

States were the first to avail themselves of the new opportunity to send the glad tidings of salvation to the Japanese. Since then no fewer than twenty-five organizations in different countries, exclusive of Unitarians and Universalists, have undertaken missionary work in Japan. The Canadian Methodist Church carries on a successful work there, and maintains twenty-one missionaries, of whom twelve are unmarried women. The Missionary Association of Wycliffe College, Toronto, has also made a beginning by sending out two missionaries.

The following extracts from a paper read at the Kobe and Osaka missionary conference last December by the Rev. Dr. Davis, one of the pioneer missionaries, on "The early difficulties and present opportunities in mission work in Japan," will, we trust, prove helpful to our Society this month, as we remember this most interesting mission field at the throne of grace.

Dr. Davis landed in Kobe in December, 1871, the year which was the beginning of that rapid material change in Japan which has astonished the world during the last twenty years. In speaking of the early difficulties he mentions specially the fear and suspicion of the people. "The edicts against Christianity which had been posted upon the bulletin-boards all over the empire for 250 years, and which made the profession of Christianity a capital offence, and which offered rewards to all informers, had been reaffirmed by the Mikado on his restoration and were still to be seen in every part of Japan. They were not removed until after the edict of February 24, 1873."

This fear and distrust made it "difficult to secure a teacher who would remain with a missionary more than a few days or weeks; and those young men whom we could secure knew very little of the structure of the language, and as to teaching it, they accommodated their idiom to the 'pigeon' Japanese of the foreigners." There was then no Christian language: it was yet to be created. "Twenty years ago it might almost be said that