

not to be rudely uprooted, but it has to be reckoned with.

Yet, after all, these questions will have to be ultimately faced by the native workers as they are raised up, for no country has ever been thoroughly evangelized except by its own people, and all the foreigners can hope is to be made the means of setting the work on foot and to welcome the first-fruits, the seeds from which will furnish the waiting soil. So the question as to the quality of the native converts becomes of even more importance than their number, and I was glad to find that a fair proportion of the Siamese became soul-winners, especially in the province of Nakawn, where I was assured by one who had just returned from a visit to them, "the converts take to evangelistic work as ducks take to water." A curious feature, however, is the way in which a Siamese on conversion, at once hands in the name of his wife also, even tho she has never yet heard a word of the Gospel. One good man of whom I heard had been so impressed with the way in which a certain convert enjoyed his new-found faith, that without going into details he at once put down his name as a convert, together with those of his absent wife and family. The jubilant convert himself had not yet been baptized, but I was told by a Presbyterian missionary that he had "already developed Methodist proclivities," bursting out in his prayers with responses, repetitions, and exclamations, an additional proof, added my informant, that denominational distinctions were greatly matters of temperament.

During my stay in Bangkok I have had the pleasure of intercourse with several of the Lord's own people gathered from among this nation, and the traveling Christian knows no greater joy. Space will not permit my recalling the pleasant times I spent with some, or what I learned from them, but the opinion was strongly expressed to me by a foreigner that for future workers we must depend on men brought

up under Christian influence, on account of the baneful effect on the whole character of a life spent beneath the pall of Buddhism, notwithstanding that one of the most active converts had been for years a priest.

Incidents of the Struggle in Japan.

BY DAVID S. SPENCER, NAGOYA, JAPAN.

It is my purpose to record under this heading some facts and incidents which have come under my knowledge, in order that others may the better understand the nature of the work of winning Japan to Christ. It will be seen that heathenism dies hard; that the bringing of a country to accept the teachings of Jesus as its guiding principle is not a small task. There is nothing whatever in these incidents which would at all discourage a Christian man, for the battle is not ours, but the Master's. A thoughtful worker says again and again to himself, "Why do the heathen rage?" In spite of persecutions, boycottings, mobs, riots, and the machinations of bad men and devils, and even the mistakes, the unfaithfulness of professedly good men, the cause of Jesus goes right on conquering the world. "Our God is marching on."

On October 8th, 1893, I dedicated the church at Komaki. The morning services passed off without event, there being but few present, and of these nearly all were Christians. A few Buddhist lookers-on lingered about the door; but a crowd of Buddhists gathered in the evening in a house they had secured for the purpose on the opposite side of the street, and as soon as our evening services began, they began to show signs of life. While Hatanoshin Yamaka was speaking a crowd of them came in, filled the room and sat down, mixed with the Christians and those who did not oppose us. They frequently interrupted by remarks, questions, and the like; but as they could not throw Yamaka off the track in this way, they tried another plan. At a preconcerted signal