

colored and unadulterated in any way whatever, and for the same price as is demanded for an inferior article elsewhere. This they are able to do because they are supplied by Christian men at the other end of the line. Post office orders are so handy now-a-days that there is no reason why good wholesome teas should not be supplied to any one in Canada through this first and only Christian Chinese firm in Victoria.

THE DECISION OF THE CHIEF JUSTICE.

Not long ago some of the Chinamen tried to resume the traffic in girls, bringing them from China for sale; but finding their path strewn with more thorns than roses, they have again abandoned the business, never to be resumed unless encouraged by a recent decision of our Chief Justice, in which it appears that he had suddenly taken to the use of a pair of Chinese spectacles. I was before him to oppose the motion of the owner of the little slave girl to set aside the guardianship papers, and I myself heard the Chief Justice declare that there was nothing immoral in either polygamy or slavery, of both of which the owner of the girl admitted himself to be guilty. Looking at the matter from the Chinese standpoint, the judge decided (much to his regret, he said) to return the child to its former mode of life. It was a great blow to the mission, but we take comfort in the thought that the Lord saw it all, and will in His own wise way overrule it all for our good. It seemed hard at first to be reconciled to see this child of tender years snatched from us and returned straightway to slavery, simply because one individual could not see anything wrong in polygamy or slavery. Our young men, however, are as determined as ever to oppose every case of slavery that is brought to their notice. I may say, also, that our Attorney-General the other day entered a *nolle prosequi* in the case of a Chinaman committed for trial by the Police Magistrate (who, by-the-by, is a good Christian man) for importing girls into Canada for immoral purposes, upon evidence furnished principally by the young men of our mission, and one of the girls that had been rescued. The Attorney-General simply had the case struck off the calendar, and this procuress is now as free as Queen Victoria. Bro. Watson is doing what he can to have at least the conduct of the Attorney-General investigated by the Provincial Parliament that is now in session.

THE RELATIVE CLAIMS OF DOMESTIC AND FOREIGN MISSIONS ON THE LIBERALITY OF THE CHURCH.

Paper read at the Stratford Missionary Convention by
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OF course we view this topic in its relation to our own Church. An examination of the claims of these two lines of missionary work justifies both. They co-existed in the apostolic age. And possibly both may live until the end of time. The poor have been and will be even after the kingdom of Christ has covered the earth. The Church needs to guard against the idea that creeps about, to the effect that Domestic Missions have had their day. With the luxury of denominationalism they are forced upon the Church. "When that which is perfect has come, then that which is from party shall be done away." But the perfect, which holds to and experiences the essentials of the Gospel, blending all in the Spirit of the Master, has not yet come. In the circumstances, Domestic Missions claim the support of the Church, unless we are ready to cast off and cast out in a way which would be very far from doing to others as we would wish them to do to us.

The claims of the Foreign Missions are admitted with restrictions or modifications. Paul was a debtor to the Greek and to the Barbarian. Larger fields are in sight than Paul ever thought of. The Macedonian cry comes from foreign lands where darkness covers the people. The Church of to-day is better able to fulfil her commission than when her work was first made known. Men, means, and protection are greater than they were one hundred years ago. The millions yet unreached present a task like that before Israel, in taking possession of the promised land. But, with missionary fire like that of Eliot, Brainard, McDougall and Crosby, among the Indians; Christian David, in Greenland; John Williams, in the South Seas; Vanderkempt and Wm. Taylor, in South and Central Africa; Swartz, Martin and Carey, in India; the work can be carried out. Let the Church pay and pray and send forth laborers with words like Dr. Waugh to John Williams, "Go, my dear young brother, and if your tongue cleaves to the roof of your mouth, let it be with telling poor sinners of the love of Jesus Christ; and if your arm drops from your shoulders, let it be in knocking at men's hearts to gain admittance for Him there." The foreign fields are dead ripe. The claim for help is a fact. Home claims may be urgent, but the foreign claim is still a fact. Obedience to the claim has ever been an excellent tonic for the Church. It has put iron in the blood, and given the stamp of Christian manliness to the Church. If our Church, for example, had never attempted to enter Japan, would we be in our home work better off than we are? or could we feel that we were approaching proper obedience to the Head of the Church? I fancy our Foreign Missions have enlarged the heart of the Church, and, in addition, golden grain has been gathered for the Master. The only modifications or restrictions are, Keep the hand on the lever of the Domestic Missions, and wisely regulate the steam for their use; and at the same time press the whole Church to support the missionaries.

In regard to Domestic Missions and their claims, some say, "Strike off about half of them from the list;" and others say, "Pay the brethren on the Domestic Missions a fair salary, and reduce the foreign work." The locality of certain Domestic Missions creates a prejudice against them; the wealth of two or three of the members, at times, augments this prejudice. After all, there may be good reasons for a Domestic Mission in a city or in well settled rural sections.

How are they formed? In the growth of a cause changes are a necessity. The old large circuit, with two or three ministers and a staff of local preachers, is not the plan that suits the age; and it is a question whether we should condemn the old plan or the spirit of the present day. Local competitions constitute a formative factor, and local preachers are often discounted, while those in the regular work are credited with being too lazy to drive a few miles in a covered carriage on a good road. But there are still other formative forces crystallizing into shape Domestic Missions. There are the strained relations between the stronger and the weaker parts of a circuit—one feeling that the weak part is a burden, and possibly the weak appointment feeling that it pays its portion for services received. It often seems that by a judicious "gerrymandering," the weak parts may be compacted into a charge, when they will be thrown upon their own metal to work up to a self-sustaining circuit. And Quarterly Official Boards, influenced by their environments, press for these new formations. It seems, therefore, that Domestic Missions generally are formed for good reasons.

Let us now look at the average Domestic Mission. It has a sprinkling of most liberal and loyal members. They feel their humiliation, but they fall in line, and with the pastor put things into shape. The Quarterly Official Board is