

Azabu, and on this occasion went through without stopping, Mr. Hiraiwa took notes, and afterwards gave the substance of the sermon in Japanese.

On Monday and Tuesday, meetings of the Mission Council were held, and a number of important matters received careful consideration. Perhaps the most important was the subject of Methodist Union. Dr. Cochran gave a verbal report of the action which had been taken by a joint committee representing our own Mission and the Missions of the Methodist Episcopal Church and the Methodist Episcopal Church South, and also of the causes which led to a suspension of the negotiations. There had been no strife in the Committee, but it appeared that the representatives of the two Methodist Episcopal Missions pressed the point of episcopacy farther than our representatives were willing to go, and at last a tacit understanding was reached that negotiations should be suspended, so far as our Mission was concerned, so that the two Churches who had no dispute in regard to Episcopacy might be free to unite. When this result was made known, there was great dissatisfaction among the other members of the two Methodist Episcopal Missions, and subsequently strong letters were received from some of them, expressing the hope that negotiations had not finally closed, and asking definite information as to what we regarded a *sine qua non*. These letters re-opened the whole question, and the Council carefully considered the points involved, to determine how far they were willing to go in meeting the views of the Methodist Episcopal brethren. The difficult points were the life-Episcopate, the appointing power, and the Presiding Eldership. After mature consideration, the Council were unanimous in rejecting a life-episcopate, also, a separate ordination, as that involved the principle of a separate order. On the other hand, they were willing to accept a General Superintendency, with an eight years' term, and that the officer elect might be inducted by appropriate religious services, such as reading the Scriptures, prayer, and a charge or exhortation delivered by some senior minister. In regard to official designations it was the opinion of the brethren that titles distinctive of the existing Churches should be dropped, and Japanese terms substituted, and the following were proposed:—

For General Superintendent—*Sōtōku*.

“ Presiding Elder or Chairman—*Chōrōshi*.

Touching the appointing power, the brethren were willing to concede that it be in the hands of the *Sōtōku* in consultation with the *Chōrōshi*, with the proviso that the latter, by a two-thirds vote, may change an appointment. The *Chōrōshi* are to be elected

annually at Conference, by ballot, and *may* be stationed on circuits. The permissive form is to provide for the case of a foreigner who may be elected *Chōrōshi*, but who cannot be a pastor.

On Wednesday there was no business engagement, so a small party was organized, and we paid a visit to Asakusa, a part of the city where there is a famous Buddhist temple. On the way to the entrance, we passed along a well-paved street, with a succession of shops, recently built, on either side. In the temple are the usual shrines, etc. In the open space where worshippers and visitors gather, is a wooden image of the god of health. Here the people come in large numbers to rub against the image, to be cured of various diseases. By constant rubbing, the features of the image have been completely worn away, and it is now but a shapeless block of wood, and very dirty at that. Sick people will come, and rub their hands over the eyes, ears, throat or breast of the image, and then apply the hand to the corresponding part of their own bodies—an excellent way of spreading disease, one would think, but a very poor way of curing it. A constant stream of people passed through the temple, but most of them seemed to be sight-seers rather than worshippers. A considerable number followed our party, watching our movements, but showing no impoliteness. We next went through the grounds. Here mammon is invading the domain of religion, and there are numerous small shops for the sale of refreshments, curios, etc. Here is also a small zoological garden, with a limited number of animals and birds. On leaving the grounds, we passed through another street of shops, and came to a recent structure somewhat resembling pictures one has seen of the Tower of Babel. By an easy ascent, which circles round and round, we reached the top, from which we had an extensive view of the city in all directions. Descending, we made our way to Ueno Park, a most delightful sylvan retreat, and got lunch at a restaurant where foreign food was served in good style. We then visited in succession the zoological gardens,—not very extensive, but with some fine animals,—the educational museum, and the general museum. In one part of the educational museum I was pleased to see photographs of many of our educational buildings in Toronto and other points in Ontario. This museum, as a whole, would do credit to any country. The general museum was also a surprise. In addition to curios, etc., it contains industrial sections showing the manufactures of Japan and of several other countries, and is a most interesting place. Our trip to-day must have aggregated some nine or ten miles, and was made almost wholly by street cars