marching orders from the Master have never been withdrawn or modified, and notwithstanding political changes and racial complications, the original directions are our safest guide.

As I may now be speaking to many young men through this article, let me assure them that the struggle for the Kingdom of Christ on the earth is not nearly at an end, and many yet to be born may have the honor so much coveted by Paul, "To preach the Gospel, not where Christ was named, lest I should build upon another man's foundation."

The Church has men in abundance, and money without limit; but, oh! for faith and consecration of both!

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ST. CATHARINES, Ont., Feb., 1897.

Please Pray for promptness

ACT! ACT NOW. PLEASE DO NOT DELAY.—To all who have received communications regarding the Students' Missionary Campaign:—It is impossible to tell the trouble and disappointment occasioned by procrastination. Last year letter after letter was received expressing regret on the part of those who neglected to reply promptly to the letters sent out regarding the Young People's Forward Movement for Missions. These letters of apology could not redeem the lost opportunities nor could they restore the lost time. This year a report of each letter sent out and each reply, with dates, must be handed to the General Board of Missions of our Church. This is only the business side of the question. There is a spiritual side. All who neglect to reply as promptly as possible, not only seriously hamper the workers, but make it impossible to accomplish the good which we are sure God would have us accomplish. Therefore kindly reply promptly. If it is not in your power to give the information asked, please advise us to that effect.

Extracts from "A Beacon Light in Japan."

WHEN the cry, "There is great need of woman's work for woman in Japan," came from the General Society's Mission at Tokyo, and "Who will go?" echoed through the ranks of Methodist womanhood in Canada, Martha Cartmell, of a house that has given many workers to the Church, said, "Here am I, send me"—a fitting sequel to her interest in and devotion to the Woman's Missionary Society from its very inception. Miss Cartmell arrived at Tokyo in December, 1882. The craze for everything foreign was then about at its commencement, and in a short time Miss Cartmell found herself surrounded by a number of Japanese students, to whom she had consented to give lessons in English on condition that they would attend her Bible-class. These young men gained not only a knowledge of English, but of Him whom to know is life eternal.

The missionary to any land finds that very little can be accomplished in the way of Christian work apart from schools, and that the assistance of trained native Christian workers, to visit the homes where foreigners may not be welcome, is imperative for the success of any mission. "Letters from Miss Cartmell at first suggested the establishment of day schools; further investigation and thought showed that something more permanent and far-reaching in its influence was desirable, namely, having a few pupils (in addition to day pupils) under constant Christian supervision and care, with the hope that some among these, having received the truth, might be trained to do work as evangelists among their countrywomen," and, with the concurrence of the Board of Management, Miss Cartmell turned her attention to the erection of a boarding-school for Japanese girls, in the district of Azabu, Tokyo. This school was opened in the autumn of 1884.

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CLASS DISTINCTIONS

are quite as marked in all heathen countries as among Christian nations. Japanese of gentle birth have a perfect horror of any association with the lower classes; while, for the sake of an English education, many were anxious to send their children to the Mission schools, they refrained from doing so because the schools were free to all comers, even the children of coolies. At the request of the Japanese themselves, Miss Cartmell decided that the Toyo Ei-wa Jo Gakko (Oriental English-Japanese Girls' School) should be conducted on the pay system. This is the bare history of the setting up of the standard in Japan—between the lines there is a beautiful story to be read.

While in Azabu, Miss Cartmell was following the Master's leading, in another district of Tokyo a Japanese lady, who had become a Christian through the influence of the Presbyterian Mission, the daughter of a naval officer, and the wife of a banker, for two years had been praying for just such a school as this where the daughters of her friends might be educated. All unconscious that her prayers were about to be answered, she came to pay a visit in Azabu. In conversation, her friend said, "Do you know that the Canadian missionaries are about opening two schools, one for boys and another for girls, at No. 14 Torii, Zaka?" Mrs. Taneda's exclamation was, "Lord, Thou hast given me more than I asked; I only prayed for a girl's school, and Thou hast given me one for boys, too."

Borne on high with Mrs. Taneda's prayers were the