

fragrant, and the poor widow at Nain, whose gratitude bloomed ever fresh and fair, were, no doubt, faithfully following in the footsteps of Christ; but they were as nothing in face of the fact that the world at large, and especially the Roman Empire, was arrayed against the new faith. For eight centuries the name and fame of Rome had made itself felt among the nations; her standards were planted in fifteen countries in Asia, seven in Africa, and fourteen in Europe; her galleys glided across the sea from the "Pillars of Hercules" to the Empire; her eagles hovered on majestic wing over the Atlantic and Euphrates alike, or screamed with delight as they extended the sway of the Cæsars from the banks of the Rhine to the hidden sources of the Nile. Why, then, did Jesus

PREDICT THE IMPOSSIBLE?

Well, they trusted Him, that was all, believing that the fulfilment would be realized in wide, sweeping conquests, each adding new features of interest to their wonder-smitten intellect and conscience; but alas, for us, we now have no material such as continually came to them, with which to draw and thrill the audiences gathering to our anniversaries. Practically, the world is occupied, and every avenue not only opened but entered.

Do not imagine for one moment, that I hold that the Church at large, or that portion of it which we call Methodist, has yet reached the full measure of possible work and duty; not at all. I simply hold, that to a certain extent we have passed the exciting stages of missionary enterprise, and that the masses are no longer held by the constant reiteration of foundation principles, which fall like sermons on the popular ear—and that, as a consequence we are handicapped in our efforts to make our missionary anniversaries really interesting. The question is, How can it be done? I do not know that I can really answer the question; but perhaps the way may become clearer under discussion. Let me ask, Is it to be done by getting out of the ruts? Not at all! but by staying in the ruts. Rather strange, possibly, but nevertheless the fact, that we advance by going back. Test it, by touching the question of

MISSIONARY LITERATURE.

Here the ruts are best—the ruts which we have left to our cost. The example of John Wesley, who deluged England, Ireland and Scotland with tracts, pamphlets and even bound volumes, is the best standard for to-day. 'Tis true, many people thought him mad in this matter, but the methods have proved to be so successful that we see him wiser in his madness than his critics in their wisdom. Wesley believed in the consecration of literature to popular evangelization and instruction. Are we wiser in our day? I think not so wise. By this means we can flood the country with the facts and geography of missions, in their varied religious, social and even political phases, and arouse public sympathy for this side of our work. I am aware that the wide dissemination of this kind of literature will, to some extent, sap the stem from which we as ministers gather the fruit of information for public addresses, but I am convinced, nay, deeply convinced, that the true method is to flood the country with missionary literature, till there is not a man or woman in all Methodism, at least, that is not fully informed of our work, methods and triumphs. I must leave this point to touch it again later on.

The congregations, however, must do their part. It will not do for the good folk to say, "We are not going to have a deputation from the west this year. There is no live Japanese, or Indians, grim with war paint, coming this time. We are only to have Rev. — from —, and another local minister from —, and I guess the meeting will be pretty flat, and I don't know that I'll go." No! no! Go to work in earnest; bring the children forward with recitations and dialogues bearing on missions. Let the music be up to par, and if thought best, let our friends organize "missionary teas," on the basis of "missionary breakfasts" in the Old Country. So many workers will be brought together, each influential in a given circle, that, providing the almanac favors you, you are sure of a crowd. There is yet another idea on which I lay stress—let our Missionary Secretary (now with us) have prepared if possible,

ILLUSTRATED ADDRESSES

or lectures. Not that we would burden him with more work—his busy hands are already more than full; but perhaps he could devise means by which large pictures, say 6 x 6 ft., somewhat on the principle of these Sabbath School illustrations hanging here on the wall, with a carefully prepared lecture by a competent missionary, might be placed in the hands of our ministers, say one set for a District, or two if the District is large, and then work the District for all it is worth as the regularly appointed deputation—the District making the selection of one or two men for the purpose. We might have Japan one year, then China, and then the North-West, or we might run all three in different sections, and then transfer the pictures from east to west and *vice versa* from year to year, and thus reduce the required number to a minimum and keep expenses down. My experience along this line has clearly proved that "illustration" will draw a crowd at any time. They ought to be issued in sets of not less than fourteen or fifteen; not stale cuts which have appeared in pamphlet form or in Sunday School papers, but fresh, living pictures, representing current missionary experiences. Posters could be prepared for general use at the Mission Rooms and sent out as needed. This would be good for three or four years at least, then other things might be devised to keep level with the times. The question here involved is this,

HOW TO MEET THE EXPENSE.

I have a plan, I do not say it is perfect, it is based on principle. I have here a copy of the sixty-eighth annual missionary report. Looking over it rather hurriedly, maybe, I make an approximate calculation which may help us. About 17,000 copies are published annually, at a cost of about \$3,000. Well, if you look you will see that it embraces about 400 pages, 275 of which, roughly speaking, are not needed. Do we here in Nova Scotia feel interested in the statement that John Smith, of Vancouver, gave \$2? Not enough even to glance down the lists. No practical good ensues to my mind from this source; but it costs money. It may be useful in Vancouver, but not here. What is the proposition? Simply this: publish only that which is necessary for each conference only, or drop the lists altogether. It is a neat way to release at least \$1,000 towards enlarging the report proper if deemed best, or for the publication of the illustrated addresses as already outlined, and no true lovers of missions will be angry because he no longer sees his name in print between the covers of this excellent annual report.

If you please, Mr. Secretary, do not misunderstand me. I do not for one moment imply that you are not doing your utmost to keep expenses down. No report published, that I am aware of, is published so cheaply as this; the cost is reduced to a minimum. I for one have perfect confidence in the administration emanating from the mission rooms; I am sure, therefore, that you will, with our friends present, receive these suggestions in the spirit with which they are given. All of which is respectfully submitted.

Along the Line.

The Indian Work.

NOTES FROM THE LOG-BOOK OF THE "GLAD TIDINGS."

AFTER leaving Comox, where we had been storm-bound, we had a pleasant run to Cape Mudge, where we found the Indians engaged in a great potlatch.

WHAT IS AN INDIAN POTLATCH?

The word itself, "potlatch," means simply "to give"; but when applied to the demoralizing custom which the Indians keep up, in some parts of British Columbia, it means the devil's high carnival.

A few weeks ago it was announced in the daily papers that the Cape Mudge Indians were about to give a great potlatch, when so many thousands of blankets would be dis-