

there were no Japanese Christians; the few who had been baptized had been baptized in secret, as it were. Previous to the spring of 1872 but ten persons had received baptism at the hands of Protestant missionaries in Japan; five in the region of Tokyo and five in the island of Kiushiu; in central Japan not one. The first Japanese prayer-meeting began in Yokohama in January, 1872, and the first Protestant church was organized in Yokohama in March of that year, with eleven members."

Dr. Davis mentions as another discouragement that "before any part of the Bible was translated or put in circulation, and before we had any Christian books or tracts or native Christians, and before we could openly preach or teach the Gospel, Japan was filled with Western scepticism and materialism, books along these lines being circulated both in the English and in the Japanese languages."

Turning from the early difficulties and discouragements to the different outlook of to-day, he says: "The twenty missionaries of twenty years ago have become, including the wives of missionaries, nearly 600. Instead of the four unmarried female missionaries we now have about 200. The waters of the coasts of Japan, are now ploughed by steamers in every direction, nearly 2,000 miles of railroad are in operation, and thousands of miles of jinrikisha roads are found, while a network of telegraph wires is spread over the land, and the postal facilities extend to the remotest hamlet, and these railroads, steamers, telegraphs, and post offices are all the ready servants of the messengers of the Cross."

"A legion of books has been prepared to assist the beginner in learning the Japanese language. A Christian vocabulary has been created, and fairly good teachers are to be secured. The whole Bible is published in the language of the people, and fairly good commentaries on the whole of the New Testament have also been published; a good beginning has been made in Japanese hymnology, and a good beginning has also been made in the pre-