

had to be studied and conciliated, and deadly climates to be contended with.

Considering these mighty obstacles of the past, and listening to the triumphal chant of victory now ascending from the missionary ranks, we are led to exclaim, surely these men and women are heroes, grander and more valiant than the world has ever seen before; and the weapons of their warfare, although not carnal, have proved mighty, through God, to the pulling down of the strongholds of Satan.

Such are some of the obstacles of the past, but what are the obstacles of to-day?

Besides the forces already in the field, multitudes of consecrated men and women stand ready to enter the great and effectual doors which are opening on every hand, but still there are hindrances. The Church has not yet measured up to its responsibility and privilege in giving of its substance towards the extension of Christ's kingdom on the earth. Commerce is almost entirely secularized, and the greed of gain blinds the eyes of the multitudes. In view of the earnest prayers which are ascending to heaven, and the large numbers who are ready to enter the work, we believe the success of missions is largely limited by the financial support of the churches.

Looking at the work as it is being carried on, vast obstacles, other than those arising from native sources, are painfully apparent. The opium traffic in India and China, sanctioned and protected by the Government of Christian England, is a blighting curse to the millions of those countries, and a mighty hindrance to the extension of the Gospel. The liquor traffic with the hordes of Africa and other pagan or heathen countries, carried on by so called Christians from England and America, counteracts largely the influence and usefulness of the missionaries. We have clipped the following item from a late paper:

"**DRINK AND MISSIONS.**—Forty-six returned missionaries, members of the International Missionary Union, met at Binghampton, N.Y., July 5th to 11th. Eleven different fields were represented. From every field there was the same report, opium and strong drink are a chief hindrance to mission work. Among other things, the following resolution was unanimously passed: *Resolved*,—That the Christian governments by their forcible protection and promotion of the opium traffic and of the traffic in alcoholic liquors, and by unjust and oppressive treaties with heathen nations, do thereby oppose the greatest obstacles to the success of Christian missions."

Should not we add our humble protest to this resolution, and request our Society, and every kindred organization, to do the same, until from every Auxiliary, every Branch, and every Society in Canada, the United States and England, there should go up a cry not only unto God, but also unto the governments of these countries, against this traffic in the souls for which Christ died.

Many commercial men have found their way into the lands now operated upon by missionaries. Some of these are godly men, but the great majority are not. A missionary says: "The spirit of the commercial man is different from the spirit of the missionary. He is in those countries for a different purpose. The object of the commercial man is to make a fortune, and to make it quickly, and he is not always scrupulous as to the terms and conditions on which he makes it." Of Japan, in which we are all interested, he says: "Go to Nagasaki. There you will find a block made up entirely of saloons and brothels, under the control of foreigners, and there is more drunkenness, and riot, and wickedness in that block, and coming out of it, than there is altogether in the rest of the city of Nagasaki put together; and yet the government of Japan cannot touch it, because of the concessions made to foreign residents in this treaty port. This commerce, this money-making in the sale of liquor and of wickedness, is the whole

secret of this matter. We do not condemn all the commercial men in these countries, for we find some noble specimens of Christian men, who do sympathize with missionaries and their work, and do help them in it."

I am glad to bear such testimony; but, alas! there are too many of the other sort, and this puts an obstacle directly in the way of missionary work. The dealings of these men excite the prejudices of the heathen, and they do not discriminate. "An Englishman is an Englishman, whether he is a Christian or something else;" and the vicious lives of so many so-called Christian residents, and sailors coming to these ports, are tremendous hindrances to the work of God amongst the people.

How terrible must be the responsibility of those who, born in Christian countries, not only reject the great salvation for themselves, but also go out to distant lands to prevent the heathen from accepting the Gospel.

And now, at the risk of being lengthy, we notice the obstacles in the way of women's work in missions.

The first we notice is, opposition to woman as woman.

Until very recently, the injunction of the great apostle, to "let the women keep silence," has been almost literally obeyed. A great Athenian statesman once declared that woman had attained her highest glory when her name was heard least either for virtue or reproach. Outside the domestic circle, until the last quarter of a century, woman had no legitimate sphere. The doors of the colleges were locked against her. Her intellect might be keener, her talents double those of many a man who applied for admission and got it, but then—she was only a woman. Trades, professions, for her there were none. She might marry, and "look well to the ways of her household," but a caste-like prejudice debarred her from seeking a wider circle of usefulness than that of her own fireside. But man's ways are not God's ways; and when God wanted missionaries, He called women too. At first little countenance was given her, and "fifty years ago all that a few struggling women's societies could plead in their self-defence was, that a great and urgent work needed to be done, which none of the existing Boards or committees were accomplishing, and they must set about it somehow." In this case, the end has certainly justified the means; and the success which is manifestly attending our endeavors, proclaims the divine approval.

The hesitancy and doubt with which many of our sisters enter upon this work, and the waiting-to-see-if-it-will-succeed attitude which multitudes of Christian women outside our organization assume, are obstacles to success which we pray may soon be removed.

The number of our workers is so inadequate to the work. It is true we have our Mission Bands, our Auxiliaries, and our Boards, but "what are they among so many?" What are the few hundreds or thousands of Christian women engaged in this work, in comparison with the Zenana-bound, harem-fettered millions of our sisters still dwelling in darkness, beyond one ray of the Gospel truth? Truly, "the harvest is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He may send more laborers."

Looking at the obstacles to missionary work amongst heathen women, we notice, as one has said, that until the last few years "woman was hopelessly secluded within harems, zenanas, and seraglios, degraded to the level of the cattle for which she was bartered, or the donkeys with which she was associated as a burden-bearer, unwelcome as a babe, untaught as a child, enslaved as a wife, despised as a widow, and unwept as dead, denied all social status, individual rights, and even a soul."

Tradition, custom, the envy, jealousy, and tyranny of pagan men made access to the women for missionary work