



I paid a visit there just before I went to England, which may serve as a specimen to give. I went to stay a few days and preach, and, as our helpers are few and all were busy, I went alone. There being no inn in the village, Kabayashi took me in at his farmhouse. You must know that when we stay at a Japanese house we take off our boots as we enter, and sit, as we best can without chairs, on the thick straw mats which cover the floor. Our beds are thick cotton mattresses, filled with cotton wool, one or more to put under us, and one or more to put over us; these are brought in at bedtime, as the same room serves as day and night room. Well, one day I went out to see friends in a neighboring village, and my host said: "Please come back early, as we have invited the village magistrate and others to come and listen to your preaching." I came back about four o'clock, and found many just coming in, and was invited to speak to them in a kind of preliminary way, as more were expected later on. This I did, telling them about Christianity for about an hour. Then they brought in tea for us all, rice and vegetables, and chopsticks to eat them with. After the meal was finished, they asked me to begin again and preach my proper sermon, which I accordingly did for another hour, asking at the end of it if any would question me; but no one spoke, except to say it was all new and the first they had heard, etc., etc. After a short time the host came again to me with apologies; they were so sorry no one had come with me, but if

I was not too tired would I tell them a little more; and so I began a *third* address, but eventually had to break off for fear I should, in weariness, be speaking English or some other language which they could not understand. However, after having three sermons from different points of view, they began asking pertinent questions, which showed at all events, that they knew beforehand something about God and what our message was. The next record of progress connected with this mission is the confirmation of the old Kabayashi and the five others already mentioned in March, 1888, by Bishop Bickersteth, and then, in April, eight children of the Kabayashi family were baptized, and in May a military officer and his wife and child, living in Yashiro. These latter were, not long after, compelled to leave the neighborhood on conscription business.

In the beginning of 1889, what the people there regard as the great event of their mission occurred. They had felt that to preach to heathen, as well as for their own services, a public building was almost essential; so they clubbed together and considered and asked if I could help them, and finally determined to erect a little church in Nakagosé. Being only six adults, and not very rich, they could not afford much money, but they freely offered their work and their materials. The old Kabayashi twisted some 2,000 fathoms of straw rope, to be used in the walls; bamboos tied with straw rope being the substratum on which the mud or plaster is fixed. His son offered a site, and so on. They thought it would cost about \$120 to build, in money, and I asked for \$90 of this at the English service on Christmas day at Kobe, and obtained it all; so that on January 20th, 1889, we were able to open the little Church of the Epiphany amid much rejoicing. In the evening, some seventy or eighty within, and, in spite of the bitter cold, many more without, listened to the old story of the "Revelation of the Glory" (for such is the meaning of the Epiphany in Japanese). The church, a sketch of which accompanies this article, is very small, as may be expected; the body is twelve feet wide by fifteen feet long, with a small chancel at the end, also a vestry at the side, suitable for questions or the catechist's abode, about twelve feet by six. At the opening, a young man, of the next village, was baptized with two others; in August, another young man of another neighboring village came forward, too. Since then several