

hall in a "story-teller's" house, where a lecture meeting had been announced, and where we found a congregation of some 700 people. Brief addresses were given by a couple of native evangelists, after which Mr. Hiraiwa and I spoke, and received good attention. A number of Buddhist priests were present, and they occasionally dissented from sentiments uttered by Mr. Hiraiwa. We afterwards learned that they had engaged the hall for Sunday evening, with the intention of attacking Christianity; but fortunately we had given them no handle. We made no attack upon Buddhism, but contented ourselves with showing the benefits of Christianity to the individual, the home and the nation.

On Sunday we had a delightful service, or series of services, in our little mission church. First, a baptismal service, conducted by the pastor, when nine or ten persons were admitted to the Church. Afterwards (Mr. Hiraiwa interpreting), I preached from 1 Cor. vi. 7, 8, and at the close we joined in the communion service. When this was ended, a tall Japanese stepped forward and began to speak. I caught the sound of my own name, and also a word that sounded like "Shinto," and for a moment thought that this might be a Shinto priest who dissented from my teaching, and wished to engage in controversy; but I was relieved on learning that the man was an official member of the Church, and that his address was one of thanks to the Missionary Society for the help afforded in spreading the Gospel in Japan. The word which I thought was Shinto, turned out to be "shimpo," which means "progress," and was used in reference to the rapid diffusion of Christian truth among the people.

In the evening Brother Hiraiwa preached an earnest sermon on the faith of the Syro-Phenician woman. When the service was over, he went into the hall where the Buddhist priests were holding forth. They did not attack Christianity, but were giving some account of their own belief. One ridiculed the idea of believing in or praying to a god, declaring there is no god but man, and to believe in a higher power is to prevent all progress and development. He informed his hearers that there are seventeen principal sects of Buddhists, with thirty-nine subdivisions; but all may be comprehended under two great classes, namely, those who hold that man is saved by others, and those who hold that he is saved by his own efforts. The fact seems to be that the Buddhism of the priests is blank atheism, while that of the common people is rank idolatry.

After breakfast on Monday, we went to see Miss Wintemute's school. A native building has been

utilized for the present, but it is inconvenient and unsuitable. The founders say they will put up a good building within three years. I suppose they want to see how the experiment will work before expending much money. The school had been open only a few weeks, but Miss Wintemute had made a good impression, and I am convinced her work will be a success. From the school we walked through the public park, which is attractive as a piece of landscape gardening. On the way home we visited a silk spinning mill, the largest in the city, giving employment to about 300 women and girls. The poorest workers earn about ten *sen* per day; the best about twenty-two *sen*. There are thirty of these mills in the city, employing from 100 to 300 hands each. Kofu is the centre of one of the silk producing districts of Japan, but a better article is manufactured near Tokyo.

In the afternoon, at two o'clock, there was a meeting of some seven or eight native evangelists in the church. Interesting verbal reports were given of the various fields. Some places are hopeful, others less so. At Ichikawa there is strong opposition. In the penitentiary at Kofu our missionaries have been unable, on account of other work, to speak more than seven or eight times a year, but the officers are so impressed with the effects of Christian teaching that they have requested the appointment of a permanent instructor to teach every day. Several questions were asked by the evangelists, referring especially to secular work on the Sunday. It was shown that in places where there were no Christians preaching had to be abandoned during the silk-worm season, as no one would come to listen, nor could a preaching place be obtained. There was also a week or two at the critical season when the people were too busy even to prepare food, and for a Sunday or two preaching could not take place. After the conversation was ended I was asked to say a few words, and did so, taking as a basis Paul's words to Timothy, "Take heed to thyself and to the doctrine." At five o'clock, I went by invitation to one of the public schools and to a good audience of teachers and Normal School students gave an address on education, which was well received. Mr. Hiraiwa, who interpreted, as usual, also addressed the assembly.

THE grand peculiarity of Christianity is that it develops duties; it does not destroy, but constructs society. For proof of this, go visit our mission stations. The enlargement and perfecting of the work is only delayed by want of means, and, when the hand of God is laid on the giving hands in the Church, as the hands of Elisha were laid on the hands of the young King of Israel as he charged him to speed the arrows, this reproach will be wiped away from us as a Church.—*Woman's Work.*