

Christian, he must do so openly and of his own free choice. When he came to the next meeting he was as firm as any of them. He gives promise of becoming a useful man.

After the baptism we proceeded to organise a Christian Church, in accordance with our Discipline. I had previously read and explained the General Rules.

Mr. Seichi Tzuki was chosen class-leader, and Mr. Yemu Yamanaka assistant leader. It was decided to hold the class meeting on Wednesday evenings.

The first class meeting was held last evening. Although it was a rainy evening, they all came, and with them a man in whom I am much interested. He is a leading Shintoo priest and is connected with the principal temple here. He attends the day school, and has become an earnest student of the Bible. He comes to the Bible class regularly, but did not attend the baptismal service, as he was afraid to venture, but he came to the class meeting. The truth seems to have taken hold upon him, but he is in a position something similar to that of Nicodemus, the ruler of the Jews.

The meeting was very profitable. Mr. Tzuki offered the opening prayer. It was very earnest and appropriate. Seven years ago a Japanese friend told him about the true God. He became convinced that the idols were false gods, and cast them out of his house. During the whole of that time, so far as worship is concerned, he was literally without God in the world; for only within the past few

months he commenced to worship the true God. He is the author of the composition which I sent to you. Mr. Yamanaka, the assistant leader, offered prayer in Japanese at the close of the meeting.

You may deem the appointment of class leader and assistant somewhat premature. I, however, think that the men are worthy, and I am desirous that, in case I should be obliged to leave here, there may be some persons who have been accustomed to hold meetings, and even to speak to the people about the truths of the Bible.

Friday last, in response to a telegram, I went to the neighboring town of Numadsu to see the sick. Numadsu is distant about thirty-five miles from here. I started at three o'clock in the morning, and reached home again at eleven o'clock in the evening. The same jirerikishamen performed the whole journey of seventy miles. I met with some very interesting persons. I find the people very kind. I have been at Numadsu three times, and at other places also for the purpose of ministering to the sick; and the more I become acquainted with the people, the more thoroughly am I convinced that, in a coming day, a great harvest of souls will be reaped for Christ and his Church. May the coming of the day be hastened!

P.S. I might have given you more particulars about those who were baptized, but as I had my preparation for the Sabbath to make, I have written in haste.

SASKATCHEWAN.

*From the Rev. JOHN MCDougall, dated Morleyville, Bow River,
November 23rd, 1874.*

Your kind letter, containing invoice of goods, came to hand this fall, and we were doubly glad to hear from you, and of those things being

sent which we really required for our own winter wear, and for the prosecution of our work, for it was with them I intended * to pay my men,

* The goods have not come, and I do not expect to get them till next summer. That is a great drawback.