

WHAT ONE WOMAN DID FOR JAPAN.

In 1880 the prisons of Kioto held an unusual number of political prisoners, taken during the rebellion of the island of Kushu. Many of them were high in rank and honour among their countrymen. A few had been pardoned, many had been executed, while a large number were held as prisoners for a term of years. Much of the public work of the city then was, and is still, accomplished by gangs of prisoners under overseers.

In a remote part of Kioto, an earnest, gifted woman had gathered a girls' school and home. Eager of heart, alert, wise but wary, her noble presence had won its way, with the men and women of Japan, in quarters that were inaccessible to others. "More work for Jesus," was her watchword; and this is what happened to her. One day, at morning worship, a gang of prisoners filed into the yard, and began cutting the grass in the inclosure. The girls were just singing their sweet hymns, "Jesus, I my cross have taken," and "I'm glad I'm in this army," and the unusual words and tones arrested the prisoner's ears, all unaccustomed to such sounds, in their own language. Cautiously they crept nearer and nearer to the piazza, till the teacher stepped forward, asking them all to enter. Eagerly they climb the steps and are soon with in the walls; a strange sight for a girl's school,—the overseer with his lash and sword, and these sad-faced men with their clanking chains. But the songs ring out again their glad welcome, and the organ peels forth its sweet tones; then the old, old story is read from the Gospel of Mark.

"That is a strange tale. We would like to hear more of it," say they, slowly filing out.

"Come again, come again! you are welcome," responds the bright-eyed woman, with a silent prayer. So, as the men were brought for two or three days into the same vicinity, the scene was repeated with increasing interest.

After a few weeks a request was sent from the prison for a Christian teacher; and this strong, brave woman went forth fearlessly under guard of an officer of law, if not to preach, at least to *speak* to those souls in prison. Once only, but mark the result. Months after, when some of these men were released and returned to their homes in Kushu, they carried the precious seed dropped into their hearts from the girls' school; and, by and by there came a pleading call for a missionary to

be sent, who, responding to the call, found a church, all but in name,—a waiting company of believers hungering to be taught of the Lord.

"In the morning sow thy seed, and at evening withhold not thy hand, for thou knowest not which shall prosper, either this or that!"

Does not "what this woman hath done" deserve to be told as a memorial of her in all lands?

The congregation off Carleton and Chobogue in the County of Yarmouth though comprising but 30 families, is exceedingly loyal to the church. Though now vacant they are exceedingly anxious to secure the services of another pastor. In few of our congregations is the ordinance of praise so well observed.

St. Peter's, C. B., forms a small section of the Grand River congregation. Though weak, consisting of but 17 families, yet they are rising in the scale of liberality. The erection of a church is now being considered.

When Benjamin Parsons was dying a friend asked him, "How are you to day?" He answered, "My head is resting very sweetly on three pillows—Infinite Power, Infinite Love, and Infinite Wisdom."

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