

the Gospel cannot change the Indian are, in my opinion, like the Israelites of old, guilty of limiting the power of the Almighty.

The (Indian) hall has been much besieged by starving Indians. The total absence of small game, rabbits, partridges, etc., is the cause. Those among the Indians who are not good moose-hunters have been thrown upon the charity of the white people, to keep them alive.

The missionaries have come nobly to the front in this distress, and have kept quite a number from starvation.

It seems almost providential, as hitherto they could get no living from the natives, and now they are coming forward, and our missionary has received nine into the Church, and have many more under instruction. *The priests are much exercised thereat.*

May this earthly bread be to these poor Indians the bread of life with God's blessing. I cannot speak too highly of our good Bishop and Mrs. Young, and of our missionary, Mr. Scott. If all our missionaries were like them what blessing would follow their labors among the Indians.

More zealous, liberal-minded men could not be found in the Church. They are greatly encouraged by the success of their labors.

There is a teachers' Bible meeting held every Monday evening; a special prayer meeting once a week, the object of which is special prayer for success in the mission here, and in general in the Dominion. There is practice in music and singing also, but that I am unable to attend.

Pray for a special blessing on the work!

### THE NEEDS OF JAPAN.\*

**P**ROTESTANT Missionary Work in Japan dates from 1859, when six missionaries representing three societies, were sent from the United States. The first two of these to arrive were clergymen of the Protestant Episcopal Church, and one of them, the Rev. C. M. Williams, is still here and in active work as Bishop of that Church. Of the others who came in the same year two are yet in the field and, like the Bishop, hard at work.

Until 1872, the edict issued at the time of the expulsion of the Jesuits three hundred years ago—"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christians' God, or the great God of all, if he violate this command, shall pay for it with his head"—and others added from time to time with offers of reward for information against "the evil sect called Christian," occupied the most prominent position on every public notice board throughout the Empire. In the face of this, preaching, even in private houses, was exceedingly dangerous, and but little was done. The missionaries found em-

ployment in schools, and it was by that channel that Christianity entered Japan.

The first Protestant convert was baptized privately in 1865, by a missionary of the Dutch Reformed Church; and in 1872, when the prohibitory notices were taken down, the first native Protestant congregation was organized with eleven members. Since that time the authorities have shown no desire to enforce the edicts before mentioned, although they have not removed them from the statute books, and the number of Christians has steadily and rapidly increased.

On the eleventh of February, 1889, a new constitution for the Empire was proclaimed, which secures liberty of religion to all the Mikado's subjects. Thus, the native Christians have no longer anything to fear from the government, and the only remaining hindrance to the progress of the Gospel, which legislation can fully remove, is the restrictions as to travelling and residence outside treaty ports, which missionaries, in common with other foreigners, are subject to. It is greatly to be desired that such treaty revision as will put an end to that hindrance also will shortly be accomplished!

Buddhism has already lost its hold upon the upper classes, and its influence over the masses is rapidly diminishing on account of the progress of popular education. The question now is, "What is to take its place?" Is it to be the holy religion of Jesus or agnosticism and atheism? Although the circulation of the Scriptures has assumed considerable proportions and is steadily increasing, books of quite an opposite character are far more widely read. The writings of Spencer, Huxley and Mill are in the hands of young men every where, and the duty of the Church to supply them with something better, and to go in at once and possess the land, is most imperative. One missionary this year is worth a dozen ten or perhaps five years hence.

In order to get an idea of the missionary work yet to be done in Japan, cover a space with 400 cards of uniform size, then take one of them and divide it into four parts so that one part shall be a little larger than the others—that one part of the one card will represent the number of Protestant Christians in the Empire—that is to say, 25,514 out of 40,000,000. There is yet but one Protestant Christian in the country to every 1,600 of the population, and only one missionary or ordained native to 68,000. An idea of this disparity between clerical supply and population may be obtained by imagining what one of our cities of about 68,000 inhabitants would be with only one clergyman of any kind to minister to it.

Our own Church, although the first to enter Japan, now holds only the fourth place among the evangelistic agencies at work there, and she is particularly weak in native clergy. Her missionaries, as a rule, are active evangelical men, whose labors are being richly blessed, but the lack of well-trained native ministers, to whom a large

\* Compiled chiefly from an interesting leaflet published by Rev. J. Cooper Robinson, Missionary at Nagoya, Japan.