

following: 'The evil sect called Christians is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given.'

There was little in the outward practice of the Japanese paganism that would shock a foreigner by its cruelty or atrocity—nothing, for instance, at all to be compared to the Indian Suttee, or the rites of the Juggernaut. More than by the disagreeable peculiarities of the prevailing idolatries, were new comers struck with the gross immorality of the people. In certain directions the most astounding moral callousness and blindness were evinced. But amid the general wreck of morals, many pleasing remains of the original divine workmanship were also met with. Among these may be mentioned many instances of warm family affection, of genuine kindness, and of real sympathy, honesty and faithfulness, the general peaceableness of the common people, and the politeness and suavity of their manners, down to the lowest classes.

Very formidable, indeed, were the obstacles which confronted those early heralds of the Cross; no one can wonder that the first ten long years of patient, unremitting toil yielded so little fruit in numerical gains to the cause of Christ. In the first place, they had to live down prejudice. When they entered the country they were looked upon as Jesuits and hated as crafty intriguers against the government of the country.

It is easy to understand that this feeling could not be neutralized in a day; the missionaries had to *live* it down, and this they have abundantly accomplished. They have shown by the loving sympathy of their actions and the purity of their lives that they are God's people and living exponents of the character of Jesus. This accomplished, the next step of winning souls was comparatively easy.

The circulation of Christian literature increased very rapidly. Fortunately anything printed in Chinese was perfectly suitable for circulation in Japan; so that Chinese bibles and tracts were distributed in large numbers, a work which could easily be performed by missionaries still unfamiliar with the language. But actual results there were in the conversion of souls. The first-fruits were gathered in and seed-time and harvest clasped hands, even in those early days. "At last God's set time for the organization of His Church came. In January, 1872, the missionaries at Yokohama, and English-speaking residents of all denominations, united in the observance of the week of prayer. Some Japanese students, connected with the private classes taught by the missionaries, were present through curiosity, or through a