

panied by Mr. W. Preiswerk, a member of the committee. According to news lately received they arrived safely in Hong Kong. After having visited all the Chinese stations of our society, the Inspector intends, God willing, to proceed to India, and after a stay of several months there return home in June next (1889) if possible.

"Praying that the Lord may bless your efforts to interest your countrymen in His cause,

"I remain, yours respectfully,

"CHRISTIAN RÖMER,

"Secretary to the Basel Evangelical Missionary Society. BASEL, Nov. 24, 1888."

The two publications sent forth from the Basel Missionary House are the *Evangelisches Missions Magazine*, devoting itself to general information concerning missions, founded by Inspector Blumhardt in 1816, and the *Evangelische Heidenbote*, founded by the same man in 1833, which deals exclusively with the transactions of the Basel Missionary Society, giving extracts from the quarterly and yearly letters of the missionaries laboring at the different stations of the society in India, China, on the Gold Coast, and in Cameroons. Under the management of their astute founder, Inspector Blumhardt, these two magazines (monthly) attained such a circulation, that at his death, 1838, the income from this source alone paid the expenses of the Mission House. This is an interesting item in view of the present discussion concerning mission publications by the churches. There is a certain shrewd business sense displayed by the Basel Mission authorities which is well worth most careful study. If ever a "science of missions" is to be developed and elaborated, the experiences (we need hardly call them experiments) of the Basel Mission must receive special attention. In 1890 this society will celebrate its seventy-fifth anniversary.

Appeal for Japan.

LETTER from Rev. Chas. S. Eby, of Tokio:

The general facts as to the transformation of Japan from the most exclusive of hermit nations into the foremost Oriental pioneer of western civilization are widely known. An empire of nearly forty millions, which within the memory of living men prohibited the introduction of Christianity under penalty of death, is now as open to the gospel as the most Christian nation on earth; colossal changes in commercial, social, political, educational, literary, moral and religious matters have taken place and are now progressing on a national scale. The various great churches of Christendom have not allowed the opportunity to pass of bringing to the people the light of the gospel, and great has been the joy of success resulting from increasing missionary work on educational, literary and evangelistic lines.

But more should be done to meet the unprecedented opportunities—and hence to the Christian the vast privilege and duty of the

Christian Church. Especially in Tokio—the capital, a city of a million souls and constantly growing, center of social and political life, seat of the coming Imperial Parliament, of the University and countless other great schools, whither the youth of the nation come up to receive education and inspiration, whence they return again as teachers, doctors, lawyers, authors, officials, etc., to mold the empire for good or ill—there is ample field for the largest enterprise. Whatever Tokio hears and heeds, that hears and heeds a nation; whatever moves and molds Tokio moves and molds the empire; whatever or whoever puts an impress on Tokio and Japan just now will leave an influence for ages to come. The question is whether the nation shall become Christian or agnostic within the next very few years. The multiplication of small churches and of schools cannot meet the immediate necessity of appealing to the intellectual classes of Japan, in whose hands lie all the national issues and who are not inaccessible to Christian thought if presented in the proper way.

In 1883 these thoughts culminated in an experiment, when a course of apologetical lectures for the educated classes was given in the Meiji Kwaido extending through a period of fourteen weeks. The results in the immediate effect at the time of delivery, and subsequently through publication, have justified the highest hopes with regard to that class of work. In February of 1884, I read a paper before the Missionary Conference of Tokio on the "Immediate Christianization of Japan" in which this matter was referred to:

"We want to appeal to the intellectual activity of the land. In Japan Christianity is on trial with no prejudice in its favor, where old philosophies have molded a ripened phase of civilization, where western materialistic infidelity has the start of western religious thought, where the university is absolutely agnostic, where the learned believe in Spencer & Co. as we believe in Christ and His Apostles, where out into the tiniest hamlets have penetrated the scientific inquiries and the scientific doubts of the day. We must go through a phase of apologetics in Japan. But it is not necessary that each church should expend its energies on such a work as this; it can be done a thousand fold more effectually by concentration in an institute that could be used for other purposes as well. I propose therefore that we have one central Apologetic Institute or Lectureship of Christian Philosophy, which should be housed in an imposing building of solid construction, containing a hall capable of seating from 1,000 to 5,000 people and a library of choice apologetic and other literature in English, German, Chinese and Japanese. The soul of this institute should be some one man or two men upon whom could fall the mantle of the confidence of the whole church and around whom the churches could all gather at times for a great demonstration; a