

By the blessing of God I was enabled so to bring this great subject before my people, that when I was called to the Episcopate, there were few churches which would vie with it in the liberality of its gifts for the support of the church of Christ."

**Women in Japan.**—REV. JAMES H. BALLAGH, at the annual meeting of the Reformed Church Women's Board, said, referring to Psalm lxxviii : 11, 12.

Wherever woman begins her work the enemies quail, and even kings flee apace. All the elevation of woman in our day is found mainly in what she is doing for the Lord. She has a mission, and in Him it centers. Mary inaugurated it in her anointing of her Lord, pouring her ointment not on his feet but his head.

In Japan there are 231 women at work for Christ; 128 are wives, 103 are single. There are 128 male married missionaries and 20 single; some 21 voluntary workers, also women, making in all 400 Christian laborers, of whom about three-fifths are women, and these 240 Christian women represent the increase in that land in a single generation. When I went there there was only one Christian woman at work there. She went with Dr. Brown, but removed to China, where she died.

These women are distributed as follows: The Northern Presbyterians have 34, of whom 13 are married, 21 single; the Reformed Presbyterians 14, of whom 10 are married and 4 single; the Woman's Union Mission has 5, all single; the Southern Presbyterian German Reformed has 9, the United Presbyterian 3, and the A.B.C.F.M. has 45, of whom 24 are married and 21 single; the Methodists have 63, of whom 37 are married, 26 single; the Episcopalians 28, of whom 19 are married, 9 single; and the Baptists 22, of whom 12 are married and 10 single.

The school-work, mainly controlled by women, has 29 boarding-schools, with 2,707 pupils, and 2,895 pupils more in day schools, making in all 5,502 under lady teachers. There are 247 Sunday-schools, with 3,000 pupils. The higher schools, like the Ferris and Woman's Union Mission and Methodist seminaries, all work toward a high grade of scholarship.

In the Ferris Seminary no language but English is allowed. Of course the religious character of all these schools is high. Then there are four or five advanced schools for women, training them as Bible readers, etc. There is one woman alone, who has for 10 years been laboring there continuously that stands for efficiency higher than any other laborer, whether man or woman.

All Japan is open to women's work. It is difficult to hold a women's meeting—the men

will press in, from mere curiosity and astonishment to hear a woman addressing a meeting. Christian women in Japan have done incalculable service in promoting unity and peace in the church.

The women of Japan are not yet aspiring for truth and purity so much as they are ambitious to stand side by side with women of Occidental countries. But this ambition presents a tremendous leverage for their uplifting to a higher plane.

The woman already referred to is Mrs. Louisa A. Pierson, a member of the Reformed Episcopal Church (Bishop Cheney's, Chicago), and a representative of the Women's Union Mission at Yokohama. She conducts an English and Japanese young ladies' school, giving instruction in both languages, from the beginning to completion in English, ending with psychology and Butler's analogy, algebra and geometry. She lectures on the Old and New Testament history and gives analyses of Romans and Pauline epistles; carries on house visitation and women's and other meetings daily; in vacation goes on evangelistic tours with a company of her trained workers in her Bible School for Women; holds meetings in churches and theaters for both sexes; is withal most womanly, a fluent speaker in Japanese, and most powerful in prayer; a poetess by nature and a most richly endowed spirit by grace. She has received the Holy Ghost and seeks to obtain larger gifts, believes in healing by prayer and the speedy coming of the Lord.—A. T. P.

It is often said that we must Christianize the pagans or be paganized ourselves. The Archbishop of Canterbury, at a meeting in behalf of the Society for the Propagation of the Gospel, took occasion to speak of the heathenizing process to which England was in danger of being subjected:

"Go to the Temple, where the familiar sight of our barristers with their peculiar costume used formerly to be the only thing we saw, and we find some sixty Hindu members of the Temple or Lincoln's-Inn, still remaining Hindu and heathen, in the center of English civilization. Go, again, to another quarter of the city—to the East End of London—to what is called the Oriental Home, where every specimen of the heathen of the East is gathered together in consequence of our merchandise with the East, living here for months, mixing with our people; or follow Mr. Dickens into the Chinaman's shop and see there men smoking opium as if they were in the center of China; or go elsewhere and meet a whole troupe of