

apartments of the priests. Even while I write, I can hear the chattering of the priests on the other side of the thick paper screen which separates us from the temple proper. The chief priest is a tall man, not far from 60 years of age, whose rich voice is used to great advantage in their religious services. It would have amused you to see him, at the bidding of my wife, taking away from our rooms all his gods. All the priests and people, too, are very friendly, very inquisitive, and full of admiration of what we have brought with us. The piano is still packed in its box. The organ, the books, and especially the *stove*, occasion infinite wonderment, and very many come to see us and examine them.

Numadzu is pleasantly situated, about four miles from the foot of the Hakone mountains, which lie north-west from us, and immediately at the base of the Kanuki range on the east; beyond which, rises purple and beautiful in the distance, the loftier range of the Amangi, in the Idzu District; while, beyond Hakone, towers the magnificent Fujiyama. And, whether belted with clouds, or revealing himself in all the grandeur of his proportions, Fuji is well worth a long journey to see. This volcano is the frustrum of a beautiful cone, rising to the height of 13,500 feet, with snow upon it all the year round. We are only about one-fourth of an English mile from the sea coast, to which, occasionally, we walk down, survey as fine scenery as we can desire, look out wistfully to the west, and think longingly of the dear old land so far away, and of the still dearer friends whom we can never forget ere the fountains of life are broken up.

The Academy, just completed two months ago, for an interior town of a country like Japan, is a marvel of architecture. It is a two-storied house of cut stone, (not merely on the front, but on the four sides) and of a style throughout which would do credit to any Canadian town. In it are eight teachers. Mr. Yebara, the Principal, is a fine man, deeply

interested in the study of Christianity; but his knowledge of the English language is so very limited, that he cannot acquire very rapidly that acquaintance with it which he desires. Two of the teachers are profoundly interested in the study of the Bible, and, I believe, are seeking Christ with great earnestness. They and two lads, pupils in the school, have made application to be baptized. Shortly after we came here, in conversation with one of these teachers, a keen and brilliant fellow, he said to me that he had only heard the Gospel preached twice or thrice in his life, but that he believed Christianity was of God, and was anxious to become more fully acquainted with it. His mind was evidently open to receive the truth. "As soon as they hear of me, they shall obey me," sang the son of Jesse, in an hour of exultation at a remarkable deliverance; but how much more appropriate this triumphant language in the mouth of David's Son and Lord, "Therefore, will I give thanks unto Thee, O Lord, among the heathen, and sing praise unto Thy name." And I felt myself deeply moved by the readiness of this young Japanese gentleman to receive the Gospel, when so many of our intelligent Canadian youth, who have heard it from infancy, refuse to submit to the claims of Christ.

Our habits are greatly changed since we came here. We retire to bed early, rise at 5.30 o'clock, a.m., and have breakfast before 6.30; for at 7 I must be at my post in the Academy, to begin my work of teaching. At 11 o'clock I am released, very tired, for I throw myself with great earnestness into this work, for which, I do believe, I have some fitness, and in which I would greatly delight if I had more physical strength. The afternoon is spent at the Japanese language, in reading science, in a walk with my wife or sister, perhaps, or in Bible-class and conversation with Japanese, through an interpreter. We have an early tea, an hour of family reading, some music, family prayer, some