

Along the Line.

JAPAN.

Letter from the REV. G. M. MEACHAM, M. A., dated
Tokyo, Dec. 20, 1882.

PERSECUTION AND PROGRESS.

NEAR Numadzu is a village called Mishima, where for some years a Mr. Ito, of the Dutch Reformed Church, has been laboring. Lately Mr. Ito's zeal becoming stimulated by hearing of what God had done elsewhere, he began street-preaching. Multitudes listened to him. Controversy arose in which Buddhist priests and young lawyers figured in a disgraceful manner. At last mud, wrecked *waraji* (straw sandals) and stones were thrown at the preacher's company, who retired for shelter to the house of a friendly Japanese. For several nights preaching was continued, till one evening it was evident that the other party meant mischief. In a few days an *Enzetsukuwai* (a meeting for lectures, addresses, etc.) was held by the Christian party. At the close of the meeting an elderly man, worth \$15,000 asked permission to speak. He said: "I have never spoken to more than three people at a time in my life; but I feel constrained to say what I believe regarding this new religion. I have been reading, and I am sure it is the true religion. If I was one of them (the Christians) you would not mind what I say. But I belong to the *Iôdô* sect of Buddhists. This is my testimony. You ask some proof of my sincerity; here it is. Mr. Ito has many copies of Scriptures. If any one has no copy and would like to have one, let him go to Mr. Ito and get one. If he cannot pay, I will pay the bill, and so on, to the extent of 1,000 copies. I give myself to this new religion, and my fortune to the work of spreading it." The effect was very great; many were deeply moved. One man said: "I can't stand this much longer; I am getting weak in the knees."

BUDDHIST PRIESTS STUDYING CHRISTIANITY.

Ten Buddhist priests have been studying christianity with Mr. Hashimoto, one of our young men. They profess to be sincere in their desire to find the truth. They meet in Mr. Hashimoto's lodging, not coming all together, but stealthily, one by one, as if to avoid observation. They belong to the *Zen* sect, a sect famous for austerity, simplicity, and learning. Five of the ten are learned. They take copious notes, and ask many questions. Three out of the ten have asked to be admitted next summer into our Theological school.

Now, whether or not this is one of their tricks to find out what we teach and learn how to answer us, I think it a grand opportunity afforded us of putting truth into their minds. They will be disarmed of much prejudice. And if they are bent on fighting us, we shall have more intelligent enemies. Who knows but that the seed will spring up and bring forth fruit in their lives—fruit meet for repentance, and the peaceable fruits of righteousness?

BRITISH COLUMBIA.

Letter from REV. THOMAS CROSBY, dated Port Simpson,
October 16, 1882.

I have just returned from a very trying trip to Kit-a-maat. Left home the first of this month by a sloop of the Hudson Bay Co., with lumber for a little house there. We tossed about, making slow progress, till Saturday, when I got a canoe and left the sloop to come on. We reached Kit-a-maat at 9:30 p.m.; very dark night and we were drenched by the heavy rain, but the Indians made up a large fire for us, and a supper of dried salmon and potatoes. I found many of the people had left home; some were off hunting and others trading. Several deaths have occurred since my last visit before leaving for Ontario. But blessed be God, several have left blessed testimonies that they had

FOUND THE PRECIOUS SAVIOUR.

One of these was Adam, an old man, and one of the first to give me a warm welcome on my first visit there years ago. I arrived wet and cold late in the fall; he, with some others, made on a large fire to warm and dry us. He was one of the first to give his heart to God, and although suffering from disease, the result of a dark and dissipated life, yet he was very happy and consistent till his death last winter. Told the friends that he had heard beautiful singing, and now he wished them all to sing about Jesus as He was very near to him, and he was going to be with Jesus forever.

Jenney was a strong looking woman. She gave her heart to God about four years ago; was very poorly; had spent her life in sin and shame on the streets of Victoria, but became a truly good woman; and as she knew the Tsimpshean language she would help the missionary as interpreter and assist in translating hymns into the Kit-a-maat tongue. She did a great deal of good among her people, and remained faithful to the last. We had to help her as she was very poor; I gave her a sack of flour the last time I saw her; but though so poor, she had no fear of death; she said that

HEAVEN WAS HER HOME.

Betsees, a young man who had served God but a short time, passed away asking his friends to sing as he would pass over the Jordan, and his last words were, "Don't cry for me, I am so happy."

Richard, a middle-aged man, sick and lame from the time he gave his heart to God, said: "I had hoped to have lived long to do good and work for Jesus, my Saviour, but it is all right. I am going to rest in that happy land that we sing about."

In hearing of these happy testimonies I felt that the work done, and all the hard and trying trips by canoe to Kit-a-maat,

HAD BEEN WELL REPAID.

The Sabbath we spent there was a blessed day, and they were delighted in the afternoon with the Sunday-school lesson from the Leaf Cluster, so kindly furnished by the friends in Ontario. At the close of the afternoon service we, with about forty others of the people, went from house to house singing as we went, and praying in every house, and with what delight

they sing in their own tongue, "Arise, my soul," "Come every soul," "Oh, happy day," "I hear the Saviour say," "Lord, I hear of showers of blessing." The old people, many of them, cried as we prayed and sang and shook hands with them. They said they wept to think of so many of their friends who had died before the blessed light came. Spoke to them from Mark xv. 17, and Rev. iii. 11, also Heb. vii. 25. At the close of the evening service we had a blessed prayer-meeting, when twenty-six came forward to be prayed for,

SEEKING FOR JESUS.

After such a day we were ready for a good night's rest on the floor.

Monday called all the people together and worked on the road of the village and in the front of the church. The bride who was married the day before was among the rest, carrying gravel on her back to make roads, while a number of the young men were putting up the ceiling inside the church; at night we had meeting again, when a subscription was taken up to pay for a new bell, and the lumber for the ceiling of the church, when these poor people came with their pants, coats, vests, shirts, guns, etc. as they had no money.

ABOUT FIFTY DOLLARS WERE SUBSCRIBED.

Tuesday spent in work as the day before. At six p. m. the sloop came in, and we got the lumber ashore. Next day we started home about noon, in canoes, and a number of young men volunteered to come and take Miss Lawrence, who has since gone there with them to take charge of the School during the winter. We got home by Saturday night by working night and day. The sloop did not get back till the next Thursday. This makes about 600 miles of travel, mostly by canoe, since I got back to my work. I wish our friends would hurry up and let us have money enough to get the steamer.

BRITISH COLUMBIA.

Letter from the REV. C. M. TATE, dated Bella Bella, November 27th, 1882.

A DAY AT BELLA BELLA.

Friday, Nov. 24th.—At 8 a.m., the labors of the day commenced, when the bell was rung both for the men of the village to go to work, (short days, they commence at 7 a.m., in the summer), and also for a class of young men who meet at the Mission House, and are taught by the Missionary to read, write, cipher, etc., special pains being taken with them, as some, or all of them, may be needed as teachers by and by. Indeed one of them, Louis Brown by name, is going shortly to a heathen village 40 miles distant, to teach school, and preach Christ to a people who know nothing of Christianity.* At half-past nine the

DAY SCHOOL COMMENCED.

There are from 40 to 50 scholars in the school, and all seem anxious to learn. Of course it is difficult for

* This would be a grand opportunity for any person, or Sunday School, to do inestimable good by supporting a young man of this kind. His salary is only \$30 per quarter, or \$120 for a year.

them to get along very fast, as the instruction given is entirely in English. In the meantime the Missionary and his wife were visiting the sick, dispensing medicine and other matters, such as giving direction in building, clearing lots, and attending to household affairs. The afternoon school commenced at half-past one, and continued till four o'clock. Several Indians from Bella Coola, Kimsquit and other places came to see the Missionary, chiefly in quest of medicine for their sick relatives at home. Such opportunities as these, of preaching Christ, are always embraced, trusting that some of the seeds thus dropped may germinate in the hearts of these poor degraded creatures. At 6.30 p.m.,

THE WEEKLY PRAYER MEETING

commenced. The school-house was nearly filled with devoted worshippers, and many earnest prayers ascended to the throne of grace, not only for an outpouring of the Holy Spirit on the people of Bella Bella, but also for the salvation of the heathen tribes all around. A meeting of the Council—composed of the chiefs and leading men—to settle two or three matters of difficulty, concluded the labors of the day. Medicine was dispensed to about 40 persons, a great many young people being sick with measles.

In this short sketch nothing has been said of the canoe making, house-building, Indians going off to their hunting grounds; others returning with meat and skins of various kinds, such as red deer, mountain sheep, bear, otter, seal, etc. Altogether this is a very busy place during the fall and winter months, and the above is but a fair specimen of a day's doings at Bella Bella.

KEEWATIN.

Letter from the REV. O. GERMAN, dated Norway House, January 4th, 1883.

MY VISIT TO POPLAR RIVER

last September resulted in a somewhat clearer separation of the praying part of the band from those who still hold to paganism. But their number is small and not increasing appreciably. One young man, however, came forward for baptism, and, I believe, will be faithful. There are others who are living as much as ever in the filthy superstitious degradation of heathenism. One man who has been baptized several years, told me that his children would have been dead if he had not

RESORTED TO CONJURING.

Indeed it seems impossible to do much lasting good among them, unless they can have more constant teaching. A Christian life set forth among them, in the person of a good devoted teacher, would eventually bring them to believe in and worship his God.

They have gone so far as to say that they would send their children to school, though many of them refuse to accept Christianity for themselves. Thus we must reach them, both old and young. These Saulteaux are more difficult to impress than the Crees; they are more closely