

either to deny what they know to be false, or in defence of what they believe. And since most of them leave school while they are still quite young, it requires a very strong character and a most firmly-rooted faith in God to stand out against such odds.

But this province being mostly within the large plain of which Kofu is the central place, the work is peculiarly compact. The students' homes are all so near the school that they can return every holiday season during the year, and this does them good. The first time they go home after becoming Christians, they are like tender plants taken from a hot-house and put out into the cold, frosty atmosphere of winter. They come back chilled by the heathendom that has surrounded them; all the hopes and desires they had had when they returned home, of being able to lead their parents into the light, have been crushed by scorn or indifference, and they feel utterly discouraged and do not understand exactly where the trouble lies. And just here we are able to sympathize with and help them, for we pass through a somewhat similar experience in coming from our own country here. They find out that the trouble is neither in themselves nor in Christianity, but in their surroundings; and the next time, they go home not only stronger Christians, but expecting the difficulties, and somewhat prepared to meet them. But it is, nevertheless, very hard for them when they leave school altogether, and this King's Daughters' Society is going to be a fine thing to help them, I believe. The farthest any one of them lives from the school is only two hours' ride; and so, if their parents only consent, it is quite possible for them to get to the meetings occasionally.

We have only one Circle at present, and it is composed of twelve of the boarders, two of the students who left school