

day; Bro. Argue preached two grand sermons. On Monday we held our annual tea-meeting. The church was crowded. We made no charge; made everybody welcome. I asked the people to give a free-will offering of \$170. Many thought it was too much; but before we closed our meeting we had in cash \$163.37; in subscriptions, \$89; making in all \$252.37. We sang the doxology twice. We have cleared off all our indebtedness, with the exception of the items named above, and have about \$17 in the treasury; and I must not forget to state that the pastor's salary is paid up to date. Bro. Ferrier, of Deloraine, and Bro. Jamieson, of Napinka, were with us on the Monday evening. Bro. Ferrier told the people 'How to get rich,' and said that

"One-tenth of our money, one-seventh of our time,
Is a law not of state, but a law that's Divine;
By logic, experience, and sound reason, too,
He urged them their duty on this line to do."

Editorial and Contributed.

DEATH OF REV. E. LANGFORD.

IT is with feelings of deep regret and a sense of personal loss that we learn of the death of the Rev. Enos Langford, who for the last two years has been stationed in Winnipeg, but for over ten years was a faithful and energetic missionary among the Indians at Oxford House, Beren's River and Norway House. Except that our brother died of typhoid fever, we have not received any particulars. In his death the Church has lost a useful and earnest worker, a man who "feared God and eschewed evil."

NOTES FROM JAPAN.

BY THE GENERAL SECRETARY.

WHILE tarrying in Kofu, I received a message from a native gentleman soliciting an interview. I ascertained that he was a public prosecutor—what we, I suppose, would call a Crown Attorney. He came at the time appointed, and with Mr. Hiraiwa as interpreter, we conversed for two hours respecting important truths of the Christian religion. After the usual courteous salutations, my visitor informed me that he was a very busy man, and had little time for reading, but, said he, "I have read your sacred books in the Chinese Version, also a small book on Christian evidences, written by a missionary. This is the extent of my reading in that direction. I believe," he continued, "in the existence of one Supreme Being, and that is, perhaps, as much as I can say. Since reading your books there are some difficulties in my mind which I would like to have solved, if possible."

In reply, I expressed my pleasure in the fact that he had given some attention to the Christian Scriptures,

and my willingness to answer, as far in my power, such questions as he might ask. He then proceeded substantially as follows:—

"From reading your sacred books I have an impression that they deal chiefly with a life to come. Now, what has Christianity to say concerning the life that now is?" Here was a very fair opening. I knew that our Bible was no authority, as yet, to my Japanese visitor, and I must approach him from some other side. But as his question had reference to matters of fact, rather than to a question of authority, we were able to converse along a line leading up to the statement that "Godliness is profitable unto all things, having promise of the life that now is," as well as "that which is to come." I pointed out that the prominence given in the Scriptures to the life to come, only emphasized their teachings respecting present duty. The next question went deeper. Said this earnest inquirer:—

"In Chinese books I have read of a number of persons for whom a supernatural origin is claimed; but it seems to me it is for the purpose of enhancing the importance and authority of the persons for whom the claim is made. Now, respecting the account which is given of the birth of Jesus Christ, do Christians regard that as a fact—a history,—or do they regard it as I do the Chinese records referred to?"

Here was a grand opportunity to "preach unto him Jesus." And how I did wish I could do it in "the tongue wherein he was born!" However, as best I could, through my ready interpreter, I said that Christians accepted the miraculous incarnation as a fact; that if Christ was really the Son of God, the miraculous element in the incarnation was inevitable, and all his subsequent life was in keeping with the miraculous beginning. I also referred to the circumstances of the time; the condition of the Jewish people; the prophecies that went before; the expectation of a coming Saviour; and the strong probability that everything affirmed concerning Christ would be searched to the very bottom. Moreover the Gospel narrative had all the simplicity and directness of a truthful history, in which nothing was written for mere effect.

The next point referred to was the work of the Holy Spirit on the heart, and the giving of that Spirit on the day of Pentecost. Speaking of the latter event, my Japanese friend inquired:—

"Do Christians regard the giving of the Holy Spirit as something peculiar to that time and to those people, or do they regard it as a proof of the permanence of Christianity, in consequence of the continued presence of that Spirit among men?"

To this question I listened at first in silent amazement. It indicated such a perception of the spiritual side of Christianity and its deepest truths, that I could