

"Slow to understand, slow to act, vain and foolish, His silly sheep have been from the beginning; housed in their own small hole, they have forgotten they were brethren to all. They have forgotten the vast flocks belonging to the great Shepherd far away upon the mountains, far away among the trackless wastes, shelterless. They have even—God be merciful!—accounted these as only unclean. The sheep, for whom the Shepherd's heart was yearning, whom the Shepherd was seeking with torn hands and bleeding feet, wet with the storm and parched with the sun, they have accounted these as no sheep at all, but as evil creatures, to be shunned, fled from, hunted down, mastered, enslaved, or destroyed.

"'Foreign,' you say! What is foreign any more? The word has perished from the uses of men. Ask the fire-driven racer on the sea, rushing through the sunrises and sunsets of the earth's circles at a speed of twenty-five miles an hour; ask the flashing wheels driving across the continents at twice that speed; ask the underground, silent lightnings, Who are foreigners? Are the Chinese? They are studying in your schools and colleges, they are serving in your households. The Japanese? That people shut up until a few years ago from all the world; they are in your schools, familiar in your streets. You take passage for Yokohama as you might for Boston. The steamship and the telegraph have made all men neighbors. Each people must stand at the bar of universal judgment in the days that are to come. As no man liveth to himself, so no people any more can live to itself."—*Gospel in all Lands.*

PRAY! WORK! GO!

"Pray, ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

"Son, go work to day in my vineyard."

BY A GLEANER.

PRAY, O pray in thy quiet retreat,
Or when hurried along upon busy feet;
Keep thine eyes fixed on the mercy seat
Where Jesus is waiting to hear.
O pray for the heathen far and wide,
That they may have light at the evening tide.

Work for thy Master, work at thy best,
Work in His vineyard knows naught of rest;
Pray in thy work, and it sure will be blest,
For Jesus is waiting to hear.
O pray for the heathen far and wide,
That they may have light at the evening tide.

Go in the strength of thy crucified Lord,
Carry the balm of His sanctified Word,
And remember in wielding this spiritual sword
That Jesus is waiting to hear.
Then pray for the heathen far and wide,
That they may have light at the evening tide.
—*Gospel in all Lands.*

CHRISTMAS BELLS.



MERRILY through the frosty air
The Christmas bells are ringing;
Happy the morn when Christ is born,
Let all the earth be singing.
Glory to God! Good will to men!
The Christmas Day has come again.

Angels beneath the star-lit sky
Of that first Christmas morning
Sang of the Sun of Righteousness
Which on the world was dawning.
"Glory to God!" we sing it still;
"Peace upon earth, to men good will!"

But far away in heathen climes
No echo soft is stealing
Of Christmas joy, or Christmas chimes,
Or blessed Christmas healing.
Now bring our gifts to send to them
News of the Babe of Bethlehem.

And nearer by full many a home,
Made dark by want or sorrow,
May, for our Blessed Saviour's sake,
Be lightened ere the morrow
The Christmas Day should ever be
Filled with bright deeds of charity.

So merrily ye bells ring on!
Nor cease your Christmas greeting,
While every earnest Christian heart
With holy joy is beating,
For Christmas Day has come again,
The day of God's best gift to men.
—*The Home Missionary Monthly*

THE CHURCH AMONG THE AINU.



THE Rev. J. Batchelor, of the English Church Missionary Society's mission among the aborigines of Japan, in a very interesting letter in the *Gleaner*, says: "It is now sixteen years since I left Hong-Kong, on account of ill health, and first set foot in Yezo. By God's mercy, I was, soon after reaching this island, restored to health and strength. In 1879 I first visited the Ainu, during a month's rest, and applied myself to the study of the people and their language. Every year since that time I have paid visits to this people whenever I could steal time from my Japanese work. In 1882 I was regularly appointed by the society to the Ainu mission, and since that date have given the bulk of my time to the Ainu, though Japanese work has by no means been neglected; nevertheless, as in duty bound, Japanese work has always taken a secondary place. It was not till December 25th, 1885, that the first Ainu was baptized into the Church. In the following year three others were added, in 1889 two more, and in 1891 two others; thus making nine in all at the end of that year. Thanks be to God, after all the sowing and preparation work, this year will ever be remembered as the reaping year among the Ainu, for already there have been 171 baptisms this year, thus making a Church membership of 179 souls."