

must pass through. There is a work lying beyond them. It must be so, so long as the Church endureth. With all this, remember the great promise which never has been broken, never can be broken, that the Lord is with us unto the end of the world. "Lo, I am with you alway," said He to those whom He loved and taught when here upon earth. Until He returns in His glorified human person, the very Son of God Himself, clothed in our humanity, is still with us, though we see Him not, and the Christian's faith is demanded at every moment. The Lord is here. He is still with you, above all, helping you. The Lord loves you as He loves all those whom He hath redeemed. My brothers, I have done.



MOUNTAIN OF FUJI.

IDZU, JAPAN.

BY ARCHDEACON SHAW.

THE Province of Idzu lies on the East Coast of the main island of Japan, and consists of a promontory running nearly due south for about fifty miles with a general breadth of about fourteen miles from sea to sea. It is extremely mountainous, and probably of later volcanic origin, for everywhere in the midst of the hills are little hamlets grouped about hot springs. In one spot, at the village of Shuseuji, a stream of hot water rises from a rock in the midst of the icy-cold river. In some parts the scenery, combining in one view mountain and sea, is very fine, and from the north-west portion of the promontory, where it meets the mainland, the celebrated mountain of Fuji rises from the shore in one grand sweep to a height of over 12,000 feet. For some years past the Society has had work in Idzu in two stations, one on the East and the other on the West coast, and

has recently opened a third at a small town in the very centre of the province. Besides our own, there seems to be little Mission work carried on in this neighborhood, and I find apparently a remarkable decrease in the former activity of other Missionary bodies in the country districts; the truth being, I think, that the active Mission work among the Nonconformist Missions is falling more and more into the hands of their young Japanese ministers, and these prefer to work in the capital or the larger towns.

During a recent visit to the Missions in Idzu I had an interesting meeting at the fishing town of Ito on the East Coast. The work here is carried on by a catechist named Shirai. He

is an old man, now growing feeble, and in weak health since a severe attack of dysentery in the summer of last year. He leads a very isolated life, Ito being shut in on three sides by high mountains which come down in precipices to the verge of the ocean. We are not able to afford a chapel in the town, and our meetings and services are held in one of the two rooms of which the catechist's house consists. When not in use the altar is concealed in a recess, by a curtain drawn across the front. It was in this room that I held the meeting I have mentioned, and of which I will try to give an account, as it will illustrate very well the manner in which Mission work in the country

districts in Japan is carried on. Shirai had invited a number of his heathen neighbors to come to the meeting, some of whom—not many—had responded. We all sat in a circle on the straw mats with which the floor is covered, a fire-pot with charcoal embers stood in our midst, and from time to time tiny cups of tea were handed round by the catechist's wife. After prayers with the Christians present, and a short reading, I gave an address on some of the chief truths of Christianity. I invited any of those present to ask questions, or to state any objections which they felt against Christianity. Two of my hearers replied, and as their questions and statements represent two different aspects of the difficulties which ordinarily hinders the receptions of the truth by the heathen, I will give a short description of both.

First, Mr. Yamamoto spoke and brought forward two objections, one general and one specific. "If," he said, "there is as you teach, a good, loving Almighty God, Our Father, why do the good suffer? I am a good man.