

pendence of the people. These and other reasons combine to form a sentiment everywhere favorable to missionary work.

In 1872 the first church, of eleven members, was organized in Yokohama. From that time work was carried on with steadily increasing energy. In 1886, fourteen years afterwards, 193 churches, with 14,815 baptized members, were reported. In 1877 the first Japanese clergyman was ordained; nine years later there were 93 ministers. These Christians are not "rice" Christians. Out of their poverty they gave in 1886 almost \$27,000 for church work. Sixty-four churches are wholly self-supporting and 119 are partly so. In proportion to their means the members of the Presbyterian and Congregational churches give as liberally as do Presbyterians and Congregationalists in the United States. In the 11 theological schools 169 students are preparing for the gospel ministry. In the various schools are nearly 5,000 students, who are trained in Christian knowledge as thoroughly as in secular learning. The Bible has been translated, and the New Testament has been sold in all parts of Japan. Something has been done toward creating a Christian literature.

When Japan was freely opened to Christian work and it was apparent that a field of unusual promise invited labor, every denomination, and almost every sub-denomination, of Protestant Christians sent on its tiny contingent. For the most part, each follows its own course, and takes counsel only with itself. In 1886 twenty different societies were represented. At how great a loss of money and strength is this petty denominationalism maintained! Never are the divisions of Protestantism so contemptible as when brought face to face with the multitudes of heathendom. When the church undertakes this warfare with full appreciation of its dangers and difficulties it will find means to combine all its resources in confederate league for the great crusade. It has not yet learned this lesson. In 1887 the missions of the Reformed Church, the American Presbyterian Church, and the Scotch United Presbyterian Church, united in forming the United Church of Christ in Japan. The missionaries of two other churches, kindred in doctrine and polity, have joined with them, and now, in 1887, a wider Union, embracing all of the Presbyterian, Reformed and Congregational names, is forming.

To this United Church will be given in large degree the work of shaping the Protestantism of Japan. In 1886 these churches had two-thirds of all the church members in the empire within their folds, and wielded more than two-thirds of the Christian influence. The church is independent, free of all foreign ecclesiastical control, Japanese in form, and, we believe, Christian in heart.

The Methodists are seeking a like union for the churches of their name; and the Episcopalians have united the efforts of their three societies in the establishment of a single independent Japanese Episcopal Church. The Japanese ministers exceed in number the foreign