

*soshi* (a class of ruffians hired to intimidate by forceful measures) were hired for the purpose of systematically persecuting the old man till he should yield. These *soshi* followed the old man, searching his house with clubs in hand, so that he was obliged to hide with his friends in the country for safety. But he did not yield, and this method of pressure failing to accomplish what the priest wanted, they approached the old man's wife and compelled her family to say that if he did not repent and take the house back from the Christians they would take from him the wife with whom he had lived for years, the mother of his children, the companion of his youth. The storm grew so thick that the old man could stand it no longer. He could endure personal inconvenience, even suffering; but to lose his wife was more than he could bear, and the opponents, through her friends, had control of the situation. He finally came back to the missionary weeping, threw down the money and asked for the contract, begging them to ask no questions for conscience' sake. The Christians took the money, gave up the house, and marked the strength and the methods of the Buddhists.

In Nagoya, a city of 200,000 people, all burying grounds are connected with the temples, of which there are some 2000 Buddhist with some 5000 priests, exclusive of Shinto temples and priests. Up to the present, when a Christian dies he must be buried in a potter's field, a swamp some distance from the city, in which only beggars were formerly buried. Though a man may be a legal owner of a lot in a Buddhist burying-ground, he cannot be buried there except as a Buddhist. The mother and child of our devoted pastor, Brother H. Yamaka, a graduate of Drew Theological Seminary, together with all Christians dying here, have had to be buried in that swamp. At one time the Christians purchased a plot of ground for a burial-place; but as it requires the consent of three different parties, one of which is the people of the neighbor-

hood, capable of being manipulated by the priests, the Christians lost all they had expended, and were compelled to give up the project for the time. The battle has to be won on some lines inch by inch.

Makoto Komatsubara ("Little Pine Woods") and his wife, Tazura, became Christians in the city of Shizurka some ten years ago, and joined the Canada Methodist Church. In youth this man had been a heavy drinker, and had suffered a heavy penalty of his sin. Faith in Christ changed him, and he became a temperate man. His family and friends, however, did not favor his becoming a Christian. Better go on drinking and die a drunkard than have anything to do with *Yasu Kyo*. He recently removed with wife and children to Nagoya, and united by letter with our Second Methodist Church. The intense summer heat has caused him to become ill, and his ailment has taken the form of brain disease, resulting in insanity. I have watched the poor man with intense pity. Perfectly harmless in action and physically well, he is a strong man paying the price of sinful pleasure. The older brother and older sister of this man have, since his sickness, turned against him because of his profession of Christianity. They declared that unless he would openly renounce his faith in Christ they would not own him as a brother. In Japan an older brother has certain rights and power over a younger. They greatly annoyed him, but neither he nor his wife would yield to their demands. The brother became furious, said the whole cause of trouble was Christianity. When he could no longer afflict the sick man because of his insanity, they, the brother and sister, violently persecuted his wife. She was compelled to cease attending church, tho she stoutly declared her faith in Jesus. She continued for some time to send the children to our Sunday-school, but finally the opposition became so great that she could not even do this without danger,