

Japan had experienced a century of Christianity and the chief results were the introduction of gunpowder, fire-arms, tobacco and some new and very repulsive forms of disease; but especially a loathing of all foreign races and faiths. For more than 200 years notice boards stood beside highways, ferries and mountain-passes saying: "So long as the sun warms the earth, let no Christian be so bold as to set foot in Japan." Can we wonder that the gate was shut and bolted continuously, although many efforts were made to break through the barrier of strict seclusion. It was owing to the repeated attempts of Russia, in the present century, to seize Japan, that America was induced to forestall her aggressive efforts and take the action that brought Japan into the brotherhood of nations.

There are 30,000 schools in Japan, in which 3,000,000 scholars are at work, and in consequence of their common schools, and of the moral systems and heroes they study in their favourite books, they have reached a state of enlightenment which offers a splendid soil for western science and truth.

In the history and literature of the nation women occupy an honoured place. Out of the 123 sovereigns of Japan *nine* were women. The Elizabethan era of Japanese literature belongs to the reign of a queen. The present Empress is at the head of a powerful movement for bettering the condition of the women. Amongst other changes she has established at Tokio a college for women, under the management of a committee of European and American women. In one of the London hospitals three Japanese ladies are training as nurses, so that when qualified they can return to the help of their own countrywomen. The English tongue is now spoken everywhere by the educated classes. English history is taught in all the schools and the rage for English even extends to music, as a gentleman at Tokio relates his astonishment at hearing a Japanese boy whistling "Auld Lang Syne!" The desire for a permanent union, a rallying point for Christianity in the hearts of all—a central core was needed. The Roman Church could not furnish it on account of its past history. The Russian Church was feared politically, and as the Japanese are a nation of artists, that form which combined order, zeal, and wisdom, with sweetness and fervour, would be found the best calculated to hold the united Church of the "Rising Sun."

Three Anglican societies have for some years been working in Japan, viz:—The Protestant Episcopal Church of America, the S.P.G. and the C.M.S. In 1878 a joint committee of these three societies united in translating the book of Common Prayer.

The American Church had begun missionary work in Japan in 1859, by appointing to the work the Rev. C. M. Williams, afterwards Bishop Williams, and the Rev. J. Liggins, who

was residing in Nagasaki for his health when notified of his appointment and then became the first missionary, not Roman, in the kingdom.

The Church of England commenced her work there in 1869, when Bishop Pool went out as representative of the Church of England in Japan, but died, after a very brief work, lamented by all. Bishop Bickersteth was consecrated for Japan in 1883, and in 1886 went out to succeed Bishop Pool. In 1887 the number of believers had so increased that the time seemed ripe for the formation of a native Church, and in the city of Osaka was held the first Synod of the native Church. The English and American Bishops, with the clergy and lay workers from the different missions, together with the lay delegates from the native congregation in Osaka, met together, and a constitution, canons and a name were determined on, thus forming the Japan Church. The Prayer Book and thirty-nine articles were accepted provisionally, local Synods were appointed, and also a general Synod to meet every two years where and when the bishop might approve.

The second General Synod met April 27th, 1889, at Tokio; Bishop Williams presiding; one of the most pleasant features of which were the social meetings each day at luncheon; receptions were given on different nights by Bishops Bickersteth and Williams and by the Rev. Arthur Lloyd. The Tokio Christians entertained the visitors at a pic-nic at Nyena Park, where happy school children and happy grown people chaunted, under the shady trees, the praises of Him who had called them out of darkness into His marvelous light. In May, 1891, in Osaka, the third Synod met, Bishop Bickersteth presiding, and Bishop Hare as representative of the American Church; Canada is not without her share in all this happy progress. The Rev. J. G. Waller bears the distinction of being the first missionary sent out directly by the Domestic and Foreign Missionary Society of our Canadian Church; though he was preceded by two gentlemen, one of whom is at his own charges, and the other is supported by funds supplied by Wycliffe College to the Treasurer of our Society. Ten years or more ago, however, the Rev. Mr. Shaw, now Archdeacon, a Toronto man, was and is still working under the S.P.G. in Japan; and now, not to be outdone in fulfilling the Master's command, the Woman's Auxiliary has undertaken the support of a medical lady missionary who has gone to her sphere of labour, freighted with good wishes and prayers.

In the parish books at Prestwich, date 1736, the following entry occurs: "It is ordered that 14s. and a new coat every other year, be given to George Grimshaw for his trouble and pains in waking sleepers in church, whipping out dogs, keeping children quiet and orderly, and keeping ye pulpit and church walls clean."