

a university at Kyoto to oppose the successful Doshesha school of the American Board at that place. They are also glad to welcome Col. Olcott, the Theosophist, from India, who has been going throughout the country decrying Christianity and upholding Buddhism as the doctrine of benevolence and truth, and Christianity as heartlessly selfish. All the worldliness of the Western nations, and their vices as well, are laid at the door of Christianity, and it is declared to be opposed to science, to progress and to liberty. The Buddhists of all sects—seven larger and thirteen smaller—but the Shin-Shiu in particular, are carrying out their schemes for opposing the gospel, not only by education and the use of other appliances, such as organ music, but by active evangelism and organized missionary movement. They have been lately sending priests to China and Korea, and more recently sent one to Hawaii.

The Shintos also have a new political and religious organization for the preservation of what they are pleased to call "The National Spirit." It has a magazine said to be ably edited by a former Christian theological student, a good English scholar, with some knowledge of ancient and modern languages. He fell away from his Christian relations some years ago, in the zeal of his advocacy of the people's rights, or of the Liberal party's principles, and he is now not unconscious that the Royal patronage may be possibly susceptible to the flattery of warm admiration. Large numbers of the Government officials are members of this society, and it is said the Emperor himself at least reads their magazine, which may mean much more among Orientals possibly than it would among us.

Thus much for the leading classes, many of whom are exceedingly zealous in their advocacy of their new methods for rehabilitating their ancient order of faith and worship.

Among the common people all the old grovelling superstitions are rife, followed by all their looseness and immorality of life.

*Thirdly*, we must consider the foreign influences adverse to Christianity, such as the agnosticism of Spencer, Huxley, Mill and others who have had and will have confirmed sway among the educated classes, especially of young men. This, however, is probably less now than at the earlier period of its introduction into the country. Romanism, with its easy conditions of Sabbath observance, free drinking, confession and remission of sin, and picture-worship, is spreading among the lower orders of society and among luke-warm Christians. The Greek church, with its grand cathedral and imposing archimandrite and governmental help; and the Roman, with much help from nearly every European government, are having their influence with or upon the official military classes.

Of Protestant adverse influences, a German-Swiss Rationalist and helper are turning some of the preachers and dependent churches away from the truth. This is partially because the Government leans toward the German system in government and military matters; also in medicine. A Unitarian representative and his wife are doubtless obtaining a following. Such are some of the difficulties of the evangelical situation in the Empire of Japan, as set forth by persons who have given patient and careful study to the whole subject on the spot.

*Fourthly*. At home there are grave misapprehensions of the situation in Japan on the part of some of the warmest sympathizers with and patrons of the Evangelistic movement abroad. Some have construed the glowing representations of the marvelous progress of Japan in matters of Western civilization to imply that the land was well nigh Christian.