

before that scroll as an act of idolatry. **T**w remained at home that day. One went, but walked before the scroll straight as H.

In Japan the scholars run the schools. If they do not like a teacher they threaten to leave in a body, do so sometimes, and no principal has yet shown backbone enough to stand them. He was discharged. One who stayed at home was suspended, but the other being a very necessary teacher went unscathed. A Christian paper said that the government ought not to allow such persecution, whereupon the government suspended the paper. They can issue a new paper under another name immediately, but it will cost \$200 for the government license. The secular papers say Christians are unpatriotic, and intelligent Japanese Christians say that the honor paid to the emperor's autograph is not an act of worship.

A Japanese preacher lost his wife about two months ago. They had been married over thirteen years but had no children. He has just taken another wife. Even the Japanese think he was in a hurry.

It is cheering to read of the success of the work at home, and it is very helpful to be in spirit in our conventions, and to realize that the prayers and hearts of our brotherhood are with us. The Home Board has two secretaries in the field, and as I regard the United States as the most important mission-field in the world, I wish that another could be added. He should be secretary of the "Board of Church Extension in large cities." It would be the shortest road to princely endowments for our colleges, and to churches which pay \$10,000 foreign missions yearly. The Presbyterians, with twenty or seventy churches in Atlantic cities, yet think that Boards of Church Extension for Washington, Philadelphia, New York, etc., are necessary.

R. S. Storrs says that in a hundred years, perhaps in eighty, the world will be evangelized, not Christianized, of course. Some men claim that there is not yet a Christian nation on earth.

Christian union finds its strongest advocates, its most potent reasons, and smoothest paths in missions fields. For these reasons we ought to work at foreign missions with all our strength. When we have five thousand churches giving nothing to carry the light to those who sit in the shadow of death, why should not foreign missions as well as home have two secretaries, with a quarter of a million yearly for foreign missions in 1900 as their objective point? Have we not fifty preachers, at least, well qualified, who could be persuaded to enter the foreign field if personally solicited.

Nearly every town in the United States thinks "this is an important centre, and must have a good preacher." Other towns can do with inferior men. Every missionary thinks the country he is in is the most important. The general can judge better than the captain on the field of battle where reinforcements are needed. One corresponding secretary would find plenty of work to do in turning on the light at home, the other, while helping in that work, could become thoroughly conversant with the special history and circumstances of every foreign field, correspond with the missionaries, and decide accurately where men and means are most needed. Where the corresponding secretary has no time to collect such minute information he cannot be sure that an important move is best or not, it may involve thousands of dollars and years of time. A missionary able to array facts and figures may emphasize his need unduly, while a timid man (like me, for example), young and bashful, may fail to be heard.

Now that the ice is broken I might be induced to say that the upper high school, alluded to above,

has 1,100 to 1,200 students, and separated only by a campus and a street, is the Imperial University with 700 to 800 students. Between the two I have a preaching place, the best I can get, holding only forty persons. Children crowd in, grown people stand outside, students all wear foreign clothes and do not like to sit on the floor, they listen awhile, then go away. They take away something, of course (one took away my overshoes the other night), but we do not become acquainted with them. Half a mile from the high school, and a quarter from the University is a Canadian Methodist church costing \$16,000, seating 900, and sometimes full. For 2,000 students and 3,000 population near by I have room for forty. I regard it as the best opportunity in Tobago, in Japan, in the world. Another mission is coming into this neighborhood in May, and it would not be surprising if they built while I am bogging for \$10,000.

Fifty was the net increase to the missionary forces in Japan last year. When we came in 1883 the total was 226, now it is 577. To this addition of 351 the Disciples have contributed five persons, wives of missionaries being included in these statistics.

The united Presbyterian bodies, known as the Church of Christ in Japan, number 10,611. They hope to unite with the Congregational churches, who enroll 9,146. We could unite with them, since the Presbyterians have laid aside the Westminster confession and infant baptism, if they would immerse, but that is far from them. We have no strength sufficient to challenge attention, a meagre missionary body, and less than two hundred members. The Baptists, forty-five missionaries, 1,027 members, exert little influence. They are regarded as unaccommodating, and have no scholars among their native preachers, none, at least, known outside of themselves. They are earnest young men, but exemplifying a statement of Dr. John Hall that a small denomination is in danger of presenting a distorted gospel. Believing the necessity of defending their separate existence, they push their reasons to the front, just as a man may have a face, although one eye be bulged out and four times the normal size, and his nose be extremely small, so a denomination, large as well as small, may push out some portions of the truth so as to destroy the symmetry of all. This has a withering effect on the man who feels that he must continually apologize for his position. I think that close communion has robbed the Baptists of richness of thought, and of influence among the Pedobaptists. To our overtures of union they kindly replied that if we could see our way to adopt the New Hampshire confession and close communion, the name and weekly communion would be no obstacle. We were willing to leave close communion to each congregation, but they would not hear. Brethren, we have asked for forty persons, fifteen families, and ten young ladies. The great Head of the Church has waited for eighteen centuries to see the message of salvation carried to the ends of the earth, and in less than another century every human being on the face of the globe will be able to hear God's word of reconciliation. Christian union is a burning question in mission fields. No one beside ourselves will present the Pauline platform, the seven items in Ephesians 4th. Shall we allow this question to be settled without a voice in it? Japan is determined to have union, but we are too few to inspire respect. The rapid returns in Japan will encourage friends, arouse the indifferent, silence opposition, and render it easier to send missionaries to lands not yet as ready as Japan. Do not these facts plead our cause far stronger than our feeble words and prayers?

The proper time to do a thing which ought to be done is right away, so send on your contributions right away, as soon as you read this. Do not despise

it or neglect it because it is smaller than you wish; we all feel that way, but send as much as you can. You are making an investment for eternity, and the blessed return you will see before the Great White Throne. "We hope to send you reinforcements this year," said the last letter. "No money for buildings at present; the treasury is empty," was added. What can we do without houses? I cannot with a house with seating capacity for forty invite 2,000 students and 3,000 population to come to a special meeting.

An elderly woman in one of our meetings heard the Sunday school children repeat the ten commandments. Why, is that so, that you must worship only one God? I have always prided myself on the great number of gods I worshipped I'll go and sweep them all away.

In Akita a man of fifty-five years became a believer. He took the gods of the household and buried them; too many tender associations with ancestors who had gone into the unseen trusting in these blind gods, adhered to these dumb idols for him to be willing to destroy them. His wife, having only a dim, faltering faith in the God-man, looked on in sorrow. She was then hardly able to worship the unseen God.

A devoted Buddhist woman was troubled by the singing of Christian songs by children returning from one of our Sunday schools. In order to drown the sound she used to ring the bells and perform her worship before the idol shelf on which idols are found in every Buddhist's house. She fell sick, she could not hear, and she must think. The cheery notes of "Jesus loves me," sung by a little girl, led that woman to think. "Why, that is something new. I never thought of my gods loving me. I'll go and hear about that as soon as I get well." She went; stood outside at first. Then when she went again she ventured nearer. God opened her heart. She now knows His priceless love.

Has the reader an amateur printing press and outfit he would sell to the Japanese mission, cheap for spot cash? The Japanese use metal type, and notices of meetings to attract students are printed in both English and Japanese. So I think a good sized printing press would help our work.

Hongo, Tokyo, Japan.

Geo. T. Smith.

### Died.

McLEOD — At the Gore, N. S., March 28th, 1891, Sister Hattie McLeod, wife of Bro. David McLeod, in the 41st year of her age. She has left a large family and many relatives and friends to mourn their loss. The great number attending her funeral showed the respect and esteem they had for our departed sister; and their sympathy for her bereaved relatives, especially her husband and children. The precious promises of the Gospel afford strong consolation to the children of God while they tarry in this vale of tears. Although the cruel monster death invades our dwellings here and tears from our fond embrace our dearest ones on earth, yet we look forward to a joyful reunion of kindred spirits in a happy world to come.

J. B. WALLACE.

LOOMER — Died at Canning, April 19th, Rebecca C., the beloved wife of Bro. Nathan Loomer, aged 32 years, leaving a husband and six children to mourn the loss of an affectionate wife and mother. Sister Loomer was baptized two years ago, and united with the church of the Disciples here, in Cornwallis, and was faithful to the hour of her death. She was of a "meek and quiet spirit, which in the sight of the Lord is of great price," and much respected by a host of friends. A very large company gathered at the funeral to express their respect for the departed, and their deep sympathy for Bro. Loomer and his afflicted family in this their hour of trouble. May God comfort the mourners, is our prayer.

E. O. F.