

As Japan is our field of labor, we thought it well to know more of it, and so took it for our topic. Our programme was as follows:

- Essay on Japan,.....M. Reid.
- Letter from one of our missionaries in Japan, read by.....H. Stevens.
- Letter from a Japan missionary, read by.....H. S. Stevens.
- Bible recitation,.....F. M. Lockwood.
- Talk on people of Japan,.....Mrs. T. Lockwood.
- Religions of Japan,.....S. B. Ford.

This work, so far, is chiefly among the younger sisters, but we hope to interest all, so that much more may be done in this work for our Master.
SUSIE B. FORD.

We are glad to have such encouraging words from Westport and Cornwallis. Will not all the sisters engaged in this work report to us the work they are doing, whether through their society or by collecting otherwise?

The secretary can supply Sister Graybiel and Sister Rioch's photos to any wishing them, at 25 cents each.

Mrs. J. S. FLAGLOR,
Secretary.

RECEIPTS.

Previously reported,....	.....	\$30 02
Shubonacadie—		
Per Miss C. Wallace, ..	.....	5 00
Summerville—		
Per Mrs. Hupman, ....	.....	1 00
Milton—		
Per Miss K. Kempton, ....	.....	6 45
Cornwallis—		
Per Miss C. Wood, ....	.....	2 10
Southville—		
Miss Jessie A. Stewart, ..	.....	5 00
St. John—		
Woman's Aid Society, ..	.....	4 88
Sunday Missionary Meeting,....	.....	6 20
Total, ....	.....	\$61 25

SUSIE B. FORD,
Treasurer.

JAPAN LETTER.

Twenty-six additions during the past three months. The best report, numerically, I have ever sent to the Board. One preacher. He was preaching for the Methodist Episcopal in Akita. Four years ago he left the Methodists because he objected to their creed and to their determination to transplant the Methodist Episcopal church from America to Japan. Japanese want our Christianity, but not our theology. I have had to drag through this quarter's work on account of the lack of resilient health, with which I am usually blessed.

Part of this work you may credit to Bro. Azbill. He had asked me if I could secure helpers, and I had two, but he had found an excellent man in San Francisco and did not wish any more. Sixteen of the additions are the result of the work of these two men whom I put to work.

One day's work for Jesus. It was the Lord's day. Morning prayers in Japanese, evening prayers in the sweet mother tongue. Six visitors during the day. Four meetings, two of them conducted through to the end, two others opened and a speech made. The Lord's supper observed three times. Ten persons baptized in the Sumida river. The right hand of fellowship extended to thirteen new members. Eighteen miles travelled. Tired, but rejoicing.

The Sumida is a magnificent river flowing through Tokyo. We are the first to use its waters for an entombment and a resurrection. So with the beautiful sea of Japan. The only mission at that time working along its coasts and practising immersion, we were the first to break its placid bosom for a burial unto His death.

One of the visitors on Sunday is a farmer lying seven miles away. He lives near a village which I heard called "Six Months," and I thought that the Methodists would go there, but on hearing it again I found that it is "Six Month," or June. He came to say, "Among the persons who are to be

baptized to-day, you know there are some who have been sprinkled. The Greek church, Methodists, Presbyterians and Congregationalists have all tried that field and given it up. Now some of us are afraid that you will do the same, and though we are satisfied that immersion is scriptural, still if we go with you and you drop the work awhile, it will leave us in an awkward position."

I assured him that we were not of that kind of clay, that we came to Japan to preach the gospel, that there are thousands of people in that district and our preaching places the only ones within two miles, there is not the least probability of our giving it up. In Akita province we have preached for four years in one place of 8,000 population, and it is as dry as Sahara yet. But we are there with weekly meetings and those old sinners have to give way. In another place of 6,000 population we have preached for eight years, at times irregularly, and have only four or five members. So if we do not have a single addition for one year, or two years, or four years, we shall be there, and you need not think that it depended on me or on my life. Mr. Garst is of the same mind as myself, you need have no fear of the work being given up. I failed to convince him. His father, a man of property, mother, brother and sister were baptized, but he yet holds aloof.

So long as I did the talking I succeeded admirably with that young man. Unfortunately, I paused; he took the floor, and floored me by asking when we would build a meeting house. I could not deny that so long as we meet in a small rented house permanence is doubtful, and I did not like to tell him that the building would be in the vicinity of the Greek Calends. For two years we have tried to get money to build a chapel in Tokyo, in the midst of two thousand students. The Board has sent us something. The Convention cheerfully voted \$10,000 for Japan, instructed the Board to expend \$200,000, then went home and sent up \$70,000; so we are short. The Canadian Methodists, a smaller folk than we, put \$12,000 in a chapel near here and have had excellent success. However, twelve years ago the Disciples did not have a foreign mission, now we are sending up our growls from several countries.

"To provide for one's own" means to many that you must give all you can to your children. To hand down is easy. To hand up demands strength. In order to be rich toward his children, many a Christian is poor toward his God. I had a day dream the other day, in which I saw every church in the world with more money offered to it than it could use. That day will come. It will be when men see the next world as clearly as this, and when they are more eager to lay up treasures in heaven than on earth. When A. T. Stewart had an income of four million a year, it was said by one who knew that all he consumed could be furnished for fifteen dollars a week. The excess did not minister to his happiness. There is a man in——, I came near writing Indiana, but I guess it is better not to mention the state, who has often promised himself aloud that he will, some day, do something worthy of the wealth God has given him. The friends of But——, there I came near telling what university, but I will not, have often solicited his aid, but his giving is limited to his home congregation and the future. His children are married and well off, he is doubtless sincere in thinking that he will some day acquit himself as a good steward of God. He thus appeases his conscience, but deceives himself. He may try, with skeleton fingers, to hand out from the coffin a hundred thousand, but the lawyers will break the will and he will be a poor man in eternity, rich toward his heirs, poor in regard to himself.

I never was very particular about the mode of baptism. From the limited investigation in my power, I conclude that tradition has failed to pre-

serve the mode adopted by the apostles. It is unimportant. Sometimes I have the candidate kneel, then I bow his head forward till the baptism is complete. The action looks like bowing in worship; it is more like the Japanese mode of burial, it is more convenient in shallow water; and if we admit that the Greek Church, practising immersion from the days of the Apostles, has a larger probability in her favour than the churches which restored immersion after the apostacy, we must admit the possibility that we may not practise the exact apostolic mode, but mode is a matter of taste.

The Japanese have a delightful substitute for baptism. The preacher wets his hand and lays it on the head of the candidate. It is so easy, so inexpensive, so popular, and takes away the offense of the cross in one respect so thoroughly that if it were not for one thing I would adopt it. That one thing is the New Testament. If I had no brain, and had to take what was told me for truth, I might be induced to follow the practise.

If a servant were commanded to "Take this child to the water, much water, go down into the water, bury him in the likeness of death, plant him in the bath of cleansing, raise him as in a resurrection, having his body washed with pure water, then come up out of the water;" and the servant were to lay his wet hand on the child's hair and say, "I have obeyed your command;" no one would be deceived into believing it. Yet these poor Japanese have been so taught.

I rejoice to see the deepening interest in foreign missions in the provinces. The brethren there have had a hard struggle to maintain their own, and it is cheering to see that in their devotion to the gospel they do not forget those who are far away, and without God. May His blessing which maketh rich and causeth no sorrow be with you every one.
GEO. T. SMITH.

HALIFAX BUILDING FUND.

RECEIPTS.

Halifax—		
Bro. Alfred Wallace, ....	.....	\$5 00
A Friend, ..	.....	5 00
Sister Elizabeth Carson, ....	.....	5 00
Poestenkill, New York—		
Elder J. H. Gordinier, ....	.....	2 00
St. John, N. B.—		
Mrs. Flo Bliss, ....	.....	2 00
Bridgewater, N. S.—		
Bro. I. P. Prince, ...	.....	1 00
Windsor, N. S.—		
Sister Woodworth, ..	.....	10 00
Montague Church—		
Per Bro. Weaver, ...	.....	6 00
		\$36 00

HENRY CARSON, Treasurer.

Halifax, N. S., Nov. 20th, 1892.

GULLIVERS' COVE BUILDING FUND.

Previously acknowledged in Oct. No. .	.....	\$51 00
Gulliver's Cove—		
George Thomas,....	.....	22 75
John H. Hines,....	.....	23 50
J. Stannels Hines, ....	.....	18 00
John Wentzel, ....	.....	1 00
John Cosseboom,....	.....	1 00
J. W. Cosseboom, ..	.....	40
D. Peters, ..	.....	75
B. McDormand,....	.....	1 50
Chas. Haight, ....	.....	1 50
Collection at Dedication,....	.....	10 81
Weston, Kings Co., N. S.—		
D. McLean, ..	.....	1 00
Sandy Cove—		
Mrs. George Morehouse,....	.....	1 00
South Range—		
Howard Marshal, ...	.....	1 00
Boston, Mass.—		
C. Devoe, (family coll.) ....	.....	5 00
Milly Anthony,....	.....	2 10
Westport Church, on chandelier, ....	.....	3 00
		\$145 31

H. A. DEVOE, Treasurer.

THE EDUCATIONAL FUND.

RECEIPTS.

St. John—		
H. W. Barkor, ....	.....	\$10 00
		HENRY W. STEWART, Treasurer.