

days of buffalo and tribal war and early visits of the missionaries, until the whole settlement gathered, when we went into the schoolhouse and held a service. My friend Paul interpreted for me—for here were both the Crees and Stonies—and we wanted all to hear the Gospel “in the tongue wherein they were born,” and thus the Sabbath eve found us once more. Both here and at River Que-barre we told them about the new school, and explained its objects and aims, and excited their curiosity and desire, but did not press for pupils at present, as we thought the capacity of the building would be about full.

(To be continued.)

Along the Line.

Japan.

Letter from REV. JOHN DUNLOP, B.A., dated SHIDZUOKA, March 15th, 1894.

THE new church was dedicated on Saturday, Nov. 25th. The people are proud of their church, and have every reason to be proud. It was a great relief to get out of the late school building in which they had been cramped for so long. The church services show a steadily improving attendance. The pastor, Y. Hiraiwa, uses every means to get the people themselves into direct work; receives weekly reports from evangelists, local preachers, Bible-women, etc.; holds special meetings here and throughout the district, of which he is chairman; holds periodical preachers' meetings (for reports and discussions) of all the workers in the province; and, like the officer in the canning-tower, has his finger on the button that controls every gun in the ship.

The last preachers' meeting showed a decided improvement at Hamamatsu, Omia, and one or two other points. At Hamamatsu attendance and givings had increased. At Omia, an old woman whose faith had grown somewhat cold was remarkably influenced, as were also the preacher and others in the church, by her sudden recovery from a dangerous illness in answer to prayer.

From Nagano I receive good news. Our first Christians remain faithful. At the school in Tokyo, the other day, I met three out of the five young men who were in the first class we baptized in Nagano. These three are all training for our work. The old soldier and the old rice-merchant, of whom I once before spoke in writing to the OUTLOOK, take active part in the services, in prayer, speaking, etc. The old rice-seller does the work of an exhorter, and still occasionally holds a repetition of his first thanksgiving meeting over becoming a Christian, calling in his friends and neighbors to sup with him and his Christian brethren and the Christian preacher, and hear the news of the Kingdom. Is there any miracle greater than this, that a worldly old heathen of sixty-four years should thus be given the glad, new heart of a little child?

From Nagoza, the next province to this—Nagoza, the most dissolute and bigoted town in Japan—comes the news of a revival of men and women suddenly converted to a knowledge of the true and living God; of Christians of a half-dozen denominations, in that two-hundred-thousand-souled city, on their knees, bathed in tears and making the place resound with their cries and prayers; of midnight meetings, and early morning meetings, and mountain-side meetings; and of disciples sent out to carry the fire to distant places. Praise God that such things are possible in Japan, too!

The brotherly spirit that pervades all denominations in Nagoza—Episcopalian, Methodist, Presbyterian, and Congregational—is a thing delightful to behold. A few Sundays ago, in Nagoza, I had a privilege not often accorded to a Methodist preacher—that of preaching in an Episcopal church, and immediately before the celebration of the communion. Probably the mission field is the best school in which to learn toleration.

These few lines, written in great haste, just to show the trend of things evangelistic in Japan. The day is breaking, the long period of reaction, we trust, will soon be over, and a new era open for our work in Japan.

West China.

Letter from REV. J. ENDICOTT, B.A., addressed to “The Boys,” Wesley College, Winnipeg, and dated CHIN SAN, CHINA, Nov. 18th, 1893.

DEAR FELLOW-STUDENTS,—When I last wrote we were, I think, at Ichang, waiting to make a bargain for a house-boat, with which to start up the river to Chen-tu. We had hoped to secure a boat within a day or two, but found it impossible without paying too high a price, so we settled down to house-keeping and patience for a time. It was just twenty-six days from the time of our arrival until we got away. Dr. Kilborn's attempts to obtain a boat, resulted in a bargain being made at a figure less than half that at first demanded. He also secured a smaller boat to carry part of our baggage and our teachers.

During our stay in Ichang, I had the opportunity of preaching in the foreign chapel on two successive Sabbath evenings; also of baptizing the infant son of the Rev. Mr. Deans, the Scottish Presbyterian missionary there. We were most warmly treated at Ichang, and I shall always have pleasant memories of our stay there.

Before attempting to describe our trip on these waters of the Upper Yang-tse, I must try and give you some idea of a house-boat or Kwa-ise. The one we have is above the average size, but is built similarly to all others. Picture then a long, flat-bottomed boat, eighty-five feet long, with a square bow, and a high, projecting stern. Its hull has an average depth of about three feet, from the floor to the deck. The deck is composed of hatches about eighteen inches long, and reaching across the boat. The hull is divided into compartments of varying width, in which we stow away some five tons of baggage, etc.

From the bow, going aft about two-fifths of the length of the boat, the deck is open, except at night, when a temporary roof is made by means of bamboo mats, to give shelter to some twenty or more men.

Near the centre of this part is the cook's galley, where he works from early morn till late at night, in a manner somewhat startling to our minds.

At the end of this open space stands the mast, rising about forty feet from the deck, the peculiarity of which is that it has no rigging, on which is spread their sail. Immediately behind the mast the house part begins, and runs for another two-fifths of the length of the boat. It occupies the entire width of the boat (about eleven feet). The ceiling is about eight feet high in the centre and six feet and a half at the sides.

Our house is divided into four compartments, by means of movable partitions, consisting of doors, which are most gorgeously decorated on one side only, in regular Chinese fashion. The first room going aft is occupied during the night by Drs. Kilborn and Hare; but during the day it is drawing-room, study, and dining-room combined. The next room is occupied by my wife and me. The next by Dr. Gifford, Miss Brackbill and Miss Wen, a young native girl who is going to assist Dr. Gifford in her medical work. The last room is the kitchen, and here at night our cook and coolie stow themselves away.

Behind the house is another open space of about ten feet square, in which stands the steersman. Back of this open space is a very tiny room, occupied by the captain, his wife and four children. Above the door leading into this room is a little niche, in which is placed a small, gold-covered idol.

On each side of the boat is an immense oar, or yaolu, each requiring from five to eight men to work it. Then, projecting over the bow about twenty-five feet, is a round piece of timber which is used as a sweep to direct the bow of the boat in different directions. This sweep is of great value, especially in the rapids, as you know the boats are pulled up the river for the most part by men; the wind, of course, sometimes assisting them. These men are called trackers, and are usually considered the “hardest” class in China. They run along the banks of the river, now clambering over boulders and again along the sides of steep cliffs, where the footing is often very difficult. For hundreds of miles the rocks are worn smooth by the constant tread of their bare feet or straw sandals.

The ropes used to poll the boat are made of bamboo, and are of remarkable strength. It has been a revelation to us