

all arose, caught the lamps and extinguished them, scattered the oil on the worshippers, smashed the lamps, the windows, the doors, and the front of the house, wrenched the clock from the wall, and broke up the meeting. There being an insufficient number of policemen present to control the mob, it was thought best not to try to go on again that night. But the police were advised that a meeting would be held the next night, and that violence must be controlled. The police came, and so did the Buddhists, in large numbers. The latter tried to disturb the meeting again, but they were completely outgeneralled, and we won a victory.

Two young men had for a long time been secretly attending our Christian services at the Shinshiro Church, hiding in a back room in the dark to hear the preaching, and quietly withdrawing thereafter. They had had an earnest desire to know the truth, and our workers there had taught them. Finally the young men asked me to baptize them. This could not be done public because of the opposition of their friends. I talked with them carefully upon the possible consequences of their receiving baptism, and warned them that they would have to meet persecution. They declared that they did not fear on account of possible persecution, but were prepared to receive it, even to the death if necessary, but thought that they should be permitted to receive Christian baptism. I baptized them one night last fall in the hotel where I was staying. The next day they announced to their respective families that they had become Christians indeed, and had settled the matter by receiving Christian baptism. Both were subjected to persecution, in one case severe. The father of this young man was unrelenting, vicious. He demanded that the son recant at once and come back to the family faith. Threats were made, different forms of penalty were imposed, and finally the father brought the son to Nagoya and put him in the hands of a noted radical Buddhist priest for train-

ing and correction. The last I knew he was still in the hands of this priest, practically a prisoner for his faith in the Lord Jesus. Nothing is yet known of him, or of what the outcome is likely to be. I could give many similar cases.

The workers in the Methodist Protestant Church desired in the fall of 1894 to rent a building in Nagoya for use as a chapel or *kegisio*, in addition to what they were already using. The section of the city in which they would locate was chosen, and a house was finally rented of an old man living in the neighborhood. Of course all business had to be done through native workers of that mission. The contract was drawn, signed and sealed, and the money paid over. The man was of a Buddhist family. The Buddhists heard of his transaction, and came to him to protest that such a thing was wrong; but the owner took the ground that under the Constitution he had the right, as a free man, to rent his house for any lawful purpose to any law-abiding man or set of men. Then the persecution began. These Buddhist opponents held a consultation meeting in the temple, to which they called the owner, and threatened, threatened him, and used all efforts except force to compel the man to yield, but to no purpose. He held that the renting of his house for Christian purposes was within the class of allowable actions under the constitution, and he would not yield. Then stronger measures were adopted. A house opposite his was secured by the Buddhists, and an indignation meeting held of the people of the neighborhood to decide what should be done. It was proposed to deport the old man, but some thought this a wrong thing to do, as it would be a mean thing on their part to inflict such a man on any community. Another proposed that they get a large kettle and soak him or boil him in it till he would do as he ought, and follow the dictates of their pure and holy religion. This meeting was continued for some time, and served as a sort of boycott of the owner from all around him. Finally