

CHURCH MUSIC.

Bishop McLaren writes this in his Diocesan paper:—"There is a word that ought to be said about music at confirmation services. The visit of the Bishop for confirmation is a religious visit, and that of a very solemn character. The music ought to correspond with it. It should be a help not a hindrance. Neither in respect of occasion nor time, is there any reason why there should be a musical display. Congregational singing of a hearty kind is most congenial to the service. Solos, extra efforts in the way of anthems and concerted pieces, seldom well sung, might better be omitted. Sometimes the infliction is intolerable. If choirs only knew how they offend good taste and unnecessarily prolong service, they would take this hint kindly. Give us old hymns and chants to the old tunes that all the people can sing."

PROGRESS OF MISSIONS.

Bishop Littlejohn said in his address in Boston. It is affirmed on good authority that the Foreign field for the past twenty years has yielded more converts in proportion to the work done than the Home field. In more than fifty islands of the Pacific a great company have been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii, recovered from a savage type of false religion, within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship, who within the present generation feasted on human flesh. Not twenty years ago, Madagascar had only a few scattered and persecuted converts. Now its Queen and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 80,000, who contribute \$15,000 a year to religious objects. On the western coast of Africa are over 100 organized congregations. In Sierra Leone 50,000 civilized Africans worship the God of our fathers. Two thousand miles of sea coast have been wrested from the slave trade, and the Church and the school substituted for the slave pen. In Asia, the citadel of cultivated and intellectual paganism, Persia and Hindoostan, Japan and China, have their story to tell. In the last alone missions have been established in forty walled cities and 360 villages. And all this, remember, has been done in spite of serious drawbacks at home and most formidable difficulties abroad. There may be those who will undertake to belittle even the achievements of the past seventy years. But let them bear in mind that while they do so, that the first century of our Lord, and that the one of miraculous gifts, closed with less than 500,000 disciples of Christ, or less than the half of one per cent. of the population of the Roman Empire."

The positive achievements of modern Missions are wonderful. People who were thought beyond the reach of divine grace have been brought under the sway of the Gospel, and turned from a savage state into civilized and Christianized communities; and yet the promise of the near future, if the Church be true to her trust, is brighter than ever before. False faiths are decaying and losing their hold on the people, and whichever way we turn our eyes we see the signs of God's gracious working beckoning us to "go forward." Best of all, Christians are hearing the call and beginning to realize the truth of the word that with God nothing is impossible. The prayer has been heard:

Arm of the Lord, awake, awake,
Put on Thy strength the nations shake:
And let the world adoring see
Triumphs of mercy wrought by Thee.

THE BOYS.

In organizing the work of the parish anew and making additions to its societies, let there be provision made for the boys. We lament very often the lack of men in the church. We can only supply the lack by taking care of the boys.

CHRISTIAN UNITY IN JAPAN.

(The following article is by the Rev. John McKim, who went from the diocese of Illinois to Japan some seven years ago.)

In union there is strength; in division, weakness. These truisms force themselves especially upon the attention of those engaged in foreign missionary work. Even among those with whom the sin of schism is considered a light thing, the tremendous odds that the Christian ministry has to contend against, inspire a longing for united and harmonious aggressive work against the powers of evil. But with those who believe in the Holy Catholic Church, with whom the rending of the body of Christ is a sin grievous and to be prayed against, who believe that our Lord prayed for organic unity among His followers that they should keep the unity of the Spirit in the bond of peace, the desire for unity must be a dominant one.

In Japan the advance toward unity among all Christians is further developed than in America. Japan, of all eastern nations, presents the greatest opportunity for the Christian missionary. She is adopting with great enthusiasm all the discoveries of modern science. Her men of influence and position are encouraging, by precept and example, the assimilation of western thought and western customs. Her ancient religions are abandoned by all the educated and progressive. Buddhism is dying, and will never again lift its head in Japan. Infidelity and atheism are working ruin, moral and physical, in the best blood of young Japan. Her thoughtful men already look forward to the next generation with fear and foreboding. They believe that Christianity alone is able to turn back the stream of immorality and lawlessness which threatens to overflow and destroy their beloved country. They extend their arms to us appealingly with the cry, "Come over and help us."

The Christian missionary in Japan is now eagerly welcomed and listened to, where, but a few years ago, he met with execration and was threatened with bodily injury. Every assistance that government officials can lawfully give is cheerfully afforded. Educational institutions, government and private, invite his assistance. The Christian priest in Japan meets less opposition and more encouragement than he does in Christian lands. Ought we not to go in and possess this good land which the Lord our God has given us? Other systems built upon portions of the truth, or distortions of it, are doing all in their power to occupy the land.

I would to God that some prophet of His would speak to His people Israel that they go forward. Our strength is not to sit still. While other Christian bodies are doing valiant battle against heathenism, the hosts of infidelity and agnosticism are determined in their hostility and work with a defiance open and aggressive. Yet, despite the power of depraved intellect, notwithstanding the many strong and, to the faithless, insurmountable obstacles, the work of Christianizing the Japanese moves along steadily and successfully, showing that the hand of our God is with us. "He that dwelleth in Heaven shall laugh all His enemies to scorn; the Lord shall have them in derision."

In Japan there are twenty missionary bodies, with representatives from the United States, Canada, England, France, Scotland and Russia. The divisions of Christendom are a great obstacle to successful work among the heathen. The Japanese converts deplore this fact as much, if not more, than we, and evince a great desire for unity. They, free from the inherited and historical prejudices which make up so large a part of the dissensions of Christendom, cannot understand why union should be so difficult. "Each tiny contingent looks to its own needs, manages its own weak school, and sends its evangelists through its own little list of stations."—(Geo. W. Knox, Pres. Missionary.)

Not only in wasting the much needed energies of evangelists within their own camp is this suicidal discord of different missions injurious, but it is highly detrimental in that it helps the heathen Japanese to form a very injurious notion of the nature of the religion of Christ. They are told that the characteristic feature of that faith is the high

value it sets on the importance of love towards God and one's fellow men; but so far from love being extended to their neighbours, they behold, as the practical example of active Christianity, Christians filled with unholy feelings of mutual distrust. Just as soon as the native converts can free themselves from their relations to foreign missionary societies, so soon will they themselves move for organic unity. They have no intention of reproducing the manifold sects of western Christianity.

May I quote in connection with this the words of a Japanese Christian of high standing? In a letter to the Japan Mail on the Christianization of Japan, he says:—"The ultimate aim of Japanese Christians must be to be independent of western nations. In advocating the necessity of cutting off our connections with them in religious matters, I am not actuated simply by a spirit of patriotism. I have a far deeper and worthier object in view, namely, the establishment in Japan of a Church of Christ, based on the simple truths of the Bible, imbued with the unsophisticated faith of the Christians of the Apostolic age, free from the dogmas that have accumulated in the theological literature of the west, and untainted with the unwholesome spirit of sectarian jealousies and contention of which the past history of Christianity contains so many instances in Europe and America. Japan is eminently fitted for the formation of such a church."

Whether or no such a church is to rise up in Japan for the first time in the history of the modern world, depends upon whether or no we, the first generation of Christian believers, prepare the way in the right direction; whether we free ourselves from the spirit of sectarian narrowness and intolerance which has been transmitted by the past history of western nations, and which has taken an apparently ineradicable hold upon the minds of the people in Europe and America."

These words voice the wish of hundreds of Japanese Christians. The converts of the five various Presbyterian missions have already united, and form what they call the Union Church of Japan; and negotiations are now being made for a union of this body with native Congregational societies. The missionaries and converts of the English and American Church mission have also, with the consent and approval of the home churches, formed a native church, with constitutions, canons, and a domestic and foreign missionary society.

In this matter of Christian unity in Japan a most solemn responsibility is placed upon the American Church. Twenty years hence foreign missionaries will not be needed in Japan for the conversion of the heathen. Twenty years hence there will not be twenty Japanese Christian sects. There will, in all probability, be not more than three religious bodies calling themselves Christian; and if this Church does not do her duty in Japan, there will not be more than two. The Roman and Protestant missionaries outnumber us ten to one. The American Catholic Church, which, in the United States, has been most forward in the movement for unity, is by her feebleness in missionary strength in Japan without much influence in this most solemn and important matter of organic Christian unity.

This Church possesses all the elements of truth that are distributed among the Christian sects, and upon some one of which they build their system. She alone, upon the basis of evangelic truth and Apostolic order, can afford a definite and abiding unity for all who call themselves by the name of Christ. She is Catholic, Orthodox, Evangelical. Let the American Catholic Church give to the Church in Japan twenty men for twenty years, send them forth untrammelled with minute regulations as to doctrine and ritual, encourage them in teaching Catholic truth, the faith and the whole faith as held from the beginning, and, God helping us, the future Church of Japan will be a light that will lighten all Asia, a light that, flashing back upon this Western Church some of its glory and beauty, will warm and cheer her on to greater conquests for her Divine Lord. Thankful and happy should be the man who feels himself moved by the Holy Ghost to be a missionary to the Japanese.—Diocese of Chicago.

Children's B

THE CRIMSON SNOW
OF NOR

BY S. L. Y.

Ella covered her w
hands. Was there
looked around above,
but snow and clouds
To her heart, howev
to speak. "Whe
through the waters I
Yes, there was help
her heart was moved
Gently putting
arms, she got out the
in those countries ev
and loading it, laid i
Eric, who dared not
his iron grasp on th
her and said, "Ther
Holding on to the
she raised herself
scoured the country
had come. On the
they had just des
black moving mass d
sky.

"I see them, Eri
long way off."

"Then God hel
"they are surely g
deer are doing their

On come the pack
hungry, howling
for the blood of t
nostrils of the deer
they are making a
it cannot last lon
and worn, while t
and wild with the
"How far, Eric,
ed—"how far are
"Too far—too
any chance of reac
ed, with the calm
He looked at his
that was so dear
groaned aloud as
widowed mother.
eyes. "Brother
Christ-Child, as y
He says He will h
A cold perspir
Eric's forehead as
will come and take
"No, no," said
take us back to m
me so."

"Oh, the howl
cried Ella, as she
her ears to shut c



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