

prosper we may not know, but that the spirit of Christianity is to rule in Japan we cannot doubt. Even now, outside the Christian Church, are many who believe in a personal God. The Great Companion whom Clifford lost, they have found. I believe that these and a multitude of others, the result of the influences I have sought to describe, the fruit of our Father's work will, ere many years, recognize Him in the face of Jesus Christ, and cry out with Thomas: 'My Lord and my God.'

"Without doubt we have abundant reason to go forward with all hope and faith. Patient and faithful be our hearts; the present reaction will soon pass away. Upon the foundations now being laid, strong and deep, superstructures both stable and beautiful will surely be reared. The seed, long and patiently sown, will produce its legitimate fruit, and some an hundred-fold. The dearth, at times so depressing to ardent souls, of candidates for baptism in the field, and especially of candidates for the ministry in the schools, will, we trust, be followed by a period of rich fruition and prosperity. 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.'"

## Along the Line.

### Indian Work.

#### BRITISH COLUMBIA.

*Letter from REV. T. CROSBY, dated PORT SIMPSON, April 4th, 1895.*

I HAVE had a very blessed visit to Naas; the people were gathered there for the Oolichan fishing. We went up on the *Glad Tidings*; spent Saturday, Sunday and Monday on the river. Bro. Osterhout and his people were in fine spirits; indeed, it was pleasing to see the unity of feeling and action amongst all the Christian people—all seemed to desire to know what could be done to best advance the cause of truth amongst the heathen, and the most notable were a band of newly-converted people from Kishpiax, on the Upper Skeena, where it is said that Bro. Spencer has had a good work among his people this winter. Glad to hear from Bro. Neville, who had just come over the trail, of the good work done on the Skeena. May the blessed work spread!

As soon as we got back it was time to start for Kitamaat, while Bro. Pierce went to help amongst the hundreds on the Naas. Dr. Bolton, with two Indian carpenters, were on hand, who were going to Essington, where the doctor is putting up a building for a hospital. On the same night we had a blessed time with Bro. Jennings and his people.

Next day at 4 a.m. we were off to Claxton, where we rafted and loaded 10,000 feet of lumber and 23,000 shingles.

After having service there, we left on the tide at 11 p.m., and got up to Essington with our raft at 1.30. And now for a hard pull in the dark to get it to land. This done by about 3 a.m., we left with the down tide. Got to Low Inlet by noon, where we left a young man who had been at the hospital under Dr. Bolton's care. On to Hartley Bay, where we held service that night; and then, as it was calm and a fair tide, and we had a scow with 1,800 feet of lumber on board to tow, Capt. Oliver thought best to go on. We left at 11 p.m., and were up to Kitamaat to anchor by 6.30 a.m. Here we found Bro. Raley and people in good trim, having had a good winter. The people were all on the move up the river to prepare for Oolichan fishing. We had a blessed Sabbath, with the exception that my old trouble, the asthma, was on me. Sunday passed, and we were off. The scow a little lighter, as we only had lumber now for Kitlope church on board. We had with us a band of warm-hearted people from Kitlope, with Bro. Kelley, our native agent at that place. Bro. Raley was with us also, as Kitlope is under his superintendence. We made good time, and got to Kitlope by 5 p.m.

And what a change from meeting in olden times! Our party on landing were met by a large company on shore, all singing. At once an open-air service was engaged in, preaching, etc., just as two large canoes of heathen Indians from Kimsquit were landing. The people preached to them; and at once we met in a house they have been using for service. This over, the scow was unloaded. We had another blessed service at 7 o'clock, when we baptized sixteen adults and ten children; and it was a time long to be remembered. Then followed a subscription for the church. We got cash for part, and others promised as soon as they get money to have it sent to the mill people, who are to wait. So you see we teach the people to help to build God's house, and they will enjoy it the more. Next morning we had a blessed service amongst the people, and then left for Hartley Bay, where we left the scow, and put in at Low Inlet that night.

The following day, through a bad snowstorm, we reached home, having travelled about 440 miles in all.

These places are out of the way of the regular steamboats, and the work could not be done very well without the *Glad Tidings*.

### THE "GLAD TIDINGS" MISSION.

*Letter from REV. W. H. PIERCE, Native Missionary, dated PORT SIMPSON, B.C., March 18th, 1895.*

THROUGH the mercy of our Heavenly Father, the mission steamer *Glad Tidings* arrived home again, having been away seven weeks engaged in evangelistic work. We left here January 11th for the West coast of Vancouver Island, the workers on board being the writer and two Tshimpseans; the two latter were to be left at Naniette village, to work amongst the heathen people there until our return. When we reached Hartley Bay Mission we took on board a young man from Kitlope, who was there waiting to join us to help on the work. Our voyage round the West coast of Vancouver Island was a very pleasant and prosperous one. We did not encounter a single storm during the whole passage, going round Cape Scott, Cape Cook and Cape Beal it was something like summer weather. We were led to regard this as an answer to the prayers of God's people. The scenes that were witnessed of the heathen dances, potlaches, and debauchery were awful to behold. In some instances nearly the whole village was under the influence of liquor. They told us that they had paid six dollars a bottle for the whiskey. The poor creatures know that they are hastening to destruction, but are powerless to help themselves, and begged that missionaries be sent to help them out of their terrible condition.

This is a great field for Christian workers. "The harvest truly is great, but the laborers are few." The spiritual wants of the people out there call for much faithfulness and prayerfulness to God, in order that in some way the Gospel of peace may be spread amongst them. Before long "the night cometh, when no man can work." I may here mention that the precious seed sown during the trip was not in vain. At Nootka Sound village, where we spent Sunday, sixteen young men came forward at the close of the evening service and said that they were all ready to walk in the new way that leads to life everlasting if a missionary could be sent to help them. One of the leaders brought his two children to be baptized that same day.

We saw Bro. Stone at Nitenat Mission, but only for a few minutes, as we were unable to anchor there owing to the rough water. During the round trip we reached over 3,000 heathen Indians and held 116 religious services. Having magic lantern illustrations greatly helped to both instruct and interest the people at these services. At Uclulet village we found a Presbyterian mission just three weeks old. The missionary, Rev. Mr. Swartout, gave us a hearty welcome. At Victoria Rev. C. M. Tate joined us, and went as far as Union Mine. We had a most profitable time amongst the benighted Indians. In one of the meetings we held amongst the Comox tribe they begged us to send them a Christian teacher.

We spent one night with Bro. Gibson at Rivers Inlet

We were, indeed, sorry to hear him tell of his great loss. owing to the high tides. When we arrived at Naniette we took on board the two Indians—Charles Tamanks and Lewis Gray—who did a good work there. They were there, right in the midst of the feasting, potlaching and wild dancing, and had service every night. Altogether, we visited thirty-two villages during the trip.

### Japan.

[The following letter was written by Mr. Hiraiwa, in March last, to Dr. Macdonald. It was not intended for publication, but as it contains many items of interest, and gives a good idea of the daily work of a diligent evangelist, we print it for the benefit of our readers.—ED. OUTLOOK.]

*Letter from REV. Y. HIRAIWA, dated SHIZUOKA, March 8th, 1895.*

AS I told you before, I went to Fukui on the Wednesday in the last week, when three speakers besides myself addressed the Enzetsukwai held in the church, which was filled with the audience, and a great many stood round the entrance and side windows—more than two hundred in all. It was half-past ten in the evening when the meeting was closed, and afterwards sixteen gentlemen of the place came to my hotel to talk and inquire on themes moral and religious. They did not leave the room till half-past twelve at midnight, so that I could not go to rest before one. Afterwards Mr. Kato wrote me saying all the members, without missing one, and a few new inquirers, were present at church on the following Sunday. The next day Mr. Kato and I went to Mori, by basha, where Mr. Hikino, sen., is working now. Enzetsukwai was held in the evening at the theatre there, when about two hundred and fifty people turned out. After the meeting a few friends came to our hotel, but as they went away comparatively early we could go to rest before eleven. Mr. Kato left the place for Kakegawa at noon of the next day. I spent the whole day to help Mr. Hikino for reclaiming the lost members and backslidden ones. As you know, the Mori church has been nearly dead for the last few years, but it is beginning to show some sign of life since Mr. Hikino was reappointed there last January. On that day one backslider promised to attend the services in good earnest hereafter. Four members, belonging to one and the same family, who left the church, being discontented, and went to the Greek church there, were all restored to the home of their spiritual birth, and a Christian wife of an unbelieving husband was given the freedom of attending the church services again, which she has been deprived of for some time. It was nearly eight in the evening when I returned to the hotel, after having finished the business by visiting all the members, eight families in all, scattered here and there in the town and the villages around; and then I hired a basha, in which I rode in the pitch dark and wind to Fukui, where I intended to take the 11.35 train for Shizuoka; but the train being one hour behind time, I could only get in at 12.40, and reached my home at three on Saturday morning. In the afternoon I went to Semmon Gakko, as usual, to teach one hour and a half. At nine I sat in the church to give the people the scriptural exposition for fifty minutes; at ten preaching the sermon, after which the Lord's Supper was administered to the seventy-nine members then present. At one in the afternoon I went to a blacksmith workshop, where the Bible lesson was given to sixteen workmen for one hour and a half. The blacksmith is a member and steward of our church, who keeps the Sabbath. He is employing some twenty-seven men, and all those who are lodging in his house attend the Sunday afternoon Bible-class. At seven p.m. a sermon was again preached in the church, after which the Lord's Supper was administered to twenty-three persons who could not attend the church in the morning. When I retired at night I felt as if I had done some work. But my usual Sunday work is just exactly what is stated above, only excepting the administration of the Lord's Supper, which is held once a month on the first Sunday. My work at present is, besides the Sunday work, to preach once a week either in the church or in one of the preaching-places; preach twice a month, early in the morn-

ing, to the working-girls—about a hundred in number—at the silk factory in the city, and teach every day, without excepting Saturdays, for an hour and a half in the Semmon Gakko. Thinking that all the preachers should be well built up in scriptural knowledge and things spiritual, in order to secure success in the work, I, besides making my occasional visits to them in the district, and holding the rousing Enzetsukwai, call the evangelists and probationers now and then in turns to Shizuoka, and hold some religious "conference" with them. The last Monday afternoon three of them came by such a call, who attended the usual Monday evening workers' meeting for mutual edification and comparing of notes, and spent a few hours with me on the Tuesday morning and evening, and Wednesday morning. They all left here for their respective fields on the Wednesday afternoon. The next Sunday evening we expect Mr. Nagasaka to address the church.

### West China.

*Letter from O. L. KILBORN, M.D., dated KIATING, SZ-CHUAN, CHINA, Jan. 9th, 1895.*

ON December 17th, 1894, we opened the Kiating Hospital and Dispensary for the treatment of patients, since which date Mrs. Kilborn has been attending to women and children on Tuesdays and Fridays, while I attend to men on Mondays and Thursdays. We have had a good number of patients for the beginning; but now, so near the Chinese New Year, they are dropping off again, to increase rapidly, we are sure, immediately after—that is, early in February. In August last we rented a smaller compound immediately adjacent to our dwelling. Commenced repairs on it September 1st, with the object of fitting it for hospital and dispensary. The rent is about \$80 deposit (to be returned) and \$35 a year. The deed of rental fixes it for eight years, during which time the compound cannot be mortgaged or sold, except to us; our rent cannot be raised, nor can it be rented to anyone else, so that for eight years at least we have the benefit of all repairs put upon it. At the end of eight years, if we give up the place, we carry off everything portable, such as glass windows, floors, new doors, etc. When this is considered, the initial expense becomes considerably reduced. To this hospital compound we have joined, by a covered passage-way, a small court in our large living compound; upon this court we have opening three large rooms, which we have made into wards for women patients. Altogether then we have ten wards, accommodating sixteen male and twelve female patients; total, twenty-eight. Besides there is a large kitchen, a laundry, bath-room, two store-rooms, dark-room, for examination of eye and throat, etc., and consultation and private consultation rooms; a well-lighted operating-room, a waiting-room and a guest-room. There are also one or two rooms for helpers. Total cost of repairs on hospital and dispensary, including the rooms taken from the dwelling compound, is, I think, something over \$300; but I believe we have one of the largest, most convenient and sanitary hospitals in China—for the money. The glass is all native manufacture, is scarcely so satisfactory as the foreign, but is just as cheap, and far more easily obtained; it lets in just as much light as foreign glass, and therefore has been freely used. All other hardware used is likewise native, chiefly because of the difficulty of obtaining the foreign from Shanghai.

Now, with regard to the compound in which we are living, I have a most encouraging story to tell. Last April I was able to rent this place for a sum equivalent to about \$200, gold, deposit (to be returned when the house is given up) and about \$65, gold, yearly rent. Our house now is hygienically clean in every part—something utterly unheard of by the average Chinaman. We believe that unless these houses are most rigorously and persistently renovated, they are not safe for foreign habitation. When we came we found the rooms universally dark and universally dirty. There were two or three board floors, but such floors as we in Ontario would not put a cow on. Now we have the whole house so light and clean and cheery, we think we have a very comfortable home, indeed.