

ranging from 40 or 50 to 7,000, which latter is the population of Tuni itself, making a total of 200,000 souls. This vast host scattered over this vast area are all dependent upon the Tuni missionary for the word of life. If I were to see a different village every day it would take me over eight months to simply visit all the villages on my field. Apart from my sister and her five Bible women, I have a staff of nine native preachers, one, too old now to do any work, two just from the Seminary, untried and unexperienced, two that are kept on mainly because we have no others to take their places, and four that are helpers in very truth. Add to these three village school teachers, and our 125 Christians scattered in twenty different villages, sixty of whom God has graciously brought out of heathenism during the past two years, and you have the entire force with which we have to work this large field. Is it any wonder that I called it a "great work"? And then remember that mine is only one field among many, and I am only one missionary among a great host, and that this mission work in its entirety is the work Christ gave to His people, when He said, "Go ye into all the world and make disciples of all nations."

And yet another message your quilt whispered to us. It was that, in some sense at least, you recognize us as links binding you to the foreign field. It may be that our being here makes the foreign field not quite so far away to you, and just a little more real. That means that sometimes your thoughts go out to us and our work, and in your prayers we find a place. And that means encouragement and strength to us. Let me ask that when you meet in your Band meetings and often in your home, you will not forget to pray for the Tuni missionaries and the Tuni work.

If any of you feel like sending any messages or asking any questions about our work, just write them on a slip of paper and put them in an envelope, stick a five cent stamp on and drop them in the post office. Inside of one month the postman will deliver them at our Avor in Tuni. You may count on a prompt reply.

With kind greetings to all.

Your Representative in India,

H. C. PRIEST.

OBSTACLES TO MISSION WORK.

MISSION AND LESSON.

1. Q.—What are the greatest obstacles to mission work in heathen lands?

A.—The liquor traffic and the opium trade.

2. Q.—Who are responsible for the existence of both these terrible curses that debase and destroy their victims?

A.—The Christian nations solely; and mainly the Christian Protestant nations. Foremost among the latter, so far as liquor is concerned, we must name England, the United States, Holland and Germany.

3. Q.—How does the liquor traffic hinder the spread of Christianity?

A.—Natives of warm climates, like India, Africa, China or Japan, are much more susceptible to the effects of spirits than are those of colder lands. Less liquor intoxicates them, and the drunkenness produced is more terrible and dangerous. They are destroyed by the poison of alcohol more rapidly and hopelessly than their white brothers; and once under its influence, seem to lack nerve and will-power to make any successful resistance.

The missionaries find that where the white man's grog has got its grip upon a heathen, every natural evil tendency is intensified, the conscience is dead, and there is almost no hope of salvation.

4.—Can you give me any instances that will prove the truth of these last assertions?

A.—A. Herbert Tugwell, Bishop of Western Equatorial Africa, said in an article in the *London Times*, that the missionaries under his care, also the Roman Catholic priests and the preachers of the native Lagos church, have utterly failed to evangelize certain districts near Lagos, mainly because of the drinking habits of the people. When one day in the compound of a village chief, the Bishop said to him, "What makes the hearts of your people so hard, and their houses so shabby?" The chief answered by pulling aside some bushes and telling the Bishop to look beneath, where he saw "hundreds, if not thousands of empty gin bottles."

A.—B. On another occasion, the Bishop says, he reached the market town of Iguan one evening, and wished to hire a canoe to take him over to Lagos. He was informed that he could not cross the water that night as "he would find the whole town drunk." He, however, persisted and confirmed the statement by the sight of his own eyes. In the market place the women were dancing wildly and the men quarreling horribly in their mad debauch.

The Bishop states that in the last seven years, the liquor traffic has doubled in Western Africa.

A.—C. At the German Philo-african League, held last year, Dr. Gustav Muller read a forcible paper on the liquor trade in the German possessions in Africa. He said, among other things, "The worship of the rum-demon has, at some points, been formally organized. The seventy-ninth annual report of the Basel Mission says, 'The heathen party failed to reintroduce the old pagan worship which has been abolished, but it succeeded in introducing the rum-idol, *Almela*, which was already worshipped among the Dualla. The adepts of this rum-idol call themselves the Almela church, and ape our Christian ceremonies. Candidates for membership must first serve as probationists. The candidate is submitted to an examination, in which he must prove that he has committed

NONE SHAMEFUL OR CRIMINAL DEED.

Then he is baptized by immersion. When he emerges out of the water, he must drink a glass of rum, and promise to serve the demon by drinking and by committing vile deeds. In the meetings, the leader opens a book and pretends to read from it. His sermon encourages the audience in drinking and other vices. Many people of Bongo have been induced to join this society by the assertion that the sect had come from Europe, and was one of the numerous denominations of civilized lands."

A.—D. A missionary writes: "It is not only possible to conquer polygamy and idolatry: they are practically doomed. But it seems impossible to conquer the rum demon, which the whites and European governments have introduced."

A.—E. Inspector Oehler, of the Basel Mission, says, "Schnapps (brandy), that fatal destroyer of all progress and culture, is penetrating deeper and deeper into all the strata of the nation. It has now become the most powerful God in the country. It dominates the public