

On Christmas morning, at 10 o'clock, he came to our house accompanied by his wife, son and daughter, all very neatly attired in native costume. Quite a large company of young men from the school came in, so that our house was full. I preached a short sermon. The whole company joined us in singing the hymns; and the service closed with the baptism of Mr. Nakamura and his son. The day previous to his baptism he asked me whether he might not assume a christian name in addition to his Japanese name. I told him there could be no objection to his doing so. He then searched the "vocabulary of Common English names," in Webster's Dictionary, for one the signification of which might appear suitable, and finally fixed upon JOHN, because its meaning is "THE GRACIOUS GIFT OF GOD." His name is now *Nakamura Masanawar John*. In Japanese the surname always comes before the given name. Shortly afterwards I baptized others, three of whom are teachers in Mr. Nakamura's school; the other is a teacher in Yokohama, who had been under my instruction there.

Altogether I have baptized nine persons—three in Yokohama and six in Yedo. Of the first two I have already given you a full account. The third, whose name is *Minagaki*, was my teacher for a couple of months. He became much interested in the story of the Bible, and shortly before I left Yokohama, he came and asked for baptism. As I was leaving for Yedo, and he could not remain under my instruction, I advised him to join one of the native Churches in Yokohama. He made choice of the Presbyterian Church, and I gave him an introduction to the pastor. He proved himself a very worthy man, and has since been ordained an elder in the Church—the first native Presbyterian elder in Japan.

My former teacher, *Makine*, is now living in Yokohama, and has connected himself with one of the native Churches there. He came with me to Yedo, but remained only a short time, preferring Yokohama on account

of friends there to whom he had become much attached. *Yastomi*, whose name you will recognize, is attending a native school about five miles from my house. He visits me as often as possible, and so far as I can learn he is doing well. Thus, you will see, three of my baptized converts are in Yokohama, and six in Yedo: five of whom are with me morning and evening for the reading of the Scriptures and prayer.

Of my work at present I must say a few words in conclusion. A class of twenty persons meets in my study, five evenings of the week, to read the New Testament. We have already gone over the Gospels and the Acts of the Apostles, and are now reading in Romans. I explain every thing, as far as time permits, as we go on, giving opportunity for asking questions. This is an exceedingly interesting service, and one from which I expect to see considerable fruit. At first we met in our dining-room, but that becoming too small we adjourned to the study, a separate room 15 × 18, built for me since I came here. On Sunday evenings we meet to sing hymns and pray; last Sunday twenty Japanese were present. Every morning from six to eight join us at prayers, seeming quite to feel the importance and value of the service.

My Sabbath morning service continues with unabated interest. My room is usually crowded with an audience of intelligent young men: all students, and sufficiently acquainted with English to benefit by a discourse, delivered slowly in a conversational way. Quite a number come from a distance; some from the *Kai-Sci-Gakko*, or Imperial University. These latter are first-class young men, who have studied English from five to six years, and can read, write and speak it fluently.

These services in the English language are doing a good work amongst a very intelligent and hopeful class of the people; though I must confess doing so much in my own tongue does not facilitate my acquisition of the native speech. Still I am working