

missionary who had asked to be baptized was thrown into prison, where he died the next year. That same year, however, a dispensary was opened, schools were started, and the missionaries commenced to teach in government institutions. By the end of 1872 there were twenty-eight missionaries in the field. The same year a number of young men were baptized at Yokohama, and the first church was formed. In 1873 the edict against Christianity was removed, and it was understood that religious liberty was on the government programme. From this time rapid progress has been made by the Gospel. In 1887, 253 missionaries were laboring in the empire. From 1883-88 the church members increased from 5,000 to 25,514. In one year the increase of pupils in the schools amounted to 200,000. In 1887, 5,530 persons, chiefly adults, were baptized. Obstacles have been removed in a way that was truly marvellous. In 1891 the Rev. J. H. Waller was sent out by the Canadian Church, the first missionary sent out by our own Board of Missions, although other Canadian missionaries were already laboring in the field.\* The same year the Canadian Board of Missions sent out a lady missionary, and before long the Woman's Auxiliary sent out another at their own expense.

From the first the attempt has been made to render the churches not exotic, but of the soil. In Japan no other policy could attain lasting success. All the mission policy has been shaped to make this independence a reality. Nothing has been so remarkable as the development of the native ministry. The first minister (a Presbyterian) was ordained in 1877, and in 1887 there were reported 102 ordained native ministers of all denominations. Many of these are Vamurai, all men of education, good representatives of the best class of Japanese. These men are the hope of the future. The mission schools have made the education of a Christian ministry their prime object, and the majority of graduates have not only become Christians, but have entered the ministry. The Japanese are independent, self-reliant, self-respecting, and are quite conscious that, while depending on foreign money, a vigorous church life cannot be expected. In the report of 1887, fifty-two of these churches were put down as self-supporting. The Japanese are taught by their native pastors that each one as a Christian, who has received a call of God, must let his light shine, and strive to lead others to the light. They willingly support their own churches. In 1887, 20,000

Christians raised \$41,000—over \$2 a member. The Christians in the north of Japan contributed \$12,000. Man for man, that cannot be excelled by Christian churches in England and America. We are told of an old woman who was suffering an extremity of poverty, yet when a Christian theological seminary and a girls' school was established in her native city brought three little gold pieces, worth twenty-five cents each. These were the last gifts of her husband, who had been long dead, and had been carefully treasured for years. In 1889 native Christians, most of them with average wages of less than twenty-five cents a day, contributed \$27,000 to mission work.

An opulent *sake* brewer near Tokio embraced Christianity. *Sake* is a common whiskey in Japan, very stimulating, very popular. The establishment was one of the most prosperous in the province; it had descended from father to son for many generations. Yet when that man was converted he gave up his profitable business for conscience's sake, and gave the *sake* brewery to be used as a girls' school. Such incidents may give some insight into the character of the Japanese, which is quick, bright, and energetic.

The missionaries sent to Japan were divided between twenty-five societies, in which every variety of creed and politics was represented. The result was wasteful and ineffective. Not even the largest mission had men or women enough to accomplish the work that opened before it. With men and supplies massed under one organization, a wise distribution of force and a judicious allotment of means could be studied. A remedy for this source of weakness has partly been found. In 1887 six out of the twenty-five missionary societies in Japan were united. The four Episcopalian societies also combined their forces, with the prospect of much larger results than the past has shown.

The Americans have been before all others in striving to win souls for Christ in this corner of the vineyard; by them has the great bulk of the converts been gathered. The school at Yokohama, and the Ferris Seminary there; the Women's Home also at Yokohama; the schools of the Methodist mission in Tokio, Nagasaki, and Hakodate; the admirable institutions of the American board at Kobe and Kioto; and, above all, at Osaka, where they have a school which has been almost entirely developed from native resources, one of the most successful of all institutions for girls started in Japan, all bear testimony to their noble efforts. The Americans are especially to the front in the matter of female education.

The women of Japan are in a much better position than in almost any other eastern country. They are not secluded in Zenanas; they take a prominent place in the family; they live with their husbands almost in a position of

\*Among these may be mentioned Archdeacon Shaw, Rev. J. Cooper Robinson, Rev. J. McQueen Baldwin, Rev. Heber J. Hamilton—the last three under the auspices of Wycliffe College. Besides Mr. Waller the Board of the Domestic and Foreign Missionary Society of the Church of England in Canada supports Miss Jennie C. Smith, a medical missionary, and Masazo Kakuzen, a native Japanese deacon. Miss Smith's stipend comes from the Woman's Auxiliary.