MISSIONARY MAP OF JAPAN.

MISSIONS IN JAPAN.

PROTESTANT SOCIETIES IN JAPAN:

2. American Board of Commissioners for Foreign Missions, 1859.
4. Evangelical Association of North America, 1876.
7. Reformed Church in America, 1880.
8. Woman's Union Mission, 1879.
12. Methodist Church of Canada, 1873.
14. United Presbyterian Church of Scotland, 1874.
17. Wesleyan Methodists of Canada.
18. German Reformed.
20. Lutheran.
We know a wise and venerable pastor who, many years ago, found his church falling habitually into arrears in his support. He waited awhile, and then, by a happy inspiration, began to preach to the people on Foreign Missions and to take up collections for the Boards. The officers were alarmed for their already defective treasury. He persevered, and before long everyone was surprised to find that all the contributions increased, the arrears ceased, and the church found that all it had ever needed was to have the fountains opened. They were always full enough.

The greatest lesson of the story of Japan is this:

"Be still and know that I am God. I will be exalted among the heathen. I will be exalted in the earth."

We have too much of man in all our work. We see too little of God; too little we seek His glory; too little we leave Him room for His own mighty working. He does not need our work; He only wants to use us as channels for manifesting Himself, the power of His Spirit, and the glory of His gospel and His Son, whether it be in the salvation of multitudes, or as a testimony against an unbelieving world.

When the angel of the Apocalypse went forth with the everlasting gospel to preach unto all that dwell on the earth, it was added, "Fear God, for the hour of His judgments is come." The missionary age is not to be all millennial triumph and multitudes of believers, but to be signalized by human wickedness and divine judgment, and, at last, the unbelief and rejection of a world as wicked as Noah's age. We have not to look at the question of success, but simply to obey.
Among the score of beautiful names which the Japanese apply to their native land, that of Cho-ka is the one in common use, signifying "my country." Literally, it signifies "morning-house." A dozen other poetic or common names found in their literature, and applied by the islanders to their country, have in them the idea of "sun," "light," or "morning." For Japan is one of the youngest of Asiatic nations, and her people are among the last of great migrations eastward from Central Asia toward the setting sun. The Chinese and Japanese are very different peoples: but the Japanese and Coreans are closely related, and their language, customs and government are much alike. It is now the general belief among critical and comparative students of the two languages and peoples, that they are of one family, Corea being the older brother. From Corea, and not directly from China, came arts, sciences, literature and religion to Japan in ancient and mediæval times. The fountain of the streams that have formed Japanese civilization is to be sought in China; but the waters filtered through the peninsula of Corea first, before reaching Japan. Buddhism, however, reached Japan from India through Thibet and Corea, and not through Siam and China. Hence, Japan's Buddhism is of the northern, or more modified type, and not of the southern or purer form.

Yet though Japan is a young upstart, a mere boy beside the decrepit colossus of China; and though even beside the lazy hermit, Corea, she ranks as a vigorous younger brother, yet her dynasty of rulers is the oldest in the world, and around that dynasty all Japanese political and internal history centres. The missionary, student, traveler or diplomat, who does not first of all learn the true position of the Imperial reigning house of Japan, in the politics, religion and history of the nation, sits down to decipher a puzzle to which he possesses no key. Understand the Mikado problem, and the hieroglyphic scroll of Japan's history is easily read. Living secluded in their archipelago, and having almost no foreign enemy, the flint and steel of life and progress had to be found in the rivalry of noble families, or in the division of the great governing powers into the throne and the camp. In the early ages of the known history of Japan, that is, from the early Christian centuries to the ninth of our era, the energies of the Mikado and the dominant tribe of which he was the chief, were occupied with the conquest of the various clans and tribes inhabiting the southern, eastern and northern portions of what is now known as Japan. These conquered people comprised immigrant Coreans, a few Malays probably, and the Ainos of the North and East, many of whom had been so long in the islands as to be at the time of their conquest practically Japanese. When the Mikados began to live a fixed life in Yamato, the capital being at Nara, near Kioto, the famous noble families Minamoto (or Genji) and Taira (or Heiko) arose, and for over two centuries their history is the history of the empire. The Taira were finally overthrown in a great naval conflict near Shimonosoki, and all, except a few exiles, whose identity and secret stronghold were discovered only as late as 1873, perished. The Minamoto then set up their capital city at Kamakura, near Yokohama. For the sake of having a strong hand to keep the peace and administer the government, the Mikado in 1192 appointed Yoritomo commander-in-chief of all the military forces of the empire, and allowed him the power of collecting taxes. Henceforward, from the latter part of the 12th century the throne and the camp were, with a few historical exceptions, separate. The Mikado lived in Kioto in the west, and the Sho-gun (afterwards called Tycoon) dwelt in the East at Kamakura, and later at Yedo. The cause of the decadence of the power of the Mikados was that many of them abandoned the throne to become Buddhist monks, or to live licentious lives of debauchery under the guise of Buddhistic seclusion. The throne was left to be nominally occupied by children, while bold and unscrupulous courtiers ruled in reality; though never in the long course of centuries did a noble attempt to usurp the throne. Four great families in succession, the Minamoto, Hojo, Ashikaga, and Tokugawa, controlled the military and governing power in the East from 1192 until 1868, when the last "Tycoon" resigned his position, and the office of military ruler was abolished, the distinction of the throne and the camp was obliterated, and all the powers of government were centered in the Mikado. These were the fruits of the "Revolution" or "Restoration" of 1868, the pivotal year of the nation's history, and the beginning of modern Japan.

Commodore Perry and his fleet of steamers sailed into the Bay of Yedo in 1853, just as the turbid elements of long-gathering hatred to the usurping Tycoons at Yedo, and the increasing determination of patriots and scholars to restore the Mikado to supreme power were awaiting some fresh blunder of "the camp," or some outward touch, to precipitate revolution which should crystallize into the ancient monarchy as it existed twelve centuries ago. The signing of the American and British treaties, and the arbitrary acts of the regent Ii, provoked the impending strife, which culminated in the coup d'etat of January, 1868, and the battle of Fushimi. Then the Mikado, stepping out from behind the curtain, set his feet on the solid earth, became visible to his people, moved the Kio, or national capital from Kioto to Yedo, the name of which he changed to Tokio. Thus the
camp-city of Yedo became the to-one-city of Tokio and the capital of the nation.

Those who think that the presence of foreigners in Japan caused the mighty internal changes that have transformed the Mikado's empire into a modern state, conjecture wrongly, nevertheless, foreign ideas and the presence of foreign people not only precipitated the tremendous re-action in the social chemistry of the national molecule, but added elements that have greatly complicated the reaction. Without foreigners, the revolution might have had the single result of regaining the Mikado's supremacy. From their presence, Japan, from simple secluded nationality, has entered the condition of compound national organization, in which her life is dual. From being as she was formerly, secluded from the shock of change, and lying inert, fearing no danger from outer influences, she must now guard her life both from without as well as from within. Thus far, however, in spite of all her progressive reforms, and her earnest national policy, the treaty powers of Europe and the United States refuse to grant her equal rights, and still adhere to the obnoxious ex-territoriality clause of the treaties. According to this, foreigners live under their own country's laws, and are amenable to their own consular courts, instead of being responsible to Japanese law and jurisprudence. The supreme object of the embassy that made the circuit of the globe in 1872 and '73, was to secure the expunging of this clause; and the pending revision of the treaties has reference mainly to this subject.

Having thus far outlined the political and internal history of the empire, let us glance at the geography and people, and then inquire what Protestant Christianity has done in the work of moulding Japan from a Pagan to a Christian country.

Japan is very properly called an "Empire," since besides her own people, she has under her ægis the Ainos or savage aborigines of the North, and the Riu-kiuans (Loo-choos) of the South, and for centuries, Corea was a tribute nation. The Empire of Japan now includes Hondo, the main island; Yezo, Kiushiu and Shikoku, besides the Kurile islands in the North; Sado, Iki, Tsushima, on the West; Riu kiu, on the South; Bonin and Hachijo on the East. All the parts of her domain are islands; mountains, valleys and a few plains make up her territory. The number of souls, by the latest census, that of 1876, reported in 1878, is 34,338,504. Of these 66,430 are Buddhist priests, and 1,713 Buddhist nuns. The gentry number 1,894,484, and the peasantry 32,372,759. Of Shinto priests only 116 are reported, though there are many more shrine-keepers. The noble class number 2,065, and the imperial family and relatives 37.

Protestant missionary work in Japan began in 1859. As in almost every other instance in the history of missions the first steps were slow, and the first strokes on the rocky pagan soil seemed to have no effect. After long years of digging and foundation-laying, the walls of the superstructure of the "Church of Christ in Japan" began to rise, and the hearts of the missionaries were cheered by success that seemed almost alarming in rapidity of triumphs. The writer has not space or time to detail these, some of which may be learned from other portions of this magazine. About twenty societies are now laboring in Japan, and the once faint spots of gospel light are broadening into the dawn of the full day about to come. In 1870 the figure 10 would have sufficed to express the census of Protestant Christianity in Japan, it is very probable that 3,000 will scarcely suffice now to express the total of the followers of Christ who, either at a distance, or near the hem of his seamless robe, walk in his footsteps. Not only in Tokio, Yokohama, Kobe, Hiogo, Ozaka, Nagasaki, Hakodate, Niigata, are there churches, but in many of the neighboring towns colonies of Christian believers will be found. The solid bases of enduring Christianity are being laid also in the theological training schools, and its assured place in the homes and hearts of the people is secured by the faithful instruction in the homes for girls conducted by American ladies, who add the force of daily life influence and example to their precepts. Thus the religion of Jesus Christ is not merely something grafted on the national stock, but is a rooted trunk, a flourishing tree of life whose rich fruit is already in full process of bearing, and whose leaves are for the healing of the whole nation. Already great social reforms have been wrought by the government and individuals who, though still heathen or non-committal, have received their impulse from missionary influence, or who, in generous rivalry, have embarked earnestly in plans of philanthropy, eagerly emulous lest all the credit of actual performance be won by the foreigners and Christians. Thus is Christianity a rich leaven among the millions of Japan.

THE RELIGIONS OF JAPAN.

The native religion of Japan is Shintoism, a curious system of mythology, strongly resembling and perhaps derived from the ancient religions of China, starting in a chaos of legends and developing into a system of almost innumerable divinities called Kami, representing deified heroes and embodied principles of life and activity. According to these legends, the male and female principle were first embodied in a mighty egg or embryo. This egg opened, and there rose an etherial substance which formed the heavens, and there fell a sediment which formed the earth. From the new made ground the first of the Kami grew up in the form of a shrub or tree. At length there developed two beings called Isanagi and Isanami, and from them have sprung the subsequent gods and men. There are three thousand canonized gods to whom shrines are erected, and many besides. Believing as they do in supernatural beings, the Japanese had no difficulty in receiving the statements of the Christian missionaries when they told them of inspired prophets and apostles.
and an incarnate Redeemer. They admitted it all, and like the old Romans who offered Jesus Christ a niche in the Pantheon, they, with charming courtesy, placed the Saviour among their absurd divinities.

There is Ten Shoko Daijin, the god of the sun, Tsuki Yomi, the goddess of the moon; Yebisu, the god of fishermen; Hinokamikaku-tsuchi, god of fire; Midzuha-nome, goddess of water; Wakanusubi, god of the silkworm and the cereals; Inari, the god of the soil, Kitsune the Fox, perhaps the most worshipped of all the gods, and Hachiman, the god of warriors, the son of the empress Yengin, who conquered Corea, and was deified after his death. The above engraving represents one of the many temples dedicated to his worship.

These Kami or gods have each a Mya or shrine, and an annual festival. There are no idols or images, but on the altar of the temple a mirror stands as a representation of the spirit of the deity and a piece of white paper as an emblem of purity. On festival occasions, innumerable offerings are made in exquisite vases, and consist of rice, fruit and fish, and various other articles of food. Bells are placed above the head of the god, which are rung to attract his attention while the offerings are being made, and drums are usually beaten to arouse him to the petitions of his suppliant. They have a very pretty tradition about the origin of their land. Walking on the ethereal bridge of Isanagi, the first divine man, looked down into the mighty deep that lay below without a speck upon its bosom; and the thought came to his mind, what if there should be something hidden beneath the face of ocean! He plunged his spear into the sea, and as he lifted it up the drops of water congealed as they fell, and became the Isles of Japan.

Buddhism was introduced into China in the sixth century, and was for centuries the controlling political as well as religious influence of the Empire. Its moral power has been lost since the
quickening of the national mind thro' the wonderful progress of the past twenty years; but some idea of its importance may be formed from the fact that there are one hundred thousand Buddhist temples in Japan, a priesthood, including monks, of two hundred thousand, three times as many as all the clergy of the United States, and a following of twenty millions. The famous Dai Butz is the greatest Buddhist idol of Japan. It is a colossal bronze statue standing alone near the site of a historic city which has passed away long since and left the idol desolate, as, let us hope and pray, the busy cities and populations of Japan are passing away from their old superstitions and leaving but the naked images of an effete idolatry for the curious wonder of coming ages. Dai Butz is about fifty feet high, and wears an expression of sublime repose. Magnificent externally, like the pomp of his religion, he is utterly empty and hollow within, like its own mocking spirit. Mr. Clark tells us that he sat down on one of the gigantic thumbs and sang the doxology, telling the astonished natives that he was praising the living God, before whom Dai Butz and all idolatry must fall. The Buddhist temples of Japan are

inferior in architectural grandeur to those of China, and especially India. And yet, especially in Kiyoto, there are many splendid shrines, embowered in groves and gardens, in some cases, of fascinating beauty. Death to the Buddhist is not terrible. If he has been faithful it brings him absorption into Buddha, and Nirvana or eternal rest. Hence their funeral customs are fitted to inspire hope and joyfulness. A name is selected for the soul to bear in the other world and placed on a tablet; the dining vessels of the deceased are filled with food and placed by the side of the coffin; the body is robed in pure white, and with imposing ceremonies the body is committed to the grave and the soul to paradise. In the face of such a pleasant hope it is difficult to awaken the conviction of sin or excite any apprehension of the holiness or wrath of God for sin. Wrapped in the folds of delightful delusions, they are dreaming into eternity, and, like the songs with which the ancient Aztecs led their victims to the sacrificial altar, they pass with triumph to a future over which Christian faith can only weep. Satan their cruel destroyer makes even death a ghastly pageant.
The accompanying engraving of a Japanese cemetery will illustrate some interesting particulars in the following graphic sketch of a Japanese funeral, from "Women of the Orient."

"When a woman dies she is arrayed in her best garments and adorned with her most valuable jewels; her hair is elaborately arranged, and her face is painted with the most scrupulous care. Her obi, or girdle, is wound as tightly as possible about the waist, and tied in a peculiar knot in front, after the fashion of a widow.

So far as funeral ceremonies are concerned, there is but little difference between the death of a man and that of a woman. If the body is to be buried it is placed in a huge earthen jar, which is a most wonderful specimen of the artisan's skill, in a Japanese sitting posture, with the head bent down and the arms crossed on the breast. Missionaries and natives with whom I have conversed on this subject speak of one final and most singular custom. Just before the cover is securely bound upon the mouth of the jar, an old woman, who is either a member of the family or an attendant, steps forward, and places between the

INTERIOR OF A SHINTU TEMPLE.
dead person to the mother at the time of birth, and which has been religiously preserved during all the years of life. This custom is observed as significant of the successive births of the soul in the transmigrations of the future state, as well as a declaration of the spirit's emancipation from the power which has destroyed the body.

The tombs of royalty and of noted men and women, which are usually in the neighborhood of temples, are furnished with lanterns or lamp-posts of stone or bronze inscribed with the virtues of the departed, and are often very costly. No traveler in Japan fails of a visit to the kept and pretty place. Nearly every grave has a headstone, and some are even adorned with costly monuments. Public ceremonies are performed in these cemeteries on certain days in each year, and during the Feast of Lanterns they are lighted up at night with a profusion of many colored lanterns, giving them a strange but pleasing appearance. In passing a cemetery at night I seldom failed to observe one or more lights burning over some new-made grave, a custom the real significance of which I could never ascertain. Their religion is festive. Mr. Curtis writes a graphic description to the Missionary Herald.

tombs of the Tycoons in Yeddo, the most interesting and costly structures in all the empire, where worship is daily maintained by the priests set apart for the purpose, and to which the highest and mightiest of the realm have, until recently, been accustomed to repair at stated times for religious observances.

In the grave the corpse is always placed with its head to the north and its feet to the south. A Japanese cemetery is always in some retired spot, and is usually a well.

of one of their processions in honor of the gods.

"The other day a procession passed our door, which you, perhaps, would like to hear of. We heard a din, a Babel of voices, growing louder and louder, and on going to the door saw a crowd approaching, composed largely of boys between five and ten years of age, though some men were among them. The first fifty or more were dressed in uniform colors, a suit of red and white in squares of about an inch and a half, the red being the
dominant color, looking, indeed, like circus clowns, judging from the bills that, in America, used to be stuck up in every possible place. Each person had a cloth tied around his head, with apparently a paper stuck in it, and a paper fan in his hand. They were dancing along, striking their hands, or perhaps each other, with the fan, and singing and chatting. The men especially were cutting up queer antics. Some of the boys had bells hung to their girdles. Then came a lot of older persons, dressed in blue and white garments. Perhaps there were a hundred and fifty in all. Last of all came a triumphal car, a miniature temple, or shrine, with a man in it. They were having a jolly time altogether.

The waters in this inland sea are very tranquil and clear, and every island, though no larger than a house, aspires to be a mountain. The whole distance is a succession of the most charming landscapes, varying every moment, and every moment presenting new scenes of beauty. In the narrow valleys between the hills nestle the rude villages of the natives, and thousands of fishing smacks cover the placid waters of this seemingly land-locked sea. Some of the islands are almost a perfect hemisphere, varying in size from a haystack to that of Mount Washington, in New Hampshire. Then mountains innumerable, single, double, treble, etc., are green to their very tops, with cultivated fields, grass, or evergreen trees.

I have seen and admired the far famed Loch Lomond, in Scotland. But it was meagre compared with the gorgeous beauty of this inland sea. If we could put twenty Loch Lomonds together, and for every beautiful mountain on the margin, and every lovely island in the placid waters, plant a hundred mountains and a hundred islands, we should approximate the wealth and beauty seen in these heathen waters.
FUJI-YAMA

FROM E. WARREN CLARKE'S LIFE AND ADVENTURES IN JAPAN.

The Japanese have an old legend, that their magnificent mountain Fuji-Yama rose from the earth in a single night, and at the same time a great depression formed in a distant province, which filled with water and became the beautiful Lake Biwa. The mountain has always been held in superstitious reverence, and the people perform pilgrimages of hundreds of miles that they may stand and worship upon the sacred summit.

Early in the spring when the snow has melted on the mountain, the ascent is comparatively safe, and several days are usually allowed for the undertaking. Later in the year, as winter approaches, the mountain becomes well-nigh inaccessible. Its cone-shaped peak is shrouded in snow during ten months of the year, and fleecy clouds are continually chasing each other around the icy slope, or piling themselves in a peculiar pyramidal form on the mountain-top. Sometimes, when the sky is perfectly cloudless elsewhere, a cap, curved like a dome, and formed from a single white cloud, will rest for hours upon the head of Fuji, crowning the sacred mountain with additional glory, and presenting a picture of surpassing beauty, as the snowy peak and the white cloud appear against the deep blue background of the sky.

Fuji-Yama rises from the midst of an immense plain, and though smaller mountain ranges are seen on all sides, it stands absolutely alone in the grandeur of its proportions. Its summit is visible a hundred miles away, and the Japanese have constructed a large map of thirteen provinces, from each of which the top may be seen. The view presented in the accompanying picture is taken twenty miles from the mountain; in the foreground are a few farm hovels, and a small stream used in irrigating the rice-fields, which are always kept under the water.

Since arriving in Japan it had been my constant ambition to make the ascent of the "Matchless Mountain;" but circumstances did not favor the attempt until the second year of my sojourn in Shidz-u-o-ka. Even then I was unable, owing to my duties, to select the proper season when pilgrimages are made, but was obliged to assail the mountain in the midst of storms, and under every possible disadvantage.

The first attempt was a failure, and I was forced to retreat after spending two days and nights in a terrible storm on the side of the mountain. The second attempt was successful, and I reached the summit and measured the height; but again I was caught in storms and again obliged to retreat. Both of these experiences, severe as they were, gave me a very satisfactory idea of the mountain and its surroundings.

THE FIRST SIGHT OF FUJI-YAMA.

FROM W. E. GRIFFIS' "MIKADO'S EMPIRE."

The ship moves on, and the panoramic landscape unfolds before us. In the background of undulating plains, under high cultivation, and spotted with villages, rise the crumpled backs of many ranges of mountains; while afar off, yet brought delusively near by the clear air, sits the queenly mountain in her robes of snow, already wearing the morning's crown of light, and her forehead gilded by the first ray of the yet unrisen sun. Beyond her, in the purple air, still glitter the jewel stars, while her own bosom trembles through many changes of color. Far out at sea, long before land is descried, and from a land area of thirteen provinces, the peerless cone is seen and loved. Perhaps no view is so perfect, so impressive for a lifetime, so well fitted to inspire that intense appreciation of nature masterpieces, whose glory and freshness we can feel intensely but once, as is the view of Fuji from an incoming steamer. From vast outspread base, through mighty curves, sweeping past snow, and up to her summit, the mountain is visible in queenly solitude and fullness of beauty. Gradually the vast form is bathed in light, and the Land of the Rising Sun stands revealed in golden glory. It is a joy to have seen it thus at first vision.
THE PEOPLE OF JAPAN.

With an emphasis that could apply to no other nation, the portrait of the Emperor stands in the foreground. The first commandment of old Shintoism is obedience, even worship, of the Son of Heaven. His very person was for ages isolated from the pollution of the popular gaze. Now, however, he has become a man, and appears on all suitable public occasions. Mr. E. Warren Clarke, from whose bright volume these cuts are taken, was actually permitted to give a stereoptican exhibition before him in his palace, in presence of the ladies of his court. He thus describes his personal appearance: The Mikado is a little taller than the average Japanese, with an open, fair countenance, having no decided expression except that of serenity. His profile is not very pleasing, but his forehead is high and his eyes are manly and expressive. His dark hair curls a little at the temples. He steps with ease and carries his figure erect. On the whole, the Mikado is a sensible man and a good emperor—but as a god he is fast becoming a failure. From the same writer we copy a description of the next engraving, which represents the various social classes.

“It is appropriate just here to say a few words respecting the various classes of society which prevailed in Japan before the advent of foreigners, and of the distinctions which are now slowly passing away.

In ancient times society was divided into four classes. The first constituted the literary and military class, called the Samourai. The second, strange as it may seem, was the agricultural class, or common farmer. The third was the laboring class, or carpenter and artisan. The fourth was the trading or money-making class, the merchant. These were the chief classes that existed from 1604 until 1868.

The Samourai stood at the head of the social scale. He was the gentleman—the soldier in war and the scholar in peace. He could wield either the sword or the pen. Of the two, he rather preferred the sword. The sharp steel blades thrust in his belt were to him the symbol of rank and chivalry. He might walk the streets without a hat, but never without wearing his two swords.
In the picture representing the classes of society in Japan, the Samourai is seen standing on the left, with his long and short swords thrust in his belt.

In the middle of the picture, sitting upon the ground, is the carpenter, who carries a square rule.

The man with a book is a street storyteller; and the girl on the right, with a sickle, is a farmer's daughter, who cuts grass, and carries it in the basket on her back.

The girl sitting on the left, with a musical instrument, is playing on the *Samisen*, or three-stringed banjo, which is more popular than any other kind of music. The strings are struck with a piece of ivory.

The man with a brick-shaped hat on the right of the group is a Ku-Ge, or court noble. Sanjo, the Prime Minister of Japan, wore such a hat when I first met him in Tokio.

The central and highest figure is dressed in the style which once prevailed at the court of the Tycoon. But these ridiculous fashions are now nearly abolished.

The two ladies on either side of the highest figure are members of the Mikado's court; their hair is brushed back in the way I have already described in this chapter. Two dots upon their foreheads denote their high rank. All the other ladies have their hair dressed in the style of the middle classes of society.

The men have their heads shaved at the top in the old-fashioned way. The Samourai have the family crests upon their clothing.

Class distinctions are slowly breaking down in Japan with the incoming of western civilization. The Samourai no longer monopolize the military power, for the government have called the common people to be soldiers, and the proud Samourai have been forced to labor honestly with their own hands.
The fashionable young Japanese is quite a feature in his way. He sits with loose flowing dress, and sleeves tucked up at the shoulders, with long-hilted sword in the background, gossiping merrily with the pretty lasses who look on him admiringly. The young "musume" who sits gracefully at the table beside him is sweet and pretty, but not loth to flirt a little by waving her long silken sleeve. She is one of the belles of Kioto, is considered very handsome, and knows it. Her hands are quite small and white, and never did anything more arduous than play the "koto" or "samisen." Her feet are clad in bewitching little socks cloven at the toe, and ready to slip into the bright lacquer shoes which stand on the stepping-stone.

Her "obi," or sash, is of broad blue silk, fringed with golden lace, and streaming down behind in true court style. Her little wallet is embroidered in rich fantastic figures, and her paper parasol is light and fragile as a reed. Her hair is done up in the most approved Kioto fashion, which differs from that of the rest of Japan in being brushed up straight over the forehead, and after being held in place by sundry gold and tortoiseshell pins, projects several inches behind, over the freshly powdered neck. The face is fair and smooth, the lips brightly tinted, the eyes dark and slightly sad, and the teeth so beautifully white as to make the idea of blackening them seem horrible—as the married women often do.
Housekeeping in Japan is a simple affair. The family group, seated in their house, feel no need of costlier furniture than a few simple mats and dishes; and as for costly chambers they have almost at will the size and shape of the rooms. The floors are covered with mats made of straw and rushes, and several inches thick, so that they serve at once for seats after the peculiar fashion

only to spread a few mats, lay the tired head on a padded cushion, roll themselves up in their ample covering, and sleep as soundly as we would in our bedrooms.

Among the masses of the people their wants are few and easily supplied; their homes are very simple, and their furniture very limited and cheap, and their clothing scant and inexpensive. The house is built of wood, light and airy, and generally only one story high. They are partitioned into rooms, not by permanent walls, but by sliding frames or folding screens, so that they can alter in which the Japanese sit, and for beds, a Japanese simply folding himself in his outer coat and stretching himself on the matted floor, resting his head on a peculiarly shaped pillow. The win-

dow frames are all movable, filled with oiled paper instead of glass. The furniture of the house is on the same simple plan. A Japanese, no matter what his rank or wealth, has but little furniture. The room looks always bare and empty. A few shelves hold some cups and saucers, and there are generally several small trays on stands. There are no chairs, and the tables are low,
small and plain. As to the kitchen, one or two small movable stoves, a few pans of metal, and some brooms are all that are needed. Everywhere, however, you will admire the cleanliness observed in these homes.

One of the superstitions of the Japanese is that they will never sleep with the head to the North. In the sleeping rooms of many private houses, and in many of the hotels, a diagram of the cardinal points of the compass is printed on paper and pasted on the ceiling of the room for the benefit of the sleepers. Some Japanese, in traveling, carry a compass to avoid this really natural and scientific position in sleep.

Another superstitious belief is that as soon as a person falls asleep, the soul, leaving the body goes out to play. If we wake any one suddenly and violently he is likely to die, hecaust his soul

may be at a distance, and not be able to return before the body is awakened. The soul is supposed to have form and color, and its adventures when out of the body form a standard subject in Japanese romances.

"Marriage is universal, the great problem which disturbs so many in western countries—how to keep a wife and home—being unknown here. Their future house is taken, containing three or four little rooms, in which clean mats are put. Each then brings to the housekeeping a cotton-stuffed quilt and a box of wearing apparel for their own personal use; a pan to cook the rice, a half-dozen large cups and trays to eat off, a large tub to bathe and wash in, and the great problem of home and family is solved."

Our next engraving shows the mode of sleeping in Japan. A quilt is placed on the matting of the floor, the person divests himself of the clothes worn during the day, puts on a long wadded garment, or draws over him another quilt, and rests his head, in the manner indicated, upon the curious Japanese pillow. This is made of wood, padded at the top, and contains a drawer in which articles for the toilet are kept. Paper pillow-cases cover the padded part.

But they have also some picturesque and expensive dwellings, and their skill in imitative and decorative art is well known. Their grounds and gardens are laid out in characteristic style, with pavilions, bridges and fishponds. The two engravings on this page represent a private house of the better class, and a summer house and grounds in Nagasaki. The most picturesque of

their buildings are their places of public entertainment, especially the tea houses, one of which is represented in the next of these illustrations. We quote from the letter of a missionary this bright account of a visit to its fascinating scenes.

"We started at a little after eight in the morning, having decided upon No-ken-do, or 'The Plains of Heaven,' as the place for our picnic. This is the name given to the top of a hill eight or nine miles south of Yokohama. It commands a magnificent view of the bay and of the surrounding country. Just below the brow of the hill, but overlooking the fine view, is a large tea-house or resting place for the refreshment of travellers. The Japanese always show great appreciation for the beautiful in the location of these tea-houses. On the top of the hill are some fine shady pine trees and a rude sort of low table for the accommodation of
picnic parties, which are very common among this people, though their name for them, which signifies 'looking at the flowers,' is rather more elegant than the one we use.

On arriving at the end of our journey, the girls soon divided of the spot and the glorious view forming the best part of the feast.

The afternoon was spent in various amusements, in gathering flowers and in singing. The sound of sacred song had probably never been heard in that region before, and it was very sweet to listen to so many voices uniting in notes of prayer and praise to the true God in the midst of those heathen surroundings—for the remains of an old temple stood near at hand with its broken idols and tablets, and many of the worshippers of such images were gathered about us. We believe the glorious time is not far distant when all these idol gods and heathen temples shall be overthrown, and the true God alone shall be worshipped on every hill-top and in every valley of this country.

and fruits, as well as to the more substantial articles that had been provided. After they were satisfied and gone off for another ramble, some of the jinrikisha men, who had appointed them selves our waiters for the occasion, cleared off and washed up the plates, and we sat down to our lunch, the perfect quiet and tranquility
JAPAN.

PROTESTANT MISSIONS IN JAPAN.

The story of modern missions in Japan is startling and Pentecostal. The Japanese Christians are fond of calling their history a second edition of the Acts of the Apostles. It is only twenty years since the first missionaries landed on their secluded isles, and eight years have really measured the whole period of actual work. The first church was erected in Yokohama in 1872, and already there are one hundred and sixty missionaries, male and female, more than one hundred native preachers, more than fifty organized churches, nearly three thousand members in the churches, a Christian community of probably eight thousand, numerous schools, dispensaries and colleges, translations of the Scriptures, the publication of thousands of religious works and the circulation of a Christian newspaper in all parts of the empire; besides the immense and co-ordinate influences in the political and social life of the people, the mighty awakening of the national mind, the spirit of inquiry and enterprise, the removal of restrictions upon the freedom of missionary work, the emancipation of the servile class, the universal diffusion of common schools, the elaborate provision for higher education by the endowment of colleges, schools of technology and art, normal schools and universities, the opening of railways, telegraphic communication and a postal service, the adoption of a decimal currency, the mission of the Bible to their higher schools, the adoption of the Christian Sabbath as the statute holiday of the empire.

The visit of Commodore Perry to Japan and the Christian dignity and tact with which he fulfilled his delicate mission, not only won the confidence and admiration of the people, but awakened an intense curiosity to know and an insatiable desire to possess the secret of Western greatness.

One morning the mission rooms of the Reformed Church, in New York, were visited by two Japanese princes, who had forfeited their lives by leaving their country without permission, and who said they had come to be taught "how to make big ships and guns." They were taken under the care of the Board, provision made for their education, and negotiations effected with the Japanese Government to obtain permission for them to pursue their studies in America. The result of this movement was, that ere long one thousand Japanese students, from influential families, were in various colleges in Europe and America, and have returned to their native land to spread the civilization, culture, and in many cases, religion, they have acquired among their receptive and thoroughly awakened countrymen. The first missionaries to Japan went from the American churches. In 1859 the Presbyterian, Reformed, and Episcopal churches entered the country, and the labors of Messrs. Liggins, Verbeck and Williams in Nagasaki, and Messrs. Hepburn and Ballagh in Yokohama, were attended by many incident encouragements, and prepared the way for the greater work that followed when the door was fully opened. God was preparing calmly by His invisible Providence, and more than one signal incident indicated that the Holy Spirit was working secretly in co-ordinate lines upon the hearts of men.

One day a Japanese gentleman of high rank noticed a little object floating upon the water in the wake of a foreign vessel that had just gone out of the harbor of Yedo. He sent his servant to bring it to him, and they found that it was a foreign book, which none of them could read. He was told, however, that it was an English Testament, which professed to be a revelation of the will of God; and that it could be obtained at Shanghai, in the Chinese language. He sent and obtained a copy, and, with several companions, began the study of the curious volume. Hearing that Mr. Verbeck, at Nagasaki, had come to Japan as a teacher of this book, he sent his interpreter to him to ask him many questions about it, and afterwards himself visited the missionary, attended by a large retinue.

"Sir," he said, as he met Mr. Verbeck, "I cannot tell you my feelings when, for the first time in my life, I read the account of the character and work of Jesus Christ. I had never seen, or heard, or read, or dreamed of, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ."

Thus God had taught this heathen, alone with His Bible, in a pagan court, and proved again the power of His Word and Spirit. This man and two of his attendants were baptized, and soon after three others also, who with him had studied the Bible, received the same holy rite. Thus the first six converts to the gospel in Japan were the work of God alone. So signally and gloriously did God Himself begin the conquest of these wondrous isles. During these preparatory years several persons were also baptized at Yokohama, and by 1872 there were perhaps a dozen professing native Christians in Japan.

In this year the regular history of the Japan mission may be said to have begun. Its inauguration was, as already said, Pentecostal. In the commencement of that year, the Week of Prayer, so gloriously linked in its origin with foreign missions, was observed in Yokohama by Union services on the part of all the missionaries and English speaking residents. Several Japanese students also attended. The lessons chosen were the Acts of the Apos
ties, read in regular order, and translated and expounded for the benefit of the Japanese. The meetings became so full of interest and power that they were continued from week to week for two months, and soon the power of the Holy Ghost became strangely manifest. The interest was not confined to the foreigners, but the Japanese were soon seen upon their knees also, praying with cries and tears of earnestness that God would pour out upon their land, as upon the Apostolic church, the Baptism of His Almighty Spirit. The intensity of feeling was indescribable, and even men of the world who listened, remarked, "the prayers of the Japanese take the heart out of us." Thus born of revival, the first native church was organized in March, 1872. There were many inquirers, but it was judged wise to admit at this time no more than eleven persons to the first communion roll. In the same year the first church edifice was erected by Mr. Ballagh, and, with singular fitness, the first contribution to its cost came from the children of foreign missions. The native Christians of the Sandwich Islands sent the first thousand dollars to build the first Christian church in their sister isles.

Such was the commencement of the work. Six years later, when the first General Conference of Missionaries met in Japan, it was found that this handful of corn had grown into a strong band of 104 missionaries, representing fourteen societies; occupying 94 central and local stations; having 44 organized churches, twelve of which were wholly and twenty-six partially self-supporting; thirty Christian schools for boys and girls, attended by 830 pupils; three theological schools, attended by 173 students; 52 Sunday schools, attended by 1,856 children; 130 native preachers, colporteurs, and Bible women; two hospitals and seven dispensaries, with 175 indoor patients and 17,757 out patients; and the sum of $3,552 contributed by these new converts in the preceding year for religious purposes.

THE SOCIETIES NOW ENGAGED IN JAPAN.

1. The Reformed Church of America, organized in 1859, with three stations, viz., Nagasaki, with four missionaries and assistants, and 22 members; Yokohama, with nine missionaries and assistants, and 168 members; and Tokio, with four missionaries and assistants, and 119 members. The names of S. R. Brown, formerly of China, and the first pastor and teacher of the celebrated Yung Wing, Chinese Ambassador at Washington; J. H. Ballagh, of Yokohama; and G. T. Verbeck, of Tokio, have a familiar and honorable place in the history of Japan missions. This church has a most successful work in Japan, including schools, theological classes, and itinerating; and the past year has been marked by many tokens of the Divine blessing.

2. The American Presbyterian Church. This mission was also begun in 1859. The most marked feature in connection with its work has been associated with the name and labors of Dr. Hepburn in Yokohama, whose medical and literary services to the mission cause have been invaluable. There are two principal mission centres, viz., Yokohama and out stations, with nine laborers and 193 members, and Tokio, with eleven laborers and 439 members. There are several schools, and eleven theological students under the care of the Board.

3. The United Presbyterian Church of Scotland has been established in Yokohama since 1874, and, two years ago, reported five missionaries and 36 communicants, four theological students, six pupils in girls' school, and one hospital, with 175 in-door and 5,300 out-door patients. Its medical mission has been the chief feature of its work, and remarkably successful.

These three Presbyterian bodies have recently united as one Presbytery, called Chiw-kae. Together they now comprise a body of eighteen foreign ministers, eight native pastors, and elders from nineteen churches.

There are seven native convents at Osaka and forty-one at Tokio, with sixty children in the schools and ten students under theological training, and a dispensary at Osaka with an attendance of nearly 3,000 patients.

4. The American Episcopal Church entered Japan in 1859. Messrs. Liggins and Williams were its first missionaries, and their first field was Nagasaki. Its fields are at Tokio and Osaka. Bishop Williams, of Tokio, is superintendent of the mission, with twelve assistant laborers.

There are seven native convents at Osaka and forty-one at Tokio, with sixty children in the schools and ten students under theological training, and a dispensary at Osaka with an attendance of nearly 3,000 patients.

5. The Methodist Episcopal Mission was begun in 1872. Rev. R. S. Maclay was called from a long and useful service in Foochow and appointed the first superintendent. The first station opened was Yokohama, in addition to which there are now missionaries located in Tokio, Nagasaki and Hokodati. In the latter city they have recently lost by fire their valuable property, as also the property of the Women's Board in Tokio. In these four cities and out-stations there are thirteen missionaries and assistants, forty native helpers, five missionaries of the Woman's Board, and five native assistants, 447 members in full communion and 173 candidates, who contributed $447 to the gospel last year, and 773 scholars in the Sunday schools. During the past year membership of the stations has doubled, and the contributions of the converts quadrupled. The last report breathes the spirit of faith and encouragement on every page, and one cannot read the reports of this Board, or the letters of its missionaries, without feeling the marked presence and power of the Great Source of Missionary Power.

6. The American Board of Foreign Missions sent Rev. David Crosby Greene to Yokohama in 1869. He finally settled at Kobe, where Messrs. Gulick, Davis, Berry and Gordon afterwards joined him. Many others have since been added to the roll of laborers. There are now, in connection with this Board, five stations, viz., Kobe, with fifteen laborers; Osaka, with fourteen laborers; Kiyoto, with nine laborers; Okoyama, with seven laborers; and Yokohama, where Dr. Greene is engaged in the translation of the Scriptures. There are in connection with these
stations eleven churches and about 350 communicants. This church has had the honor of ordaining the first native Japanese preacher, Rev. Mr. Sawayama, as pastor of the church in Osaka. Mr. Neesima, another native preacher, has been greatly blessed in his labors, having baptized thirty converts at one time at Annaka. Nearly all the churches of this Board are self-supporting. A native Missionary Society has been formed, and the churches, more rapidly than in any other field, are becoming thoroughly missionary in their spirit. The educational work is prosperous, and a weekly religious journal, conducted by Mr. Gulick, of this Board, has an extensive circulation and is doing much good. The Women's Boards are carrying on their labors with success in schools and homes, and the day is not far distant when, as in Christian lands, the female membership of the churches will preponderate. Now in China and Japan there are two male communicants for every female. The work of medical missions has been energetically prosecuted by the American Board. Dr. Berry at Kobe has had the most signal success. Before the second year of his residence there he had a government hospital, 100 students, six dispensaries, and 126 physicians at a distance, who received his lectures by mail. During an evangelistic tour made by him to the surrounding country, one of the government officials wrote: "Give us the Gospel first and the hospital afterwards, for we cannot afford to wait for the Gospel." Dr. Taylor and Dr. Adams are also successfully engaged in the same work.

7. The Woman's Union Missionary Society. claims a very early mention. It was established in Yokohama as early as 1871, by Mrs. Pruyn, Mrs. Pierson and Mrs. Crosby, who have since been joined by nine others. Fifty girls are being educated and twelve trained as Bible readers. Mr. Clarke, in his excellent volume, elsewhere reviewed, says of it: "The most interesting and successful missionary work I found at Yokohama is that of the American Mission Home, situated on the bluff overlooking the beautiful bay and harbor. The Home was established by three Christian ladies sent out by the Women's Union Missionary Society, and aims to educate and train Japanese girls in Christian truth, teaching them the religion of Jesus, which elevates woman to a position she has never been permitted to attain in the pagan countries of the East. I often visited the Mission Home and enjoyed its kind hospitality. Bright faces and a warm welcome were sure to greet the stranger at the door. It was a pleasure to see all the comforts and refinements of a truly Christian home placed on Japanese soil, and to meet groups of little Japanese girls, bright and happy, enjoying all the privileges and instruction which love and Christian care could afford." We refer our readers for further details of this work to the Woman's Department of this number.

8. The American Baptists have two stations, in Yokohama and Tokio. In the former there are three laborers and 36 members, sixteen of whom were added during last year; in the latter three laborers, 30 members, and an accession also of 16. The female missionaries are superin
tending Bible work by native workers, and the schools are attended by about 50 girls. The reports deplore the occurrence of relapses among members, but, upon the whole, although it is the day of small things as yet, the figures seem to indicate remarkable progress in this mission, now one of the oldest in Japan. This great missionary church, so preeminently blessed in this work elsewhere, has, however, not yet fully appreciated the great opportunity in Japan.

9. The Methodist Church of Canada has been in this field since 1873. Its stations are: Tokio, and the less familiar cities of Kofu, Numadzu and Shidziedko. There are four foreign missionaries, six native assistants and 200 communicants.

10. The Evangelical Association of America has three missionary laborers at Tokio and Ozaka, with thirteen members, and twenty pupils in their schools in 1878. It had then been only two years established, and we are unable to state the more recent progress of the work. The Rev. Mr. Hartzler, of Cleveland, has recently been appointed Superintendent of the Mission.

11. The Cumberland Presbyterians have two missionaries in Japan, Messrs. Hall and Gordon, but the work has only been recently inaugurated.

12. The English Baptists are established at Tokio, with two missionaries and ten communicants.

13. The Edinburgh Medical Mission, is represented by one missionary, who visits seventeen outstations, with an aggregate membership of twenty-eight, and a hospital and dispensary, visited, according to the reports for the Japan conference, by 3,247 persons.


15. The Society for the Propagation of the Gospel is located at Tokio, Kobe and Yokohama. The work was begun in 1873. The last report announces the staff of four missionaries with forty communicants. It is now proposed to appoint a bishop.

16. The American Bible Society. Besides the work of translation, which has now about reached the point of giving to Japan a complete Bible; there has been a large circulation of portions of the Scriptures. Twenty-five thousand volumes and three million pages have been issued. Thirteen colporteurs are engaged in circulating the Scriptures, and, although the field seems but partially open, yet there have been cheering incidents in the work.

17. The British and Foreign Bible Society is also in the field. This great body is the handmaid of the missionary rather than a missionary society. They report 20,000 copies of the Scriptures granted to the Mission Churches. The report for 1878 mentions a delightful instance of a soldier who had gone to the war in Satsuma, and come back with his leg amputated. He told the missionary that he had carried a Bible in his pocket, into the battle, and that, in the midst of the battle, the comforting truths of the Gospel had taken away the fear of death, and enabled him to lie on the field amid the wounded with peace and confidence.

18. Besides these Societies there is also the Newton Mission with thirty members, the British Chaplaincy at Yokohama, with eighteen, and small stations connected with the Lutherans.

Let us now glance briefly at these various centres of Christian effort, occupied by these bodies, and endeavor to translate these figures into something like a living panorama. Commencing on the extreme South where Protestant Missions began, at the beautiful city of Nagasaki.

We find a city of 30,000 inhabitants, upon an island containing five million souls. The island of Kiushiu has a sacred place in the poetry and mythology of Japan, and the City of Nagasaki was the scene of the last bloody tragedy in the story of Jesuitism. It was from the bold cliff of Shimbara that the victims of that exterminating persecution were hurled into the ocean—dying in the spirit of heroic martyrdom. Here Roman missions closed their bloody page, and here Protestant missions opened theirs. It has been occupied since 1859 by the American Reformed Church, and more recently by the Methodist-Episcopal.

YOKOHAMA.

This new city lies on the western shore of the Gulf of Yedo, almost eighteen miles below the city of Tokio, and is one of the marvels of New Japan. Twenty-five years ago it was but a collection of fishing huts. To-day it is a magnificent City of seventy thousand inhabitants, with the sails of all lands floating in its crowded harbor. It is the chief place of residence for foreigners in Japan, and therefore the most difficult point for missionary work; for the prejudices and vices of the heathen are not such serious obstacles to the progress of Christianity as the immoralities of those who are supposed to represent Christian countries, and the offensive and unjust opprobrium they usually throw upon the men whose lives are a rebuke to them. The hardest cross of the foreign missionary is lack of sympathy from his own fellow countrymen in the presence of the heathen. Yokohama was the second mission field of Japan. Here we find the Reformed Church of America, represented by Messrs. Brown and Ballagh; the American Presbyterians, with good Dr. Hepburn at their head; Mr. Green, of the American Board; Mrs. Pierson and staff, at the American Home of the Woman's Union Society; the American Baptists, the Methodist Episcopal Church, besides their smaller and newer missions.

Sailing up the beautiful bay, we soon reach
THE CITY OF TOKIO.

The eastern capital, with its vast population of nearly a million people. We shall not stay to describe its monotonous houses or magnificent temples, but hastened to greet the missionaries of the Methodist Episcopal Church through their Superintendent, Dr. Maclay, and the noble men and women who represent the American Board, the American Presbyterians, the Methodist of Canada, the United Presbyterians of Scotland, the Episcopalians of England, the American and English Baptists, the Evangelical Association, the Cumberland Presbyterians; we visit the Scotch Dispensary, the Imperial College and the Union Theological Seminary, and we look in on the magnificent edifice of the Greek church; and, pausing to console with our Methodist brethren on the great loss by fire, and to note the vast importance of this mission centre, with its government officials, institutions of learning and metropolitan influence; we pass westward to the still more famous Western Capital,

KIYOTO.

This is the sacred city of Japan. Here, for seventeen centuries the Mikado has reigned in solemn mystery and been looked upon as an object of distant and reverential homage as the Son of Heaven.

It is a city of three hundred thousand inhabitants. Its chief architectural attraction is the number of magnificent temples with their picturesque grounds which adorn every portion of the city.

The following animated description is from the pen of the Rev. Mr. Hutchinson, of the Church Missionary Society:

"We enter the sacred city from the N. E., at one end of the long valley in which it is situated, and to which it owes much of its beauty. We cross innumerable bridges, thread crowded streets, pass grand temple gateways, and note signs of festivity on every hand. Kiyoto is indeed a joyous city." At last we reach the foot of the hills on the south side of the valley, and after mounting several flights of stone steps, we gladly rest ourselves in the verandah of a semi-European hotel on the Maruyama, or round hill, from which we can command a panorama of the city.

In the clear evening atmosphere every building seems to stand out distinctly, even those at the foot of the opposite hills. The great curved roofs of the five thousand temples, the many-storied pagodas, with brightly gilt nine-ringed spires, the look-out stations where watch is kept against fire, the silvery streams of the Kamo river ever and anon disappearing amongst the dwellings of half a million of our fellow-creatures, the long white wall encircling the groves that hide the Imperial residence, where for seventeen centuries the Mikados dwelt securely, the deepening gloom upon the distant hills, and the fantastic roofs peeping out from the fir-trees in the immediate foreground below us, all make up a picture upon which memory loves to linger."

The spirit and manners of the people are more exclusive than are the Eastern Capital and the obstacles to the introduction of Christianity are far greater. The Governor of the city has lately issued an order to the citizens that their present gods are good enough for them, and enjoining upon them to let the new "Jesus religion" alone. Notwithstanding, the American Board has nine laborers in the field, and three churches: Mr. Nee-sima has over a hundred students in his training school, and the ladies school has twenty-five pupils. The city is
not open to foreign teachers yet, and the mission is nominally a native society with Mr. Neesima at its head, otherwise the missionaries could not reside in the city, and even as it is, permission to do so has been refused to two of them. The seaport of Kioto is

KOE, a little town on the inland sea, and the centre of a large maritime trade. Here also the American Board monopolizes the field, and here it began its Japanese work. Kobe is only the port for a greater city,

OSAKA, a few miles east and connected by rail, the second city in size in Japan, having a population of 600,000, and the real commercial metropolis of the empire.

Osaka is intersected with innumerable canals, spanned by a thousand bridges, and covered with gondolas. Its streets are adorned with magnificent stores; it has a mint as extensive and perfectly managed as that of the United States; its ruined castle presents architecture as colossal as the Pyramids, many of the stones measuring thirty feet by fifteen, and its teeming population are wealthy and cultivated. The Church Missionary Society of England, the American Episcopal Church and the American Board occupy this interesting field.

We have touched at the principal centres of Southern and Central Japan. It only remains for us to pass northward, merely naming the city of Nigata, on the north-west coast, where the Presbyterians of Scotland and the English Episcopalians are at work, and pause a moment at

HAKODATI, the chief commercial city of the great island of Yesso, The nearest available point to the island of Honda, and the most northern mission station in Japan. Here the Methodist Episcopal Church is strongly established. Mr. Davison is the superintendent of this field, and from this central point the work is extended to the important towns of Sapporu, the capital of Yesso, and the seat of a great Agricultural College; Matsumaya and Hirosaki. At the latter place sixteen persons were recently baptized at once, and a native preacher, Honda Yoitsun, is in charge of the church. At Hakodati the mission property, recently destroyed by fire, has involved a loss of seven thousand dollars, and crippled for a time the work. The Church Missionary Society of England is also strongly posted in Northern Japan, with headquarters at Hakodati. Their property was also swept away by the same fire. Their loss is estimated at ten thousand dollars. Mr. Denning, their missionary, writes to the March number of the Church Missionary Intelligencer that his own personal loss will exceed $2,500, his whole library and personal effects having perished, and, what he regrets far more, the only copy of the translation of the Scriptures, on which he had been occupied for nine months.

He adds with fine spirit: "I gathered them together, and told them that although it was extremely hard, at present, to see why this great calamity had visited us, yet there were doubtless wise reasons for it, and that, as regards the sermons and translations which many of us had lost, I trusted our power to translate and make new sermons was not gone, and that the result in the end might be better translations and better sermons."

Thus have we rapidly and imperfectly glanced at the great mission fields of Southern, Eastern, Western and Northern Japan. We close the review of this great work with the following brief quotations. The last meeting of the American Board at Syracuse passed the following delivance, on motion of President Seelye:-

"Never before has the gospel wrought such great and speedy changes as during the last seven years in Japan. The history which the Foreign Secretary has briefly sketched is not only the most remarkable chapter in the history of modern missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of Christianity, but the early records of the church, bright as they may be, pale in the light of what is taking place before our own eyes at the present time. The number of converts in Madagascar alone, during a period of thirty-five years of missionary labor, probably exceeds, it has been said, the number of converts in the Roman Empire for the first three centuries of the Christian era. But Madagascar offers nothing to compare with Japan.

Japan is a great Empire—in actual fact, we might perhaps say, notwithstanding the presence of China, the oldest Empire on the globe. China has changed her reigning dynasty repeatedly during these last twenty-five hundred years, through all which the family of the Mikado, now upon the throne, presents an unbroken line. We are very apt to talk about the Japanese as a fickle people, ready for changes, but where else can you find a people who have maintained any order of things unbroken so long? They are not people to be called suddenly or easily changeable, after one knows their history. To what can we ascribe these great changes then, which are taking place in that great Empire, but to His hand, who is working great in power, and who is thus making the nations prove—"

"The glories of his righteousness
And wonders of his love."

This Board must not be lukewarm in continuing, as it has not been backward in entering upon, a field which God has so conspicuously opened. Japan is ready for the gospel; the gospel is readily changing it; let us be ready to press forward where God is thus leading us. We should not be content with our present work there, richly as this has been blessed.

Bishop Wiley closes his work on Japan with these words:

"Gently but surely Christianity is leaving the nation. The only limit that I can see to the extent of most hopeful and promising missionary labor in Japan is the will ability of the Church at home. The great pressing immediate need is reinforcement of all the missions. It seems to me that God is really trying the zeal and faith of American Christians by opening up at their very door this beautiful Land of the Rising Sun, with its thirty-five millions of people all at once breaking away from centuries of barbarism and semi-civilization, and reaching out their hands imploringly for light and truth and knowledge and art and science." And, after speaking of the women of Japan, he adds: "It is my profound conviction that there is not in the world another field for missionary and philanthropic effort so hopeful, so promising and inviting, and so ripe for an immediate and glorious harvest as is now offered among the daughters of Japan."
THE MISSION WORK OF THE MORAVIAN CHURCH.

By the Rev. J. Max Hark.

The Foreign Mission work of Protestantism may be said to have been inaugurated when on December 13th, 1732, David Nitschman and Leonhard Dober set foot on the island of St. Thomas, and began talking and living the Gospel of Jesus Christ to the negro slaves there. For, previous to that time, no continued and successful attempt had been made anywhere outside the Roman Catholic church, to redeem the waste places of the earth for the Master’s Kingdom; while, on the other hand, this first humble effort was but the initial one of a series of like enterprises, following one another in quick succession, that were undertaken by the Moravian Brethren at Herrnhut, then numbering scarce six hundred souls. The very next year three devoted men, the two brothers Matthew and Christian Stach and Christian David, set out for Greenland, and amidst the greatest suffering, danger and hardships, taught and prayed, seemingly in vain, for six long and weary years, until at last their faith was rewarded by the conversion of Kjarnak in 1739, whose example many others of the natives soon followed. Now there are six mission stations there, with thirty-nine missionaries, some forty schools, including several normal schools, and a communicant membership of one thousand five hundred and twenty-six souls.

In 1734 a mission was commenced in Lapland; the next year one in Surinam; the next, one among the Hottentots in South Africa; the next one among the Samoyedes on the shores of the Arctic Ocean, and one in Guinea; and so they kept on, year by year; in 1740 commencing three missions simultaneously: one in Algids, one in Ceylon, and one among the American Indians in Georgia. Their labors were confined to no zone or hemisphere. They preached in the West and East Indies, in Lapland and in Australia, on the Mosquito Coast and in the Himalayas, in Canada, in Persia, and to the wild Caffres. Wherever souls were to be saved, their Zeisburgers, their Nitschmans, their Rauchs, Martins and Schmidts were ready to go, sacrificing friends, home, possessions and life itself if need be for the holy cause of Christ Jesus.

In the ninety-six mission stations which the Church now has in various parts of the world, there is a total of 73,170 converts, employing 327 missionaries, and 1504 native assistants of various kinds. Of these converts 36,476 are in the West Indies alone, 21,636 in South America, 10,819 in Africa, while the remaining 15,056 are to be found in Australia, in the mountains of Thibet, in Mosquito, in Greenland and Labrador, and among the Indians of Canada, Kansas, and the Indian Territory. And all this, while the total communicant membership of the Church at home numbers scarcely 19,000 souls!

The manner in which this work is carried on is itself the best explanation of its great efficiency and success. The entire field is directly controlled by the Unitas Fratrum, or Moravian Church as such, through its General Synod, consisting of delegates from all the provinces, including the Mission Provinces. This Synod elects a Unity’s Elders Conference, or Executive Board, which has its seat at Herrnhut, in Saxony, and is divided into four Departments or Boards. One of these is specially and directly concerned with the Foreign Mission work. It consists of four members, who, assisted by a Treasurer, a Secretary, and Agents of Missions, in Germany, England and America, carry on the entire cause. The Mission Board is in constant communication both with individual missionaries and with the various Superintendents, one of whom stands at the head of each of the sixteen provinces, and whose duty it is to keep himself acquainted with the external and internal condition of the stations and the missionaries in his province.

The stations usually comprise a church, schoolhouses, and dwellings for the missionaries, and are frequently the nucleus of a settlement, a hamlet or village of native converts. In the burning heart of Africa, on the frozen wastes of Greenland, how refreshing the sight of these little clusters of civilization, with their little chapel and houses, each surrounded, where the climate permits, by a well-kept garden, by orchards and fields, all as neat and clean as though belonging to the sisters of some “Sister’s house” in Nisky or Berthelsdorf. How sweet the sound, in those wild and heathen wastes, of the mellow tolling of the bell, and of the voices of Christian men and women offering up their prayers and Songs of praise to our Jesus whom, they too have learned to know and love.

The local management, if it may be so called, of each station is systematic and admirable in its simplicity. The missionary and assistant missionary are appointed directly by the Mission Board in Germany. A noticeable feature is that their wives are reckoned as missionaries, and receive their separate vocation as such. And indeed, the work they do is fully as arduous as that of their husbands, and the great good they do entitles them to such special consideration. Their influence is indispensable, and more than any other conduces to the spiritual refinement of the converts. Woman is born a missionary. Her mere look, her gentle touch, the soft tones of her voice, these are the agencies that touch the wild heart, and call forth the sympathies of the soul, preparing it to receive the grace of the Spirit, and to throb and thrill in loving union with the great heart of the Redeemer.

The official duties of these female laborers are to visit the families of the converts, and at stated meetings for the purpose, to hold religious conversations with the
which has always laid the greatest stress on education, Absentees are immediately looked after. The division of the mission work. It is to be expected that a church admitted into full favor and fellowship. of the converts into classes facilitates this very much, Especial attention is paid each class having its overseer and its own peculiar ser-

vice in which all participate. Reproof, suspension from the Lord's house and make themselves acquainted with the spiritual condition of the converts; to visit the sick; to labor among their heathen acquaintances; to exhort and ad-
monish their brethren who show signs of coolness; to settle disputes and differences, or report them to the missionaries; to go after those who are under church disci-

pline and urge them to repentance. and finally to see to it that all parents punctually send their children to school. In some provinces printed instructions are fur-
nished them.

With such an organization can we wonder at the bless-
ings that attend the labors of the missionaries, and at the flourishing condition of the various stations? Spiritual life is kept stirred up. There is no stagnation pos-
sible. Religion there is work; and work is life. Nor is that strict discipline, which Luther so much admired in the brethren, and the lack of which he deplor-
ed as the great want of Protestantism in his day, in any way neglected in the different missions. Personal piety, exper-
imental, individual religion in the converts is the one great aim; and hence the particular attention given to visitation and personal intercourse with the converts.

Besides the frequent pastoral visitation, and the visitation by the assistants, wives and helpers, there is a regular system of religious conversation, according to which every member of the church must appear before the missionary, at the mission house, at least six times a year. Absentees are immediately looked after. The division of the converts into classes facilitates this very much, each class having its overseer and its own peculiar ser-
vices in which all participate. Especial attention is paid to those who are under any one of the three forms of church discipline. Reproof, suspension from the Lord's Table and exclusion from the church. They are faith-
fully visited, affectionately advised, encouraged and prayed with, and as soon as thoroughly penitent, are readmitted into full favor and fellowship.

We must not fail to notice the educational enterprises of the mission work. It is to be expected that a church which has always laid the greatest stress on education, and whose institutions of learning are favorably known the world over, should not be untrue to itself in this respect in its missions. Nor is it; for scarce a single sta-
tion exists which has not more than one school in connection with it. And that not mere nominal schools, but good and thorough, above the average of common schools in our country towns and villages; else could not the mission school at Ramahyuk in Australia have been distinguished above twelve hundred colonial schools by receiving, a few years ago, the highest prize offered by the government. Besides the station-school, and such as are not at stations, in all numbering between two and three hundred, with about 15,000 scholars, and employing nearly three hundred teachers, there are seven normal schools in the various provinces, having about one hun-
dred pupils, male and female. In Fairfield, Jamaica, a Theological Seminary also has lately been established for the training of a native ministry.

How an enterprise of such extent as the Moravian Missions can be so successfully carried on by so small a church has always been a cause of wonder and surprise. But still more wonderful is it that the entire expenses of this whole mission field, including salaries, pensions of retired missionaries, the education and clothing of mis-

sionaries' children in the best schools at home, traveling expenses, etc., amount to no more than between $250,000 and $260,000 annually; a proof of economical manage-
ment such as is not furnished by any other church.

It will be worth considering some of the means and methods employed in this management.

In the first place, there are the annual grants from the several Missionary Associations in Europe and America. The entire mission in Labrador, e. g. is supported by the "Brethren's Society for the Furtherance of the Gospel," established in London in 1741. It raises a great part of its funds by traffic, owning a missionary vessel, which makes annual voyages to the coast with supplies, &c. The strange adventures and remarkable preservation of this little vessel, the Harmony, on its more than one hundred voyages, would, in themselves, furnish material for a chapter of strange and surpassing interest in the history of Christian Missions.

Besides the grants from societies, there are regular annual contributions from the members of the church, as also from friends of the cause not connected with the denomination. These grants and gifts alone reach very nearly the sum of $18,000 every year. Then there is the money derived from legacies and the interest of special funds, amounting to more than $18,000. The largest revenues, however, are made up by the missions them-

selves, at least two of which, the one in Surinam and the Western Province of South Africa, are entirely self-sup-
porting, while the West Indian soon will be. Nearly all the others also contribute liberally to their own support, through contributions of the converts, through mission-
ary societies established among them, and through traffic in the products of their agricultural and manufacturing industry and skill. For the principle that Christianity must be a civilizing agent is everywhere recognized; and
hence the natives are not only instructed in the faith, but also with equal diligence in the work. They are taught trades and arts, are encouraged and urged to work for a living, and so their self-respect is cultured, and their mental and moral condition elevated. At the same time their flour-mills, stores, blacksmiths' works, etc., reduce the sum to be raised at home for their support.

The amount thus raised by the missions themselves is about $98,000 annually, which with the other sources of revenue already mentioned, leaves only about $32,000 to be made up by the Mission Board for the conduct of the great work.

It would be interesting yet to refer to the missionary literature, to which several of the mission provinces themselves contribute, having their own presses, and publishing books and papers in their respective national languages. But too much space has already been taken up, especially since the whole subject is so fully and satisfactorily treated in Bishop Edm. de Scheveinitz's "Missionary Manual and Directory of the Moravian Church," to which work this paper is largely indebted. Enough has been said, it is hoped, to show that the respect and confidence of the Christian world in the Unius Fratrum as the Missionary Church, has not been misplaced; perhaps enough also to give some hints of instruction to others engaged in the same field; and certainly enough to evoke from all a hearty "thank God!" for what has been done, and arouse fresh courage and zeal to go on in the good work, by gifts, by prayer, by labor. to haste

"The glorious time
When, beneath Messiah's sway,
Every nation, every clime,
Shall the Gospel's call obey."

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DOMINION OF CANADA.

Presbyterian Home Missions.

BY THE REV. WM. COCHRANE, D.D., BRANTFORD, ONT.

THE Home Mission field of the Presbyterian Church in Canada is one of the very largest in the world, and taxes the energies of that denomination to meet its necessitous and ever increasing demands. Indeed, but for the valued assistance of the Scotch and Irish churches, many fields now regularly supplied with Gospel Ordinances would be left uncared for. As it is, a heavy debt now rests upon the Home Mission Committee, as indeed upon all the committees of the leading evangelical denominations—which cripple their efforts and prevent aggression.

We propose to give an outline of the Home Mission work of the Presbyterian Church in Canada in the present paper; leaving details of special important fields for another occasion.

AREA.

The area of the Dominion, including Newfoundland, may be stated in round figures at 3,367,000 miles. The Home Mission field is co-extensive with this wide territory, embracing the Provinces of Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward's Island, Newfoundland and Cape Breton, and the more recently acquired Provinces of Manitoba and British Columbia with Keewatin and the Northwest Territories. Let the reader glance at the map of British North America, and try to realize the extent of the work devolving upon the Christian population of this growing empire!

MANAGEMENT.

On account of the great distances embraced, two committees have charge of the work, the headquarters of which, are respectively Halifax, Nova Scotia and Toronto, Ontario. The convener of the Committee for the Eastern Section is the Rev. Dr. MacGregor, of Halifax, and for the Western Section, the Rev. Dr. Cochrane of Brantford. The Eastern Section embraces all the maritime provinces: Nova Scotia, New Brunswick, Newfoundland, Prince Edward's Island and Cape Breton; the Western Section embraces Ontario, Quebec, Manitoba, British Columbia and the Northwest Territories, including the territory of Keewatin. It will thus be seen that the territory under the care of the Western Section is much more extensive and scattered than that of the Eastern, while the field viewed as a whole, extends from Vancouver to Prince Edward's Island, a distance from east to west of 3,500 miles and from north to south of over 1,400 miles.

STATISTICS.

The special duties that engage the attention of these Committees are: (a) Supplying Mission Stations with Gospel Ordinances, and (b) aiding weak congregations by money grants, to supplement the small stipends given to their Pastors, amounts as a general thing totally inadequate to maintain regular ministerial service with any degree of comfort.

These supplemental congregations have in almost every case regularly ordained ministers, the practice of "Stated Supply" being regarded in the Presbyterian Church in Canada as unfavorable to the growth and consolidation of permanent congregations.

The preaching stations are supplied by the Theological Students of the various colleges in the Dominion: Knox, Queens, Montreal, Morrin, Halifax and Manitoba, and by catechists or other laborers during the winter months, when the students are in attendance at their respective colleges. Theological students from Princeton, Union
and other seminaries in the United States, are also employed, as occasion demands.

Under the care of these committees there are 36 round numbers: 490 Preaching or Mission Stations, 13,500 Communicants, 160 Supplemental Congregations, 10,500 Families, and about 40,000 hearers, every Lord's day.

Grants of money to Mission Stations are made from $1 up to $4, for each Sabbath supplied, the stations themselves adding to this a sum necessary for the support of Catechist, Student, or Ordained Missionary, as the case may be. Supplements varying from $50 to $600 per annum, are made to weak congregations, but in order to receive any grants whatever, the congregation must show that it is giving at the rate of $4.50 per member or $7 per family for the support of ordinances, independent of the grant allowed by the Home Mission Committee.

The Students' Missionary Societies of the various Theological Colleges also support a number of missionaries in the more remote and destitute localities, in addition to those employed by the Home Mission Committee. The main object of these societies is to carry the gospel to the more recently and sparsely settled portions of the country. During the summer months student missionaries enter these districts, and stations are established and cared for until strong enough to take their place among the regular mission stations of the Church. Then they pass into the charge of the Presbytery within the bounds of which they are situated, and the Societies' Missionaries are sent forward into other fields. The work is thus largely of a pioneer kind, but none the less most important. Many fields first occupied by the Students' Missionary Associations are now strong missionary stations or pastoral charges.

Supply is sometimes given to fields in which there is little prospect of establishing permanent stations, the prosperity of the districts depending almost wholly on lumbering or mining operations. The expenses in connection with the operations of these Societies are defrayed by contributions obtained by the missionaries in their respective fields, and by special donations obtained from friends throughout the Church. The fields generally contribute well, but from the fact that they are handed over to Presbyteries as soon as they become self-sustaining or nearly so, indicate how essential to the prosecution of this work is the liberality of friends outside of the fields.

SPECIAL FIELDS.

The Western Committee have under their care many important mission fields lying beyond the regular bounds of Presbyteries. Among these may be mentioned the Algoma district on Lake Superior and the Georgian Bay, comprising Sault Ste Marie and Korah, Bruce mines, St. Josephs Island, Silver Islet, Prince Arthurs Landing and Port William, and the Manitoulin Islands. There is also the Free Grant District, or as now called the Muskaca region, where within a few years not less than 50 stations have been opened; the Modoc district, and the vast Ottawa lumbering district on the boundaries of the Provinces of Ottawa and Quebec. These with the great Northwest, with its 90 stations, demand a more extended notice at some future date.

EXPENDITURE.

The amount expended annually in the support of mission work proper and assisting weak congregations (including a grant of $2500 to Manitoba college) is $50,000. Of this sum Manitoba and the Northwest territories, British Columbia and special fields along Lake Superior and the Georgian Bay need at least $15,000. It will thus be seen that the sum is small in proportion to the work undertaken, and it may be added, in proportion to the good results obtained.

CONTINUOUS SUPPLY OF MISSION STATIONS.

In order to secure the more rapid development of Mission Stations into congregations, and their early settlement as Pastoral charges, and also to remedy a defect in the working of such stations, according to which many of them are left without supply during a portion of the year, a scheme has been instituted for the continuous supply of such stations. It embraces the following points:

I. MISSION DISTRICTS.

These mission districts are such as Presbyteries have formed in new or necessitous localities, where there is a reasonable prospect of the formation of pastoral charges at an early date. When a Presbytery desires any mission district to be worked under this scheme, they apply to the Home Mission Committee, accompanying the application with detailed information as to the extent, population, resources, and religious condition of the field. The following is the blank form, which accompanies every application for supply under the provisions of the scheme.

If the answers are satisfactory, an ordained missionary or licentiate is forthwith appointed in terms of the request:

1st. Name or designation of field and its location.
2d. Distances apart from Presbyterian churches nearest to the field.
3d. Number and denomination of the churches in or near the field.
4th. Estimated total number of families of all denominations within the range of the field.
5th. Number of families confessedly Presbyterian.
6th. Number of families not attached to any church.
7th. General character of the field and prospects as to its growth and development.
8th. Amount per annum to be raised by the field or provided some other way in connection with it.
9th. Is the field taken up by the church now for the first time?
10th. If not, how long has it been supplied, and in what way?
11th. Remarks.

A period of three months is allowed in which the mis-
sionary elect may be in the field on probation before the engagement is considered as completed. This time is, however, considered as part of the two years, if the engagement is finally confirmed.

II. MISSIONARIES.

1st. The missionaries employed in such districts are.
   (a) Ordained ministers. (b) Licentiates. (c) Students of theology, who may in exceptional cases be engaged in this work. (d) Laymen, whose gifts for edification have been ascertained to the satisfaction of the Presbytery, within whose bounds they are to be employed;

2d. The Home Mission Committee calls the missionaries to the work, and appoints them to their several fields, with the consent of the Presbyteries. (a) At the close of each college year, the Home Mission Committee secures the services of as many students as are deemed necessary for the work. (b) Students who have finished their theological studies, may, when employed under this scheme, be ordained by their Presbyteries as soon as leave is obtained from the Superior Courts. (c) Missionaries are appointed for a term of not less than 18 months, and the appointment may be renewed.

III. FINANCIAL ARRANGEMENTS.

The salaries of missionaries are as follows:
   (1.) Ordained missionaries, not less than $700 per annum.
   (2.) Licentiates, $550 per annum.
   (3.) Students, $450 per annum.
   (4.) Lay catechists are determined in each case by the committee.

The mission field contributes towards the salary of the missionary according to its ability, and the amount contributed in this way is fixed by the Home Mission Committee, in conjunction with the Presbytery. When the contributions from any district exceed the amount promised by that district, the Home Mission Committee may augment the salary of the missionary if the circumstances seem to make such action advisable, to the extent of one-half the amount of such excess, but the total increase of salary shall not exceed one hundred dollars.

MISCELLANEOUS.

In closing this preliminary paper, it will be seen that the Presbyterian Church in Canada is essentially a missionary church, and must of necessity be so for very many years. During the past 19 years two unions have been effected among the Presbyterians of the Dominion: In 1861, that of the Free Church and the United Presbyterian Churches, under the name of the Canada Presbyterian Church; and in 1875, that of the Canada Presbyterian Church and the Presbyterian Church of Canada in connection with the Church of Scotland; so that now there is but one Presbyterian Church in the whole Dominion. Such unions must of necessity add to the missionary resources of the churches, and also economise laborers in districts where formerly there were representatives of these different churches.

The Presbyterian Church in Canada now numbers 876 pastoral charges and 1,027 congregations; 637 ministers, 65,000 families, 110,000 communicants, and 335,000 of the population, or about one-tenth of the entire inhabitants of the Dominion. In addition to the amounts raised for congregational purposes, amounting to nearly $290,000, and the support of the Home Mission scheme, five out of the six colleges are sustained, in whole or in part, by voluntary contributions; $35,000 is raised annually for foreign missions, $25,000 for French evangelization, besides liberal contributions to the Widows' fund and Aged and Infirm Ministers' fund, making a total for last year of $1,110,580.97. Compared with the Presbyterian Church of the United States, or the Presbyterian Churches of Scotland and Ireland, its numbers and resources may be small, but by the faithful administration of its trust, may we not hope that she shall prove herself not unworthy of the noble ancestry from which she has sprung.

RUSSIAN MISSIONARIES.

PROSPECTS.

The Russian Synod, acting under instructions from the Czar, is preparing to send a large party of missionaries to Japan. Permission having been accorded by the Mikado for the erection of a Missionary College at Yedo, there will be collected and trained here the eighty converts that were baptized by the Russians last autumn. The party will proceed overland to Vladivostock, where a man-of-war will be in readiness to convey them to Japan. The Synod is sending priests to the chief towns in Russia to collect offerings for the Mission. At Moscow, Father Vladimir, a brilliant Japanese scholar, has thrown himself heartily into the work, and it is probable that he will be appointed head of the Greek Church in Japan.

INDIA.

Our next field for review will be India. We expect to give our readers some valuable papers, and shall welcome from the friends of missions whatever aid they can contribute for Christ's sake. While we shall be glad to pay for really valuable papers when it is expected, yet in a work involving so much cost and disinterested labor, and placed at a price so low as to preclude profit, we cannot but hope that there is in the hearts of the many friends of foreign missions enough spontaneous confidence and sympathy in our work of love, to place their pens occasionally at its service, and give to this magazine what we covet for it—the hallowed distinction of being, in every part, the work of God and a labor of love.
"Christians are God's people, begotten of His Spirit, obedient to Him, enkindled by his fire. To be near the Bridegroom is their very life; his blood is their glory. Before the majesty of the betrothed of God, kingly crowns grew pale; a hut to them becomes a palace. Sufferings under which heroes would pine are gladly borne by loving hearts which have grown strong through the cross." In these words, spoken in 1731 to a royal princess of Denmark, he whom we now commemorate portrayed, without having purpose it, his own character.

Nicholas Lewis, count of Zinzendorf and Pottendorf, sprang from a very ancient noble family in Austria, upon which the rank of imperial count was conferred in the year 1662. His ancestors had, in the age of the Reformation, turned to the gospel. In order to enjoy liberty of conscience his grandfather had left his ancient inheritance, and settled in Franconia, not far from Nürnberg. His father, a Christian statesman and court minister of electoral Saxony, had taken part with Spener, and had received him, when forming a second marriage with the baroness Von Gersdorf, his wishes that they might be given a pious posterity and godly wisdom, by which to save them from the prevailing degeneracy. "For," said Spener, "in these corrupt times it seems to men almost impossible to bring up children, of the higher rank especially, as christians." Nicholas Lewis, who was born May 26, 1700, was the only child of this marriage. Six weeks after his birth the father died. Four years later the mother married the Prussian field-marshall Von Naumber. The boy remained with his grandmother, Madame von Gersdorf, in Gross-Hennersdorf, in Upper Lusatia. Here he was educated, in the way approved of Spener, by his maiden aunt, Henrietta von Gersdorf, and by a tutor who shared her spirit. Spener was his godparent, along with the electoral princesses of Saxony and of the Palatinate. In a visit, shortly before the close of his life, to Gross-Hennersdorf, Spener laid his hands on the boy of four years and gave him his blessing. Zinzendorf himself has said, "My dear grandmother kept me for ten years in her own chamber, my aunt Henrietta prayed with me morning and evening, and passed the day in accordance with the prayer." He proved a "mother's scholar" of the best kind. "In my fourth year," he says, "I began to seek God with such earnestness as accorded with my childish notions. From that time especially, it was my steadfast resolve to become a true servant of the crucified Jesus. The first profound impression upon my heart was made by what my mother told me of my blessed father, and of his hearty love for the martyred person of the Saviour. . . . I recollect weeping once very bitterly because, in family worship, I lost, by falling asleep, the verse Thou art our dear father, because Christ is our brother. This thought sweetly impressed me in my fourth or fifth year, for I believed that as soon as one was pardoned, he was in the company of the Saviour as a brother." At this time of his childhood Zinzendorf wrote tender letters to the Saviour, and threw them out of the window, confident that the Lord would receive and read them. Already what he afterwards said of himself was true: "I have but one passion, it is He, only He." That was the day of sensibility and of false sentimentality, of playing at shepherd and shepherdess by persons in long wigs. Zinzendorf was, by nature, very susceptible. He may have fallen into a familiar and almost sensual phraseology in his expressions of tender love to the Lamb of God, who died for us. Yet his sentimentality was connected with the highest and noblest subjects, was natural and hearty, and joined with it was fiery energy, courage, and self-devotion. The knowledge and experience which the Holy Spirit gave to him are everywhere seen, even through the weak and effeminate forms in which a heart, which was united to the Crucified, cleansed by his blood, and joyful in the benefits, tells its emotions.

Very early this heart was tried by deep-reaching speculations. "In my eighth year," he says, "I was led by a song which my grandmother sang at bedtime into a reverie and profound speculation which kept me awake the whole night, and made me unconscious of hearing or seeing. The most subtle atheistic notions entered my mind. I was so wrought upon by them, and so prostrated, that all of which I have read and heard since of unbelieving doubts prove very shallow and weak, and make no impression upon me." By the use of his will, the boy subdued at once and forever this asault. "What I believed that I willed," he says; "what I fancied, that grew odious to me. I resolved at once to use my understanding in earthly things whenever necessity arose, and to brighten and sharpen it, since by it only could progress be made; but in spiritual things to abide simply by the truth apprehended in the heart, making this the foundation for the acquirement of more truth. What I could not bring into connection therewith I resolved to cast utterly away." Thus Zinzendorf's theology became, in accordance with its origin, a heart theology. It was free from all refinements respecting the foundations and the abysses of existence. It aimed with its entire strength at Christian living and doing. This it was which gave it limitation, but also power.

When ten years of age, Zinzendorf was sent in the company of a badly selected tutor to the Halle grammar-school, then under charge of its venerable founder, Francke. Many lovely spirits were coming to Halle to live, or to sojourn for a day. The Halle Pietists were in communication with many countries. In 1715, Ziegen...
bald, the missionary, came from the East Indies upon a visit, bringing with him some baptized Malays from Malabar. The young count, who may, perhaps, have been more tried than was necessary by well-meant endeavors to humble his aspiring spirit, lived in a congenial element in the midst of loving Christian words and deeds. A glow of love ascended from his soul up to his Lord. Never did he sing a song that was not full of the deepest Christian thought and fervent love of Jesus. His most beautiful simple hymns are his earliest, dating from his thirteenth year forward. After his first communion he composed a song of which the beginning and end are as follows:

"Lo! at last dawns the hour, God appears in his power, He my vision delighteth, with my spirit uniteth."

"I behold his dear dying, see his enemies flying, heav'n he enters, still minding lost men's saving and finding."

Even then his mind was set upon active effort and association with friends of like spirit. With a few comrades he formed a pious league, whose members called themselves first "Servants of Virtue," then the "Association of Confessors of Jesus Christ;" but at last adopted the name of the "Order of the Grain of Mustard-Seed" [Senkorn-Orden]. Their seal was an Ecce Homo, with the inscription, "Our Wounds' Healing" (Nostra Medella). With Frederick of Wettewille, Zinzendorf made an especial compact for the conversion of the heathen, and of those especially to whom no one else would go. Thus his school-life became a prophecy of his after career.

He was sixteen years old when his guardian permitted him to go to the University, and to the one most strictly opposed to the Pietists of Halle, namely, Wittenberg. He was there to cultivate his noble gifts for an honorable career in the service of his state, and to tone down his religious zeal to such a measure as would enable him to attain worldly success. With obedient spirit Zinzendorf gave himself to the study of the law, but was true to his glowing love to his Saviour. He celebrated the jubilee of the Reformation (1717) with a song of penitence. The Halle strictness respecting card-playing, dancing, and the like, went with him to Wittenberg, but was not thoroughly accepted by him that he did not have many misgivings about this rigid discipline. In his intercourse with the Wittenberg professors, who in their way were also pious, he became aware that the "orthodox" were not all foes of Christian living, and that all true piety was not found among the Pietists. He saw right and wrong on both sides, and the youth of eighteen ventured to think of making peace between Halle and Wittenberg. This work of love was forbidden by his relatives. Yet his well-meant endeavors had at least this result, that there was brought about a conference, not devoid of fruits, between Francke and the worthy senior preacher Loscher in Dresden.

The guardian now in charge of Zinzendorf, planning to withdraw sustenance from his mental tendency to a spiritual life, which found support in Wittenberg as well as in Halle, removed him to Utrecht, where he arrived on his nineteenth birthday. He himself writes, "I came to Utrecht University with my Wittenberg theories and Halle practices, which made me a peculiar species of young traveling man, of which many edifying particulars might be repeated." On his journey his mind was specially withdrawn from earth and turned with desire to Jesus. He saw in the Dusseldorf picture gallery a painting of the Ecce Homo with the inscription in Latin, "This have I done for thee; what hast thou done for me?" and was greatly impressed by it. In Utrecht he read, together with his law, Spener's "Theological Views," acquired English, and entered into theological controversies with the reformed and with the doctors of philosophy, and soon found out that his reasonings were often insufficient. After a while he continued his travels to Paris, which was the resort of other young German nobles for the sake of the excitements of the luxurious city, and the pleasures of its court. Zinzendorf not only lived with thoroughly pure morals, but sought the acquaintance of earnest Christians among the priests and bishops of the Catholic communion, and indeed became quite intimate with the devout archbishop of Paris, cardinal Noailles. He found the prelates as firmly established in their church belief as he was in his. They soon agreed on both sides to lay aside controversy in order to join in the love of Christ. At a later date (1738) he wrote, "Moreover, I cherish and highly esteem, according to my way, all who love Jesus. I would consider myself very unhappy to be counted an alien by any Catholic who loves Christ, although in many points I differ wholly from their opinions." Zinzendorf had no thought of destroying creeds as boundary marks defining the different households of God. Joining with the Moravian brethren, with the Reformed, and with the Lutherans, in sacramental fellowship, he would not yet offer this symbol of fraternity to that great corporation which failed to make a right distinction between believers and unbelievers.

Zinzendorf, now twenty-one, burned with a desire to serve his Lord with a new and complete offering. He waited an occasion to begin the work which he was dimly conceiving. He thought he had found this when, upon his return from Paris, he was asked during a visit to Halle to take the place of the deceased baron Von Canstein, who had there established the first institution for the circulation of the Bible. He was refused the consent of his friends to his acceptance of the office. They held to the hope of seeing him rise in the state service of Saxony. He submitted to their desires, and became a counselor of court and of justice under the government. Having come of age he married, and purchased of his grandmother the estate of Berthelsdorf, bordering upon her property of Grosse-Hennersdorf, and comprising the un cultivated Hutberg. Zinzendorf's bride was a Countess Reuss, the sister of his friend Henry Twenty-ninth of Ebersdorf. December 22, 1727, the count and his bride visited for the first time their newly acquired property.
The road brought the travelers, on a winter's night, to the foot of the Hutberg. Through the forest gleamed a light shining from a newly built dwelling. It was the residence of the first of the exiled Moravian Brethren, who had begun to build here on June 17th, and had occupied their home in the month of October. Zinzendorf entered the cottage, kindly saluted the brethren, and, falling upon his knees, earnestly asked the blessing of God upon the new settlers. This was the beginning of Herrnhut.

The successors of the Hussites, at times tolerated, at times persecuted, had ever since 1468 preserved among the mountains of Bohemia and Moravia a church organization, as nearly apostolic as possible, and adapted to their condition. This they called the Unitas Fratrum, or Brethren's Unity. In the time of the Reformation, they established intercourse with the Lutherans, and received their approval. They prized their own discipline too highly, however, to consent to give it up and to be merged into the great mass of the evangelical church. A new revival among them had in the beginning of the eighteenth century stirred up fresh persecutions by the Romanists. Many among them resolved, therefore, to emigrate. They sought for a place where they could worship God un molested. By the recommendation of Schafer, the preacher in Gorlitz, they were directed to Berthelsdorf. The count, upon the intercession of his pious steward, consented that a place of refuge should be granted them, provisionally upon his estate. The first of the persecuted brethren had erected, almost without the aid of Zinzendorf, their first dwellings upon the Hutberg. But very early the count recognized in these colonists, whose number soon increased, the material furnished him of God, from which and by which he was to establish and shape the enterprise for which God had chosen and endowed him. He conceived the thought of implanting in this susceptible folk the love of the Lord, the bleeding Lamb, and to make them thus a leaven in the midst of a dead Christianity. The devoted preacher Rothe, a man of Spener's spirit, whom the count called to Berthelsdorf, entered into his views. The new fold, full of Christian life, attracted many awakened spirits who, because of their enthusiasm and separation, were no longer at home in the decayed church of Germany. In this notable mingling of spirits aspiring minds rose, and by their various natures threatened the new foundation with destruction through fanaticism, schism, and conflict. The count from his superior position strove to put down discord, and his honest intention received help from God at the moment when it was needed: August 13, 1727, at a celebration of the Lord's Supper in Berthelsdorf, amid flowing tears, the spirit of love was shed upon the prepared spirits of the multitude. The fruits of this day of grace, the memory of which is still celebrated, were never lost.

The constitution, customs and worship of the new community were founded upon the ancient rules of the Moravian Brethren. Zinzendorf was the soul of the new creation. To prevent the destruction of their church life, they declined a union with the Lutheran church, and a place in the state church, though urged thereto by preachers Schafer and Rothe. And yet, by the impress made by Zinzendorf upon the new community, it was essentially a part of the German Lutheran church, whose fervor of feeling as an animating spirit here found its first complete development. The ardor of the Lutheran laity, which could show itself elsewhere only in church singing, here obtained free course. Lay patronage, which by others was so mechanically exercised, was gloriously used by Zinzendorf. While the office of preacher was left all its authority and dignity, the lively co-operation of other church officers so disposed of the distinction between clergy and laity, which Lutheranism had copied from Romanism, that the church as a whole deemed themselves God's people. The preacher's office and the patron's office were looked upon in the apostolic sense as intended wholly for the brotherly serving of the church, in accordance with Christ's words, "One is your Master, all ye are brethren."

Zinzendorf, with deep and far-reaching mind, knew that the new society could secure a firm footing and lasting existence in the family of Christian churches, only by a public subscription of the Augsburg Confession, by a regular clergy, and by a retention of the old office of bishop, handed down from the Moravians. He therefore arranged that the bishop's office should be preserved in the community by the laying on of the hands of one of the old bishops of the martyr-church. This secured the Brethren official recognition by the Church of England, which she has been so unfortunate as to deny to the Lutheran church of Germany. Zinzendorf himself wished to take the clerical office. Laying down his civil position he passed examinations in Stralsund and Tubingen to obtain ordination. In 1737 he became a bishop of the Brethren in active service. But thoroughly as he was joined to the new society, he in no way suffered himself to be circumscribed, by this union or by his adherence to Lutheranism, in his general mission to needy souls. In a church conference in Herrendyk, near Amsterdam (1741) he uttered these frank words: "I am appointed of God the Lord to declare the word of Christ's blood and death, not by art, but by divine power, without regard to what may befal me. This was my calling before I knew aught of the Moravian Brethren. I am and shall remain united with the Moravian Brethren who have embraced our Christian gospel heartily, and have called me and other brethren into the service of their church. Yet I do not separate myself thereby from the Lutheran church, for I can continue God's witness in her communion. I can tie my testimony to no denomination; the whole earth is the Lord's, and men's souls are all his. I am a debtor to all. I shall in the future lack opposition no more than in the past, but the word of Jesus the crucified is the power of God, and the wisdom of God; whoever opposes it will be put to shame."

The opposition to Zinzendorf was as extensive as his
activity. What mind could reckon in how many places he sought to win souls to Christ, among high and low, without respect of persons? From Switzerland to Lithuania, in Wetterau and in Berlin, in Holland and in England, in the far-away regions of North America and in the huts of the slaves on the isle of St. Thomas, his footsteps can be traced, and his word never returned void. To some, it was a savor of life unto life, to others a savor of death unto death. Twice he was obliged to leave Saxony for a long period, yet without the community of Herrnhut, which numbered six hundred souls and was still increasing, suffering any injury. Zinzendorf attended by his pilgrim company went about, founded new colonies in different lands, preached, sang, and wrote, for the glory of the name of Jesus. By the establishing of independent communities it was provided that the Brethren should be able to serve God in their own way, separate from the world, and bring up their children, their sons and their daughters, in their own belief. Those who were friendly to them, here and there (whom they entitled the Diaspora) were constantly visited, and given spiritual nourishment. Through them the Brethren were more truly to become the salt of the earth. Upon the fixed theology of the universities the Moravians made little impression. They had simply a few adherents among the clergy who were inclined to Pietism. John Wesley was indebted to two Moravian Brethren, with whom he made a voyage to North America, for his enlightenment as to justification through faith only. He made a visit to Herrnhut, but was attracted neither to the court nor to the community. Wesley and Zinzendorf were alike in their aims and efforts, but each had been given of God, when adopted as his child, an original character. They were so directed in their fields of labor that they did not dare venture upon a union. No more could the Wurtemberg theologian, John Albert Bengel, so full of unction and of the divine government. Thus he became assured of the pureness of his work.

Zinzendorf, from childhood, abode in Christ's grace, walked before Him, and held converse with Him, as if he beheld Him with his bodily eyes. On his journeys he would often leave his carriage, walk alone, and utter to Christ words such as these; "O my Saviour, if I could but lay before Thee my plans, from beginning to end!" Thus he became assured of the pureness of his work. Thus, when his rash nature, passionate temperament, and boundless imagination carried him into excesses or false measures, he was set right again by his Master. When people were thinking that he was in an exciting passion,
which would soon break forth, they were amazed to find him again in all the dignity and calmness of a child of God. Once, by a slight irregularity before the time of evening prayers, he was thrown into the greatest excitement, and for an hour long administered wrathful reproof. But directly after he appeared in the prayer-room and uttered an address full of emotion, with the purest priestly spirit.

Zinzendorf was of only middling stature, and in later years inclined to corpulancy. But his countenance glowed with a holy light, which was shed from his dark brown eyes over all his features. In his bearing there was a hearty affability joined with noble manners and priestly devotion. His wife, who was his excellent helpmeet, died in 1756. The year after he married (June 27th) Anna Nitschmann, who was, from her faithfulness in God’s service, the universally acknowledged elder sister of the church. This choice he made from regard to his need of an associate. She survived him but a few days (dying May 21, 1760). Zinzendorf’s first marriage was blessed with many children, of whom most died in infancy or in childhood. His son Christian Renatus, called away in youth, is still known among all the faithful by his hymn, “O passion divine, can man e’er forget thee,” and especially by the last stanza, “As now we assemble all here together,” with which brethren in Christ have so often accompanied the last pressure of the hand when they were separating.

The people of Herrnhut were increased in 1760 to thirteen hundred persons. Upon May 3d of this year, the count welcomed home one of the oldest of the Moravian Brethren who had been present, May 12, 1729, on the day of the laying of the foundation of the first meeting-house. He had not seen the place for twenty-one years, he and his wife having been all this time in the service of God in Holland, England, Ireland, and America. The count himself took these returned friends around, and showed them everything that had been done in the time intervening. In the evening he joined with a great company in a love-feast, and there delivered his last address, whose key-note was in the words of a song composed by him at an early date:—

““The glory of Herrnhut shall end in that hour when hindrance shall rise to God’s work in its power.”

May 4th was Sunday. Zinzendorf, as had been his wont for many years, spent the entire afternoon in retirement, communing with God respecting himself and his plans for the church under his care. “That blessed look, often seen in him when he was in the spirit on the Lord’s day, attracted those nearest him to go close to him, not to address him, which they carefully avoided, but simply to cast a glance upon him. The last Sundays of his life his eyes had more than once been seen full of tears, giving them such a blessed expression as impressed deeply the hearts of his most attached friends.”

Upon May 5th he arose, after an almost sleepless night, with a severe rheumatic fever. Still he went to work, paid a visit to his sick wife, and in the evening attended a love-feast at which a song of thirty-six verses, which he had composed upon the day before for the use of the young women, was in part sung and in part recited. After the love-feast, he remained in private conversation with his three daughters, and some other members of his family. He said, among other things, that when he had been sick before, he had sought for the reason of his sickness and for what God intended it, and when he found a reason, he had preferred to tell it to his friends rather than keep it to himself. He knew that it was not displeasing to the Master for one to declare himself publicly to his friends as a sinner. Thereby discipline was made easier. But this time he was sure that the Saviour did not intend such a message by his sickness, for he was so happy in his mind, and in accord with his Master.

The morning of May 8th he was cheerful, although his fever was increased. He received visitors with an expression of tenderest love, and said, “I know not how to declare how dear you all are to me. We seem indeed even as the angels, and as if already in heaven.” To one standing by he said, “At the first, would you have ever thought that Christ’s prayer ‘that they all may be one’ would have been so blessedly fulfilled among us?”

In the afternoon he completed some work, thanked God for his many benefits, shown to himself and to the community, addressing to David Nitschmann and others the words, “Would you, at the first, have thought that the Master would do as much as we now see with our eyes, for our communities, and for God’s children here and there throughout the world, and for the heathen? I had only looked for some first-fruits, and behold we have grown to thousands.” His last words, spoken to his son-in-law, were, “My good John, I will go to the Saviour now. I am ready; I am devoted to my Lord’s will, and He is content with me. If He needs me no longer here, I am ready to go to Him; there is nothing in the way.” Soon after he breathed forth his soul amid the church’s benediction, spoken by John of Watteville in a single word, “Peace.” This was at ten o’clock on the morning of May 9, 1760, when he was sixty years old, lacking a few days. May 16th, towards evening, he was committed of May 9, 1760, when he was sixty years old, lacking a few days. May 16th, towards evening, he was committed to the “God’s acre” of Hutsberg, in sacred, holy stillness, amid the thronging thousands. Upon the stone which covers his grave may be read beneath his name the inscription, “He was ordained to bring forth fruit, and that his fruit should remain.” Who would not say amen to this? Amen!—H. E. S. [From Leaders of Our Church Universal.]
A GLANCE AT THE MISSION WORK.

BY DR. G. WARNECK, PASTOR IN ROTHENSCIRMBACH, GERMANY.

Translated from the German by the Rev. Robert Peck, New York.

There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whatsoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God.—Romans 10: 12-17.

In these words the Apostle of the Gentiles convinces us first of the necessity of missionary work.

In two ways is there no difference between Jew and Greek: both are sinners and both can be rescued by the same salvation. “For the same Lord over all, is rich unto all that call upon him.” “One Lord;” therefore one salvation. “Rich unto all” therefore reaches his salvation to all men. But if this salvation is to be made known unto them, and if by it they shall be rescued, then they have to “call upon the name of the Lord.” This is the common condition of all. But as they cannot call without believing, “and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach except they be sent;” here we find the necessity of mission work.

In the mission we find the following stations: “Sending; preaching; hearing; believing; calling upon; salvation.” For our purpose the two first named stations are the most important. Therefore,

1. The sending. Sending and mission are two things which cannot be separated, for the name itself teaches this. Mission means to send, and that we may fully realize this we only need to read the record of our Lord where we find that He made out of His first disciples—ministers Ministers of a worldly king enjoy, by means of their position, high honor; their word is as much as that belonging to the king, and if they are insulted, the king himself is too. We must look upon the ministers of Jesus as kingly messengers and representatives. “Now then we are ambassadors for Christ, as though God did beseech you by us,” writes St. Paul, conscious of his being sent by the King Jesus. The King of Heaven Himself hath proclaimed: “He that heareth you, heareth me; and he that despiseth you, despiseth me.” The ambassadors of Jesus should never forget this; but boldly fulfill their calling and always keep in mind to whom they must give an account.

The people to whom the ambassadors are sent should never forget to honor the messengers of Jesus, as the ambassadors of the Heavenly King, and if the ambassadors are despised and insulted, the King himself is despised and insulted. The missionary who goes forth to the heathen needs more strength, because of the fact that he is a minister of the great King.

Like the apostles, they are reminded of their title; for missionary means ambassador. Ambassadors do not come of their own accord, a greater one sends and authorizes them.

The apostles were certain of this fact, for the Saviour said unto them very distinctly: “as my Father hath sent me, even so send I you.” “I will send thee far away unto the Gentiles,” was Christ’s commission to Paul.

But for our present object is the authority, not the main thought. We put it down as a necessity that even after our Lord had left the earth we must send.

When the first apostles to Gentiles began their travels, the Antiochian Congregation was, through the voice of the Holy Spirit, called upon to send; with that the question is answered: who sends now? Answer: the Church, i. e. the communion of saints, not necessarily the Church Government. Paul and Barnabas were not sent from the Jerusalem Church-Regiment, but were sent by the Church at Antioch. The members and teachers of the same “when they had fasted and prayed, and laid their hands on them, they sent them away.” A believing congregation has the right to send missionaries to the heathen.

“And now abideth”—writes St. Paul to the Corinthians—“faith, hope, charity, these three; but the greatest of these is charity.” These Christian virtues are the only bearers of the mission work. Non-believers have no mission work. To them Christ is neither a reality and real authority, nor the only salvation of the whole world. Only one who believes in Christ will obey him, and he who believes on Him has ‘alone the joy and courage, which united will conquer the world. Without faith there is no hope; hope in Jesus’ victory, in his second coming and his glorious kingdom. Without faith there is also no love; for I must have realized first the saving power of Christ, before my heart pushes me to communicate it to others. Before the love of Christ can be poured out into my heart, I must take hold of it by faith. It was after Paul realized the love of Christ that he wrote: “The love of Christ constraineth us;” before this it constrained Paul not. Faith is therefore the necessity, but it must be living faith. For that faith is an unfruitful tree, which has nothing but fault finding with the unbeliever. If faith is the root of love, then love is the fruit of faith. Hence the Lord recognizes only such faith which works through love. In this way alone the Lord has put the mission work into the hands of the believing congregation. But into the hands of the believing congregation, not single believers. This is of great importance. The Lord Jesus
puts great value upon the communion of saints; you need only be reminded of His prayer. St. Paul compares the congregation with the organism of a body, whose members are to the whole organ of great service. The mission would be an uncertainty if it had to depend on a few single believers to preach the gospel to the uttermost part of the earth. Some Bible scholars are of the opinion that it should be left to a few believers to send missionaries to the heathen, and they think that in this century congregations should not take the sounding into their hands. Well, this peculiar opinion is only then possible when the missionary command of our Lord Jesus Christ is misunderstood, or rather, misinterpreted, in the hope that at Christ's coming the Gentiles will all be converted. But the Scriptures tell us that the return will be after the Gospel has been preached to every creature. To accomplish this preachers must be sent. When there is a sounding congregation, they can and will care for the necessities of the missionary in a decent way. The missionary to the heathen has a right to the old promise, "the laborer is worthy of his hire." Very few of these ambassadors are wealthy, and we must not expect from the young heathen-Christians that they will carry all expenses. Let us be satisfied that the heathen-converts devote their money to build churches and schools, and pay a salary to the native assistant of their mission. Take into consideration that on most of the mission fields the missionary, if he had to work for his daily bread outside of his regular work for Christ, he would soon find his body a mere skeleton and his mind full of bodily cares.

But who shall be sent? Naturally only people who are Christ's witnesses; who can speak with Paul: "I believed, and therefore have I spoken," and those who can say with Peter: "Lord, thou knowest all things; thou knowest that I love thee;" people who know from their own experience "the Gospel of Christ the power of God unto salvation to every one that believeth; the Jew first, and also the Greek." In the Church at home, I am sorry to say, it has come to that; asking such questions; hast thou so and so much theological knowledge, etc.; but not, "do you really believe what the Scriptures teach and do you love your Saviour Jesus Christ? This is a pitiable condition of the Church, into which to fall. Our Lord and Master held examination with his disciples. His first question required an answer. He asked, "But whom say ye—not only learned or ignorant people—that I, the Son of Man, am?" This was all the dogmatic examination, and Peter, speaking for the rest of the disciples, answered: "Thou art the Christ the Son of the living God." This faith is the Rock on which the Christian Church is founded. Missionaries are Church founders, the ambassadors must be certain they possess the foundation faith. The second point of the practical examination asks the question: "Lestest thou me, really, sincerely? It is to be noticed, that the Saviour does not ask: "Do you love the sheep which you shall lead to me?" The sheep they did not know as yet, but they knew the Saviour; to love Him is much easier than to love men, for they are by nature not amiable. Sentimental mission friends love to speak of the "dear" Gentiles. Whereas in many cases love is so far away. But one learns if he loves Jesus. For His sake one will suffer much. Love for Christ is the soul of mission work. A missionary without Jesus' love is a lost, unhappy and unfaithful man. Therefore the senders must be certain that the messenger really loves Jesus. These two things are the main qualities of a missionary, personal faith on the Son of God and burning love for Jesus.

But this is not all. It is necessary to send an intelligent, intellectual man, and one who is qualified to teach and to preach. The Saviour fetched his Apostles—with the exception of Paúl—not out of the colleges in Israel, but from the ranks of the fishermen and tax gatherers. To-day theological knowledge gives no guarantee for a fruitful labor in the kingdom of God. The Lord uses in His kingdom, also in the mission service, different classes. "There must also be Croatsians and Pandurians," said once the late Heldring at a Bremen Mission Conference. The shepherd boy David said to Saul when the latter had put his armour on: "I cannot go with these," took his sling, went and conquered Goliath. Knowledge alone is not strong enough to conquer heathenism. Still it would be unhealthy and spiritual vanity to despise it. Knowledge sharpens and polishes the sword of the spirit and teaches to handle it skillfully. Therefore we are glad when many intellectual, theological missionaries are sent. But we do not desire to push back merchants, mechanics, and peasants. If they are by nature somewhat gifted and people of an iron will, they will learn all they need in our mission seminaries. Our Lord Jesus taught his disciples within the three years of his association with them. But a thorough knowledge of the Bible all missionaries should possess, also the capability to teach others; to this it is necessary that they should study those branches which are not directly connected with Bible knowledge. The senders should be certain that the messengers to the Gentiles are "able to teach," as the scriptures tell us; that not unskilled laborers go to the heathen.

Many a question could be answered in reference to this sending out. For instance, Whereunto shall we send? Shall missionaries offer themselves to the mission work, or shall mission societies call them? But I leave that question, not desiring to extend this sermon further than is necessary, and proceed at once to the second station:

2. Preaching. In this relation the apostles found it much easier than the most of our present missionaries; for whenever they came, they could preach without delay, because they spake a language, which their hearers understood. This good fortune have our present missionaries only where the heathens understand either Dutch, as they do partly in South Africa, or English, as they do in India. It is very difficult for the missionary when he has to preach by means of an interpreter. The Gospel
of Christ should be preached to every nation in its native tongue; therefore the missionary should study the language of the natives very thoroughly; ere this happens he cannot preach to them.

But the study of a foreign language in our country is only in rare cases possible. When a Missionary Society has only one mission field, and on which there is only one language spoken, like the mission field of the Leipzig Mission Society in Tamulien Land, then preparatory studies of such language can be made at home. But if a Mission Society has three or four different fields with different languages, the study of the different languages will be impossible. We cannot expect of the student in our seminaries to study three or four heathen languages, because his time is fully occupied with spiritual studies. If missionaries come to a field whose language is unknown, where they find in their predecessors teachers, and grammar and dictionaries are at their disposal, it may go, although many a hard nut is to be opened. For instance, how different is the study of the Chinese language, in which one word has eight different meanings, according as the pronunciation is; or take the Naamaqua language, which possesses very peculiar smack-sounds; to pronounce the words or syllables correctly many a European tongue has hurt itself.

How low-spirited the poor missionary must feel, when, after his belief of understanding the language and ready to preach in the same, he is laughed at because his gestures and pronunciation is far from that of the native!

But if he is sent to a people whose language is not as yet known and which he shall first discover, it will be a very difficult task!

But there are other things which detain the preaching of the Gospel. In the enumeration of the different sides of mission work in our text the building is missed, which at home plays a great part. Seldom our missionaries find dwellings in which they could work, and churches and schools they must always build. That would be a chapter which needed a special treatment. Even in the mission we find a building-question, and with this question much labor, displeasure, need and privation is connected. But I am satisfied to give only the title of this chapter in order to come to the real preaching.

Where shall the word be preached? Many mission friends think that the missionary preaches wherever he goes or stands; they imagine him standing on the streets or public places gathering around him hundreds of listeners. While this picture is not at all false, it is altogether one-sided. Do you think that here in our country, if a preacher should stand on a corner of a public street gathering around him a large crowd to preach to them Christ, would he find solemn worshippers? Would not the interfering disturbances show to us a good judgment: this is not the right place for such a holy cause? Do you think that street preaching in the heathen world leaves behind it a good impression? Well, it has been tried enough; but it is the common judgment of all experi-enced missionaries that by preaching on the streets almost all the good seed was sown on the way. But, surprised, you ask, shall no sermons be delivered in open air and in public places? Did not our Lord Jesus Christ, did not Paul do the same?

Certainly; but only then, when a crowd gathered around them for the sole purpose of hearing the word of God. So it was when our Saviour delivered his Sermon on the Mount; so it was when Paul delivered his oration at the Areopagus in Athens. Under this hypothesis we hold, for instance, Mission Festivals in the open air. If there is a willing audience, then is every place in condition to preach at: the market-place of a city, the court-yard of a chief-tain, the street, the forest, the sea-shore, etc., etc. But it appears to me injudicious to go nolens volens to the market-place for the purpose—to preach, without having given previous notice, there being no hope to find an audience who is anxious to hear.

But again you ask: is this not unbiblical? Does not the scripture say, “Go out quickly into the streets and lanes of the city;” and did not Paul go to the market-place in Athens? This is all true; but the scripture does not say: put yourselves there and preach publicly. Paul held conversations on the market-place in Athens, and through these conversations he gained their attention, even if it was nothing else but curiosity of the Athens people; being anxious to hear more and more, they led him to the court where he began to preach. To the streets and market-places belong conversations more than sermons. Paul preached in the Jewish Synagogues, also in the lecture rooms of the Greek Philosophers, but not in the streets, except in Lystra, where the gathered people had invited him to come in order to bring offerings to Paul and Barnabas. You must therefore change your imaginations, and only think of the preaching missionary as he stands before the people in closed rooms, in Christian chapels or schools, or heathen temples or secret halls, etc., etc.

And what does he preach? Well, the word of God, as our text says: “So then, faith cometh by hearing, and what does he preach? Well, the word of God, as our text says: “Go out quickly into the streets and lanes of the city;” and did not Paul go to the market-place in Athens? This is all true; but the scripture does not say: put yourselves there and preach publicly. Paul held conversations on the market-place in Athens, and through these conversations he gained their attention, even if it was nothing else but curiosity of the Athens people; being anxious to hear more and more, they led him to the court where he began to preach. To the streets and market-places belong conversations more than sermons. Paul preached in the Jewish Synagogues, also in the lecture rooms of the Greek Philosophers, but not in the streets, except in Lystra, where the gathered people had invited him to come in order to bring offerings to Paul and Barnabas. You must therefore change your imaginations, and only think of the preaching missionary as he stands before the people in closed rooms, in Christian chapels or schools, or heathen temples or secret halls, etc., etc.

And what does he preach? Well, the word of God, as our text says: “So then, faith cometh by hearing, and hearing by the word of God;” or as our Saviour commands: “preach the Gospel;” and again: “Teaching them to observe all things whatsoever I have commanded you.” Certainly you must think of a mission sermon before the heathen as different from one delivered in our churches. We preach commonly from a certain text, and the sermon is the better the more profoundly it explains the text. In this way the missionary should not do the same before a heathen audience. If he preaches to the gathered Christian congregation, he may be a text-preacher on that occasion, like we are at home, but before the heathen he must be an Evangelist, i.e. he must tell the great deeds of our Lord, which came to pass for our salvation. Above all speak of the life, work, sufferings and death of our Lord Jesus Christ, with his glorious resurrection and ascension; also the history of men, the creation of the world up to Abraham’s calling, and the history of the children of Israel.
Then of the promises concerning the coming Messiah. The missionary stands before the heathen like the Sunday school teacher before our children. Both begin religious instruction with the history of the Bible. This history is less known among the heathen than to our children when they are brought into the schools of our land.

Further, Christianity is not a dogma, but a history; its teachings rest on facts. These facts form the main contents of a missionary's sermon. The plainer and quicker the missionary tells the great deeds of God, the better he will preach. The connecting dogma comes later when a candidate is ready to be baptized.

Further, the question to be answered: to whom preaches the missionary? Answer: to all he can reach—to the rich and the poor, to the educated and to the ignorant, to the great and the small. Our Lord Jesus Christ bids also children to come unto Him, and to His messengers must not pass by the youth. Yet, the mission ought to put their eyes especially upon children, for on them rests the future of our people, wherefore it is said: “one who has the youth or the school, has the future.” Many of the old people are hardened, and Nicodemus is right when he asks the Saviour: “How can a man be born when he is old?” The older the man is, the more uncommon is his conversion. Therefore postpone not your conversion until your old days. In the Christian life we may well apply the German proverb: “Was Hanschen nicht lernt, lernt Hans nimmermehr,” i.e., “what the little boy Hans does not learn the older Hans will never learn.”

Therefore, there is cause enough for the missionaries to preach to the little ones. Naturally, when preaching to children, the missionaries should make out of their sermons a common school talk, i.e., for the young they use the school. Certainly also the house must do its duty to the children. We understand, as a matter of course, the Christian house. Heathen parents cannot lead their children to the Saviour, wherefore missionaries dare not baptize children belonging to heathen parents. But even where Christian parents are teachers and patterns to their children, the mission should come to their spiritual help. But the mission must open its doors of the schools, which it builds for Christian children, also for the heathen children, that they may be permitted to hear the voice of the Good Shepherd of Jesus. Often the missionaries have trouble when they attempt this, for the old, like the young, are, especially in the beginning of the mission, not very great friends of the school. Then needs the missionary, like in many other ways, much patience. Therefore, as soon as possible he should find assistants among the natives and instruct them, after which they can aid him in teaching and also in preaching, and such help would not bind the missionary so closely to his station. Then the missionary is a traveling-preacher, who has to sow the seed of God’s word over a large field, and therefore is not to be bound at his station like a pastor at home.

In a mission school arithmetic and writing are not the only branches to be taught; the main branch should be the Word of God, especially the teaching of Bible history. As is very natural, the mission school becomes also a civilizer and a cultivating institution. But above all it must keep the great motto and mark: First, the Kingdom of God, then all worldly civilization and cultivation will follow. The school does special mission work by teaching to read. Thus far we have treated our subject verbal, and as such it is, especially in the beginning of the work, and is among non-literary and cultivated people, always the principal means of mission work. But this means shall not remain the only one. We have also a written word, and it is the duty of the missionary, as soon as he is master of the native language, to translate at least parts of the Holy Scriptures and distribute such among the people. Every part of such translation, when put in circulation, is in itself a preacher, and many a preacher of this kind has achieved great results. Above all, the translation of the Bible is a necessity for the baptized Christians, that they may search “the scriptures,” and inquire if the message of the missionary is correct, and that they may be enabled to grow stronger in the holy faith, giving an account of the hope within them. But also among the heathens the Bible is often a petitioner. Many a heathen Christian obtained the faith in Christ first by the reading of a biblical book. Therefore the mission should be diligent in extending the art of reading among Christians and heathens as far as possible, and for this cause the mission should necessarily become the mother of the school.

It is not my intention to follow our text further to the hearing, believing, calling upon, and salvation. For, the views of these stations I have mentioned would lead us necessarily into the history of missions and historical pictures which I do not desire to present you with just now. Of course there is much chance to offer you rich glimpses about the work of the missionary; for instance, as he wins the hearer, baptizes the believer, organizes with the baptized a believing congregation, and lastly as he cares spiritually for the membership in a special way, etc., etc.

It is very instructive, yes, it is necessary for the friends of mission, that they should know of these things and thus form some judgment as regards the work of missions. But enough for this time.

Now, after you have been invited to see, what shall you do? First: “Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” Second: Be liberal with your mission contributions, that when the Lord calls the laborers, the Mission Societies may have sufficient means to send them. And, Thirdly: Think much of the sent laborers in your prayers, that the Lord may open to them both the door of the word and the door of the heart, that their preaching may find many which hear, believe, call upon and find salvation.
A HIGHER CHRISTIAN LIFE AND FOREIGN MISSIONS.

BY REV. ARTHUR T. PIERSON, DETROIT.

Dr. Rice, of Virginia, whose name will long be fragrant in the churches, has said that "the work of Foreign Missions will not advance to any great degree till there is a higher type of piety at home; that it would not consist with the plan of God to diffuse over the world such a low type of piety as prevails among us."

In fact, such a sort of piety has but little disposition to diffuse itself; it requires all its vitality and energy to maintain its present position—there is none to spare. An eminent writer says that four-fifths of the nominal membership of our churches add nothing to their real power; they are either a dead weight or a positive hindrance to the advance of the gospel; they help to fill up the gulf between the Church and the world, and break down the distinction between the truly regenerate and the enemies of God and the truth."

If it be true that the current religious life is of so low a grade, can we expect God to permit its wide and swift diffusion? We see Him select the few—the advance guard of disciples, to bear the banner of the Cross into the enemy's country. He permits difficulties and dangers to face them, so that all but devoted, heroic souls may turn back. And so He is to-day actually diffusing in missionary fields a type of piety far in advance of that found at home, and in proportion to the number of laborers and the means employed, the results are three-fold as great as at home. Within eighteen months, in Southern India alone, one hundred thousand have left paganism to identify themselves with Christian communities. If piety is not on the decline, why must we go beyond the bounds of pagandom, where a few, who are imbued with a special spirit of consecration, are at work—to find such results? Here, if anywhere, in the great centres of Christian civilization, we might look for such grand results, yet for eighteen centuries no such harvests have waved on Zion's hills.

What does all this mean? It means, that in the race for worldly treasure and pleasure, in the worship of mammon, in the loss of power to prevail in prayer, in the loss of that concurrent witness of a holy life, weightier by far than any witness of the lips, we have also lost power to convert souls. Zion must be fair as the moon, clear as the sun if she is to do to save this whole generation we must do while this generation lasts. The sad confession that there has been no effort made in that direction. A little careful thought will convince us that multitudes of professed disciples are absolutely neglecting the unsaved about them; that the question of personal responsibility is scarcely considered.

Facts and figures may be arrayed in a deceptive form, but I ask you to consider their testimony touching this matter. According to the latest and most accurate computation, the world's population is 1,433,197,000, and of these there are in papal, pagan, and Mohammedan lands some 1,144,000,000. We have already supposed that there are to-day ten millions of true followers of the Lord, really regenerate. Now let each one win one soul to Christ during this year 1880. In 1881 we have twenty millions. Let these each win one soul during that year, and in 1882 we have 40,000,000. At the same rate of increase we have in 1883 some 80,000,000; in 1884, 160,000,000; in 1885, 320,000,000; in 1886, 640,000,000; in 1887 1,280,000,000.

Now mark, our supposition allows to each child of God an entire year for the winning of each new convert, and none are supposed to be the means of converting more than seven souls; yet so rapid would be the conquest of the world for Christ on this basis, that within seven years we should have overtaken the entire unevangelized population of the globe, allowing for the increase of those seven years! Take a more astounding calculation! Suppose that to-day but one godly man was on earth; let him during this year convert one other, and these two, during the next year, convert two more, and these four likewise double their number the third year. At this simple rate of geometrical progression, in ten years we have 1,024 disciples; in ten years more, 1,048,576; in ten more, only thirty years in all, 1,037,741,824, or more than the whole number of souls that are as yet unreached by the Gospel! Yet, Angus reminds us that with 50,000 missionaries at work, and $75,000,000 a year to support them, the Gospel might be preached again and again to every human being within ten years. Fifty thousand preachers seem a great company; yet if out of 60,000,000 Protestants we count only ten millions truly evangelical and converted, one per cent. of that ten millions gives us 100,000. Any one of three or four denominations in our own land could give all the laborers required. If one of ten Presbyterians would offer to go to the field, no other body need contribute one laborer to make the 50,000. Ten times as many as the proposition requires, fell on each side in the late war. Surely all Christendom could furnish the necessary workers, and even so vast a host would scarcely diminish the apparent numbers of Protestants. $75,000,000 in ten years seems a great sum, yet if each member of the evangelical Churches in Europe and America, should give $15 for the ten years' work, the whole amount would be secured. The Crimean war cost nearly as much, and the American war ten times as much; and there are ten thousand professing disciples who could together give the whole sum, and not feel it.

What are we doing? The whole amount given to the Missionary work of the world, for the last ten years, has not ex-
EDUCATION IN JAPAN.

BY THE HON. ALPHEUS HARDY, BOSTON.

[From The Missionary Herald.]

In the winter of 1871-72, the Japanese Embassy came to this country in search of friendship and culture. One member of that embassy, Tanaka-Fujimaro, was Commissioner of Education, and soon after his arrival in Washington he sought the assistance of a Scotchman, old friend of his, to open the doors of the Winthrop School in Boston, which Mr. Tanaka and his wife visited, and then says: “It shall be lawful for any person to establish any of the schools above enumerated.” The code stipulates that “No corporal punishment, such as whipping, shall be inflicted upon any pupil in any of the schools.”

The Empress has taken a deep interest in the education of her sex, and besides her influence in behalf of the school system generally, she has, at her own expense, founded an independent school exclusively for girls, of which she takes personal care, addressing the pupils in person, and expressing sentiments of the most advanced character in favor of female education.

It looks as if Japan may become what Minister Tanaka would make her, the New England of the Orient. Mr. Tanaka concludes his report as follows: “This leads me to the opinion that the time has now arrived for the establishment of a National Educational Convention, and I therefore strongly recommend that such a convention be organized and opened at a convenient place, that its regulations and time of meeting be fixed, and that all persons interested in education be invited to attend its sessions, that discussions may take place, and a general interchange of opinions upon all subjects pertaining to education be encouraged.”

Within a few months a “Code of Education” has been adopted by the government, and promulgated throughout the Empire. It has the true ring, as the following extract will show:

“The educational affairs throughout the Empire shall be under the control of the Minister of Education, and consequently all schools, kindergartens, libraries, etc., both of public and private establishments, shall be under his supervision. Every school, either public or private, shall be open to inspection by the officers sent out by the Minister of Education.”

The code specifies the studies to be pursued in the several grades of schools, including sewing (copied, doubtless, from the Winthrop School in Boston, which Mr. Tanaka and his wife visited), and then says: “It shall be lawful for any person to establish any of the schools above enumerated.” The code stipulates that “No corporal punishment, such as whipping or binding with ropes or cords,” shall be inflicted upon the pupils in the schools. The code also takes up the question of co-education, and says: “Pupils of both sexes shall not be taught in the same rooms in schools in general,” but in elementary schools it is permitted.

Japan is thus challenging us in the race of education. It becomes the more important that we should give them the gospel, without which education is shorn of its mightiest force for good.
ties of dress and etiquette, as prescribed by their own standard. In maternal affection, tenderness, anxiety, patience and long suffering, the Japanese mothers need fear no comparison with those who know the sorrows and rapture of maternity in other climes. The Japanese maiden is bright, intelligent, interesting, modest, ladylike, self-reliant, neither a slave nor a wanton. What the American girl is in Europe, the Japanese maiden is among Asiatics.” But, after faithfully reviewing the defectiveness of their standard; the degrading and repressing influence of woman’s assumed inferiority; the frightful prevalence of licentiousness, often against all the instincts of an innocent girl, for the sole purpose of relieving her father’s embarrassments; and all the fearful evils of heathenism even at its best, and it is at its best in Japan; he adds, “I utter my conviction that nothing can ever renovate the individual heart, nothing purify society and give pure blood growth to the body politic in Japan, but the religion of Jesus Christ. Only the spirituality, and above all, chastity taught by him can ever give the Japanese a home life equal to ours. The religion of the Home-maker and the Children-lover, and the Woman-exalter is mighty to save the Japanese mother, and must be most potent to purify and exalt the Japanese home. Of all the branches of missionary labor in Japan, none, it seems to me, is of greater importance, or more hopeful of sure results, permanent and far reaching in its influence, than the work of Christian women for women in Japan.”

Another writer says: “Girls and women are treated in Japan much more kindly than in China or any other heathen country. Notwithstanding this, however, they are continually made to feel that they are much inferior to men. In one of their books the husband is compared to heaven, and the wife to the earth under his feet. In another, he is called the day, and she the night: for, no matter how cloudy the day may be, in the deepest recesses it is light; but in the night, if the moon shine ever so brightly, there are still dark spots. At another time these women are told that, though they may have every beauty, grace and virtue, they are still inferior to the lowest men that can be found. If a man walks out with his wife during the day, which he is rather ashamed to do, she always walks behind like a servant. If they go out at night, she walks before with the lantern to light the path of her lord. When they have guests, the woman meekly waits at the table, and afterwards takes her meals alone.

The Christian religion, however, is gradually changing this state of things, and Japanese fathers, mothers and children may be seen walking together to, and sitting together in, Christian churches—a strange sight in Asia—and our holy religion is so influencing public opinion that the native newspapers in Japan are favoring the change of the laws concerning women, so as to be like those of Christian lands, and that the same respect and honor be shown to women in Japan as is given by Christian people.
MARRIAGE IN JAPAN:

Early in the wedding morning, the bride's trousseau is brought to the groom's dwelling, and laid out very tastefully in the apartments where the wedding feast is to be held. In the chief room an altar is erected, adorned with flowers, and laden with offerings to the family gods, patron saints, and other worthies, whose pictures are hung in front. All the rooms are ornamented with pictures and flowers. About noon a splendid procession enters the apartments thus prepared; the young bride, veiled and arrayed in white, advances, led by two female friends, and followed by a crowd of relatives, friends and neighbors, in robes composed of scarlet brocade, gauze, and embroidery.

Two friends do the honors of the occasion, distribute the guests, see to the arrangements for the repast, and flit about from one group to another. They are called the male and female butterfly, and personify the charming couple who, in popular story, set an example of conjugal felicity.

Except among certain Buddhists sects, priests have no place in a marriage celebration in Japan. The decisive ceremony, by which the Japanese replace our sacred orison of the natural affections sufficed to render people moral, the Japanese should be the best husbands in the world. Unhappily, the same man who has the right to kill his wife on the slightest suspicion (if, for example, he should see her in conversation with a stranger, no relation of the family), has no scruples about introducing a first concubine, and soon a second, then a third, and it may be even a fourth, under the conjugal roof.

The expenses of the wedding are borne by the groom; and many a young couple among the poor classes have to struggle bravely for years to pay the debt thus incurred. — Aime Humbert, in "Women of the Orient."
In the land of that "Rising Sun,"—darkness, "gross darkness, covered the people from its earliest history, until in the sixteenth century the shadowy light of a false Christianity was conveyed to them by Jesuit Missionaries to Japan, and welcomed by many. But having aimed to subvert the Government and make Romanism the State religion, its emissaries were expelled from the country; a violent persecution of native Christians ensued, and Christianity became a synonym for evil doing; children were taught to trample upon the cross; edicts were placed upon tablets in the public roads prohibiting Christianity as a crime to be ranked with murder and insurrection, and subject to the severest penalties. The "blackness of darkness" settled again upon this unhappy people, and when, after three centuries, with European merchants the Christian missionary was permitted to enter the kingdom, many and difficult were the obstacles through which they tried to gain the confidence of this injured people. Little could be done to reach the degraded women of this country until the year 1871, when Mrs. Pruyn, of Albany, impelled by Christian compassion for a wretched class of abandoned Eurasian children, left a home of luxury and refinement, to establish for these a shelter and Christian instruction. She was accompanied by Mrs. Pierson of Chicago, and Miss Crosby, a niece of Chancellor Howard Crosby, of New York. The story of the work and success of this Mission comes to us like a romance. Beside paper hovels and heathen temples, rose as if by magic, a refined and tasteful home, a visit to which is described as follows by the Rev. Warren Clark, in his "Life and Adventures in Japan." "The most interesting and successful missionary work I found at Yokohama is that of the 'American Mission Home' situated on the 'bluff' overlooking the beautiful bay and harbor. The 'Home' was established by three ladies sent out by the Woman's Union Missionary Society, and aims to train Japanese girls in Christian truth, teaching them the religion of Jesus, which elevates women to a position she has never been permitted to attain in the pagan countries of the East. I often visited the Mission Home and enjoyed its kind hospitality; bright faces and a warm welcome were sure to greet the stranger at the door. It was a pleasure to see all the comforts and refinements of a truly Christian home, placed on Japanese soil, and to meet groups of little Japanese girls, bright and happy, enjoying all the privileges and instruction which love and Christian care could afford. In a picture recently taken the grounds and main building of the Mission Home are given. Mrs. Pruyn, of Albany, is seated on the left of the grass plot, Miss Crosby, from Poughkeepsie, is in the carriage, and Miss Pierson, of Chicago, is seated at the side of the house. Opposite this building is a new school-house, not seen in this picture, in which the first sabbath school in Japan was established. The week day school was also held here, which always opened in the morning with religious exercises. It was a very pretty sight to see the children gathering with their books and slates for school, and hear them sing the opening hymn in English and then in Japanese. The scholars compared favorably in their studies with Japanese youth of the sterner sex. Adjoining the school-house, there is another building where smaller children and orphans are cared for." A resident of Japan writes: "It may be said, the intellectual and moral training of these young ladies, and the results upon their character are such as hardly to admit of a parallel in any part of the world. The correspondence of these young ladies gives the most pleasing evidence of their intellectual and spiritual attainments. Scores of them are earnest Christians; several have died in the assured triumphs of faith; several are happily married to Christian husbands, over whom and their children their influence is now to be tested; several have opened girls' schools and are meeting with marked success." In the month of August, 1871, the American Home was opened and the first children received by Mrs. Pruyn, Miss Crosby, and Mrs. Pierson, upon whom devolved the entire charge of the school." Another writes, after four years passed away: "The well cultivated, carefully tended field in Japan has caught the quickening 'sun-beams'; the glorious, life-giving beams of the 'Sun of Righteousness.' The harvest has not been long delayed. 'They that sow, and they that reap,
...and the people are more ready to hear the truth, and a number are showing a marked personal interest. There is also in many of the towns and villages is that region, a spirit of enquiry manifest in regard this 'new doctrine,' and we enjoyed visiting from place to place, and seeing the rooms crowded with persons seated upon the floor, and listening with breathless attention to the good news of salvation. Of some of the remarkable conversions you have already heard. The Lord is evidently with us." Mrs. Pierson writes, "The progress of the Christian women in our field of labor fills our hearts with gratitude and joy. The little germ of faith and love implanted in their souls by the Divine Spirit, have expanded into strong, sweet blossoms, whose ripened fruits shall crown the glorious harvest. We commenced holding meetings with them nearly two years ago, which have been greatly blessed, not only to them but to those who are feeling after God, if haply they may find Him. A new inspiration to work for Jesus was kindled within their hearts recently at one of our meetings by means of a leaflet issued by this society—a precious message, entitled, "What is in thine hand." After my return home, they still lingered in the place of prayer, consulting upon some method of action for the extension of Christ's kingdom and the benefit of his little flock in this land. It was decided to have a meeting at Kanagana, one of the most difficult fields of labor in this vicinity. "This meeting was subsequently held. It was a solemn and impressive occasion.

The leaven is still at work, and I returned to my home praising God that a little staff, though in a shepherd's hand, might become greater than the sceptre of a king, through the blessing of the Omnipotent Father. If you would come and hear the girls recite McIlvaine's Evidences of Christianity, examine them in the Bible, hear their mathematical explanations, see their perfect grammatical diagrams, their history, physiology, etc., you would be filled with praise and rejoicing." "We have now," says Miss Fletcher, "ten girls employed as Bible readers, who, while still engaged in their studies, have time and opportunity given them for Bible work among the women in the city and neighborhood. They visit places where they have regular meetings, each one being engaged in this work for two afternoons in the week, and they go two in company. They are very much encouraged, and already fruit is seen of their earnest efforts and the blessing that rests upon them." Truly, with thankful hearts we may exclaim, "What had God wrought!"

This work is done under the auspices of an undenominational society, managed entirely by women, with unsalaried officers...
THE GOSPEL IN ALL LANDS.

Our Father Who Art in Heaven.

It is very sweet to us, dear children, to read in our English Bibles, and repeat at our mother's knee this holy prayer. This picture contains the Lord's prayer in Japanese. It does not look quite natural, in these sprawling letters which you must read backwards, from right to left. But it sounds the same in our Father's ears in Japanese as English, and it brings the same sweet peace to their hearts as ours. Do you know it is very hard to get these people to understand how they can call the great God "Our Father?" I remember hearing once of a child in an orphan asylum, who had been so used to getting a blow every time he came near his father, that whenever any one approached him he unconsciously raised his arm over his head as if in self defence. He could not understand a father's love. So these poor pagan hearts have been used so long to dragon gods and horrid idols that the story of Jesus and the place of a child in the Father's house seem strange. The next time you utter this prayer think of the Japanese picture, remember it is our Father, and do not forget to pray for the little brother and sister in that heathen land who have the same Father as you. And, as you go a little further on in the prayer, repeat with new and loving meaning the petition "Thy Kingdom Come." And then, as you rise to go out into the world to earn or save your pennies, and bye and bye your thousands, or to choose how best you can spend the few short years of your earthly life, ask if there is not something you can do to help your Father find His lost little children in Japan.

HOW THE CHILDREN PLAY IN JAPAN.

BY E. WARREN CLARKE.

The most interesting sights are the games and sports of the children. The Japanese believe in enjoying themselves, and the young folks are as bright and merry as the children of other climes. The girls play battledore and shuttlecock, and the boys fly kites and spin tops. The girls enjoy their game very much, and are usually dressed in their prettiest robes and bright-colored girdles; their faces are powdered with a little rice flour, their lips are tinted crimson, and their hair is done up in a most extraordinary fashion.

They play in the open street, sometimes forming a circle of half a dozen or more, and sending the flying shuttlecock from one to the other. They are very skilful, and rarely miss a stroke. The boys like a strong wind that their kites may soar high; but the girls sing a song that it may be calm, so that their shuttlecocks may go right.

The boys have wonderful kites, made of tough paper pasted on light bamboo frames, and decorated with dragons, warriors and storm hobgoblins. Across the top of the kites is stretched a thin ribbon of whalebone, which vibrates in the wind, making a peculiar humming sound. When I first walked the streets of Tokio I could not imagine what the strange noises meant that seemed to proceed from the sky above me; the sound at times was shrill and sharp, and then low and musical. At last I discovered several kites in the air, and when the breeze freshened the sounds were greatly increased.

Sometimes the boys put glue on their kite-strings, near the top, and dip the strings into pounded glass. Then they fight with their kites, which they place in proper positions, and attempt to saw each other's strings with the pounded glass. When a string is severed, a kit falls, and is claimed by the victor. The boys also have play-fights with their tops.

Sometimes I met boys running a race on long stilts; at other times they would have wrestling matches, in which little six-year old youngsters would toss and tumble one another to the ground. Their bodies were stout and chubby, and their rosy cheeks showed signs of health and happiness. They were always good-natured, and never allowed themselves to get angry.

On the fifth day of the fifth month the boys have their Fourth of July, which they call the "Feast of Flags." They celebrate the day very peaceably, with games and toys. They have sets of figures, representing soldiers, heroes, and celebrated warriors; with flags, daimio processions, and tournaments. Outside the house a bamboo pole is erected by the gate, from the top of which a large paper fish is suspended. This fish is sometimes six feet long, and is hollow. When there is a breeze it fills with wind, and its tail and fins flap in the air as though it were trying to swim away. The fish is intended to show
that there are boys in the family. It is the carp, which is found in Japanese waters, and swims against the stream, and leaps over water-falls. The boys must therefore learn from the fish to persevere against all difficulties, and surmount every obstacle in life. When hundreds of these huge fishes are seen swimming in the breeze, it presents a very curious appearance.

The girls have their "Feast of Dolls" on the third day of the third month. During the week preceding this holiday, the shops of Tokio are filled with dolls and richly dressed figures. This "Feast of Dolls" is a great gala-day for the girls. They bring out all their dolls and gorgeously dressed images, which are quite numerous in respectable families, having been kept from one generation to another; the images range from a few inches to a foot in height, and represent court nobles and ladies, with the Mikado and his household in full costume. They are all arranged on shelves, together with many other beautiful toys, and the girls present offerings of rice, fruit, and "saki" wine, and mimic all the routine of court life. The shops display large numbers of these images at this special season; after the holidays they suddenly disappear.

I once bought a large doll baby at one of the shops, to send home to my little sister; the doll was dressed in the ordinary home to my little sister; the doll was dressed in the ordinary way, having its clothes shaved in the style of most Japanese babies. It was so life-like that when propped up on a chair a person would easily suppose it to be a live baby.

In going along the Tori I would often see a group of children gathered around a street story-teller listening with widening eyes and breathless attention to the ghost story or startling romance which he was narrating. Many old folks also gathered around, and the story-teller shouted and stamped on his elevated platform, attracting great attention, until, just as the most thrilling part of the story was reached, he suddenly stopped and took up a collection! He refused to go on unless the number of pennies received was sufficient to encourage the continuation of the story.

Street theatricals can also be seen, and travelling shows with monkeys, bears, and tumbling gymnasts, who greatly amuse the children. Sugar candy and various kinds of sweetmeats are sold by pedlars, who are eagerly sought after by the little folks. Sometimes a man carries small kitchen utensils on the ends of a pole, and serves out tiny griddle-cakes to the children, who watch him cook the cakes, and smack their lips in anticipation of the feast.

A showman will put a piece of camphor on the tiny model of a duck which he floats on a shallow dish of water, and as the children look on in wonder the dissolving camphor gum sends the duck from side to side, as though it were alive.

The boys delight in fishing, and will sit for hours holding the line by the moats and canals, waiting for a bite. I have seen a dozen people watch a single person fish, when there would not be a bite once in the half hour.

There are few vehicles in Tokio, excepting the jinrikshas; and most of the people walk in the middle of the street. When riding on horseback it is impossible to go at a rapid rate without endangering the youngsters who sprawl around in the street. Chickens, dogs, and cats are also in the way; the latter animal has no tail in Japan.

Tokio, Nov. 19th, 1879.

I do not remember whether I wrote you from Yanagawa, Mr. Shima’s home, where I was this last summer, or not, but I think Mr. Shima wrote you a letter himself, since I returned home. I had a most delightful visit there, and have almost become a Japanese; I got so that I could "košaku" (teach) sitting on a mat on the floor for two whole hours, notwithstanding I shall soon be forty. There were many things happened to us that you would think very funny, and many that would make you feel sad, for the people, to hear them. We reached several thousand people by our teaching or tracts and papers. The people had never seen a foreigner before I came, and my life seemed quite a burden, if I tried to go about for exercise at all. My friends at last thought of a good plan, that was, to take me a long way off in a small boat pushed along by long poles, and when we got to a lonely place I got out and took my walk, getting into the boat again to return. When I first came to Japan it was a great cross for me to go out in the street at all, as hundreds of people followed and gazed at me, but now I have become more used to it and do not mind it so much, although it is very tiresome. In Tokio the natives see so many foreigners now that they do not stare and follow us so much, besides I go such long distances that I cannot walk much, and a jinriksha goes too fast to permit people to follow.

Often as I go along the streets I hear the people say "Yasú kio shito;" Yasú means Jesus, kio, teaching, and shito, man. Then they will call out "Yasú shito," the Jesus man or woman, as shito means either, simply meaning person. You will find that in Deuteronomy, 28th chap. and 10th verse there is such a prophesy. "All the people of the earth shall see that thou art called by the name of the Lord." The other day my jinriksha man could not find the place where I have one of my week-day Sunday schools, and on asking a woman, she replied: "Scio! Yashu Gakko," and immediately pointed it out. Scio means yes, and Gakko, school, so it becomes the "Jesus School." They apply the name in derision, but I always feel happy for myself and sorry for them. Happy that the dear Lord allows me, a poor sinful woman, to be called by His blessed name, and sorry for them, that their very use of that precious name which has all power with the God of Heaven, is but their condemnation. I always lift up a silent prayer to our Father for these poor ignorant souls. And now I want to ask you especially to pray for these "Jesus schools," that the little ones gathered there may early understand the falsity of all the religions of Japan and give their little loving hearts to the dear Saviour. Now I will tell you about one new Sunday school and then I must close. First, I must tell you that I have four Sunday schools every Sabbath. But now let us suppose it to be Sunday morning. Well, now breakfast is over, we’ll gather the servants, for you know I have to keep a man to draw my baby wagon or jinriksha in which I must man to draw my baby wagon or jinriksha in which I must
asking Our Father to go with us to-day and help us, and keep
us from sin. Get your singing books and Bible, and don't
forget the little text cards and papers, for the children will be
disappointed if you do. Well now, we'll lock all the doors
and go, for nobody, not even servants, must stay home on Sun-
day. A little faster, if you can, my man, for we mustn't be
late! Do you see that long, unpainted one-story house just
across there, doesn't look like a school? No? Well wait a few
moments—Listen! Do you not hear "Yasu was e wo aisui." (Jesus
loves me this I know). Now just slip off your shoes and
come in. Take this chair, for I don't think you will like
sitting as they do, on the floor. Now we'll just count the
children and teachers; open the school and be off, for the
little ones at Asaxa will be waiting for us, and Riu will
take care of this school. You know this is the same place
where the little day school meets, seventy-five children and
five teachers. Well, let us go. "Sayonara mena sau" (Good by all).
Now my men, take us the shortest way, for
we must be at Asaxa at nine. Stores all open? Yes, it
doesn't look like Sunday, does it? How much there is to do
in Japan to teach all these people it is wrong to work on the
Sabbath. But here we are. Oh! what noisy children! I'll
just go in first, for they'll be still when they see me. There
comes Michi, she's been out gathering the children. Just
please sit down on the mats as we have no chairs here. Those
who have babies on their backs, please go to the back part of
the room. "Ohio mena sau!" (Good morning all). "Otachi
rasai" (Stand up). "Yanoshiki kuni wa" (There is a happy
Land). Now children, we are going to pray to the true God,
and I want all to be very quiet and think about just what I say.
I hope that little child who talked while we were praying will
never do so again. Now I am going to ask you what you
heard last Sunday. "Yoku oboinasaimashta" (You remember
well). O Michi San you may tell the children about Jesus
when he was a little baby just like that little one over there.
Now all listen, for I am going to ask you next Sunday what
she told you to-day. Please wait a moment O Michi San,
those men must go out. Excuse me, sirs, but will you please
go over to the church and hear, as I only intend this meeting
for women and children. Now they have gone we'll go on.
Children, don't look at that crowd of people listening outside,
never mind, let them look in through the strip of glass in the
shizis' (paper doors); for if we put anything up so they
can't see in, they'll only tear great holes in the paper, to look
through. Listen, and look at O Michi San, and be very quiet
or you can't tell what she is saying, they make so much noise.
I am going to give you all some cards now, these. They are
the words of that Jesus, O Michi San has just been telling you
about. I want each one to learn the words that are on his
card. Now you may tell me what God said about the Sabbath
day. Very well. All come again on the 23rd, at nine o'clock,
and bring all your little friends with you. Mena San Say-
onara, come my man, get my lunch basket and air pillow for
my back, and all my books and let us be off for Nedzu. Oh,
you don't understand? Well, I believe I didn't tell you, but
last Sunday, when I was asking some men to go out of our
Sunday school, another man was passing in the street and
heard me. So he asked me if some little boys of his school
at Nedzu might come in, and said he had two hundred pupils
and would like to bring them, a few at the time, to hear, if I
would permit. I offered to go to his school and teach them,
and he seemed delighted. So I promised to go to day. It
will take me nearly an hour to get there, so let us be off. That
house over there looks like a school, so I guess that's the place.
Yes, that little boy that stood in the door has gone in to tell
them we're come. "Kounituwa" (Good day). What a nice
school, eighty children and all so orderly and quiet. Well,
we'll try to hear them sing "Yanoshiki kuna wa" (Happy
Land), till Michi and Nami San come, then they'll talk to the
children. First I'll tell the children something about the
"Happy Land" we're going to sing about. There come the
other teachers. Now Michi, you tell these children who made
this great world and all the people and things in it. Now
children I am going to talk to that great Holy God who is
looking down upon us now and knows all we say and do.
You just think over all I say and think if you don't want to say
the same things to Him. Now we have thanked God for
letting us hear about Himself and asked Him to make us love
Him, let us sing again, and then I must go. Do you want me
to come again? Yes. Well I'll come next Sunday and tell
you more about that beautiful country, and about God who
lives there. My little friends, I think you must be tired now,
so I'll send you home; and I'll go to Michi's house, eat my
lunch, which I have with me, and then I must go, to the Jap-
namese church, and from there to my other Sabbath school,
at Sheba. Then, If I can, I will go to hear the preaching at
the first school house we went to, in the evening. A long,
busy, but very happy day I shall have. Now a few more
words and I must close this long letter. I want to tell
you that Mr. Shima's father, mother, two brothers and two of
his relatives have been baptized; six others were baptized at
the same time, making twelve in all in Yanagawa—the first
Christians there. Shima writes he is "inexpressibly happy,
and says: "Surely God answers prayer." Now if you have
been praying for him you will feel a special happiness in this
answer to your prayers. It has been a source of great joy to
me. I was with them all two whole months last summer, and
learned to love them very much. Shima writes again: "Pray
for us" and I ask you to join me in praying for them;
pray for me and all my little ones, which are hundreds.

K. M. YOUNGMAN.

MISSIONARY KITTENS AND HENS.

These contributions of English children were really
made to the Church Missionary Society, and will be
found reported with all the other contributions in the last
annual report of that society:

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<th>Sale</th>
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<td>Sale of Penny Nosegays, Rabbit</td>
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<td>Sale of Ferns, Fleece,</td>
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<td>Sale of Flowers,</td>
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So far as we know potatoes and ferns and flowers grow
just as well, and hens and pigs' and kittens and canaries
thrive just as well on this side of the water as the other;
and when they are raised and sold, they bring just as
much; and if the money is given to missions, it does just
as much good as money got in any other way.—The
Children's Crusade.
THE DESERTED MISSION OF UPPER SANDUSKY.

BY L. B. GILLEY, D. D.

The evening shades are gathering round me now,
Bringing the memories of departed years:
Pensive I walk where in life's cloudless morn
My buoyant footsteps fell. Here oft I sat,
And converse held with chieftains old and grave,
The heads and princes of the Wyandots;
And heard their stories of the long ago.

Hard by on aged tree, whose classic form
Survives the changes of the changeful years,
Stood the old council-house, now seen no more;
Yon crystal spring, from which old sages drank,
Still bubbles up where yonder willows bend,
And gives its waters pure as when of old.

Its brim was kissed by lips of sylvan maids.
Thus faithful nature keeps her plighted troth,
Though men and nations may unfaithful prove.

Above yon grassy slope their council fires
Oft threw their radiance on the evening sky,
They blaze no more, and also quenched like them.
Full many a noble warrior's burning heart.

Where once they chased the fleet and fattened deer.
When pressed by power too mighty to resist,
Though Mammon's greed disturb their sleeping dust.
Now stands deserted, desolate, and spoiled,
In hymns of praise and solemn,
Had robbed fair Nature of her virgin charms!

How fancy revels in the dim, old past,
By myth and fable of tradition old;
Oblivion's hand hath closed for age the gate
What of those mounds that rise by many a stream,
Like pyramids along the classic Nile?
Or what those circling walls, now prone and low,
But once high towering? Or ye flowing streams,
Had ye but tongues what tales could ye unfold
Of marshaled hosts, of pride and pomp of war,
ERE Plate or Marathon displayed
Their valor and their glory to the world!

Oh, ye could tell how on these lofty mounds,
As on some tower, the wakeful watchman stood
To sound the first alarm of coming foe;
Or else, perchance, here stood the priest of God,
On places high as seeming nearer heaven,
To offer up some victim to the skies.

And ye could tell who filled these crowded graves,
Where mouldering bones of mingled sleepers lie;
These mausoleums, so old that from their midst
Rise giant trees, whose centuries of growth
Adorn the shrines immortal to enchant the world—
Through these dim aisles of Nature's temple rose
Anthem of praise. Here honored sages taught
Their strains immortal to enchant the world—
Ere David's harp or Homer's lyre had flung
What hearts have beat and bled, and thrilled and fired
With all the passions of the human breast!

Long ere the Eternal City reared its domes,
Or on the Acropolis proud temples stood—
ERE David's harp or Homer's lyre had flung
Their strain unconfined to enchant the world—
Through these dim aisles of Nature's temple rose
Anthem of praise. Here honored sages taught
And tuneful minstrels swept the sounding lyre.
Old forests grand! your solitary shades
Have been the birthplace and the natal home
Of untold millions, and their sepulchre.

You sacred temple, where glad voices rose
In hymns of praise and solemn, fervent prayer,
Now stands deserted, desolate, and spoiled,
As ship dismantled on some desert shore,
And millionaires in city palaces
Walk with their polished, golden-headed canes,
Rifled and robbed of all its precious things.

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lands. Bishop Simpson expresses his confidence that as a result of the earnest concentration of the great wave of enthusiasm, a more daring purpose of evangelism, and, consequently, more powerful revivals and larger benefactions in every department of Christian endeavor, would mark the future progress of the Church.

GREAT BRITAIN.

Parliament is dissolved, and the long controversy of Zulu and Afghan wars, Irish land abuses, and Tory misgovernment is to be tested at the great tribunal of the polls. Among the many singular accomplishments of the forthcoming election is the announcement of the name of Dr. Joseph Parker, the famous London preacher, as a candidate for Parliament, and the still stranger statement that he will not canvass for a single vote, or spend a penny on his election. Dr. Parker's course has a recent precedent in the election of Prof. Smyth, of Londonderry, to the House of Commons, but it is hard to see how the servants of the King can thus entangle themselves with the kingdom which is of this world. There seldom is a general expectation that a brilliant Beaconfield, whose policy has had such a strong individuality in its every movement, will be his own successor, and indeed the Providence of God has used him as a powerful instrument in the startling developments of the past four years. He has had a place so clearly marked that one cannot help applying to such men, even although their policy may only be dictated by their own ambition, "I have guided thee, though thou hast not known me." He will have no difficulty object to be over in the fact that the Zulu war has cost the country about $25,000,000, and left a deficit in the revenue of nearly $17,000,000.

The centenary of Dr. Chalmers has been recently observed in Edinburgh. A brilliant and enthusiastic assembly convened in the assembly hall of the Free Church, and thrilling addresses by the moderator of the assembly, Rev. J. C. Burns, Sir Henry Moncrieff, Principal Cairns, Provost Collins, Dr. Horatius Bonar, Dr. Lindsay Alexander, Dr. Rainy, Prof. Chalmers, London; Prof. Waits, Belfast; Walter Wood and Taylor Innes, recalled the inspiring character and invaluable services of the man who, under God, was honored to give the most powerful impulse to the distinctive work and testimony of this great historic church. It was announced at the close that the sum of $5,000,000 had been contributed by a member of the Free Church to found a Chalmers lecture chair on the distinctive principles of the Free Church.

A good deal is being done in Scotland just now to increase the interest of the Churches in the cause of Christian missions. The Rev. W. Fleming Stevenson, whose missionary tour round the world has been productive of a great amount of benefit to the Church at home, has just presented delivering a course of lectures on Missions to the students of the Edinburgh Free Church College. His course is very comprehensive, and the lectures are listened to by many others besides the students. The Rev. Dr. Thomas Smith, the first holder of the David Lachtership on Missions, is also engaged in addressing the public on this subject. Conferences are being held by Presbyteries throughout the country, with the view of devising means to make the various missionary organizations more effective. Dr. Horatius Bonar of the United Presbyterian Church is carrying out an arrangement for the systematic visitation of her mission field. Deputies have already visited Spain and Algeria with good results; India is at present receiving attention; and South Africa is to be visited in the ensuing summer.

FRANCE.

The Educational Bill proposed by M. Jules Ferry and supported by M. de Freycinet, has finally passed the Senate, after of the seventh clause, which un-
A JAPANESE MOTHER.

"Across the bay from Yeddo resides an aged widow of high rank, whose sympathies during the war of 1868 were with the losing side. Three hundred soldiers of the defeated army found shelter in her ample establishment:"

"For this alleged treason the victorious foes dragged forth her eldest son from her home and prepared to execute him in front of her dwelling. The mother, with a fortitude worthy of a Roman matron or of a Christian heroine, threw herself before the commander, entreating him to accept the sacrifice of her life in place of her son's."

"Deeply moved by such a proposal, the victorious officer pardoned the son for the mother's sake, and set him at liberty."

"Yet some months after, while Mr. Thompson was on a visit to this family, this noble mother was sent out of the room by the ingratitude whose life she had saved, from the idea that it was disrespectful to the guest and in every way out of place, to allow his mother's presence to mar the courtesies of the occasion. For a country containing such women, and yet holding them in such dishonor, what ought to be done?"

"TWO CASH IS NOT ENOUGH."

In organizing a missionary society in Kin-Kiang, one of the women, after hearing how much of the home missionary money is earned, said with tears in her eye, "TWO CASH a week is not enough. I want to give five hundred cash a year! God has been very good, and taught me to repent of worshipping idols."

"This woman was a widow, and had a bad mother-in-law, who demanded all her wages; and could scarce keep enough money to dress herself comfortably, and was sometimes obliged to pawn a garment to meet the requirements of this heathen relative."

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury, and there came a certain poor widow."

"An American lady missionary in Asiatic Turkey was trying in vain to make a sick old woman understand the gospel. At last she said:"

"It's God's backshish!"—and the poor creature instantly and joyfully grasped the truth.

A RICH SERVANT in St. Petersburg, at his own cost supported a number of native missionaries in India. He was asked, one day, how he could do it. He replied, "When I served the world, I did it on a grand scale, and at princely expense and when, by His grace, God called me out of darkness, I resolved Christ should have more than the world had had. But if you would know how we can give so much, you must ask of God, who enables me to give it. At my conversion I told the Lord His cause should have a part of all my business brought me in; and every year since I made that promise it has brought me in more than double what it did the year before, so that I can and do double my gifts in His cause." Busyan said:

"A man there was, some called him mad; The more he cast away, the more he had."—Church Missionary Chronicle.

MISSIONARY TOMATOES.

If all did as well for missions as the boy in Copper-opolis, Cal., did with his tomatoes, the treasury of the society would be overflowing every month of the year. At the last Sunday-school concert in Murphy's, Calaveras County, held in October last, the following fourteen years of age came to the superintendent and said: "I've got some home missionary money for you." "Who gave it to you?" "Oh, I earned it all myself," was his reply, "and my bright eyes alone with joy. "How did you earn it?" "Well, last spring my mother had more tomato plants than she wanted, and I asked her to give me some. I planted them, and when the tomatoes were ripe I peddled them and got my money back."

"Sometimes three cents, and two cents, by and by one cent a pound. Here is one dollar and a half; I want it all to go to missions." "But, Herbert, who told you to do this?" "I told myself." "Didn't your mother ask you?" "No, but she encouraged me to do it." "Are you perfectly willing that all this money should go to missions, and none of it for marbles, toys, candies, etc.?" "Yes, sir. "How long are you going to keep this up?" "I guess as long as I live." "One question more: Do you love Jesus? Have you given your heart to Him?" "With a modest and serious expression of his soul coming out in his face, he replied, "Yes, I have." "Ah, here was the secret. The boy turning aside from just so much play-time, from games and fun with the other boys, to work in the corner of the garden, carefully chusing and tending the vines till they yielded the bright red fruit, then peddling it from house to house, because he loved Christ his Saviour.

Herbert and his mother belonging to a home missionary church which has struggled for years to maintain the Gospel. He sees and feels already the need of self-denial and work to sustain the Gospel in California, and he has so resolved to do his share as long as he lives.

"Will you do yours?—Home Missionary"

MISSIONARY INSTANCES OF HUMILITY.

The telephone was used at San Diego, Cal., to stir the conscience of an Indian, who was told that he would hear in it the voice of the Great Spirit. He listened, and when he heard the order, "Give up those stolen horses!" he immediately confessed that he was a thief. —Illustrated Christian Weekly.

AFRICA.

We are glad to learn, by a letter from the Rev. Dr. Clark, Secretary of the American Board, that the disappointment recently experienced with respect to the equipment of the new mission at Bihe, has been, in some measure, relieved by the appointment of Mr. Bagster to lead the new missionary band. Mr. Bagster is a relative of the celebrated publisher, and is described as a minister of peculiar ability, piety and fitness for this great work.

Correction.

Our question had been called, by a valuable and discriminating letter from a Zulu missionary, to the fact that the figures for the South African fields made no distinction between the converted natives and the Europeans. It is impossible to make any exact distinction, and the Wesleyan and Episcopal churches of England, with their large rolls of members have, it must be admitted, few Africans among them. Of the estimated twenty thousand Christians in South Africa, probably about one half are natives.

CENTRAL AFRICA.

Good news has come sooner than expected from Messrs. Tousdoid's station. The missionaries of the Church Missionary Society have been recalled, and the jealousy of the Emperor allayed. The Jesuits are still there, and arriving in increasing numbers. They attend the Protestant service at the court, but show public disrespect by refusing to kneel at worship, and denouncing the Protestant "lies." Men seems much perplexed to find the Christian missionaries disagreeing, and asks, very naturally, "What am I to believe. First, I was a heathen, then a Mohammedan; then a Christian; now some more men come and tell me these men are liars. It's very beautiful, to find that, notwithstanding the unkind influence of these Romanists, a party of priests, who have perished but for the timely aid, have been generously relieved and hospitably entertained at the church mission.

The last number of the Church Missionary Intelligencer states that Messrs. Wilson and Felkin, who have long been on their way from Uganda to Egypt, had arrived at Khartoum on the 18th February. Col. Gordon, of Egypt, is now in England. It is feared that the approach to Central Africa by the Nile is, for the present, blocked, and that the slave trade and all its attendant miseries will be resumed over the whole region which Col. Gordon had almost reduced to order and civilization.

Brass.

Ockiya, the king of Brass, one of Bishop Crowther's stations, has recently died. Three years ago he abandoned his idols, and they were brought to England. Lately, he gave up his barren, and asked to be baptized. Before this could be done, he was struck down with sudden illness, attended by heathen priests, who urged him to recant; but he persevered in his faith to the end, receiving the ministries of a Christian woman of his household.

Bonny.

From Bonny, another of Bishop Crowther's stations, still further tidings of the great revival. Oroomba, the native princess, still keeps her house, like Mary of Jerusalem, open as a place of prayer. Bishop Crowther recently entered the house unexpectedly, and heard a native praying, "O God we beseech Thee, turn the hearts of all Bonny to serve Thee." Baptism was administered lately to clays converts, the first for four years, and there are 20 applicants. The fourteenth anniversary of the founding of the mission was lately held. Five h -
dred persons attended, king, chiefs and subjects, masters and servants, rich and poor, young and old, all instigated, stirred up, and excited to see and hear of the redeeming love of Jesus Christ.

M. E. Conference.
The Liberia Conference adjourned January 31st, C. Harman, President; W. S. Hagan, Secretary. Rev. C. Hannan is both stationed preacher at Monrovia and P. E. of the District. Rev. J. H. Depue, who is the missionary to the natives at Mount Olive, is also the P. E. of Bassa District; indeed every P. E. has a station, as well as the care of his District.

NORTH AMERICA.
Disastrous floods have visited the Wesleyan and Moravian mission stations in the West Indies. Great floods suddenly descended at night, and swept away bodily whole homes, some of which were carried out to sea with the lights burning and the helpless inmates unable to escape. As many as two hundred and forty persons are said to have perished in the vicinity of the town of Bassetterre alone.

SOUTH AMERICA.
Montevideo, in the State of Uruguay, is one of the smallest of the South American independent States, yet it is larger than Italy, and as large as all New England. We have there one missionary, Rev. T. B. Wood, 132 members and 120 probationers. There are nine Sunday-schools, having 350 scholars.

In Rosario, a city of 45,000 inhabitants, there are one missionary, 22 members in full connection, and 4 probationers. Rev. Bro. Wood, the superintendent of our work in Buenos Ayres and Uruguay Republic, represents the city of Rosario, as the great commercial centre for the interior of the Argentine Republic. In relation to both the provinces to which we have referred, it is quite apparent, alarmingly so, indeed, that there is a vast unoccupied field, loudly calling for more missionary laborers.

Buenos Ayres, with a membership of 54 English speaking people and 107 probationers, one hundred of whom are Spanish speaking, is in as laborious and active and flourishing a condition as many of its friends have long prayed for. There is room and call for more laborers as preachers, teachers and exhorters. This mission has two Sunday-schools, with 560 scholars.

Aspinwall claims to have the fourth Methodist Episcopal Church in South America. Rev. E. T. Laibam, says that in the month of January he received 400 persons, with several on probation. Two Sunday-schools have also been organized.

The station has spent about 600 dollars, with sums previously received, makes a total of about 1,000. Our faith is so much strengthened by the receipts this week that we have just voted about 600 more to be distributed next Monday.

The system of relief is thoroughly organized in our Famine District, as well as in the two others. The foreign missionaries and native Christians are separated by a gulf which cannot be bridged, and that the liberty and power of this great Indian Church, representing now one-half a million Christian adherents, demands a more free and national basis, than foreign denominationalism can furnish.

DEATHS OF MISSIONARIES.
Rev. Edwin Blackmore, of Ceylon, missionary of the Church Missionary Society, died in Ceylon recently, after six years of missionary service, explaining as he passed away, "Jesus has come, good-bye!"

The Rev. J. Wieland, North Indian Secretary of the American Board, who was a missionary at Calcutta, died on the 28th of December at Calcutta. He had been twenty years in India, and the highest testimonies are paid to his character, ability, and services by all classes of men. The Rev. E. C. Vine, of the same mission, has died among the Christians of Persia, where he was forced to leave the service of the foreign missionaries that the foreign missionaries and native Christians are separated by a gulf which cannot be bridged, and that the liberty and power of this great Indian Church, representing now one-half a million Christian adherents, demands a more free and national basis, than foreign denominationalism can furnish.

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INDIA.
A conference of Protestant Christians of all denominations in Northern India was recently held in Calcutta. The subject so often discussed of late in India, viz., the forming of an independent native church of all denominations, was discussed with much enthusiasm, and it seems to be the more and more apparent that the foreign missionaries and native Christians are separated by a gulf which cannot be bridged, and that the liberty and power of this great Indian Church, representing now one-half a million Christian adherents, demands a more free and national basis, than foreign denominationalism can furnish.
tinelly.

The Church Missionary Intelligence states, In a review of the Tinnevelly mission by Bishop Sargent, that in the last ten years the native adherents have increased from 8,151 to 58,536, the school children from 7,431 to 13,428, the native clergy from 81 to 175, the native deacon from 9 to 17, the native alms from 1,408 to 5,459 to 875, the contributions of the native churches from $2,000 to $20,000.

The Orphans.

The church mission among the Gonds, sends reports by Messrs. Hodgson and Williamson, giving hopeful accounts of evangelistic work, and especially promising that native preachers are in the school of Jesus, and that the fathers are buying their children to the doctrines of God, a sign that the Lord of the harvest is not far behind.

The Santals.

The Sanit mission of this society reports 675 native Christians, of whom 646 are communicants. The past year has brought an increase of over a hundred to the number of communicants, and the work is most prosperous.

Hand and Hands Full.

The wife of one of our India missionaries writes us: "I have nine schools under my supervision in the city and five others in the surrounding villages, and we are all in it, so you did not send us help too soon."

Missionaries Coming.

Rev. S. L. Baldwin, D. D., writes from Bombay February 21, expecting to be in New York about the middle of March. "Among our fellow passengers, are Miss Seward, M. D., of Allahabad, a member of our late Mission to China; Mrs. Banbridge, of Providence, R. I., and Mrs. Oldham, who goes to join her husband, now studying in Allegheny College. Mrs. Baldwin improves a little in this voyage." —[M. E. Mission Rooms.]

China.

Chinese in Boston.

The first Chinese sermon ever preached in America, probably, was addressed to a Boston congregation, in the Mount Vernon Chapel, by Jce Gam, a native preacher, on the 5th of last December.

Chinese Persecutions.

The Chinese authorities in Fu-Kien have caused the exposure of the names of several missionaries who are laboring among them. The authorities have removed to other places, and finally our church paid their salaries and house rent. The American Board of Commissioners for Foreign Missions, thinking there are preaching societies to propagate the Gospel, the mission pays their salaries and house rent, and several of the missionaries are in the process of dying of tuberculosis. They are in the process of dying of tuberculosis. They are not able to work, and the missionaries are in the process of dying of tuberculosis. They are not able to work, and the missionaries are not able to work.

Death of Mrs. Maclay.

The wife of Dr. Maclay, of Yokohama, Japan, died in the native Church there on the 20th of July. She had presided at the organ and sung the last hymn of the evening. Then, as she bowed her head in prayer, she was seized with an apoplectic fit, and remained unconscious until the morning of the following day.

Arrival of Missionaries.

Rev. G. T. Draper and wife, with Miss Long, who were appointed to Japan, and Rev. O. W. Webber and wife, for Peking, China, left on the steamer "Ganges."—[M. E. Mission Rooms.]

Self-Support in Hiroisaki.

The church in Hiroisaki during a period of about four years from the time of its organization received financial aid from the American Board, and the church has been able to support itself. During the past year the church has spent $7,000 for the support of the ministry, and not only so, but has also provided for the support of the poor and the sick. The church has also been able to provide for the support of the poor and the sick. The church has also been able to provide for the support of the poor and the sick.

THE JEWS.

Rev. Mr. Gottschal, Missionary of the British Society for the Propagation of the Gospel among the Jews, is stationed at Stuttgart, Germany, writes to the Tract Society, "The Jews, who have taken place here, have stirred the Jews to take measures to stop the idol worship, or the bud influence, as they call it, extorted by the mission. To a Jewish friend, who bought me this piece of news, I replied: 'What do you want with it, he said, as if God would not send you to it, if it is of God it will come to you. He was right. This he admitted.

MISsionary—Mr. Doroakiewitz, of Polna, Russia, reports the baptism of 12 Jewish souls, some of them being wealthy. A self-sacrificing love of Israel, in England, has brought forth and furnished many Jews, and the Jews have been baptized at a cost of nearly £5,000. It is situated in Church Street, Spitalfields, London, and consists of Jews and Jewesses, and has already been to many of them, both a Lighthouse and a Fountain. 'God has not cast away his people which he foreknew.'

The work amongst the Jews in Adriapoleon is prospering under the preaching of the mis-sionary, Rev. Mr. Robertson. Seven inquiries are ready for the baptism of last year.

The Gibraltar Gazette publishes a letter announcing that recently at Fez, the Moors attacked the Jews, and killed a Jewish boy, who had been saved from the jaws of death by the Jews, and that it is simply impossible to stop it. This he admits.

"For salvation is of the Jews." The author of salvation, the first preachers of salvation, and the word of salvation, were saved. "Testing both to the Jews and to the Greeks," says the Apostle Paul, "I became a Jew that I might gain the Jews. These words teach us how to save the Jews, and for Jesus, says one, "have been sprinkled like millions of globules over the earth and the whole world; every drop reflecting bright beams from the past, and mirroring forth the morning of a glorious future."

Palestine Missions.

Rev. Mr. Schapira, missionary C. M. S. at Gaza, has 150 children in his charge, and large numbers of treaties are distributed, and a thousand persons have been relieved at his dispensary in the past few months.

GENERAL.

City Missions.

The work of city evangelization is carried on by a variety of agencies, as, 1. United City Missions. 2. Democratic Union Union. 3. City Missions. 4. Independent Missions. In reviewing the work of the National Tract Society, which is a Union Society, composed of members of all evangelical denominations, it is specially noticeable that every success is a step in advance of all other similar organizations, in organizing and establishing the permanent institutions of the gospel. The reports shows that there are five churches, including three church congregations, and four Sabbath-schools. The returns for the last year exhibit the figures given below:

<table>
<thead>
<tr>
<th>Number of persons reached</th>
<th>10,500</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole number received into the mission churches</td>
<td>316</td>
</tr>
<tr>
<td>Number of conversions</td>
<td>1,600</td>
</tr>
<tr>
<td>Whole number received into the mission churches</td>
<td>316</td>
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<tr>
<td>Number of conversions</td>
<td>1,600</td>
</tr>
<tr>
<td>Present number</td>
<td>958</td>
</tr>
<tr>
<td>Present number</td>
<td>958</td>
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<tr>
<td>Average attendance in Sunday-schools</td>
<td>2,000</td>
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<tr>
<td>Average attendance in Sunday-schools</td>
<td>2,000</td>
</tr>
<tr>
<td>Total expenses</td>
<td>$1,700</td>
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<td>$1,700</td>
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<tr>
<td>Returns from mission cover, the sum of $3,500</td>
<td>3,500</td>
</tr>
</tbody>
</table>

1. It should be carefully noted that the City Mission is occupying a field the lowest down in the city, and reaching the lowest grade of society.

2. This work should not be confounded with Church Extension.

3. The compensation of expenditure it should, of course, be known just what items are included under the general heading of expenses. In the table given above, the sum of $3,500 is devoted to the following: 1. Salaries of missionary and missionary assistant, organist, music, sexton, light, and fuel. 2. A sum of $2,000 is devoted to the support of the churches, and that in two of the churches there are both English and German pastors and missionaries, and in effect two congregations, through the efforts of one in each. There are two separate meetings, against one church.

4. Further, it should be remarked that the congregations are taught to give regularly and systematically to the support of the ministry, and not only so,
American Baptist Missionary Revenue.

The American Baptist Board report a falling off of $15,000 as compared with last year, the deficit being, however, mostly in legacies.

Death of Dr. Dashiel, Secretary M. E. Board of Missions.

Our ever kind and helpful friends, the M. E. Board of Missions, have just announced that the death of Dr. Dashiel will be a great loss to all mission workers. Reoention by the death of the Rev. L. R. Dashiel, D.D., Corresponding Secretary of the Missionary Society. The last and most successful services held in St. Paul's Church in the 11th, and attended with every mark of respect and honor to a noble and candid servant of the Master and of Christ. We desire to express to the Missionary Board of Missions our profound sympathy.

Death of Dr. Bush.

The sudden death of Dr. C. P. Bush, District Secretary of the American Board at New York, found him in the midst of his work. He had just preached in an open air meeting in Providence, and seemed well and strong. He complained of illness and almost immediately passed away. The last words he pronounced were, "I, Dr. B., have heard the good news of salvation as never before." His sudden and unexpected death has filled the hearts of his friends with sorrow.

Revival in Detroit.

Dr. Pericost has closed a series of successful meetings in Detroit, resulting in an increase of about 600 persons, who, at least have professed to have received the grace of God. In connection with Mr. Moody's work in St. Louis, the German Evangelist has recently begun a similar work among the Germans in New York. He is preaching in one of the largest churches in the city, and has made a great impression.

Woman's Home Missionary Society.

The Woman's Home Missionary Society of the Congregational Church held its first public meeting in the Park Street Church, Boston, on March 18. Addresses were delivered by Dr. Story, Secretary of the American Board and Miss D. M. Stowe, Professor of Latin in the Western University, and several other ladies.

Woman's Missionary Training School.

A Woman's Medical Missionary School and Training School for ladies has recently been opened in England, to prepare female missionaries for the great field recently opened in the East for female physicians.