

never before since the first opening of the country, and recent events have resulted in a gratifying subsidence of the anti-foreign feeling of the Joi faction. Nowhere, again, could one have a greater choice of climate, if this should happen to be a consideration. The cold and snows of Yezo and the sub-tropical vegetation of Kiushiu indicate the wide stretch of the climatic arc. We can, indeed, conceive of no happier place for a joyous missionary service than in this land, under the long shadows of Hiyesan and of Fujiyama.

We have pleaded for a new exodus, an outpouring into the ends of the earth of those who are able to go, like the mediæval *vavasor*, who furnished his own horse, lance, and armor. Yet there is a final reserve (we say it in spite of traditionalists of missionary policy) which has been brought into play with little success as yet perhaps, but which with proper management can be used with real effect. We refer to the mission supporting itself on the field. Objection will be immediately taken; yet we have high precedent, for did not the greatest of all apostles write that his own hands ministered unto his necessities? And if Paul could sew tent-cloth in the intervals of his evangelistic work at Thessalonica and Athens, might not, for example, men trained at Princeton and Amherst write correspondence for American papers while laboring in the high places of infidelity in Paris and Vienna? The writer knows of a Russian journalist, converted in a Baptist mission in the former city, who is an efficient co-worker in his spiritual birthplace, and even succeeds occasionally in introducing the Gospel surreptitiously into his contributions to the home papers, spite of the keen surveillance of Orthodox censors.

And, again, in more distinctively pagan lands are there not opportunities which American ingenuity could avail itself of for the furtherance of mission work? We speak not of China and India, where the illimitable ocean of economic competition would soon drown all such efforts. Yet even here, in outlying dependencies, much might be done. Why, for instance, could a self-supporting mission, organized by Christian farmers of Kansas or Nebraska, not be established in Korea? One could hardly want better conditions—an inexhaustible soil, high prices for products (for butter, cheese, potatoes, and such supplies generally are imported to the East from California, Switzerland, and Australia), a ready market in the treaty ports of China and Japan, and the Nippon-Yusen-Kaisha steamers to carry produce to these points. When the land has finally quieted down after its experiences of yesterday, and has become straightened out by the efficient administrators of Japan, it will be, in the writer's thinking, no worse a home for Americans than the alkali, drought-afflicted, storm-torn prairies of our country. Surely in the interim of five years which men require for the mastery of their new language, such employment would be welcome to many and a source of sufficient income to defray the outlay of the preparatory period. There is no Quixotism here. We believe the farmer has his place in the missionary economy as well as the