

Kokwai, that part of Japanese Christianity which under God is due to the efforts of the Missions of S.P.G. and C.M.S. in England, the Protestant Episcopal Church in the United States, and the two missions of the Church of England in Canada? It is true we have hastened slowly, and have been very careful indeed not only as to the instruction but also as to the character of the men whom we have admitted to Holy Orders. There are only thirty-three native clergy of the Nippon Sei Kokwai, but we can make the proud boast that never has a native Japanese clergyman proved false to his ordination vows, none has ever been degraded for immorality, none has ceased his clerical duties to engage in trade or secular teaching, and none has lost his faith or even suggested a modification of the Creed.

The salaries of the native clergy of the Nippon Sei Kokwai (Japanese Holy Church) are not large. Deacons, if unmarried, receive \$10.00 a month, and \$12.50 if married, while priests receive \$5 more than the above amounts. Of this the native Christians, except in special cases, pay a portion and the missionary societies the remainder. There is a society in the Japanese Church called the Clerical Salary Association, whose object is to gradually increase the offerings of the native Christians for the clergy until the congregation becomes self-supporting. A congregation pays its monthly sum to this Society as does also the treasurer of the Missionary Society, and as the contributions of the former increase those of the latter decrease.

J. G. W.

"I CAN CARRY MUD FOR JESUS CHRIST."

Bishop Tugwell gives an account in *Niger and Yoruba Notes* of a new church built at Opobo on the Niger. This is what he says of the devotion of the Christians there:

"The plot of ground upon which the mission-house and church stand was originally nothing better than a swamp, separated from the town of Opobo by a creek; the first adherents of the Opobo Church, however, with much courage and devotion, filled up the swamp and bridged over the creek. This bridge is probably the strongest and best in the country; it consists of thick Iroko posts, thirty feet long, driven deeply into the mud, and strong sawn joists and planks; the bridge must have cost at least £50. As an instance of the devotion of these adherents the following may be cited: A woman of the house of King Ja Ja, and formerly one of Ja Ja's wives, was carrying mud with the other women in order to fill up the swamp on which the church was to be erected. Her heathen neighbors observing her, found fault. 'What,' they cried, 'the wife of Ja Ja carrying mud; even a slave of Ja Ja cannot do such mean work. You bring disgrace on our country.' 'It is true I was a wife of Ja Ja,' she replied, 'and as such could not carry mud; but I have a new master now, and I can carry mud for Jesus Christ.'"
C.M.S. Awake.

BEAUTIFUL THINGS.

The Rev. M. L. Gordon, D.D., a missionary of the American Board at Kioto, Japan, writes a very interesting account of what Christianity has done for the little city of Taka-hashii, which is situated at the base of a hill which is wondrously decked with azalea and wistaria blossoms. The vines of the latter are festooned among the branches of the tall trees and form bowers of royal purple, which are remarkably inviting on sunny days.

But what Dr. Gordon saw and heard of this city seems to him far more beautiful even than the grace of vale and hill that had so charmed him by the way. "One of these beautiful things," he says, "was the love of their church and its services. This glowed in every countenance, and was voiced by a good old deacon who had just returned home from amid the confusion and distractions of the capital, 'where the churches are so far away that the Christians can go to church but once on Sunday.' With evident emotion, he spoke of being at home again, 'where the mountains are high, the water pure, the church near, and every Sunday seems like Spring, and every meeting brings the joy of a New Year's Day.'"

As would be expected, a church so loved has had no mean history. Soon after Christianity began to be preached there, nearly a score of years ago, violent persecution set in. Their meetings were stoned, and the landlord turned them out of their preaching place. Some of the younger members were persecuted in their homes, beaten and tied up by the thumbs. One result of this was the building of their very neat little church, mainly at their own charges. Some of the stones thrown were put in the foundation, and one large one now lies on the pulpit floor, marked "Stone of persecution," with the date on which it was thrown.

Of the persecuted members of the Church, some were scattered abroad, but, as in early times, they "ceased not to preach the word," and to some it gave an opportunity for study preparatory to the Christian ministry. Of the sons of the Church three, at least, are Christian ministers, two of whom were ordained. One of these, the Rev. Kosuke Tomeoka, after years of excellent service as a country pastor, a prison chaplain, and two years' study of the prisons of America, is now pastor of a church in the capital, the editor of a Christian newspaper, and planning and praying for reform among the youth of Japan. Another is the pastor of a church and the head of a flourishing girls' school on the island of Shikoku. Of its daughters, three are pastors wives, and others are widely scattered as teachers in public and private schools.

Among the earliest believers in Taka-hashii