

work in the country. Till last year our workers, whether Japanese or Canadian, were to be found in only three out of the forty provinces, but we have now work and workers planted in four great provinces on the west coast. On this new district, visited for the first time only two years ago by Rev. Dr. Cochran and J. W. Saunby as a prospecting committee, there is now at work a force of ten men, Japanese and foreigners, while the Women's Missionary Society have one lady in the field and two others under appointment. And as we advance, "regions beyond," with hundreds of thousands of population yet untouched by Methodism in any form, appeal to us for help.

May the spirit of the apostles, the early Church, and our Methodist fathers abound in us, prepare us for and carry us through this grand work of extension upon which we have entered.

## Along the Line.

### MANITOBA CONFERENCE.

*Letter from REV. EDWARD PAUPANIKISS to Rev. J. McDougall, dated OXFORD STATION, 2nd Oct., 1891.*

WE hear that the steamer has arrived at Norway House, and take this chance to write you a few lines. The York packet is just starting for Winnipeg. The summer leaves are beginning to fall, and the cold weather has set in, thanks to the good Shepherd of the sheep. "The Lord hath done great things for us, whereof we are glad." "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

I was off on a trip to Island Lake. Before I left my mission I was very unwell, so I was compelled to take two men with me. I met a great many of the Indians at Island Lake who have given themselves to the Lord. I have baptized thirty in all, men and women, not counting the children. The Indians are going to build a church in the spring, and I have made promise to help them with nails and window glass. I learn that the poor Indians are having regular Sunday services, and prayer-meetings in the middle of the week. How anxious they are to learn about Jesus and His love! I trust that the good seed of the Gospel may bring forth the good fruits "unto holiness and the end everlasting life."

Our school at Oxford is well attended. Mr. McDonald has not yet come down. Excuse my short letter; I shall give you all the history at Oxford next time. We are all well and enjoying good health.

### CHINA.

*Letter from REV. V. C. HART, D.D., dated SHANGHAI, November 13th, 1891.*

WE reached Shanghai the 3rd November. Affairs seem to be quieting down in the interior, and there is a better outlook than for some months past. In view of the uncertainty still hanging over the perfect settlement of affairs, it was thought prudent that we remain here a short time, and be prepared to advance when we are quite certain no obstacles will be thrown in our way. I have written to Hankow and Ichang for consular advice, also have forwarded a request to Peking for a passport. In the meantime we are settling into temporary quarters, and the brethren will go at the language with Mandarin teachers. I, with two of the brethren, may precede the party, prepare quarters at Chen-too, and then I will drop down to Ichang

and bring up the others. In this way we can pave our way without attracting so much attention, and be freer to act in the preliminary stages of our work. Our plans may be changed to meet emergencies. It is impossible to give any forecast. The powers are not pressing what old residents consider a thorough settlement of the troubles, and many are looking for fresh outbreaks. When I get replies to letters sent up the river will write you more fully.

We are all well and happy. God has blessed us thus far in our work, and we can safely trust him for all that is to come.

[A letter to Dr. Hart from the American Consul at Hankow intimates that mission work in that region is at a standstill, as the missionaries are all living in the foreign concession at Hankow. At that date trouble was apprehended at Chunking. Let earnest prayer be offered not for our missionaries alone, but for all missionaries and foreigners in China.—ED. OUTLOOK.]

### JAPAN.

*Letter from REV. J. G. DUNLOP, B.A., dated NAGANO, November 7th, 1891.*

ON October 28th the central portion of the main island was visited by the most serious shock of earthquake that has been experienced in many years. The whole island seems to have felt the shock, but serious destruction of life and property occurred only in a belt of country running west and east, just south of the zone operated by our Canadian mission. The only one of our mission cities seriously damaged was Fukui, where Mr. and Mrs. McKenzie and Mr. Iizuka are at work. There over one hundred houses were overthrown, one person killed, and a number injured.

Throughout the whole country some 12,000 houses were destroyed, nearly 2,000 people killed, and about twice as many wounded. The greatest calamities occurred in the city of Nagoya, 115 miles down the Tokaida railroad from Shizuoka, and in two neighboring cities. A friend living in the worst disturbed belt writes:—"Oh! what suffering, especially in Ogaki and Gifu! People terribly wounded and mangled, and mortification setting in," for want of medical attendance. Subscriptions are being raised all over the country in aid of the wounded and the 50,000 or 60,000 rendered homeless through the disaster.

Here in Nagano it was nothing but a pretty hard shake, though enough to frighten the people thoroughly. Unlike the Tokyo and Yokohama people, they are not used to earthquakes, but some of the older inhabitants remember the event, and all, young and old alike, know the traditions of the earthquake of forty years ago, that almost destroyed Nagano, so they were ready to imagine the other morning that we were to have a repetition of that dreadful experience. On the right hand side as you enter the courtyard of the great Zenkofi temple here, there is a stone monument erected to the memory of the 30,000 who met their death through that earthquake—by fire and flood and falling houses—in Nagano and the villages of the plain.

WITH deep regret we notice that the foreign consuls in Samoa have arranged for Sunday afternoon fetes, rifle matches, and other entertainments for the natives. Such use of the Sabbath is contrary to the practice of the Christian Samoans, and will tend to destroy the hold which the Christian religion has upon the people. Why should the representatives of Christian nations among rude tribes be so indifferent to the religious institutions on which must depend, in a large degree, the hopes for the moral elevation of the heathen?