

knew of any Christians living in the village or its vicinity? She not only did not know of any, but she had no idea of what a Christian is.

In all lands a native ministry is to Christianity of the highest importance. But because of the difficulties which the Japanese tongue presents; because of the intense national dislike and distrust of foreigners, which seems to pervade the whole Mongolian race; because of the psychological difficulties—for about many things a Japanese thinks in quite a different way from what we should—and lastly, for the sake of economy, a native ministry is especially necessary to Japan. A Japanese man dresses in clothes cheaper although more awkward than ours, wears wooden shoes, very often no hat, requires no bed, but what you might call two very thick padded quilts, can live the year round on rice, fish, and beans, although indeed as a rule he supplements this by almost anything he can get his teeth into—except cheese and poison. Just before I began this letter two pedlars came to the house together, one was selling horse-flesh, and the other bear. In a word, the average Japanese can live on about one-tenth to one-eighth of what it requires to keep a foreigner, unless the digestive organs of the latter have been trained for years with Japanese food. To establish a native ministry in connection with our work I have set going what I have called the "Japanese Clergy and Catechist Fund of the Canadian Church." From this we hope to defray students' board while in the Divinity School at Tokyo, and to afterwards maintain them until their congregations can support them. Above I mentioned having one catechist, and I expect another from Tokyo to join us this week. We have one student in training at the Divinity School, and two more to go if we can find the money to send them. Why don't they send themselves? Because, like most of our converts, they are taken from the ranks of the Japanese youth in direct opposition to their parents' wishes, and their fathers refuse to contribute a cent towards educating their sons in what they themselves do not believe. Only where the father has not the means, or refuses to pay, is he not required to bear his son's expenses. As an example of the earnestness of some of them, one of the young men mentioned above, the only son of a high official of the Fukushima provincial government, one of the *samurai* class, or the highest of the three ranks in old Japan, came to me about a week ago and asked me if I thought it would be possible that one of my foreign friends in Tokyo would take him as a house servant until he could complete his studies at the Divinity School.

On the other hand I know of numbers of towns where such enthusiastic spirits could do invaluable work. In some of these towns the two or three Christians and the few others already seeking the Light, have offered to pay the rent, lighting, heating, attendance, etc., of a preaching station, if there was only some one sent to them.

Every congregation is required to pay monthly towards a catechist's support, at least an average of ten *sen* per communicant, twenty *sen* if they have a deacon, and thirty *sen* if a priest. There is no fear of their being encouraged in unmanly dependence by our help. Even if this sum were not required, the Japanese spirit and national pride would refuse to remain dependent on foreign charity one day longer than was necessary.

Perhaps you would like to have a few statistics as to cost? At the present state of exchange railway travel from here to Tokyo, third-class, is about four-fifths of a cent per mile. \$5 per month will pay for a student's books, bed and board in the Divinity School, and from \$8 to \$13 a month will keep him and pay mission expenses afterward while he is a catechist.

Let me close this too long letter with kindest regards to those friends who are left to me in dear old Trinity.

Yours very truly,

JOHN G. WALLER.

FUKUSHIMA, FUKUSHIMA KEN, JAPAN,

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TRINITY MEDICAL COLLEGE.

A BOY who is going to enter the medical profession should bear in mind that the training he will receive at the medical college is only the ground-work of his education; to borrow a phrase from the photographers, it is only the preparation of the sensitive plate upon which the impression is afterwards received.

There is the widest difference in the world between the study of medicine and its practice. When the average medical student leaves college he thinks he has mastered his profession; when he enters upon real work he is amazed at how little he does know.

The young medical student's actual education begins when he "walks the hospitals." There he gains experience, practical knowledge, from real cases. In college he studies cases from the theoretical point of view; in "practice," as a rule, he comes in contact with patients; as a rule these are suffering from what physicians call "slight ailments," the nature and treatment of which he must now learn from actual observation.

He "walks the hospitals" for two or three years. Then, if he has the means to do so, he should go to Europe and study again in Vienna, Paris or Berlin.

It is sometimes asked why the medical student should go abroad to study his profession. The fact is that European physicians are much more learned than their brothers in this country.

On the other hand they are not so successful as we are in practice of the profession. Their education is deeper and broader than ours, but in the direct art of healing the sick we achieve better results. They know more about the etiology or theory of disease than they do about the practical application of remedies.

When you come to think of it this condition of affairs is very natural. The aim of the foreigner, more especially the Frenchman or the German, is to obtain "honours" or a position under the government. Official appointments are held in much better esteem abroad than they are in this country. There are more honours to be obtained over there than here. There are all sorts of decorations which are coveted, as they confer distinction upon their wearers and command respect and homage. There are positions to reach which men will strive for half a life-time.

In Canada and the United States the young physician is struggling, not so much for honour as for the almighty dollar; doctors here aim to produce results, the fruit of successful practice that will bring in a financial return.

It has been asked why we have so many doctors. Beyond doubt the ranks of the profession are overcrowded; overcrowded beyond that of any other profession I can recall. It would seem as if when a young man is good for nothing else he is supposed to have an aptitude for phisic. In other words, doctors are too often made by the product of "exclusion," a word which defines a well-known medical process in diagnosis.

After the young physician has graduated and served his time in the hospitals, and returned from foreign study, it will take three or four years to get a fair start from the business point of view. How soon he will secure patients