

won to Mother Church. But already Japan had decreed the destruction of Christianity. The converts were slain, the priests were expelled, and Japan was closed for three hundred years against the West. The Pope, in virtue of his pretended authority over the islands of the sea, had transferred the allegiance of the Japanese from their Emperor to the King of Portugal. But the Japanese would submit to no foreign dominion; they would do without Western commerce, wealth, and religion, but they must be free.

Again in our own time are the same traits manifest. When Commodore Perry sailed up Yedo Bay with big ships, big guns and threats of more big ships and more big guns, the rulers of Japan recognized the decree of irresistible force and made a treaty. That treaty cost two rulers their lives and a dynasty its throne; it cost the bombardment of two cities, the lives of thousands, fifteen years of internal disquiet, and civil war.

It did not seem to the Japanese to be peaceful diplomacy. In 1868 the national discontent found full expression. The great clans of Tosa Satsuma and Choshu in their triple league overthrew the Shogun. They captured the Shogun, destroyed his armies and ships, took his capital and became masters of Japan. They rallied Japan with the war cry, "Restore the Emperor! Expel the barbarians!" Restore the Emperor—that meant punishment to the Shogun for daring to treat with the foreigner. Expel the barbarian—that meant restore the policy of national seclusion. They restored the Emperor; they did not expel the barbarians!

When these barbarian-hating Japanese visited on diplomatic errand the centres of Western civilization, they saw their great mistake. Japan had slept for centuries in a fools' paradise, while the West had been wide awake. And now there remained for Japan a single alternative—it must learn, or it must submit. With wonderful appreciation of the situation, the government sent the men of Japan on great excursion parties at public expense. They visited Europe and the United States, and they returned preachers of a new gospel of progress and civilization. All through Japan they told their wonderful story, and their countrymen listened and believed. Thus it comes to pass that there is no conservative party in Japan, no party desirous of reaction. The people by unanimous consent desire the new civilization: Emperor, nobles, samurai and commons, all are ready to make sacrifices in the cause of national advancement. It is a phenomenon unparalleled in history.

By the year 1872 the revolution of sentiment was complete, and the nation was fully committed to the new civilization. We need not say how intimately these great changes affected the work of missions. It is the Lord's doing; it is marvelous in our eyes. Not by the work of any missionary, or of all the missionaries, has the great result been ac-