

Corea, and Japan, but they are chiefly in French and German. A small handbook on Japanese and Chinese Buddhism would be a great boon to this part of the foreign mission field.

(10) The last obstacle in the mission field which I shall enumerate is *the passport trouble*. So much has already been written about this that most of your readers will be aware that in order to live outside of the foreign concession attached to each of the seven Treaty Ports of Japan, a foreigner must get either a travelling passport, on the plea that he wishes to go about the country for the benefit of his health, or he must be hired by some native Japanese, in which case he receives a "residence" passport. The travelling passport is procured through the legation of the country to which you belong, and must be renewed every three months. The plea of health in the one case, and the native employment in the other, are usually a farce quietly winked at by all parties concerned. Much depends upon the good will of the police in your province. Here in Nagano we are not allowed to live on a travelling passport, and with our residence passport we cannot remain overnight at any place outside of the city unless we go to the ports. Aside from the trouble and time spent in securing a man to "employ" you in a place where you are quite unknown, and also the red-tapeism and delay through which each passport has to go—the applications must be written only on a certain style of paper, and in a certain way; must first go to the city hall, then to the county office, then to the provincial government, before it finally is sent to be deliberated upon at the Foreign Office in Tokyo—aside from all this, being confined to the one city or town is a great bar to the spread of the Gospel.

Several of these obstacles are peculiar to Japan, and they are only the chief ones. Some are shared by other mission fields, and often in a worse form; while, again, other fields have their own distinctive troubles and hindrances to progress. But the Gospel of Jesus shows its divine origin by overcoming all these difficulties.

"We can do nothing surely against the truth, but for the truth"—it cannot be hid. As a Buddhist magazine said a short time ago, "The Christian influence grows daily." Christian literature, Christian thought, and Christian works are gradually finding their way into every quarter and every household.

Like a powerful drug, the influence of Christianity is surely, even though slowly, extending to every member of this sin-sick land.

The heaven is working, but the ultimate fruit and result, who will see? God alone knows. But it will be seen even in this world, and certainly in the next.

A MISSIONARY COUNCIL.



THE churchmen of the United States are progressive. And the consequence is the Church is growing there. The Missionary Council lately held in Chicago is another step onwards. We hope there will be a report of the proceedings published in book form. A few extracts from the many excellent things said we cull from the report given in the *Living Church*.

Bishop Tuttle said that missions were the *raison d'être* of the church, and that they must be intimately associated with bishops. For 177 years the American Church had no bishop, consequently but little growth. It pined away nearly to its death. The growth of the episcopate is the growth of the Church.

Moral: Send forth more missionary bishops.

Capt. James Parker emphasized this, and quoted the words of St. Ignatius, "Do nothing without a bishop." He called attention to the great body of Episcopal Methodists in the United States, who have the episcopal order but only in name, a prayer book very like our own, an ordination almost the same. There are two millions and a quarter of them lacking but one thing,—their bishops are not bishops in truth. Should not the Church offer them the true historic succession? They may not receive it; if refused, the responsibility must rest with them.

This is a practical suggestion. Christian union sometimes seems so near—and yet so far!

Bishop Hare made a manly appeal for the Indians of South Dakota. He says of them

Though a warlike people, and capable, when exasperated, of deeds of great violence, I have found them under fair treatment very kindly, cordial, and reasonable, and ready, when shown to be in the wrong, to make all honorable amends. There need never be any trouble with them, unless the government by its neglect of its obligations, or white men by their invasion of the Indian's rights, provoke it. When first I met them they were living in tents and pursuing a roving life; now the great majority are settled in log or frame houses. Farming there was none; now their country is dotted over with essays in farm life. In 1872 the children were all running wild; there didn't exist among them a boarding school of any kind; now there are over twenty with about 2,500 pupils.

Dean Hoffman pleaded earnestly for educating children in missions.

He told of a boy whose mother desired that he should attend the parish school in Dr. Hoffman's parish, but asked that he might be excused from being instructed in the fundamentals of Christianity, the Creed, the Lord's Prayer, and the Ten Commandments, which were there taught. As this could not be done, she concluded to take the risk and let him be instructed. The boy was less than six years old, and remained less than a year at the school, his parents removing to a distant city. Fifteen years later the boy's sister came to Dr. Hoffman, in Brooklyn, and said: "We don't know what you did with that boy in your school, but we never could get him to give up his Christian belief, and he has never rested until he has brought the whole family into your church, and now we would like to obtain a pew."