

many. The first came in 1887. This was the year of the author's evangelistic superintendency. The Mission Council gave him permission to travel more widely in order to visit schools and to place the men who came. In the vacation of 1888, the three men who had come on the lines laid down met with the author for a first Band meeting, on a mountain plateau near the village of Karuizawa,—under the canopy of a cloudless heaven, with Asama Yama smoking and rumbling on the one side, billows of mountains rolling off in splendid scenery in every direction, but suggestive also of that turbulent sea of the peoples, whose silent roar, as "the voice of many waters," ascended to the throne—met to plead for the Kingdom of God on earth and to plan what could be done by the Band for Japan. There was an agony of prayer: then a vote of \$2,000 from the central fund of the Band for the purchase of land for the Central Tabernacle, a vote afterwards increased to \$3,500.

This is not the place to recount the steps of development which led to the erection of the Tabernacle; to describe the effect of its operation; nor is it the place to recount in detail the work of the Band for those three eventful years, 1887-1891. Only this: without the Self-Support Band the Central Tabernacle would never have been erected; for want of the Self-Support Band the Central Tabernacle is an arrested development. As it is, its record has proved its utility and the wisdom of the enterprise; but its operations are still those of the year of its inception: funds have not been available for development into the intended plan.

During its brief life the Band gave to the regular mission work of the Methodist Church, in cash, in work and otherwise, what would have cost

the Board, say, \$10,000, and every member of the Band was properly provided for, not a soul was "stranded in Japan." Some had been drafted into the regular work, others were in good positions, and some returned home.

Why was the Self-Support Band dissolved? The Y.M.C.A. agents had arrived after the scheme had been launched and they sought the positions with good salaries; there could be no thought of opposition, and positions with low salaries only would not make the plan work. Unexpected hindrances arose; failing health on the part of the writer, and, above all, the impression on his mind of the immensities of the principle involved, which gradually dawned upon him as a something too sacred, too vast in its possibilities to be jeopardized by attempting to force the movement at an inopportune time, led him to decide. So, knowing full well that the step would be misunderstood, he allowed the Band to dissolve, every business arrangement being looked after by members who carried out all their obligations and wound up affairs satisfactorily. But he expected some day to see the idea brought to a realization on a larger scale and in better shape, use being made of the lessons taught by the tentative experiment.

In 1893 he was invalided home, after three brief years of experience in the working of the Central Tabernacle, years which proved the accuracy of his every forecast, every special feature easily covered by special contributions so long as that method was permitted, the institution after the first six months being absolutely unincumbered with the smallest indebtedness.

From 1894 to June, 1896, the writer spent partly in hospital, partly in platform work for missions, since then in the pastorate in Canada, but his heart