

ally rescinded, but they are not so vigorously enforced as once they were, and *native preachers* can go anywhere preaching the Gospel, which is perhaps the most hopeful feature in connection with the whole matter. If the people do not eagerly embrace the Gospel, there are many who at least listen to it, and, when it shall be clearly demonstrated that Christianity does not mean *Romanism*, the distrust with which all foreigners are regarded will cease, and a better sun than has ever shone upon it will irradiate the "Sunrise Kingdom."

In 1857, an officer of the U. S. Navy, then in Japan, wrote to Dr. Brown, the missionary Bishop of the Protestant Episcopal Church in the United States, expressing his opinion "that the time had come for sending missionaries—prudent men, of tried experience, who must remember that it is still death to a Japanese to become a Christian." In February, 1859, the Foreign Mission Committee of the said Church determined to enter upon work in Japan, and appointed the Rev. John Liggins and the Rev. C. M. Williams, then of the China Mission, to commence at Nagasaki. The former was already there for the benefit of his health. The latter joined him in July. These two were the first Protestant missionaries in Japan. They were obliged to proceed very cautiously. The antecedents of Christianity in the empire, the jealousy of the government, and the unsettled state of the country, made the experiment a very difficult one. The means used to prevent converts to Christianity being made were strictly enforced. Each individual was compelled to sign a paper once a year, declaring that he or she was not a Christian, and specifying the particular Buddhist sect to which they belonged. Rewards were offered to all who should give information of those who embraced Christianity. Up to 1868, the missionaries had effected nothing in the way of aggressive work. In the meantime the Presbyterian Church of the United States had its attention also directed to Japan. In the same year, (1859,) they sent Dr. James C. Hepburn and his wife, formerly of China, and the Rev. John Nevius and wife. Both missionaries having been previously in China. About the same time the Dutch Reformed Church in the United States sent three missionaries with their wives, one of them being a medical missionary. In 1869, the American Board of Commissioners for Foreign Missions resolved to establish a mission, and appointed the Rev. David C. Greene, with his wife, to commence the enterprise. Mr. G. fixed upon KONE, a town of 65,000 inhabitants, on a bay of the inland sea, 350 miles south of Yeddo, where he was soon established, and joined by Messrs. Gulick, Davis, Berry, Gordon, and

others. This Board has now *fifteen* labourers in Kobe. In OSAKA, a city of 600,000 inhabitants, a few miles to the east, and connected with Kobe by rail, they have fourteen labourers. The work of medical missions has greatly prospered in Kobe under the charge of Dr. Berry. Before the second year of his residence he had a government Hospital, 100 students, six dispensaries, and 126 physicians at a distance, who received his lectures by mail. The English Church Missionary Society, and the American Episcopal Church cooperate with the American Board in this great city. The "sacred city" of KIOTO, in the same neighbourhood, has a population of 300,000. Here it was that the Mikados reigned in mysterious majesty for many centuries. This city of magnificent temples and pagodas surrounded by beautiful gardens is not yet open to foreigners; yet the Gospel is finding an entrance even into Kioto. Mr. NEESIMA—one of the youths educated in the United States, having under him a staff of nine assistants, has charge of a college established by the Board for training native teachers and evangelists, in which are over 100 pupils, most of them studying theology. There is also an institution for females which is well attended. So rapidly are missions advancing in Japan, it is next to impossible to keep an accurate record of the movement. The figures of one year are frequently doubled and trebled in the next. The most recent statistics shew that *twenty* different missionary societies are at work in Japan: They employ one hundred and seventy missionaries, male and female; besides one hundred native preachers. They have organized more than *fifty* churches, many of them being already *self-supporting*, embracing 3000 native communicants, and a Christian community of nearly 10,000 souls. They have numerous schools and a wide-spread Christian literature.

The missionaries of the Reformed and Presbyterian churches of the United States and the United Presbyterians of Scotland have recently united in Japan to form a common Synod, which at the close of 1879 included twenty congregations with eleven hundred adult members. The result of the union is that the Presbyterian is the largest and strongest Protestant Church in Japan. Their three principal stations are at Nagasaki, Tokio, and Yokohama. Together they have nearly fifty missionaries and assistants in addition to native teachers and catechists. The Rev. W. Fleming Stevenson, in describing the mission fields of Japan, gives a most interesting account of what came under his own observation, especially in Tokio and Yokohama. The former is the capital with a population estimated at over a million. While there he attended a conference of all the missionaries