

process of learning a language would work as well in my case as it was claimed it would in others. I was soon undeceived. I found that although I "poured out" English seven days in a week, the Japanese did not "soak in" to any great extent. The plan may work well in other lands (though I do not believe it), but it does not work here. I have been "pouring out" English ever since and I am weary of it—of preaching the maximum of English and of giving the minimum of any strength and time to the work dearest to my heart. Some may ask why I do not do missionary work only. I cannot and stay here, and still be in the employ of Mission Baard. I do not know of a single Mission Board which does or would employ a layman to give all his time and strength to direct work for Christ. What the Master has in store for me I know not—and I do not worry. But I beg of you do not suppose that I am glad to shake the dust of Japan off my feet because I am going to the dear home land, Canada. How glad I am at the thought of seeing Canada again none but those who have lived in an Oriental land know. But it is not an unmixed pleasure, for I shall leave behind me not a few young men who have become very dear to me, from whom to part will be a wrench.

A dear friend of mine went home to Canada last Summer from China, a wreck. I shall never forget her words: "The darkest Gethsemane of my life is to leave China." I cannot say that yet—it is very high. Some people sometimes talk of "burying one's self" in China or Africa. There are two sides to it. I have a suspicion that there is infinitely more burying of talents in the home-lands than in Christless lands. Say, you fellows interested in missionary work, why do you not all go to the Foreign field, whether that be in British Columbia or in Ceylon? I shall not plead "the needs." You have all been deluged with such information. Suffice it to say that it is desperate, it is awful. But although the needs must, and ought to, influence us, and that most deeply, yet let me say most earnestly, most solemnly, that that motive alone will fail miserably when in the presence of the unreaped host of heathendom. Nothing but the soul-enkindling and ever satisfying love of Christ will carry you through. Not until the

words, "As I have loved you," have been wrought into our heart of hearts, our inmost being, can we work calmly and confidently and joyfully.

And here in conclusion may I not once more ask for men for Japan and China. Dr. Verbeck, the oldest missionary in Japan, says he could locate a hundred men if he had them. I would double or treble the number. For let it not be forgotten that the proportion of Christians to non-Christians in Japan is as one to one thousand—1 to 1,000. How does that look? Twenty Christians in Kingston—scattered from the depot to Portsmouth, and swallowed up among 19,980 Christless ones, with stark staring idolatry on all sides. What do you think of it? And when I see praise lavished so unstintedly upon such brave, worthy fellows as Stairs and Mackay and other African explorers, and when I see how ungrudgingly Christian clergy and Christian laymen in the home lands give their children to the Civil Service in India, to the Consular Service in China (under English management) and to the English Diplomatic Corps the wide world over, why, oh, why is it so necessary to be always "appealing," and "pleading," and "urging" Christ's followers to "come at once"? Brothers, why is?

Very faithfully yours,

ARUHUR W. BEALL, '88.

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