

she brings him to church and he will probably soon be a member. Thus the good seed spreads little by little. When we got back to the city the festival was beginning to swell, and we had to push our way through dense crowds in gaily lighted and noisy streets to get to our chapel for evening service. A goodly number of students, besides the members, and friends, and passers-by soon filled the chapel. As we have a whole week's work yet before us here, we did not keep up the service very late, and toiled through the crowd back to our dwelling right in the midst of the pandemonium, which kept up its din until near midnight.

*Monday, April 25th.*—We spent the morning walking, and reading, and writing. After dinner Mr. Tsuchiya and the three evangelists came for a council of war as to the future work in the Ken. We portioned out the land, giving a section full of villages to each of the young men to work in, with Tsuchiya and Saunby in the centre. They are taking hold of the arrangement gladly. We had scarcely got done with our council when three teachers of the Model came in with patterns of children's dresses to ask our opinion of a suitable dress for the boys and girls of the schools. They brought also a suit of boy's clothes which they said could be made, cloth and all, for 70 sen (about 50 cents). They are going to change the costumes of the youngsters; in fact, the whole school fraternity has caught the Western civilization fever—"caught it bad," too. They wanted information about women and children's clothes, but we found our education on these points so defective that we implored them to wait till Mrs. Saunby should bring in female wisdom and tact to solve that problem. You would be rather surprised to see children and ladies in Kofu streets wearing foreign costumes and no crowd following them; yet so it is. In the evening we had a house full again at the chapel, where Bro. C. and I gave them another talk. One of the teachers of the Chingakko is a young man who as a boy heard the Gospel from me for the first time in Nambu ten years ago. He went to Kioto school, was baptized, and is now again among us, and several of the students are among the most faithful attendants at the services. I expect that they will now multiply. Mr. Saunby is making arrangements to teach English to a class of young men, teachers and others, two evenings in the week, and then turn them into an English Bible-class on Sundays.

*Tuesday, 26th.*—This morning I have spent in preparation for to-night's lecture. Shortly after dinner Mr. Otaguro, father of our evangelist, came to see me from Narushima village. You remember that years ago I found in their little meeting-room the plan of a chapel and the beginnings of a subscription towards its erection. They still had the enterprise in hope, but had not got much farther. I advised the members of Kofu and other appointments to join in the effort to raise half the amount necessary and I would, with Mr. Saunby, see after getting the rest. They have taken hold of the idea. The old man came to show me the plan of the chapel. He promises the land, and had made out a subscription list up to the required amount, which he expects to have complete before we leave. If he does they will go on with the chapel and will be ready for the opening services when I come here again in September. I hope by that time to have a tent for

a peripatetic camp-meeting and pitch it beside the chapel in the midst of the villages, to preach for a week to the crowds that will come, and then leave them to gather the fruits into the little fold.

One other problem is now up for solution. The young Buddhist priests are awaking to the fact that they are on the losing side and want to take Christ for Buddha. But you know they are given when young to the temple and are simply fed and clothed and learn no useful work, so that they are utterly helpless if they leave their present position. If they could have their rice secured they would leave—but! The applicants are growing numerous, and what can we do? The young men told me of two men who seemed good sincere men who had often told them of their wish to change into Christian teachers, and said also that in many of these villages there were a great many children of parents too poor to pay the 30 sen per month required at the common schools, and asked if these men might not be employed on trial to teach these children for what would give them rice to live on, so that they could learn Christ for themselves and hold together little schools in which we could steadily plant Christian truth. It is a new thing, but I told them to go ahead and try it, and if necessary we should pay the three yen monthly for each of the teachers out of our Lord's tenth. A company of seven merchants called to ask Mr. Saunby to teach them English, and so it goes on. They are giving him full sweep in the school to turn out old text-books and introduce new ones, and make any arrangement almost that he likes. In the evening the big old theatre had not a very large crowd when we began, but they kept on coming in until we had a big crowd. Mr. Otaguro gave a very nice talk on the "Cross of Christ," at first so despised, now the mightiest power in the world. Then Mr. Saunby gave an address on the "Life of Civilization," and a very neat and appropriate address it was too; I interpreted for him as well as I could, and the audience seemed to appreciate his points. I followed with the "Essentials of Christianity," and the large audience gave enthusiastic attention until half-past ten o'clock, when we brought the meeting to a close.

*Wednesday, 27th.*—This morning the weather is simply perfect and our surroundings sublime; the snow-crowned, haze-veiled hills around; the quiet valley, full of villages and fields; the public garden close at hand with tea-houses reflected in placid ponds, the foliage of the trees growing perceptibly thicker every day, gradually hiding from sight the blushing bloom of the cherry blossoms which this year seem more full and to stay longer than I ever knew them to do before. Altogether a charming spot, living in which—surrounded by such opportunities—Bro. Saunby will not need to be very much pitied, but rather envied.

#### BRITISH COLUMBIA.

THE following letter was received recently by W. Gooderham, Esq., from the Rev. W. H. Pierce, native missionary to the Indians on the Skeena River. Mr. Gooderham has taken a deep interest in this work, and contributes liberally towards the support of the missionary:—