

missionaries were safe, having been brought down to Victoria by the steamer *Danube*. Within a few days a private letter from Rev. D. Jennings came to hand, from which we take the following extract, which shows the nature of the accident which befel the *Glad Tidings*:

"I learn you had many anxious thoughts regarding the *Glad Tidings* and those aboard. We got into what is called on the charts 'Shelter Cove' on the 3rd of May, to escape the effects of a strong 'south-easter,' when we were attempting to cross Queen Charlotte Sound. Shelter Cove proved 'Disaster Cove' to us, for in it we got on a rock which chafed and tore the hull of the little ship until she began to take in water so fast that she became almost full. We took out all our valuables, as food, clothing, etc., and camped on the beach. We hauled the little ship near shore on a soft sandy beach, where Captain Oliver, with other help, put her in fairly good repair, and after four days' camping we were able to get up steam again and proceed on our way. We put back some sixty miles to Namu, where six of our party waited for the steamer of the Coast line, and reached Victoria midnight on the 12th. The *Glad Tidings* is now at Nanaimo. All on board at the time of the accident are safe and, so far as I can learn, are very well. We are thankful for your sympathy and prayers. Long may the *Glad Tidings* float to carry the blessed Gospel to the tribes now perishing for lack of the bread of life."

### Are We Doing All We Can?

BY REV. HENRY J. INDOE, B.A.

"FIGURES that Talk!" in the January OUTLOOK, I found to be very interesting and instructive. As a Newfoundlander, I for a brief moment felt proud of the showing for the ancient colony. Then my thoughts reverted to some figures which made me blush when I set them before my people. I give an extract from my missionary sermon in order that if you think it, or any part of it, contains a message for the readers of the OUTLOOK you may insert it. The text was Matt. xxviii. 18-20, and in the course of my remarks I said:

"Now, are we doing what we can? Statistics prove that Christendom is not. To come closer home, they prove that Newfoundland is not. Compare a part of the money spent in absolute waste in Newfoundland last year, with the amount raised for missions. The Methodist Church in Newfoundland raised last year for missions \$836. Supposing that the other two churches—the Roman Catholic and the Anglican—did the same, Newfoundland's contribution to the mission cause would be \$25,098. The amount spent in Newfoundland for liquor and tobacco was \$845,248.90, *i.e.*, Newfoundland spent 33 times as much in liquor and tobacco as she contributed to the cause of missions. But to bring the matter a little nearer home, for in this Bay very little is spent in liquor, we look at the figures for tobacco. Newfoundlanders spent in tobacco alone \$351,398.50, *i.e.*, 14 times as much as they contributed to foreign missions. Look at the figures for your own Bay in the missionary report, and I believe you will be ready to admit that this is about what you did here. From Alder Harbor on the one side to Bassett's Harbor on the other, you contributed for missions last year, \$25.91, and perhaps thought you did pretty well. That sum multiplied by 14 gives \$362.74. You who are fond of figures run up the account, and I believe you will find that you spent more than that in tobacco."

I may say, that with two or three exceptions all the people in this neighborhood are Methodists, and that the general opinion is that my figures for tobacco are below the mark. If these are the proportions for Newfoundland, while we as Methodists dare to boast among the churches, ought we not before the Lord to hang our heads for very shame?

Rocky Bay, Newfoundland, Feb. 21, 1895.

### The Outlook for Christianity in Japan.

BY REV. WM. ELLIOTT, TOYAMA, JAPAN.

THE Rev. D. Crosby Greene, D.D., delivered an excellent address on the above subject, before the Tokyo Conference, in December last, which has just been published in the *Japan Evangelist*. The same issue of this magazine contains also a very fair and sympathetic estimate of Dr. Greene as a man and missionary, from the pens of two of his coadjutors, who are among the best and most favorably-known missionaries in this country.

Dr. D. W. Learned informs us that Dr. Greene was the first member, and for more than a year he and his wife the only members, of the American Board Mission in Japan. They arrived November 30th, 1869, and after spending a few months in Tokyo, removed to Kobe, and were the first missionaries to settle there, Bishop Williams, of Osaka, being then the only other missionary between Yokohama and Nagasaki. Dr. Greene remained at Kobe four years, and it was largely through his work that the first church west of Yokohama was organized there. He took an active part in the translation of the New Testament, occupied for a time the chair of Old Testament Exegesis in the Doshisha school in Kyoto, and has done much in general and evangelistic work. The American Board Mission has no member who surpasses him in capacity or usefulness as an all-round missionary.

Dr. J. H. DeForest says, "Dr. Greene is the *father* of the mission, and when he got his D.D. we thought it stood for 'Dear Daddy.' His seventy-five children all rise up and call him blessed, for he has been a good example to us all of what a missionary should be—faithful in his studies, accurate in his language, thoroughly sympathetic with the Japanese, whether Christians or non-Christians."

Now a few extracts from the address. After a few words of introduction, Dr. Greene remarked: "I shall content myself with the modest task of setting forth certain opinions which have gradually formed themselves in my mind, together with a few of the considerations upon which those opinions are based. If, in doing so, I fail to dwell upon what some call 'spiritual' forces, it is not because I ignore them or under-rate them. It is simply that I am forced to limit myself to one side of a great subject."

The lecturer then deals in a most interesting and practical way with such features as a lack of a vivid sense of personality on the part of the Japanese people; the reassertion of the old philosophies; the sensitiveness of the Japanese to the evangelistic, nationalistic, and other great world movements of the age; the influence of missionaries; of the circulation of the Scriptures; of foreign communities; and of the literature of Europe and America. He points out some of the great changes that have taken place, and closes with the following optimistic—not too optimistic—paragraphs:

"To my mind all these changes represent a Divine Providence. They do not necessarily mean the triumph of Christianity in the near future, but they do mean a more congenial attitude of mind, a more fertile soil in which to sow the seed of Christian truth, a healthier growth and a more vigorous plant.

"But it may be said these mental and moral tendencies must needs require time, perhaps hundreds of years, to reach their goal. This, many assert, is the lesson of history. Is it not possible, however, that we may read the lesson too literally and forget the new conditions of life and the more rapid progress which they imply? Japan has been introduced into the family of nations. She feels her community of interest more and more strongly every year. The influence of these new ties is exerted directly upon her. With almost weekly mails, and daily messages from the centres of Western life, she is brought very near to her sister nations. As I sat in that mountain hotel to which I have referred, I heard for the first time, perhaps within sixty hours of the event, that the Home Rule bill had passed the second reading in the British Parliament. Thus the very pulse-beats of the world's life are felt in the remote valleys of Japan. Under such circumstances progress must be rapid.

"How far particular organizations of Christians will