

his wives and ministers. He was taught that it was unfitting that a descendant of the gods should mingle in ordinary earthly affairs. The administration of the government was left to the Shogun. In theory, the Mikado was still the source of all authority, but the Shogun wielded all power. The Mikado lived in Kyoto; the Shogun lived in Yedo. Sometimes the Shogun was dealt with as was the Mikado. All power was taken from him and was exercised by his chief retainers. At such times the government was a triple one. But a Shogun was not a son of the gods, and could be displaced by a successful general of another clan. This happened several times. There grew up around the Shogunate a feudal system. The land was divided by the Shogun among his followers. By so doing, he bound them to his house. The feudal barons governed their own provinces. They assessed and collected taxes, made roads and bridges, promoted education, punished crime, enforced contracts. In Japan there is no such thing as law emanating from the capital. Below these feudal barons were the *Samuria*. They were the fighting class. Below these again were the farmers, artisans and merchants.

Japan was "the land of the gods." Other peoples were barbarians, and the sacred soil must not be polluted with their presence. This could not continue. China and California being opened to trade, Japan, lying between, must be opened also. There must be ports into which ships could go in a storm, and into which they could go for coal and provisions in time of need. The shipwrecked must be cared for. The opening of Japan became a necessity. Commodore Perry visited Japan in 1853. He bore a letter from President Fillmore to the Emperor. He had four ships in his squadron. Such a force had never been seen in Japanese waters. The officials wanted him to leave, but he would not till he had executed his commission. He was determined to exhaust every peaceful resource before resorting to coercive measures. A Japanese writer says that it was fortunate that Japan was not brought into contact with the world earlier than it was. Had it been, it might have fared as did Mexico and Peru. He regards Perry as one of the greatest friends of humanity the earth has ever seen. Unlike Cortes and Pizarro and Clive, he woke up a hermit nation without wounding its pride. The next year Perry returned for an answer to the President's letter. The upshot of this expedition was that a treaty of peace and amity between the

two nations was formed. Two ports were opened for trade; coal and provisions were to be furnished American ships when they needed them; the shipwrecked were to be cared for; and consuls or agents of the United States were to be allowed to settle in Japan. The empire being opened to our nation, it must open its gates to all. In dealing with the foreigners the right of the Shogun to make treaties was called in question. The conservatives gathered about the Mikado in Kyoto. The blame of admitting the hated foreigners and making treaties with them was laid at the Shogun's door. Japan was awakening from the slumber of ages. A dual government was felt to be an anachronism. Feudalism was felt to be a thing of the past. Embassies were sent to Europe and America. They reported what they saw and heard. The Shogun was urged to resign. He did so, and the office was abolished. The feudal barons surrendered powers which they had held for centuries. The Mikado emerged from the seclusion in which he had lived and took part in the affairs of the nation. To emphasize the change that had taken place, he removed his capital from Kyoto to Yedo and changed the name of the city to Tokyo.

The change could not stop with the termination of the Shogunate and the feudal system. If Japan was to preserve its independence, it must have a modern army and navy; it must have schools of all grades; it must have a postal system, the telegraph, railways; it must disestablish Buddhism and cease to persecute Christianity. All this has been done, and much more. Once, all ships over fifty tons were burned; only the junks remained. Japan has now as fine ships of war as any other nation. Her postal system is unexcelled. Nor is this all. Absolutism has granted a constitution. The emperor has sworn to forego many of the powers claimed by his predecessors. This ruler, desiring to promote the welfare of, and to give development to, the moral and intellectual faculties of his subjects, and, hoping to maintain the prosperity of the state, gave this constitution. In this document it is said that no Japanese shall be arrested, detained, tried or punished unless according to law. The right of property of every Japanese subject shall remain inviolate. Except in special cases, no house shall be entered or searched without the consent of the owner. The constitution is not perfect, but it is a great stride in advance. The Emperor exercises the legislative power with the consent of the Imperial

Diet. He declares war, makes peace and concludes treaties. He and his successors shall rule in an unbroken line for eternal ages. The suffrage is based on property and not on manhood. This disenfranchises the bulk of the nation. But, making all deductions and abatements, it must be conceded that a new day has dawned in Japan. And, as revolutions never go backward, we may feel sure that what has been accomplished is only an earnest of what is to come.

TOKYO.

A Significant Departure.

With the departure of another year, when a review is made of the condition of affairs, it is only right that some thought be given to the physical body which enables everyone to battle with life's problem and figure for themselves the profit or loss on the trial balance sheet. Though the bank account may be large and each one's material gain be great, it would not be surprising if it suddenly dawns upon many that good health has been greatly impoverished by the low condition of the blood. It is in this state that the lactic acid in the vital fluid attacks the fibrous tissues, particularly the joints, making known the local manifestations of rheumatism. Thousands of people have found in Hood's Sarsaparilla, the great blood purifier, a positive and permanent cure for rheumatism.

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Wednesday, Prayer-meeting, 8 p. m.

Friday, Teachers' Meeting, 8 p. m.

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Residence, 43 Mitchell St.

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Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. 4 p. m., Preaching Service.

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