

naturally move about from place to place, and so gradually find out for themselves that there were certain things that their religious teachers kept back from them. Better let the heathen know at once what Christianity is; let them be acquainted with its history, and let them judge for themselves the merits or demerits, as the case may be, of the different divisions in it which they from time to time may encounter. The Master predicted all this. The wheat is no sooner sown than "an enemy sows tares." Better let the heathen know it all, and he will stand upon a right foundation. As far as the Church of England is concerned, a rational explanation can be given of its relation to all other religious bodies, and the way is clear, accordingly, as it seems to us, for her missionaries to pursue their way afar, as her clergy have to do at home, preaching Christ and the glory of the cross and leaving results with God.

One other point bewailed by Mr. Waller is the inconsistent lives of those whom the heathen regard as Christians, regarded as such simply because they are white and civilized. But is there not the same difficulty at home? How often are the clergy told by non-churchgoers that there are men worse than themselves who hold high places in our congregations! That there should be some way of preventing this we admit, but there is not, or, if there is, it is only in weak and isolated cases. The heathen have to learn that Christianity is a body militant. They will be all the more sturdy if taught that the Christian must be as a warrior encased in armor and bearing the weapons of attack.

But while we say all this, we admit that every lover of the Lord Jesus Christ should ponder deeply over such words as those used by Rev. Mr. Waller, whose soul is evidently stirred within him at the way in which he finds his work in a foreign land handicapped, and by their prayers and actions minimize as much as possible the obstacles to Church work at home, in order that the noble efforts of those abroad may be made easier and more encouraging.

OBSTACLES IN THE MISSION FIELD.

BY REV. J. G. WALLER, CANADIAN MISSIONARY IN JAPAN.



ANY excuse their indifference to mission work among the heathen by saying that the results of missions do not justify the money and efforts put forth; not that this, even if true, would be an adequate excuse for disobeying our blessed Lord's injunction in St. Matt. xxviii. 19, 20; St. Mark xvi. 15; St. Luke xxiv. 47; as also the admonition in Rom. x. 13-15, etc. Not until the heathen individually have had the Christ fairly presented to them

for acceptance or rejection can we Christians be said to have fulfilled our duty as such in this respect. Anxious, as we naturally are, to see the results of our labors among the heathen, the result is really no concern of ours. We are but laborers in the vineyard; the harvest, when it comes, belongs to God. "I have planted, Apollos watered, but God gave the increase." After we have delivered the divine message, the matter rests between the heathen and his Creator. Let us who are, in this sense, watchmen to the heathen ponder well the admonition to the watchman, Ezek. xxxiii. 6-10.

Nevertheless, when comparing the men sent out and the money spent with the results, in what way should those results be estimated? Certainly not by the number of present baptized converts, as every one who has had even a very limited experience of the mission field knows. Of far more importance is the gradual but, in many cases, rapidly leavening influence of Christianity in heathendom; the breaking down of old heathen prejudices and superstitions; the ceasing of degrading heathen customs, even for very shame's sake; the recognition that Christianity alone contains the true moral force and power which never winks at vice or evil.

All this and much more may not bear its full fruit for several generations, but must in justice be reckoned as among the present results of missions.

To give an example of what is meant by this leavening influence: Several years ago a young Christian, whose home originally had been at the small village of Shimofukuda Chiba Ken, was received into St. Andrew's Divinity School, Tokyo. After passing through the school, he was sent to work in his native village; but although he worked well in his Master's cause, after remaining more than four years there he had not a convert, and the heads of the mission in Tokyo, thinking the place an unprofitable field, withdrew the native worker.

Time passed on, and the place was almost forgotten by the missionaries, when one day the head of the Tokyo district was surprised on receiving a deputation of the head men of this same village, asking that they might again have the Gospel preached unto them. They said that after the native catechist had been withdrawn they had begun to talk the matter over here and there among themselves, then they had held meetings to discuss the merits of the Christian faith, and having finally come to the almost unanimous conclusion that it would be well for them to embrace that faith the deputation had been sent. The result is that to-day almost every man, woman, and child of the village of Shimofukuda is a Christian, and the Gospel is being rapidly extended in the surrounding country.

This is a small example of how the leaven works and is to-day working, though probably