

definitely, and it is perhaps a little too soon to mention the matter to Mr. Hitomi and Mr. Fuginuma; but after about three months I will have a talk with them. I, however, would not wish a renewal of engagement except on some merely nominal conditions, just sufficient to meet governmental requirements.

During the year I have dispensed medicines freely in season and out of season, for although I have had stated times for dispensing, there were very many cases that I could not well refuse and that could not be reduced to rule. My medical work has cost me a great deal of labour, but it has been the means of doing good and making friends. I have also tried to keep up my study of the language and to teach the Bible as well as I was able, and in these things I think that I have done full work for one man—the teaching of the day-school extra. I, however, feel that the work has been too much even for a strong man, and I purpose making application to have the hours of teaching reduced from five to three, with, of course, a corresponding reduction in salary.

There are now about thirty-five on the school roll. About twenty have gone to Tokio, or other places, during the year, in quest of employment. Those attending the schools are Samurai. Since the revolution they have, to a great extent, been obliged to depend upon their own resources, which, with many, so far as money is concerned, are somewhat limited. Some of them, therefore, will probably avail themselves of the first suitable situation that may be offered to them.

You may be disposed to look upon school teaching as a thoroughly secular employment, but I think that it is a great blessing that the schools of Japan are, to the extent that they are, in the hands of Christian men. There are instances in Japan in which the students have been taught Rationalism by their teachers, and it is found that the evil teaching is with difficulty counteracted. The ordinary

salary of a teacher is from \$1,200 to \$3,600, and from the amount that I receive the people will not conclude that your missionary is animated by a desire to make money, either for himself or for the society that sent him. They, however, understand that the real object in coming here was not to teach school, but to teach the Bible.

In view of the possibility, or even probability, of my leaving here at the end of a year, I have felt some anxiety about the little flock that has been gathered; but the Lord will provide. It may be that it is the Lord's will that Mr. Tszuki should become a local preacher. The address which I send you is just as Mr. Tszuki wrote it and handed to me for examination, except the references in pencil. It was, of course, delivered in Japanese. The Japanese generally remain sitting when they deliver an address. The priests sit when they preach. Mr. Tszuki took a seat in front of the class and delivered his address. I wish you could have heard him. You *probably* would not have understood his words, but his eloquence would have delighted you. Perhaps the Lord has work for this man to do, and perhaps He is setting him about it at once, as Mr. Tszuki is not likely to have long life. I fear that consumption will shorten his days.

I have just returned from Yokohama, whither I went to buy medicines, stores, &c. Before starting Mr. Hitomi gave me \$200 with which to buy medicines. The money was given of his own free will and accord. I bought \$175 worth of medicines—the balance of the money I will hand back to the donor.

THE DISCOURSE FOR THE BIBLE CLASS.

In the twenty-second chapter of the Gospel by St. Matthew, Jesus Christ our Saviour says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And if we worship God in