

views in several directions. But the space is entirely too limited, and, if we are to continue our educational work, must be enlarged by purchase of an adjoining lot, or a larger site procured elsewhere. I say "if," because the Union movement, which is again to the front, may obviate the necessity for larger premises. As this was a preliminary meeting of the Council, only four members were present, consequently but little business was transacted; but we spent some time in examining the school property. It consists of the school building proper, plain and inexpensive, but suitable for the purpose; two buildings for dormitories, with a teacher's residence connected with one of them; a small building which serves as a library and council room; a dining-hall—a cheap affair, but it answers the purpose; and Dr. Cochran's residence. Below the hill on which these buildings stand is a level spot, the site of the girls' school, of which more hereafter. The pressing need at present is a house for Mr. Whittington, but on the existing site there is not a foot of space on which to build it. There is a "Daimio's" lot, immediately adjoining, which is very suitable; but whereas it could have been purchased two years ago for about 3,000 yen, it cannot be got now short of 8,500. Mr. Whittington lives near by in a Japanese house, not very suitable, for which he has to pay forty-five yen per month.

Within the past two years serious troubles have threatened the very existence of the boys' academy at Azabu. It is unnecessary at the present time to refer to these troubles in detail. Suffice it to say, it was found necessary to reconstruct the institution from top to bottom. Mr. Whittington was appointed Principal, and at once proceeded with the work of reorganization. A new Board was formed, one-half of whom are Japanese, with Rev. Y. Hiraiwa as President; an advanced curriculum was prepared, and in a short time order began to emerge out of chaos. Confidence is returning; students of a good class are applying for admission, and it is hoped that in the near future a school can be built up which, if not so large as before, will be of much better quality. At subsequent meetings of the Council, the question of property was carefully considered. By a recent ordinance all title-deeds in Japan were abolished, and all property vested virtually in the Emperor. The only title a man has is by registering in a Government office. Moreover, foreigners cannot hold property outside of the foreign concessions; hence, school property, church sites, etc., are registered in Japanese names, and our only title is the good faith of those in whose names the registration is made. On the other hand, treaty revision is proceeding rapidly, and when completed, restriction as to resi-

dence and property of foreigners will be removed. In the meantime we can only trust to the good faith of the native brethren and go on. How the matter can be worked when the native Church begins to acquire property remains to be seen.

HOME RESPONSIBILITIES.

BY REV. LE ROY HOOKER, TORONTO.

IN some late sermons I have been showing my people that when there are opportunities of doing missionary work at various distances from the centre of operation, the greater responsibility is for the work which is near, and the less for that which is remote. By this it was not intended to rule out of the Church's charitable endeavor Japan, nor any other distant country; but only to show that no amount of work done in those far-off lands can excuse neglect of people who are our own fellow-citizens. In the day of final reckoning, the Lord will ask us for the men and women not only who lived on the earth *when* we did, but also *where* we did,—who sat in the same church, lived in the same city, inhabited the same country with us.

Certainly the claim of the Canadian Indians is stronger than any other. We dwell in the same land with them. We have so far possessed ourselves of their country and destroyed their favorite means of livelihood, that they are well nigh trespassers and paupers in the land which belonged exclusively to their fathers. We brought to them two great destroyers, the small-pox and whisky, and they fall before them like grass before the scythe. They are a doomed and vanishing people. Who can doubt that the first missionary duty of Christian Canadians is to serve them to the utmost in the Gospel of Christ? If wicked white men give them the cup of devils, be it ours to carry them the cup of salvation. If we have taken their earthly heritage, let us see to it that they are made ready for the better inheritance of the saints in light.

Scarcely less imperative is our duty to the French Canadians of the Province of Quebec. They, too, are our next-door neighbors. They grope in the blackness of mediæval darkness. They constitute the one great danger to the religious and the political life of this youthful and wonderfully capable country. If we would fulfil the duties of neighborly love, of wise patriotism, of prudent providence for our own children, we must leave nothing undone that offers any promise of turning that amiable, but benighted and priest-ridden, people from darkness to light. It ought to go without saying that our domestic missions among those of our own faith who are not able to support a minister must be maintained in vigor. To let them