

of bread and a cup of wine on the table, and as the elder is repeating the verses, "Take, eat," etc., the plate is handed round. The same occurs with the wine. All those present, before participating, sing one verse of a communion hymn. A similar verse, which is a paraphrase of the verses in the Bible, is also sung before partaking of the wine. After this the elder reads Matt. xxvi. 26-28, and with a prayer and the benediction the service concludes.

Baptism is by immersion. Adult baptism is practised among Stundists, among others infant baptism prevails.

The marriage ceremony is equally simple. The parents of the bridegroom, having invited their friends, accompany their son with the bride to the elder, and before all the assembly place the bride and bridegroom in front, and, pointing to them, say, "These children wish to be married." The elder takes his place at the table, and asks the bride and bridegroom to step forward.

The elder then, turning to the former, addresses her thus: "Maiden, dost thou wish to marry this man, or has anyone compelled you?" "It is my own wish," is the reply. "But do you love the youth?" asks the elder, to which the girl answers, "I love him." "Will you cherish him when ill and old?" "I will," says the maiden. The bridegroom is similarly interrogated, and, after a song has been sung, the bride and bridegroom salute each other with a kiss, and the ceremony is concluded.

Oushinsky divides the teachers of the sect into three classes—elders, instructors, and deacons. There is no real difference in rank between the first two, and the Stundists deny that there is any. The elders preside at meetings, and see that the wishes of the "brotherhood" are carried out. The duty of the instructors is to preach, and they are under the supervision and control of the whole community. If they deviate from what is laid down in Holy Scripture they are liable to be removed at once from their position. All the pastors of the sect are chosen by the vote of the whole community.

The duties of the members are given in a short paragraph. It runs: "The duty of the members consists in loving one another, in taking an active part both in the salvation of each soul and in the material happiness of all, in a conscientious use of the means of grace, and in following the precepts which God, as Head of the Church, has given it.

"Every member must be present at the holy communion, and attend regularly at the services both on holy days and on week days." The reception of a new member takes place only after a personal confession of faith before the church, or when the candidate's religious state is sufficiently evident to the community. The method of election is by voting, and it is always considered desirable that the vote should be unanimous.—*Scl.*

## JESUIT MISSIONS IN JAPAN.

A VIVID PICTURE STORY.

Japan, the Island Empire of the Orient, with its nearly forty millions of people, almost as many as Britain, the Island Empire of the West, has had a long and wonderful history, the last thirty years the most wonderful of all.

When Manasseh, King of Judah, was setting up his graven images in Jerusalem, Jimmu Tenno, "the heavenly king," was reigning as Mikado of Japan. About the time that the English barons won the charter from King John, the nobles of Japan broke the supreme power of the Mikado and shared the sovereignty for seven long centuries, until recent years.

The beginning of their literatures was coeval. When the venerable Bede was writing in England in the eighth century, the first Japanese historian was compiling the chronicles of his country.

The ancient religion of Japan was Shintoism, with its crowd of native gods and its ancestral worship. It is still the religion of the Government, while Buddhism, which was introduced in the third century, and spread rapidly, is the religion of the people.

In 1549 landed Francis Xavier, and for the remainder of the century, Christianity, as taught by the Jesuits, made rapid progress, until its plotting against the State was discovered, and it was drowned out in blood, and for two and a half centuries Japan was sealed against the outside world, and Christianity was punishable by death.

In the last thirty years it has been opened again, and has seen more rapid development and change than any other nation under the sun.

The story of Jesuit missions in Japan in the sixteenth century is vividly told in the following chapter of a new book by Jesse Page, "Japan, its people and Missions," just published by Revell, Toronto.

A native of Satsuma, in Japan, one Anjiro by name, had killed a countryman, and, in his flight from the hands of justice, found shelter in the boat of the Portuguese adventurer, Mendez Pinto. In due time the vessel sailed home, and the Japanese fugitive landed at Goa.

He was speedily noticed by one whose restless eyes were ever turned towards the lands afar off, and who had, with all his faults, the burning zeal of a missionary's heart. This was Francis Xavier, one of the most distinguished and most veritable of the Saints in the Romish calendar. He was