

son, by proxy—and at the end of the day those that tarry by the stuff shall share alike with those who have fought in the van of the conflict. Only be sure that you are where God desires you to be.

2. You can pray for missions. Our Lord has expressly commanded this, but the Church of God has neglected it. "Pray ye therefore the Lord of harvest that he will send forth laborers into his harvest." If you will study the practice of the Apostolic Church you will find no enterprise was entered upon without prayer, but that in every act of administration or extension the guidance of the Holy Spirit was sought. Hence the wonderful success of this missionary church. And if the missionaries in their fields are upheld by the fervent prayers of God's children at home, we may expect such a rich out-pouring of the Holy Spirit on the work both in our own land and abroad as the Church has never known since the days of the apostles.

3. You can give to missions. And by this we mean no such standard of giving as the Church has set for herself in the past, but giving that is in the deepest sense of the word consecrated. It is easily possible for the Church to-day to send forth many times the number of workers now in the field. During the American Civil War 20,000,000 Northern people sent 2,000,000 soldiers into the field. Thousands of these never returned, and millions upon millions of dollars were spent. We only need an army of 20,000 Christian soldiers to sweep around the globe in a generation and storm the strongholds of superstition and sin, and there are 135,000,000 Protestants to maintain them, of whom about 10,000,000 are communicants. Self-sacrifice is the great need of the Church to-day, in dress, in ornament, in the gratification of the desires for pleasure and the furnishings of the homes.

4. You can study the facts and principles of missions, and so become a centre of influence to the indifferent ones around you. The reason why men and women are not overwhelmed with the greatness of responsibility which rests upon them is that they do not sufficiently understand the needs and claims.

These are the days when the Spirit of God is to be poured out most manifestly upon His Church. It is now time for the Church to set aside the puny and selfish pursuits which have hitherto occupied her, and to be pure and holy even as He is holy. It is now time for the Church to advance all along the line; the Master's purpose is now world-wide conquest, and the Church can abandon her position only at her own peril.

The work at home and abroad cannot be separated. If we are to have a successful Church at home, it must be a missionary Church. Christ did not die to save the Anglo-Saxon race, but to save the whole world, and there can be no doubt that most of the difficulties that have interfered with the prosperity of the Church at home have arisen from the neglect of this fact.

Fellow Christians, we cannot free ourselves from the responsibility which the knowledge of these facts carries with it. Christ loves those benighted people just as He loves us, and has died for them just as He has died for us. There are ten of them to one of us, and we are individually responsible for our ten. It will not be long before we must stand in judgment, and if there are ten to appear against each of us and accuse us of having had the truth and selfishly kept it to ourselves, do you think Christ can say, "Well done, thou good and faithful servant?" Let us be not deceived; if we are not good and faithful, He can never say, "Good and faithful."

Christian friends, we, the student volunteers of the Canada Methodist Church, are ready to carry the message, we appeal to you to send us forth, for you are able to do so. Upon you must rest the burden of guilt if our Master's command be disobeyed.

On behalf of the Student Volunteers of the Canada Methodist Church,

EDWARD A. WICHER.

A POOR woman in New York city who keeps a small fruit stand gives regularly \$25 a year to the cause of missions—and this, too, when her entire income is not over \$250 or \$300 a year.

Along the Line.

JAPAN.

"THE KARUIZAWA CONFERENCE."

KARUIZAWA itself is a little old village nestled among the mountains on an elevated plateau about 3,000 miles above sea level, just within the eastern border of Shinshiu, one of the largest and wealthiest provinces in Japan. Its historical associations and interests are comparatively few, but within easy reach are multitudes of mountain walks and scenes, which constantly invite young and old to trips and tramps; while the atmosphere is, perhaps, the very best the country affords for the many foreigners who are under obligation, during the intense heat of the summer, to throw the year's routine aside for a little and seek wholesome recreation, under penalty of greatly shortening the period of their usefulness, if not their lives, if they fail to do it. The devoted men and women who, under pressure of conscience or circumstances, have thus sadly shortened both are not a few. To spend a month or two annually in some such place as this is now a recognized duty all along the line—an application of the principle of economy in its highest and best sense.

Until the present year those who gathered at Karuizawa were chiefly local missionaries, but the contingent of "Chinese missionaries"—this year from Amoy, Chungking and Soochow—and of the non-missionary class is ever on the increase. There were nearly 200 foreigners in all. The sinking temporarily, of all denominational differences—with the exception of a few who claim to be "high"—the social and religious communion, the eagerness to learn everything possible of the methods and experiences of each other are features exceedingly delightful and helpful.

This unity has found expression from the beginning in "Union Services." At first, only a Sabbath morning service in English, and an afternoon service in Japanese, both in a private house; now, we rent from year to year, a building that serves well the purposes of a chapel, and have weekly three English and two Japanese services. Besides, the Word is preached in Japanese in other places in and around the village. These, under the direction of a chosen committee, are carried on most harmoniously by the representatives of the various evangelical churches. Even Universalists attend the services, though assuming no responsibility.

I write now more particularly of the third annual "Conference." Each one has been an inspiration, and fraught with rich blessing, this last one eminently so. The following was the programme:

SUNDAY, AUGUST 12TH.

11.00 A.M.—*Sermon*—Mr. Chappell (Canadian—Methodist Episcopal Mission).

7.30 P.M.—*Sermon*—Mr. Buchanan (American—Southern Presbyterian Mission).

MONDAY, AUGUST 13TH.

9.30 A.M.—*Paper*—"Mission Work in Chungking, China," Mr. Wigham (English—Friends Mission, China).

" " *Address*—"Mission Work in China," Dr. McGregor (Scotch—English Presbyterian Mission, China).

7.30 P.M.—*Paper*—"The Gospel of Power," Mr. Ambler (American—Episcopal Church Mission).

WEDNESDAY, AUGUST 15TH.

9.30 A.M.—*Two Papers*—"Work Among Women," Misses Cosad and Phelps (both Americans—American Baptist Foreign and Methodist Episcopal Missions, respectively).

" " *Two Papers*—"Work Among Children," Miss Porter and Mrs. Macauley (Americans—Northern Presbyterian Mission).

7.30 P.M.—*Paper*—"Some Spiritual Difficulties connected with the Study of the Language," Mr. Price (American—Southern Presbyterian Mission).