

likeness to that in any other country. The surest and speediest way for a heathen writer to bring upon his own head fierce rejoinders and denunciations from every quarter of the Japanese Christian Church, and from every Christian newspaper, is for him to insinuate that Japanese Christians are foreign in their sympathy.

In view of this, it can easily be understood how the influence of the foreign missionary is blocked on all sides. Our object is to make, as speedily as possible, the Japanese Church independent, and our prayer is that God will quickly raise up a native Christian ministry, devoted, intelligent, and trustworthy.

Vice is the natural opponent of the work of Christ in every land, and the greater the vice, the greater the opponent. This is so well known that there is no necessity to speak of it, and it only remains to say that the moral state of society and the ordinary tone of conversation are very low; that as one passes along the streets of any but the largest cities, which have in this matter assumed a superficial touch of western manners, one daily hears and sees things which bring on a mental debate as to whether shame is a natural or acquired accomplishment of the human mind, and, again, as to whether some races are constitutionally incapable of the feeling of shame in anything but a slight degree.

The late young Japanese Christian hero, Joseph Hardy Nuijima, when asked what were the chief vices of his countrymen, is said to have promptly replied, "Lying and licentiousness." If I were asked what has caused licentiousness in Japan to reach its present appalling proportions, I should reply, "Chiefly the low regard in which women have been held under a heathen religion." Again, if some one were to enquire how falsehood has become so universal here, in my opinion, it is largely due to a superficial politeness. Strange as this last may appear, it is true. Children, from their earliest years, are taught as the greatest of all accomplishments to use to their equals and superiors a lot of superlatively polite phrases, expressing admiration, esteem, and praise for the person addressed, and for everything connected with him; but for himself and all his acts disapproval and contempt. These polite phrases are quite empty, and the speaker has in his heart not a symptom of real esteem in the one case, nor of disapproval in the other. If one were to go down the street, stop at every house, and ask every one in each place to do something for him, or to come to a meeting, or should order some work done by an artisan or a coolie, probably nineteen out of twenty would promptly promise whatever he was requested to do, and the twentieth would offer some lie as an excuse. They wouldn't be so rude as to injure the feelings of the person making the request by

refusing; but at the same time they would have no idea of keeping their promises, and in the most important promises there is always the mental reserve, "If it suits my convenience." This sham and falsehood pervades every branch of business and life; and even among our Christian converts, it is one of the most difficult things against which we have to contend. Outside of the Church many intelligent heathen are now railing against it, urging uprightness in mercantile transactions; this, of course, on the ground of self-interest—not of religion or honor. Thus it is with every species of sin, every one of which is an obstacle to the spread of the Gospel of Light. As of old, so now, "Men love darkness rather than light, because their deeds are evil." How many thousands lack not only the inclination, but the moral courage to break away from degrading sins in whose grasp they have been for so many years! How many thousands so completely identify themselves with their besetting sins as to consider themselves personally injured when these sins are spoken against! It is this which is at the bottom of the opposition to Christian truth and purity in every country, and particularly so in the case of ruffianly opposition.

*(To be continued.)*

## OUR PARISHES AND CHURCHES.

No. 89—ST. ANDREWS, N.B., ALL SAINTS' CHURCH.



THIS parish was founded among the earliest in the province. Its members were mostly made up from the Loyalists who sought new homes at the close of the Revolutionary War. This was as early as 1783. In the old burial ground inscriptions are found on gravestones of a hundred years ago.

The first rector was the Rev. Samuel Andrews, who was ordained by the bishop of London, A.D. 1760. At the Declaration of Independence, Mr. Andrews left Wallingford, Conn., and received the appointment of rector of St. Andrews. He brought with him the crown and royal coat of arms which are now found on the west door in All Saints' Church. For thirty years Mr. Andrews went on with his arduous work. He died in September, 1818, at the age of 82 years. He was succeeded by the Rev. Jerome Alley, D.D., who, especially in his younger days, was most active and efficient in the performance of his duties. On his resignation in 1859, the present rector, Rev. Dr. Ketchum, was appointed.

All Saints' Church was erected immediately after the organization of the parish. It was enlarged by an apsidal chancel, and was in many respects far superior to many churches built at