

Bishop Nuttall said that Church work in Jamaica was maintained by the voluntary contributions of the people, who were "mostly coloured and black." There are only 13,000 whites in Jamaica. The Church numbers thirty thousand communicants, and may be said, generally, to have some real hold over one-third of the total population of 600,000. This gives but a gloomy prospect for the future of Jamaica, as far as the whites are concerned, and it certainly seems a pity that some plan could not be devised for saving so goodly a heritage from being given up entirely (as some fear will be the case) to the blacks, who were once slaves in the land.

JAPAN—ITS HISTORY.

BY REV. J. COOPER ROBINSON.

LONG, long ago, in the days of Manasseh, King of Judah, the foundations of the Japanese Empire were laid. April 7th, 660, B.C., is given as the date of that notable court, which is annually commemorated throughout the Mikado's dominions by great festivities.

According to a custom introduced from China about eleven hundred years ago, the names by which the rulers of Japan are known to posterity are given to them after death, and are supposed to indicate, in some degree, the character of the deceased monarchs.

The first emperor is always spoken of as Jimmu Teuno. Jimmu is his posthumous name, and means "Divine Valour." Teuno means "Heavenly King," and is the official title of all Japanese Emperors. The name Jimmu bore when he was alive was "Kamu-yamato-ihare-biko," and if his subjects were compelled to give it in full, when speaking of His Majesty, I should think they must have wished that he would change it to something shorter.

Jimmu was no doubt a famous man. He is said to have had a goddess for a mother, and to have come from heaven in a boat. However that may have been, Jimmu was the founder of the oldest dynasty we have any account of in the world's history, the present emperor of Japan being his one hundred and twenty second Imperial descendant in direct succession.

The history of Japan may be divided into two periods of almost equal length. The first, from the foundation of the empire to the seventh century A.D., is legendary and incomplete; the second is considered authentic.

The Japanese are very fond of reading and talking about the history of their country, and, until recently, it was the chief subject taught in their schools, after Chinese writing. They have two historical works of considerable value, dating from the eighth century, but the chief authority is "The History of Great Japan" in two

hundred and forty-three volumes. It is written in pure Chinese and was published in 1715.

For four centuries from Jimmu, nothing is given by the histories but the names and dates of the emperors, but from a little before the beginning of the Christian era, some account of the exploits of famous sovereigns is occasionally found. Among these Queen Jingu, of the third century, is prominent. She was famed for her "beauty, piety, intelligence, energy, and martial valour." She made an expedition to Korea, and by the conquest of that country opened the channel by which, during the succeeding three centuries, the religion, philosophy, letters, jurisprudence, arts and sciences of China entered Japan.

In the fourth century lived Nintoku, "The sage emperor." He is noted for his kindness to the poor, whose taxes he remitted for three years, and it is said that no criminal trial took place during his reign.

In the seventh century, under Kotoku, the custom of attaching special names to successive periods of years was introduced from China. Since that time there have been two hundred and twenty-eight different eras. The present called Meiji (illustrious rule) dates from the accession of the present reigning Emperor in 1868. Kotoku also divided the country into provinces and appointed a governor over each; organized an army and established postal stations.

During the next reign water-wheels came into use, the manufacture of iron-ware was begun, and schools were founded.

The eighth century is noted for the birth of Kōbō Daishi, the inventor of the Japanese syllabary, and for the introduction of the Chinese calendar, which continued in use till 1872, when it was replaced by the Gregorian.

Until the twelfth century the government of Japan was imperialism, but from that time, the beginning of the Meiji era, feudalism prevailed, and the condition of the country somewhat resembled that of Scotland, as pictured by Sir Walter Scott. The great chiefs called Daimios had their castles and armies of retainers, and, while professing unbounded loyalty to the Emperor, were in reality independent. About the close of the twelfth century, there were two Daimios vastly superior in strength to the others, and, after a most determined struggle for the supremacy, one of them was completely subdued, and the other, taking the title of Shogun, became the virtual ruler of the whole country, as his successors continued to be till the accession of the present Mikado. The Shoguns' full title was See-i-dai. Shogun—literally—Barbarian, expelling Great General, and, although they took good care to keep the Emperor in seclusion, and virtually a prisoner in his own palace, no Shogun ever attempted to call himself Emperor, but merely governed in the Em-