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EDITORIAL NOTES.

If people knew the joy which springs from joining heartily in the mission work for the world, no appeal would be needed to awaken their interest in it. In a letter from Mr. Gammon, our missionary to Brazil, written to Mr. Lane in this country, we find an expression which aptly fits the case. Mr. Gammon had been preaching in Jundiahy, and says: "The *sala* was crowded, and the people listened with an inspiring interest. I have not before preached with so much interest, or with so much ease and pleasure to myself. I left the place feeling that *I had met with the Lord.*"

It is not every one that can be a missionary and preach. But every one can be in full sympathy and coöperation with Jesus Christ, who will have all men to be saved and to come unto the knowledge of the truth. And the Lord meets with such.

On the other hand, let no one fail to consider the consequences of neglect. Henry Drummond, in his address before the students at Northfield, Mass., speaking of love as the test of a man in the day of judgment, said: "By what we have not done, *by sins of omission*, we are judged. It could not be otherwise. For the withholding of love is the negation of the Spirit of Christ, the proof that we never knew Him, that for us He lived in vain. It means that He suggested nothing in all our thoughts, that He inspired nothing in all our lives, that we were not once near enough to him to be seized with the spell of His compassion for the world. It means that—

I lived for myself, I thought for myself,
For myself, and none beside—

Just as if Jesus had never lived,
As if He had never died.

"It is the Son of *Man* before whom the nations of the world shall be gathered. It is in the presence of *Humanity* that we shall be charged. And the spectacle itself, the mere sight of it, will silently judge each one. Those will be there whom we have met and helped; or there, the unpitied multitude whom we neglected or despised. No other witness need be summoned. No other charge than lovelessness shall be preferred. Be not deceived."

Are pastors arousing their people, are Christians arousing their fellow-Christians, to understand this truth and act on it?

THE two hundred and four missionary ladies assembled in the recent missionary conference at Shanghai issued a tender and earnest appeal to Christian women in all Protestant lands for help, especially for more laborers, in making known Christ the Saviour to the many millions of their sisters in China. They say that it is not claimed that the evangelization of the women in China cannot be done at all by men, but that there is *more* of it than men can do, there is *much* of it that can never be done unless women do it, and much that men cannot do as well as women can. By the work already done "many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected."

THE Missionary Conference in Shanghai also issued an appeal to the "home churches" to send out "within five years many hun-

censed opium-dens in many of the cities of that country; and the revelations made on this point have materially assisted us in gaining the ear of the public on the whole question.

"We are encouraged by these tokens of progress and blessing; yet our dependence is not placed on them. It will be by persistent Christian effort, accompanied and inspired by earnest prayer to Almighty God,

that the wished-for consummation will be attained."

This is a matter in which the whole world is interested. If the opium vice has spread to the people of India, why may it not spread to the people of the United States? Let us be at one with our brethren who are praying that this great stream of evil may be checked and driven back.

SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

JANUARY—General View of the Foreign Mission Work.

FEBRUARY—China.

MARCH—Mexico.

APRIL—India.

MAY—Territory yet without a Missionary.

JUNE—Africa.

JULY—Indians, Chinese and Japanese in America.

AUGUST—Greece and Papal Europe.

SEPTEMBER—Japan and Korea.

OCTOBER—Mohammedan Lands.

NOVEMBER—South America.

DECEMBER—Islands of the Sea.

FOR THE MONTHLY CONCERT: JAPAN AND KOREA.

"UNITARIANISM IN JAPAN."—REV. C. K. CUMMING.

A new force has been introduced into the moral and religious thought of Japan. Its introduction has been in a manner very unlike that of the gospel of Christ, which cometh not with observation; for it has been ushered in with the blare of bugle and the blast of trumpet, yet not altogether without some preliminary preparation, or testing of the prospects for future success.

He who is the avowed leader in this new movement spent a year or two in the capital of the empire, mingling with the leaders of thought in educational and editorial circles in that central spot, and availing himself of every opportunity, not only of expressing his own ideas, but also of finding out the spirit in which those ideas were received.

As a result of his reconnoissance, so sanguine did he become from the thought that his code of morals and of religious truth was just the thing that Japan needed for its highest development, that he hastened homeward—to New England—and there pictured in glowing colors, to those of like faith, the

success which would most assuredly attend any efforts that they might put forth, in this island empire, for the spread of their belief. So confident does he seem to be, that he expresses himself as follows in his report to the association that sent him to this country: "If for an empire ready to fall into its hands, the American Unitarian Association cannot raise the small sum required, it will be well to abandon entirely all thought of entering the field of foreign missions."

The Unitarian Association determined to enter the field. That it might appear as broad and catholic as possible in its character, an Englishman was added to the Unitarian Embassy that was to revolutionize Japan. They reached this country about the beginning of this year. It was by no means their plan to commence their efforts in a quiet way, as missionaries generally do. Their central station must be Tokyo, and their formal introduction to the nation must be in a large banquet given to celebrate the appearance of their new magazine, *The*

Unitarian, which is to be the medium through which they expect to disseminate their doctrines. At this banquet were present such men as the Vice-Minister of State for Education, the President of the Imperial University, several of the nobility, and the leading editors of the capital. Their presence, however, did not stamp these gentlemen as Unitarians, and in the speeches which followed, some of them were independent enough to say so very emphatically.

An indefinite number of the first issue of the magazine has been circulated far and wide throughout the country. The movement is receiving an additional advertisement in a controversy which is going on now in the columns of the *Japan Mail*, the leading English paper, between the Unitarian leaders and a missionary.

Whether it is wise or not to carry on an open discussion, such as this, I shall not say. Certain it is, that the first efforts of the Unitarians here seem to have been to wilfully misrepresent the doctrines of orthodox Christians, and to depreciate the results of their labors. In the report above referred to, we find the following: "The new movement in Japan, in one year, has attained results which all the orthodox missions have failed to achieve in twenty years. One advantage, at any rate, results from this public discussion. The views of the different members of the Unitarian Embassy are presented in a language intelligible to all missionaries, and the principles they advocate are thus known to natives and foreigners alike. For it is to be supposed that the principles advocated in *The Unitarian* (printed in Japanese) are the same as those set forth in the *Japan Mail*. And, inasmuch as the three representatives of this movement have openly expressed themselves in this discussion, it may not be uninteresting to read what they have to say, and to notice how the leaders of

THIS "CREEDLESS" RELIGION

agree (?) among themselves with regard to what we consider fundamental truths. I quote only as much as seems to be necessary in order to give a clear conception of their

various positions. In his speech at the banquet, Mr. Knapp said: "Unitarian interest is no longer a theological, but a humanitarian interest. Unitarians no longer care to dispute about the *unity of God*. Their emphasis is laid upon the idea of the *unity of man*. With the controversy about the Trinity, has also disappeared from Unitarian thought all vital interest in the questions of biblical infallibility, atonement, and salvation, all these being, or coming to be, dead issues in the religious life of America. Nor are Unitarians, in the least degree, interested in idle speculations or fears as to what may happen to them in the next world. All these things are to them, in the new life of this modern time, the deadest of issues. They are thrilled with the modern consciousness of the *unity of mankind*; and upon that unity, and upon what may be done to advance it, they put their chief emphasis."

The following is from Mr. Macauley: "Unitarians have no creed, in the ordinary meaning of the term. They have some well-defined fundamental principles, *i. e.*, they have as the basis for their opinions *the human reason working through philosophy and science*. They use perfectly free inquiry as their method. Their aim is to secure, or to develop, among mankind the highest possible character, both personal and social. These principles have not been imposed upon Unitarianism by denominational legislation. They are part of the forces of the world's new era, and, as such, attract or repel their adherents by natural processes. Besides these fundamental principles, Unitarians have generally a consensus of opinion about social, ethical, and religious problems. This consensus, however, is not held as a condition for fellowship, nor is it the subject of dogmatic propagandism. Like the fundamental principles, it acts by natural repulsion and attraction. It undergoes steadily modifications and changes like any other body of thought which depends upon advancing knowledge. The Unitarian Mission to Japan has been made for the purpose of establishing these principles in Japanese re-

ligious thought and life, and, as far as possible, to make known and to gain adherents for these opinions. These opinions are of two kinds—those which have been formed through the relations of Unitarianism to historical Christianity, and those which have resulted from free philosophic and scientific speculation upon many of the problems confronting human life. By the first class of opinions, Unitarians are Christians. In many articles of faith, they differ from the orthodox creeds of Christendom. But these differences notwithstanding, they claim to be Christians by their faith in God; their discipleship to Jesus Christ; by their view of human nature; by their doctrine of sin and righteousness, and by their hopes for humanity, both in this world and hereafter.

“THE SECOND CLASS OF OPINIONS

referred to, make Unitarians philosophers, theists, scientific moralists, and sympathetic students with all the forms of religion which mankind, under the natural religious impulse, have found.”

Mr. Hawkes, the English representative of Unitarianism, writes as follows: “The denial of the Trinity arose from an affirmation of the Fatherhood of God, which was a return to the central point in the teaching of Jesus. The awful failure of God’s purposes as taught in the fall of man, the total depravity of human nature, the fiendish dogma of everlasting hell-fire, the inoperative scheme of salvation whereby so few are saved, the fiction of substitutionary sacrifice as an atonement,—all these vanish before the divine Fatherhood. The deity of Christ is only important as one piece of that theological puzzle, and becomes a dead issue when the other dogmas die out. Our view of the Bible as a great revealer of God, but not as infallibly inspired, is now rapidly being adopted by reasonable men.”

These quotations will serve to indicate the views of these men. It is not necessary to discuss them here. Each one can judge for himself, somewhat, the character of the religious principles that will be put forth by such persons. Having as a “basis for their

opinions” the human reason working through philosophy and science, it is difficult to see in what way they can deduce therefrom a system of truth whose main object is to lead back to God his wandering and erring children, and to save their souls from death through the willing sacrifice of another. Philosophy and science do not teach anything with regard to expiatory suffering—the just taking the place of the unjust in the presence of violated law. The human reason, working through this channel, presents a lasting antagonism to the truth as it is in Jesus. To such the simple story of the Cross is foolishness. It becomes “the dearest of issues.” And “a consensus of opinion” about social, ethical and religious problems, acting by natural repulsion and attraction, undergoing steadily modifications and changes dependent upon advancing knowledge, which may or may not be believed and accepted according to the preference of each individual, such a consensus seems to be a very vague and uncertain and unsatisfying thing to offer to a people who are surrounded by heathen ignorance, and who are sitting in the darkness of the death-shadows.

To a soul that is groping blindly in the darkness, and striving, in one way or another, to find the light—a light clearer and brighter than that which shines from human reason or human speculation—what have they to present! To a people fast drifting away from the moorings that bound them to a former faith, and tossed wildly on the billows of doubt and uncertainty and skepticism, what hope have they to offer as an anchor of the soul, both sure and steadfast! In times of danger the sailor cares not to hear an elaborate exposition of the science of navigation. He only desires to know how he can secure for himself present safety. And so those among this people who realize their condition before God are desirous of knowing how they may make their peace with him, rather than how they may, by the human reason, strive to wend their way through the labyrinthine mazes of philosophy and science.

And yet, in this new movement, there is a danger that presents itself to the rising generation in this country, to the young men of Japan. This blending of science and philosophy and religion into one, making them coördinate factors in the accomplishment of their ultimate object.—the awakening of the people to the idea of “the modern consciousness of the unity of mankind,”—this blending is something that, in a way, is specially attractive to the youth of this country. We must remember that the people of Japan have not the reverence for the religion of Christ that we ourselves have. Living in an atmosphere in which His name was regarded as sacred, and His character as holy, and His worship as a willing and reasonable service, His claims upon us have ever been recognized as far transcending those that spring from any other source, and our relations to Him as closer than those that bind us to any earthly tie.

Not so with the people of Japan, of course. The inflowing of Western ideas of any and every character—mechanical, scientific, philosophical, social, moral, religious—throughout the whole of the empire, in volume like the flow of the Amazon, and all coming together, have put these different modes of thought and of action on a level to a degree that is painfully striking. The ideas of a mechanical character, which could be readily accepted or rejected, were soon segregated from the others. But in the realm of thought in the sphere of scientific, philosophical, social, moral, and religious ideas, there is still a vagueness and a lack of discrimination. Young men frequently present themselves, saying that they desire to study Christianity, expecting to study it just as they would a system of philosophy; and in presenting to such a class of students questions of a scientific and philosophic and religious character as of equal value and importance, the danger of having their minds blinded to the truth is readily seen. I would not be understood as saying that Christianity has not made an impression firm and deep and abiding upon the heart and mind of the nation, and that

this impression is the immediate result of the power of God working upon those who believe by the influence of the Holy Spirit; but only that, when young men whose previous environment has been of a heathen character come into contact with the new thought that confronts them on all sides while pursuing their studies, they can see no great difference between Christianity as a system of truth from other truths that are presented to their minds. They are studying simply to learn; to broaden the field of their intellectual vision in every direction in which they can. After they come into frequent contact with missionaries or native Christians who can teach them, their views change. Frequently, however, their main object in visiting missionaries is to learn what English they can, and when the truths of Christianity are presented to them in a direct and personal way, their visits often cease. To these young men, whose main desire is to familiarize themselves with Western thought and Western ideas, irrespective of their special character, whether scientific, or philosophic, or religious, to such this new movement presents elements of danger.

The special attraction that questions of an abstruse and metaphysical character possesses for the Japanese mind also increases the extent of this danger. The Japanese are

THE GREEKS OF THE EAST.

They are bright, quick-witted, and fond of discussion. Like the Athenians in the days of Paul, they spend a great deal of time in either telling or hearing some new thing. The ease and fluency and force with which they can express themselves are but the result of long continued practice, a habit that has become as second nature to them; and so, of course, they are specially fond of giving utterance to any new thoughts that flood in upon them from the Western world. They would discuss with equal freedom and with equal lack of reverence a problem in geometry or the question of the divine nature of Christ. The question of the existence of God would receive scarcely more reverent treatment than that of the existence

the absence of fire, do not mind the cold.

Returning to the meeting in this theatre, whenever a speaker appeared on the platform he would be greeted with a violent clapping of the hands and other demonstrations. As soon as the crowd became quiet he would commence, and would have comparatively good attention until some remark was made which the audience did not like, and then, in a crowd of about one thousand persons, at least two-thirds would unite in crying out, "No, no, no, no," causing such a noise that the speaker could not be understood even by persons sitting quite near him. Most of the speakers would talk straight on, seemingly as little disturbed as a person addressing one of our orderly congregations at home. After the first outcry of "no, no," it seemed to take almost nothing to rouse the cry, and one could not help laughing at the way they would cry out at something to which there could not be the slightest objection. But they seemed to be possessed by a spirit whose only language was "no, no," or "hear, hear," and a few such expressions. But the crowd was not satisfied with vocal opposition only, for at times, as if at a given signal, the majority of those in the pit would rise as one man and rush back to the door, as if bent on getting out from perfect disgust at the speaker. Finding the door closed, back they would come and resume their former seats, seemingly well satisfied at the performance. Those in the gallery moved in concert with those in the pit. As the floor was only one plank thick, it performed the office of a sounding board. When the two sections acted in concert it was so nearly impossible to hear anything that after the first night all were excluded from the up-stairs. After looking at the crowd a few moments, I noticed an old man sitting on one of the cross pieces of the pit, who seemed more attentive than any of the others. His body was bent forward, his hands behind his ears, and his eyes fixed intently on the speaker, as one most anxious to hear, as in fact he was. Numbers seemed to have a kind of infatua-

tion for him, and as soon as his attentive ear would catch a number, his voice would ring out in repetition, immediately after the speaker. As Japanese words are rhythmical in their construction, the year of our Lord in Japanese (*happyaku hachi ju ku nen*, 1889,) would be sounded forth with peculiar effect by him. After this feat he would look around upon the crowd with the most self-satisfied expression, and then subside until the next number would attract his attention. Thus it went on for several hours, with a song between each speech as a kind of rest and quieter to the crowd; but music seemed to have lost its traditional calming power, until at last the first night's meeting closed and the crowd left. The second night was

A REPETITION OF THE FIRST,

only the galleries were empty and the caller-out of numbers was absent. I learned afterwards that he only attended preaching on Sabbath nights. After the third night it was determined to issue tickets, in the hope that in giving them out the children and the worst of the grown men might be kept out. Accordingly 500 tickets were printed, and only the bearers of these could enter, except, of course, the Christians and those who came with them.

The change in the conduct of the crowd after that was not very marked, if any change at all could be noticed. After that the excluded crowd would gather at the door long before the time for commencing, and attempt by every means, except violence and direct force, to effect an entrance. Owning, however, to the strength and vigor of the police and doorkeepers, forced entrances were rare. On account of this crowd at the door, speakers and Christians were sometimes kept out for some time, or even a whole evening.

One evening, reaching the theatre about thirty minutes before the time for closing the door, I found that it could not be opened on account of the great pressure of the crowd. I went around to the rear, but found it impossible to enter there. So I returned to the front once more, determined to try again. At last a special effort was made to

let me and a few others enter. The great crowd then made such a rush for the door that, pushing as they did from all sides, I was held as in a vise, within about five feet of the door. The doorkeepers tried to keep the door open for us, but at last they gave it up, and we were left on the outside. We were then guided through a house, at the side of the theatre, into a back yard. By means of a ladder we soon climbed over the fence into the theatre yard. The ladder was then placed against the projecting ledge of the first floor, and climbing up to this, we removed some of the sliding planks and began to enter. In order to prevent attracting too much attention, we went in one or two at a time, and at last, after forty or fifty minutes' waiting, we made an entrance. That night, as well as on the preceding ones, the crying out and rushing to the door continued. The crowd on the outside, finding it impossible to enter, would stone the building until stopped by the police. They would also make such efforts to get in at the door that at times you would think the crowd was in, when the people within would rush back to their help, but not being permitted to do anything, they would soon return to their seats. One night an atheist, as he called himself, came upon the platform, in order to argue with the chairman. He was taken behind the stage, and was quieted after a time with the promise that some one would meet him the next day and argue with him. On another night, at the close of the meeting, a man came upon the platform and spoke in a most insulting manner to the chairman, who, being very mild with him, soon quieted him. Thus the meeting went

on night after night, with noise and opposition on the one hand and faithful speaking on the other. The opposition did not, however, limit its efforts to the theatre, but after the meetings would close a party of some seventy or one hundred would go to the house or chapel of the Episcopal missionary and stone them. They even ventured one night to seize the Episcopal evangelist, who went out to speak to them. He was not hurt, however, as the crowd said, "Oh, these Christians are harmless people; they love everybody." No decided attempts were made on any houses in connection with our mission or those of the native Christians.

During the whole meeting the police attended in quite large numbers and did what they could to keep peace. They were very mild with the crowd, but perhaps that was the best plan to check anything very violent.

As to the ladies' meetings, I will simply state that they were very well attended, and conducted without any disorder at all.

The students' meeting, after a few days, was moved to a private house, and was pretty well attended by a number of the smaller boys.

After eight days and nights of such work the *Daienzetsu Kwai* closed, and things settled down into their ordinary grooves. As to the results growing out of this faithful preaching and determined opposition, only eternity can reveal. The direct results seem to have been small, but the indirect ones may have been large and good. But whatever the results are, we leave it all in God's hands.

Pray, dear friends, for a place which, above all others in Japan, seems to need the prayers of God's people.

WOMAN'S WORK FOR WOMAN.

WOMAN'S WORK IN TOKUSHIMA.—MRS. C. G. BROWN.

DOUBTLESS my friends will be glad to hear something of my work in Tokushima. There are things transpiring continually which would interest the dear home people if we could remember them, but they slip from us just when we need them.

Fourteen months have passed since we first landed on the outskirts of Tokushima. In the morning, just as the sun was rising, we left our little steamer, in which we had spent the night (the trip from Osaka, or Kobe, to Tokushima, can be made easily in

of some newly-found mineral; and this is but natural, when we remember the great number of gods that are here worshipped. But while this condition of feeling explains why there is such a danger, it rather increases than lessens the danger itself that can result from the views that these Unitarians intend to propagate.

But we are not uneasy concerning the final outcome of this new movement. They who are advancing under the banner of the cross are following a Leader who has promised them most certain victory. He who is with us is greater than any who may oppose themselves against Him. And if He in whom we believe is the *Way*, as we know and are assured that He is, then any who turn aside from Him, and follow instead the by-paths of human reason and human speculation will most certainly go astray, being led out of the true *Way* by their own devices. If He is the truth, the source and fountain of all truth, as we know and are assured that He is, then any who turn aside from seeking Him, and roam instead over the fields of science or of philosophy, endeavoring to obtain therefrom a "consensus of opinion" about moral and religious subjects, "which may repel or may attract," and which may change like any other body of thought, and offer to their immortal souls this changing, fleeting uncertainty as their only satisfying portion, any who have done this have wandered far astray from Him who alone can teach them what is truth—simple, certain, soul-satisfying, eternal.

If He is the *Life*, the source and fountain of all life, as we know and are assured that He is, then those who look upon the divine character of Christ as important only as part of a "theological puzzle," soon to become a "dead issue," and who consider His sacrificial offering upon the cross as "an inoperative scheme of salvation, whereby so few are saved," rejecting that only name whereby salvation can be secured, they, also, have gone very far astray. Rejecting Him who said, "I am the *Way*, the *Truth*, and the *Life*," their footsteps cannot but falter in life's pathway; their minds cannot but be deceived by that which may seem specious, and yet is so far from truth; their souls cannot but perish while they are vainly imagining that, by their own efforts and their own endeavors, they have procured for themselves the highest possibilities of this life and the certainty of future happiness beyond.

We leave this Unitarian effort in Japan in the hands of God. Whatever of good there is in it in the way of social and moral teaching, He can, and doubtless will, use for His own glory. Whatever of danger there is in it, whatever misconception of truth or misapplication of truth, He can, and doubtless will, also use for the advancement of His cause in this country. He can make the wrath of man to praise Him, and He can make the efforts of those who teach false doctrines to praise Him also; and so we confidently leave this movement to the guidance of Him who turns the hearts of all men whithersoever He will, even as the rivers of water.

A DAIENZETSU KWAI AT TOKUSHIMA, JAPAN.*—By REV. HENRY B. PRICE.

UPON arriving at Tokushima, my present home, on February 3rd of this year, I found in progress a meeting, which proved to be one of the most remarkable of the kind that has ever been held in Japan. Remarkable, in the first place, from the violent and determined efforts, on the one hand, to break up the meeting, and the equally determined spirit shown, on the other side, not to yield

until the time determined on at the outset; secondly, because it carried one back in his fancy to twenty or thirty years ago, when this people, breaking away from, but still clinging to, the past, exerted every power at their command to strangle the infant Christianity, which had hardly begun to raise its head, and it even carried one back into the hoary past, when Ephesus poured her rabble—who knew not why they were gathered

* A great lecture-meeting.

together—into the theatre to cry for the space of two hours, “Great is Diana of the Ephesians”; and, thirdly, it was remarkable, because the two sides represented the two extremes of human servitude, the one serving a cruel master, and the other a Master of love and tenderness. Though I was not present at the opening of this meeting, I will beg the pardon of the reader, if, placing myself in the position of an eye-witness of the whole, I attempt to describe it. As the last year was closing the two missions working here determined to unite in a series of public meetings, which were to last eight days and consist of three meetings per day, one to be at night in the theatre for the general public, another to be in the same place in the afternoon for young men and students, and the third to be in the afternoon at the Episcopal chapel for women only. Every effort was put forth before the appointed time to make it a success, and to have every one notified, so that all, at least, might know of the opportunity of hearing, although they might not take advantage of it. A general invitation was printed, with the names of the managing committee attached, which was sent to all persons who would be most apt to attend, and also to friends of the Christians. Cards were also printed to be distributed to the women, telling of the meeting especially for them. Speakers, both native and foreign, representing the two missions, were invited from various places, so that quite a large and strong preaching force was on the grounds. Hymns were printed on leaflets for distribution among the crowd, and an organ was daily carried to the meeting-places. Not only were these, the external preparations, thorough, but the voice of prayer was not hushed during the stir of preparations, but twice a week for some time the missionaries met together as one man for united prayer to the God of love and power that He would give efficacy to man’s feeble efforts, and cause His blessing to come down upon friend and foe at the coming meetings.

At last the eventful day arrived, and the

faithful workers gathered at the theatre, on the first Sabbath afternoon of February, when quite a large body of students assembled. In the afternoon everything passed off quietly; but that night the very powers of hell seemed to be let loose to try if possible to break up the meeting and crush a cause against which they have been struggling in vain since the two respective leaders met in the wilderness of Judea and contended for the victory. But before proceeding to an account of the meeting I will describe

A JAPANESE THEATRE,

for fear some of my readers may fancy it is something like one of our magnificent theatres of the West. I know of no building in America with which to compare it, except one of the cheapest and largest tobacco barns of Tennessee or Kentucky. It is a large, oblong frame building, with the planks standing upright, like the so-called “California style” at home, and is perfectly devoid of paint or architectural beauty of any kind. The sides, both upstairs and down, are only one plank thick, and every alternate plank is movable, so that in warm weather the ventilation can be made more perfect. The inside presents no beauty or finish, as the rough-hewn rafters are unceiled and the sides unpainted. A gallery runs around three sides of the building, of so light a nature that a person walking on it would disturb an ordinary audience in America. The floor of this gallery is on a level with the stage, forming a large square or pit in the centre. This is divided into squares of about three feet, by means of narrow strips running at right angles to each other and raised about a foot above the floor. In accordance with their custom, the people use no chairs or benches, but sit on the floor. The stage is opposite the entrance, and has a few sliding painted panels at the rear, which present the only relief from the unpainted monotony of the building. But even these are devoid of beauty. This open building is not heated at all, so that a crowd of foreigners would sit and shiver all through a play or a lecture; but this people, being used to

the absence of fire, do not mind the cold.

Returning to the meeting in this theatre, whenever a speaker appeared on the platform he would be greeted with a violent clapping of the hands and other demonstrations. As soon as the crowd became quiet he would commence, and would have comparatively good attention until some remark was made which the audience did not like, and then, in a crowd of about one thousand persons, at least two-thirds would unite in crying out, "No, no, no, no," causing such a noise that the speaker could not be understood even by persons sitting quite near him. Most of the speakers would talk straight on, seemingly as little disturbed as a person addressing one of our orderly congregations at home. After the first outcry of "no, no," it seemed to take almost nothing to rouse the cry, and one could not help laughing at the way they would cry out at something to which there could not be the slightest objection. But they seemed to be possessed by a spirit whose only language was "no, no," or "hear, hear," and a few such expressions. But the crowd was not satisfied with vocal opposition only, for at times, as if at a given signal, the majority of those in the pit would rise as one man and rush back to the door, as if bent on getting out from perfect disgust at the speaker. Finding the door closed, back they would come and resume their former seats, seemingly well satisfied at the performance. Those in the gallery moved in concert with those in the pit. As the floor was only one plank thick, it performed the office of a sounding board. When the two sections acted in concert it was so nearly impossible to hear anything that after the first night all were excluded from the up-stairs. After looking at the crowd a few moments, I noticed an old man sitting on one of the cross pieces of the pit, who seemed more attentive than any of the others. His body was bent forward, his hands behind his ears, and his eyes fixed intently on the speaker, as one most anxious to hear, as in fact he was. Numbers seemed to have a kind of infatua-

tion for him, and as soon as his attentive ear would catch a number, his voice would ring out in repetition, immediately after the speaker. As Japanese words are rhythmical in their construction, the year of our Lord in Japanese (*happyaku hachi ju ku nen*, 1889,) would be sounded forth with peculiar effect by him. After this feat he would look around upon the crowd with the most self-satisfied expression, and then subside until the next number would attract his attention. Thus it went on for several hours, with a song between each speech as a kind of rest and quieter to the crowd; but music seemed to have lost its traditional calming power, until at last the first night's meeting closed and the crowd left. The second night was

A REPETITION OF THE FIRST,

only the galleries were empty and the call-out of numbers was absent. I learned afterwards that he only attended preaching on Sabbath nights. After the third night it was determined to issue tickets, in the hope that in giving them out the children and the worst of the grown men might be kept out. Accordingly 500 tickets were printed, and only the bearers of these could enter, except, of course, the Christians and those who came with them.

The change in the conduct of the crowd after that was not very marked, if any change at all could be noticed. After that the excluded crowd would gather at the door long before the time for commencing, and attempt by every means, except violence and direct force, to effect an entrance. Owing, however, to the strength and vigor of the police and doorkeepers, forced entrances were rare. On account of this crowd at the door, speakers and Christians were sometimes kept out for some time, or even a whole evening.

One evening, reaching the theatre about thirty minutes before the time for closing the door, I found that it could not be opened on account of the great pressure of the crowd. I went around to the rear, but found it impossible to enter there. So I returned to the front once more, determined to try again. At last a special effort was made to

let me and a few others enter. The great crowd then made such a rush for the door that, pushing as they did from all sides, I was held as in a vise, within about five feet of the door. The doorkeepers tried to keep the door open for us, but at last they gave it up, and we were left on the outside. We were then guided through a house, at the side of the theatre, into a back yard. By means of a ladder we soon climbed over the fence into the theatre yard. The ladder was then placed against the projecting ledge of the first floor, and climbing up to this, we removed some of the sliding planks and began to enter. In order to prevent attracting too much attention, we went in one or two at a time, and at last, after forty or fifty minutes' waiting, we made an entrance. That night, as well as on the preceding ones, the crying out and rushing to the door continued. The crowd on the outside, finding it impossible to enter, would stone the building until stopped by the police. They would also make such efforts to get in at the door that at times you would think the crowd was in, when the people within would rush back to their help, but not being permitted to do anything, they would soon return to their seats. One night an atheist, as he called himself, came upon the platform, in order to argue with the chairman. He was taken behind the stage, and was quieted after a time with the promise that some one would meet him the next day and argue with him. On another night, at the close of the meeting, a man came upon the platform and spoke in a most insulting manner to the chairman, who, being very mild with him, soon quieted him. Thus the meeting went

on night after night, with noise and opposition on the one hand and faithful speaking on the other. The opposition did not, however, limit its efforts to the theatre, but after the meetings would close a party of some seventy or one hundred would go to the house or chapel of the Episcopal missionary and stone them. They even ventured one night to seize the Episcopal evangelist, who went out to speak to them. He was not hurt, however, as the crowd said, "Oh, these Christians are harmless people; they love everybody." No decided attempts were made on any houses in connection with our mission or those of the native Christians.

During the whole meeting the police attended in quite large numbers and did what they could to keep peace. They were very mild with the crowd, but perhaps that was the best plan to check anything very violent.

As to the ladies' meetings, I will simply state that they were very well attended, and conducted without any disorder at all.

The students' meeting, after a few days, was moved to a private house, and was pretty well attended by a number of the smaller boys.

After eight days and nights of such work the *Daienzetsu Kwai* closed, and things settled down into their ordinary grooves. As to the results growing out of this faithful preaching and determined opposition, only eternity can reveal. The direct results seem to have been small, but the indirect ones may have been large and good. But whatever the results are, we leave it all in God's hands.

Pray, dear friends, for a place which, above all others in Japan, seems to need the prayers of God's people.

WOMAN'S WORK FOR WOMAN.

WOMAN'S WORK IN TOKUSHIMA.—MRS. C. G. BROWN.

DOUBTLESS my friends will be glad to hear something of my work in Tokushima. There are things transpiring continually which would interest the dear home people if we could remember them, but they slip from us just when we need them.

Fourteen months have passed since we first landed on the outskirts of Tokushima. In the morning, just as the sun was rising, we left our little steamer, in which we had spent the night (the trip from Osaka, or Kobe, to Tokushima, can be made easily in