

for God's guidance and protection. The people of the island were shocked at his daring to come so near the forbidden entrance, and a native officer came down and ordered the intruder away. He remained firm, however, and said he had a letter with him from the ruler of the land in which he lived, which he must deliver to a higher officer than the one who had mist him. At last, after a council among the frightened people, a chief among the rulers was sent to receive this letter, which requested a treaty of friendship and commerce. The Commodore said he would return after some months for a reply. So he came next spring with more ships and men to find the people ready to grant the request. So Japan, the "Land of the Rising Sun," was no longer a hermit nation, but able to receive visitors from other lands. Commodore Perry, of the United States Navy, was the brave soldier who dared to demand that Japan should open her doors to those they deemed to be "barbarians." One of his seamen, Jonathan Goble by name, six years afterwards was sent out as a Baptist missionary to Japan. He translated and published the four Gospels into the Japanese language, the Acts and Ephesians, a little later on, and spent much time in teaching and preaching Christ Jesus, besides. But for many years few of the Japanese people dared to confess Christ, for the rulers of that island had made a law, that anyone who professed to be one of Christ's disciples should be crucified as Christ was. From 1859 until 1872 this law was in force, so you see it is within the last twenty-five years that it has been lawful to become a Christian there. The first church in Japan was formed in 1872, and there are now more than forty thousand converts to Christianity. Another famous Baptist missionary who did good service in that island, was Rev. Dr. Nathan Brown, who had been a missionary in Assam. He was sixty-six years old when he went to Japan, and afterwards translated the New Testament into Japanese, as he had done before in the Assam language. I forgot to tell you that Jonathan Goble invented the *Jinrikisha*, Japan's famous carriage, but he never made any money by his invention, although now no conveyance is more used for short journeys in Japan. Those of you who take the *B. Y. P. Union*, look out for all that paper will tell you next month, for our September conquest meeting is to be on Japan, and I, for one, am finding it a very interesting country to read and study about, yes, and to pray for! For the enemies of Christ are battling hard for the people of Japan, longing to keep them from the light of the Gospel, and still in bondage to the idols which have ruled over them so long. But God is stronger than all the enemies of the Cross, and we know He is leading on to victory. Let us pray to Him for the people of Japan.

SISTER BELL.

THE SMALL SOCIETY.

BY FRANCIS KIES.

I mean in point of numbers. Again and again this objection is brought forth as a plea for not organizing auxiliaries. I am sometimes prompted to say that this is the very reason an organization should be effected, for we know that, in this day of clubs and societies innumerable and for every purpose under the sun, there is an attractive power in organization, as by a magnet kindred spirits are drawn together for a common purpose, new enthusiasm is awakened, and the circle widens; other lives are touched and brought into sympathy and fellowship.

The small auxiliary is destined to grow if composed of the right material; it cannot help it. Flowers grow because of right environment and seed-germ vitality; so auxiliaries grow if two or three, filled with the Spirit, meet together to pray "the Lord of the harvest to send forth laborers into his harvest," to read the divinely inspired word and the record of past heroic efforts. No being on this earth can estimate the power of such a meeting; all are of one accord—that is not always the case in larger assemblies, and a note of discord will drive away the Spirit, the only source of power. Only a few are affected in large gatherings, even by the most eloquent speakers; that is, if we may judge by the change to be seen as a result in their lives, but in the little auxiliary meeting the weakest effort, judged by human standards, may have large results because we first of all claim the promise of Christ's presence, and what meeting can be called of little account with the Master present with power?

Perhaps the farewell message of Christ to his disciples is read from Matthew, 28th chapter, and then they bow in prayer. Their own friends, neighbors, families, are not forgotten; but as each presents her petition to the throne of grace, the other two breathe, if they do not speak, an "amen," and then in the sacred hush of the solemn hour, they unite in the Lord's prayer. If there is an unbeliever present he cannot fail to be moved; indeed, in just such a meeting I have seen souls seek the Lord.

Then a few minutes spent in business; the work of the auxiliary, Q. M., and state can be presented briefly, the collection taken, and a little time spent in work by turns, while the other reads aloud letters from our own missionary in the field, to whom our collection goes in part. Then from the HELPER we learn of the unremitting labors and self-sacrifice of those whom we as a denomination have sent to do our work, and as we mentally compare their self-denial with our own we are stirred, a new pledge is made, and then with full hearts we breathe short prayers for our brothers and sisters who are far away in foreign fields, and our ideal auxiliary meeting is over.