

were doubled immediately, what would we be among so many millions? But God has provided a way by which the little one may become a thousand, and the morsel, being first given to the disciples, may be multiplied as it is handed out to the thousands who wait to be fed. The work of the brethren thus far has been largely amongst students and teachers, and a remarkable proportion of the converts are anxious to preach Christ, whom they have learned to love. Nearly a score are already local preachers, and more are coming on. Most of these, if the way opened for them, would become evangelists and preachers of the most promising class. They are nearly all graduates or undergraduates of the Imperial University, and some of them, of eminent scholarly attainments. They are thoroughly versed in Chinese classics and Confucian philosophy, but they are babes in Christian theology. In no country is thoroughness and depth so necessary as in Japan. Great blunders have already been made in working with half-baked clay. We fear to lay hands hastily on any man, and the very fact of their previous culture makes the further thorough training in Christian doctrine absolutely necessary before they can be entrusted with the great work of the ministry; for these men must be, to a great extent, the foundation stones of our future Church in Japan. They are poor, as they are a class peculiarly affected by the recent revolution, and if they are taught, they must also be supported. But, after suitable buildings are once provided, the expense would be poor, small, and the Japanese, though would help somewhat. We could then have a number of young men under our care all the time, and have them sent out certain months of the year in evangelistic work, until they could be entrusted with the full work of the ministry. Japan is to be taken by *evangelistic* work, and the sooner we are at it the better. Now, what's to be done? May God open some generous heart or

hearts to endow an institution and put this matter on a sound basis—\$5,000 would effect the purpose, purchase land, build suitable houses, school-room, and lodgings. But, in the meantime, we hope to obtain a grant from the Educational Society to help our incipient "School of the Prophets."

The work here is one of perennia interest. Take last Sunday, for instance. Nine o'clock, English service. I talked to the intelligent congregation for a time, and then we had class-meeting; nearly every one remained. Nearly all that spoke were students, and they spoke in English, somewhat broken as a rule, but they evidently knew what they were talking about, and spoke in a remarkably clear and pointed manner. The afternoon service is held at 2 P.M., but while we were at dinner a party of gentlemen came. Mr. C.'s teacher, himself not yet a Christian, had brought a Japanese musician to hear the imported tunes, and so some time is spent with him, singing both English and Japanese hymns. The good man was greatly interested, and remained, of course, for service. They drop in one after another, until quite a number are there. Among them is a naval officer of position, who has now come regularly several weeks. He bought a copy of Luke in Japanese, collects his family now at home, reads to them, and tells them what he hears at the service. Just as the service ends, a whole batch of strangers come in. One after another, several young men make a short impromptu address for their benefit. After service, we remain to converse with two fine young men who desire baptism, and then want to preach. And so it goes on.

Bro. C. will soon be in Tsukiji, too. We will, however, still keep the English service at Mr. Nakamura's school. We are trying to rent a house in two other parts of the city for Japanese services. We hope to increase the number of these places until we dot the city with them and keep the thing a-going all the time.