

ing, but the Japanese are wonderfully patient and good listeners. The last Sunday we were in Nagoya we began services in a house I have taken for preaching and school work. We held two services and were much encouraged by what we saw. In the morning we had an attendance of about twenty, and in the evening about one hundred. I was assisted by my interpreter, a catechist from Gifu, twenty miles distant, and a student from Tokio. We gave two addresses, occupying about two hours, at each service. Some of the pupils were rather talkative, but did not make much noise, while others were most attentive. I did so long to be able to speak to them in their own tongue. The language is no doubt the great difficulty in the way of missionary work here. It is entirely different from any other language of which we have any knowledge. Until lately, nothing could be obtained in the way of a grammar, and even now, with the best grammar and lexicons which we can get, and Japanese teachers besides, it is slow work learning to speak Japanese. We can make our servants understand what we want them to do, and can manage our shopping very well but could not carry on anything like a proper conversation. We read the Bible and Prayer Book in Roman type, and I can sing hymns and read the Bible and Prayer Book slowly in Japanese characters, without understanding what I sing or read. The Japanese are very fond of music, but seem to have very little tune until they have been well taught by foreigners. They are also very fond of pictures, and I believe that good illustrations of Bible events and scenes would be of great use to the missionary. I am hoping to have means soon to buy an organ for our Mission Room, and if any of the readers of your CANADIAN CHURCH MAGAZINE AND MISSION NEWS have any Bible pictures to spare I should be thankful to have them sent to me at Nagoya.

There are a great many things here which remind one of descriptions given in the Bible. The loose dress of the people, which is tucked up under the girdle when they wish to walk or run freely; their sandals, which they leave at the door when they enter a house; the stone land-marks which define the boundaries of the little plots of ground tilled by the farmers; the little lodges in the gardens of cucumbers, where a guard is kept while there is ripe fruit; the reaping of the grain with sickles or hooks; the mill stones turned by one or two women; the young men who run before the horses and carriages of the rich, and many other things fulfil the imaginations which have come into our minds in former days when reading the Holy Book.


Of course things are changing very fast, and it is only when we get into the country places that we see things as they have been for ages. To us, who have come from such a new country as Canada, the marks of antiquity which we see on every hand are very striking, and the sudden changes which are taking place, to those who have been accustomed to gradual improvement, are very

wonderful. Where, a few years ago the Kago—a sort of sedan chair—was the only conveyance to be obtained by those who did not wish to travel on foot, well equipped railways now run. In Nagoya, where, until a month ago, nothing better than candles and poor lamps had been used, the principal streets and shops are now illuminated by electric light. The question in which I trust your readers will be most interested is, however, this: "Is the work of the Gospel keeping pace with the rapid developments in other directions?" and, although we can scarcely judge accurately in such a matter, it is safe to say that great progress is being made in the work of evangelization, and that the influence of Christianity is rapidly increasing. It is but seventeen years since the first native Protestant congregation was organized, and at the end of last year over 25,000 baptized members were reported by the various Protestant societies at work here. Under the new constitution for the empire, which was proclaimed on the 11th of February last, liberty of religion was secured to all the Mikado's subjects, and, with the exception of the restrictions which all foreigners are under as to travelling and residence outside treaty ports, there is now no hindrance to the progress of the Gospel which legislation can fully remove. With thanksgiving, therefore for the door which God has opened for His people to enter in and take possession of this land for Himself, let me urge my brethren in Canada to do what in them lies to help forward the work. Men and women are needed in large numbers, money is needed, and earnest prayer is needed that the Divine guidance and blessing may be vouchsafed. Believe me yours faithfully in the work.

KOBE, Japan, Sept. 6th, 1889.

INDIAN MISSIONARY WORK IN THE DIOCESE OF QU'APPELLE.

By THE REV. OWEN OWENS.

 THE first mission station in the Diocese of Qu'Appelle, which is co-extensive with the Province of Assiniboia, was opened in 1857 at the Little Touchwood Hills. In those days Indians were not in the habit of "camping" long in the same place, but a large band used to winter at Little Touchwood Hills, from whence they would go on hunting expeditions far into the plains, and also often on expeditions of plunder into the border land of their enemies the Blackfeet and Sioux, of Dakota, during the summer. The Indians in those days were comparatively independent, the chase furnishing them with all they needed as a rule. But it must not be forgotten that even in those days—days which the old men of the present time love to picture as a time of incomparable happiness—famine and disease, and also the hand of the enemy made havoc during many a winter, and thinned the ranks of the "braves" in the summer. To-day things are different. The Indians are fast settling down to agriculture. Their summer,