

Letter from Japan.

YOKAHAMA, 222 B. Bluff,
Jan. 4, 1884.

Dear Brother:

We have the honor to make the following report for the month of December, 1883:

By the first of the month we were pretty well settled, although we had not yet gotten our goods from America. We received them about Dec. 20th. During the month we have all studied the language, making as good progress as could be expected. Bro. Garst was sick a good share of the month with malaria, which attacked his stomach. Of late he has been much better, and nearly all traces of his trouble have now disappeared. We, after much consideration and inquiry, think strongly of going to a city in Northern Japan, on the west coast, named Kubotó, Akita Ken (Ken—province), in May next. Bro. Poate, of the Baptist church, first called our attention to the place. It is a fine city of about 60,000 people. There are no missions there except Greek and Catholic. By being where we can not see foreigners, we can learn the language quicker, and it is desirable to be in the place of labor as soon as possible. In order to live out of a treaty port, we will have to teach school an hour a day. Should we go to Kubotó, it will cost about \$200.00 to transport us. It is not advisable to spend the summer in Yokahama. The year closed with all cheerful and hopeful.

We wish all the brethren a happy New Year, and a bounteous one in mission and home work. "Here-in is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." John 15:8.

Respectfully submitted,

GEO. T. SMITH.

CHAS. E. GARST.

Current Religious News.

(Gleanings from our Exchanges).

Dr. Howard Crosby says: "Giving is worship. Every one should give, whether rich or poor. The cent of the straitened is as much needed for worship as the dollar of the richer. The poor man should no more omit giving because of his poverty than an illiterate man should omit praying because of grammar. No Christian has a right to except this from his worship."

The Livingstone Inland Mission has dispatched a steam launch to Africa for use on the Upper Congo.

The station at Stanley Pool is now well established under Dr. Sims, who is trying to master the difficult languages of the interior tribes. Mr. Stanley writes to the mission authorities in London that the station at Stanley Pool is well located and the buildings are the neatest and most complete he has seen on the Congo. He expresses his keen sympathy with the mission in its work, and adds: "What I have done for the Baptist, yours, the Algerian, and the Landana mission, ought to prove to you that what assistance I can give will be ungrudgingly given to the cause for which, I believe, we are all working."

The work among the Moslems of Egypt has become very encouraging. Dr. Watson, of the United Presbyterian Mission, writes that convert after convert has been announced. He mentions five, all of whom "had to pass through stripes and imprisonment before receiving their religious freedom." All of the missionaries have become objects of hatred to the Mohammedans because of their recent successes, and some have been treated. Dr. Watson says he never saw such hopeful signs in Egypt as he sees now. The school in Cairo has 122 day scholars, among whom are a number of new ones, chiefly Mohammedans.

The Finnish missionaries in Ovamboland, Africa, have at last been rewarded for twelve and a half years of labor there by the privilege of organizing the first Ovambo church at Ondonga. Six youths were baptized on the occasion. The first convert from among this people was baptized in Finland in 1876. Affairs were very much disturbed in the home land, so that, in 1879, a number of youth, who wished to be baptized, were obliged to flee to Omaruru, where they were instructed in schools of the Rhenish Mission, and received the sacrament in 1881. This news had a good influence on their fellow tribesmen, and other youth became candidates for baptism. One of the baptized persons ventured to return from Omaruru and teach in the school, although he had barely escaped being murdered on a previous visit he had made to his home. Now others of the converts in Omaruru are thinking of returning, and the missionaries are greatly encouraged. The Mission is conducted by six missionaries at two stations and returns 89 pupils in the schools.

One of the most interesting services, in connection with the anniversary of the Marathi Mission of the American Board in India, is the communion. At the last annual meeting, a great congregation gathered around the table of the Lord Sunday afternoon. "There were about 700 communicants, most of whom were members of the churches American Mission; but a goodly number were from other Missions. Such a gathering of native Christians, says a correspondent, is probably to be seen nowhere else in Western India. Let those who will he adds, declaim about the 'failure'; but the sight of such a company as this, of intelligent, joyous Christian men and women, who were but lately gathered from the darkness and hopelessness of heathenism, is sufficient proof that the Word of the Lord has not lost its power, but that it 'shall stand forever.'"

From the figures which follow it appears that the Christian Churches of the country are not altogether forgetful of the spiritual needs of Utah; and the results specified are all the more cheering when we remember that, until within five years, scarcely any work was attempted. Certainly here is a most potent auxiliary to any wise legislation which congress may sit on foot. Churches to the number of thirty-four have been planted on Mormon soil, with 42 ministers and 1,297 members. In Salt Lake the Congregationalists have a self-supporting church of 150 members, and the Presbyterians and Methodists each one nearly as large. There are also 80 Sunday-schools, with 4,150 scholars, as well as 86 Christian day schools, with 170 teachers, and nearly 6,000 pupils. Salt Lake has eight churches and Ogden five.

Some one represents an Episcopal minister as having said: "Yes, I am rector of the church, but my mother-in-law is director and my wife is corrector."

There is a report that John Peter Lange, the distinguished German commentator and theologian, is dead, in his 82nd year. "His body was found in the canal near Hamburg," and some suppose that he committed suicide.

"Some people believe themselves saved," says a Frenchman writing about Religion in England, "if they can only touch the coat-tails of Mr. Moody or Sankey."

The Seventh Day Adventists report for the year ending October 1, 1883, a total of 16,951 members.

Robert Harris, the successor of Villard as President of the Northern Pacific Railway Company, has long been identified with the Baptists of New York City.

The 114,237 Baptists of New York hold church property valued at \$9,036,969, on which there is an indebtedness of \$660,868. The sums contributed for the support of worship and current expenses last year amounted to \$816,744, and those for benevolence \$369,756; making a total of \$1,186,500—an average of over \$10 a member.

A RICH PARISH.—Trinity Episcopal Church is widely known as the wealthiest parish in the United States. Its property has been popularly estimated at a value of millions of dollars, and some indiscreet advocates of the taxation of church property have pointed to Trinity corporation as an example of what the law exempting churches from bearing their proportion of the cost of government may and does lead to. It would, indeed, be a system of oppression of actual tax-payers if legal exemptions went so far; but they do not. We cannot learn, from the *Year Book of Trinity Parish for 1884*, what the value of the property of the corporation is, nor is it even stated what the annual income is, but it is admitted that, in round numbers, \$500,000 a year will include all the revenues received. The same authority states that the annual taxes amount, including water rents, to \$63,000, and that "taxes are paid on every square inch of ground used for secular purposes, and on every building owned by us, excepting the churches, school-houses, infirmary and burial grounds."—*N. Y. Independent*.

Pope Leo XII is now 74 years of age. He is tall, thin, bony, and is said to resemble Voltaire. He wears his age well and walks very erect. He rises early, devoting his first hours to prayer, saying mass at six o'clock eating breakfast while he looks over his letters. He is a man of business methods, who enjoys the reputation of never saying or doing a foolish thing.

It is stated that out of 129 students now in residence at the four Wesleyan theological institutions, 110, are total abstainers.