

faith is almost touching in its simplicity, and her sincerity in its childlikeness. She has been so anxious all the fall to get to understand well enough to receive baptism, "for," she says, "you know I am getting old."

Our schools are the parts of the vineyard that especially demand "vine-dresser's nature and care." Not quantity so much as quality is our object—to send forth from us earnest, efficient workers into the whitened harvest-fields, and Christians of an improved type to make and adorn beautiful, pure and happy homes. The need and importance of this part of the work is realized more and more, I think, as one gets a clearer insight into the true condition of the people, both converts and non-Christians.

The day that Shinkai O Fumi san, the sister of the owner of the school, was baptized, nearly all the household were baptized with her, except the mother, brother and his wife, who have been Christians for some time.

But the occasion was slightly marred for me, when, at the close of the solemn sacrament of the Lord's Supper following the baptismal service, Mr. Shinkai came up to me and asked permission for his sister to go out to the photographer's with them, as the whole family were there and they would like to have a family group taken. He made the request without the least hesitation, or seemingly the slightest perception that it was at all out of place for a Christian to spend part of the Sabbath in that way.

This is only one of many instances that might be given to show how many, of even the Christians, do not yet realize that to keep holy the Sabbath day means more than to stop their *regular* business, and attend one or more of the church services. They have not yet learned to "call the Sabbath a delight, the holy of the Lord, honorable," and to "honor Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words."

The Christian girls are growing day by day. Two of the older girls may be withdrawn from the school at Christmas; one, principally on account of opposition to Christianity in her home and among her relations; and the other, partly for the same reason, and partly because her prejudiced and ignorant, though well-meaning, old grandmother, unable to see "the good of educating girls as is the tendency nowadays," is very strongly opposed to her coming to school any longer. "But," the girl said, in telling me about it, "I believe that God is taking care of me, and that He will make