

true that in the splendid opportunities for Christian toil presented us to-day in China we are being granted gracious privileges of fellowship in service with our Lord and Master, and these privileges should be highly prized. If our hearts were in thorough accord with the heart of our Saviour, we should doubtless "lose the duty in the joy" in carrying out purposes so sacred and dear to Him. But our duty is real and pressing, and we dare not attempt to evade it. Christian people generally recognize in these days the universal character of the Christian religion, and that the Gospel is to be preached to all people throughout every land.

The difficulty arises when we attempt to apportion the special share of responsibility which rests upon us, either as a church or as a congregation, or as individuals in sending the Gospel.

This difficulty is accentuated in Canada in every branch of the Christian church, by reason of the great and growing needs of our own land. It is becoming increasingly clear to men of vision that with the greater development of our country which is upon us, there will come heavy demands upon the Christian forces of our land, in order to meet the new situation being created.

All the resources of our church in men, money and spiritual power will be requisitioned for the mighty task of building up a sturdy, homogeneous Christian nation. It must surely be granted, however, that duties never conflict with one another. It is also clear that we do not meet one obligation better when we fail to meet another one. We come back to our first statement that Canadian Christians are under obligation to do their fair share of the work to be done in China.

By general consent of the Christian leaders throughout the world, we shall best do our share in China as Canadian Methodists if we confine our efforts to the ten millions of people in West China, whose evangelization we are now held responsible.

West China offers us one of the greatest, most needy and most promising mission fields of the world. The fields are white unto the harvest. We plead more with our young people to give themselves unto intercession that God would thrust forth laborers into His harvest field.

Canada's Debt to the Indian

BY REV. JOHN MACLEAN, M.A., PH.D.,
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THE first Canadians were the brave ancestors of some of the red men of to-day, who are the wards of the Government, and hold an inferior position among the citizens of the Dominion. Though the tribes which remain are remnants of the tribes of other days, and most of them are not lineal descendants, we are related by obligation to the men of the heroic age in our national history in the brave days of old.

The primitive owners of the soil which we have taken from them by righteous treaties, there has fallen upon us the burden of compensation, which we are striving to carry and remove by material gifts, but these alone cannot satisfy the needs of man, and when we have done our utmost toward guiding them toward self-support, something more requires to be done in supplying intellectual, moral and spiritual culture, before we can say that we have met our obligations to the red men of our country.

Through the increase of the white population, the opening up of new territory, the expansion of railroads, the building of towns and cities, there have been introduced new modes of living

which have wrought havoc with the old regime, and as a result the buffalo have disappeared, the fisheries have been depleted, and game has become almost extinct through destruction, or being driven into remote parts. Therein lies increased responsibility for us in our dealings with the Indians.

By the advance of civilization there has followed in its train, new diseases, unnatural foods, and vicious customs which have been injurious to the young and middle-aged in the camps, causing a rapid and permanent decrease in the population of the native tribes.

is easily disposed of. And there is but one reason to prevent our making one of these theories a bridge to lead us out of our responsibility, that is, that each of these suggestions rests its conclusion on an assumption which the actual facts of the case do not warrant. A magnificent bridge! Its only weakness is that its supports are not strong enough to hold it up.

Shall we disturb the ancient religions of Japan? The more we know of the noblest of these religions, Buddhism, the more we realize that it is a feeling after, and a partial finding of truth. The



INDIAN LADS ENJOYING DOMINION DAY SPORTS. ARE THEY NOT WORTH SAVING?

As sons of the Empire living under one flag, we are united by the tie of citizenship, and compelled to help one another toward independence, and pure and lofty living.

By the common bond of brotherhood, and the sense of our relationship—for "God hath made of one blood all nations of men,"—we are compelled to help the man that is down, and seek to raise him to a condition of self-respect.

By the call of Christ, which binds us in our era, we are sent to Christianize and civilize, to train for life and service, for strength and beauty of character. The Indians of the Dominion have bequeathed to us a heritage of vast resources, and boundless possibilities, and we are under lasting obligation to train them to self-support, give them schools, Bibles and literature in their own tongue, and missionaries with the Gospel message to lead them to Christ.

Canada's Obligation to Japan

BY MISS ANNIE ALLEN, R.A., MISSIONARY
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THERE may be some who believe in foreign missions who feel that in sending missionaries and money to Japan we are not making the wisest possible investment of our resources. Those who hold this opinion usually do so for one of two reasons. Perhaps, they say, "The Japanese have great religions of their own. Without Christianity they have become civilized, intellectual and highly educated. Let us send the Gospel to people who are uncivilized and ignorant. Why should we disturb the ancient religions of Japan?" Or they may say, "Many of the Japanese have already accepted Christianity. They have churches and ministers of their own. Let us send our missionaries where they are needed more and leave the Christian Japanese to evangelize their own country."

If we accept either of these theories the question of our obligation to Japan

more we find in it resemblances to Christianity the more we recognize how infinitely short of Christianity it falls. And the more we know of the Japanese people as they are to-day the more we find that among most of those who still cling to Buddhism it is not that they are guided by those high ethical principles of which we read in books on Buddhist lore, but that they blindly follow the superstitious rites into which for the most part Buddhism has degenerated. And there are thousands who frankly profess to need no religion, and thousands who are searching for one which will satisfy the hunger of their unfed souls. It is only if we are wilfully blind to the truth that we can picture the Japanese as having a religion which uplifts and satisfies them. We may as well ask whether we shall preserve the snow of last winter as question whether we should disturb the ancient religions of Japan. The question for us is, "What are we going to give the Japanese for those beliefs they are losing or have already lost?"

But why not leave the evangelization of Japan to the Christian Japanese? To make such a state of things possible is the very thing for which every true missionary is working. One of the most difficult tasks the missionary has is to make the individual Christian feel his or her responsibility, to family and neighbors. Are the Japanese so unlike ourselves in this? Many Christians there, as well as here, are not alive to this responsibility, but there are also very many who try to bring those around them to Christ. Yet if all native Christians had the desire and the ability, the freedom from business and household cares to enable them to give all their time to this work they would still need our help, since over ninety per cent. of the people know nothing of Christianity.

Our obligation to Japan is surely now as much as ever it was to pray, to study, to give, to send or to go as God gives us opportunity.