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**AN APOSTOLIC FORTNIGHT.**

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Text: "I went up to Jerusalem to see Peter, and abode with him fifteen days."—Galatians 1: 8.

The verse records a memorable visit made by one good man to another, more than eighteen centuries ago. The visit lasted but fifteen days, but it left an impression on both men that lasted for a lifetime, and on their cause that lasted for all time. It was a noteworthy event for many reasons.

The visit was notable because of the men. They belonged to that limited and elect class known as "the world's great men." Their names are catalogued in that list, whose numbers are few, but who live at the top of humanity and are recognized as its leaders. They were prophetic souls, men with the vision of seers. A visit from John Milton to Oliver Cromwell would interest us, or from George Washington to Frederick the Great, or from Homer to Shakespeare. In some respects of deeper interest, for of greater moment, was Paul's visit to Peter.

The visit was notable also because of the cause these men represented. They stood near the natal hour of the world's greatest religious movement. Christianity was as yet an unknown force in the world. Next to Christ, these two men were to do more than any others in establishing the church.

# Missionary

## JAPAN

C. K. CUMMING.

**I. *Its Present Condition.***—The eyes of the world are upon Japan to-day and she is conscious of it. Her marvelous progress during the last fifty years, her wonderful victories over China and Russia, her high position among the nations of the world as a military and naval power, and her great advancement along various material and educational lines, have brought the attention of the world upon her, and she well knows it. The result of all this is a self-consciousness on her part which has manifested itself in two ways:

1. *It has given her, in the first place, a strong desire to be independent of any outside aid as far as possible.* In the mercantile sphere, she is trying to eliminate the foreign element; in the different industrial enterprises and among the employees of the large steamship companies also, the same is true; and no less, in the sphere of Christian activity, there are those who say that the day of the missionary is over. This last idea was specially emphasized in the Evangelistic efforts that was put forth by the Japanese Church for the soldiers during the war. In the especial Evangelistic Campaign of six or seven years ago, missionary and Japanese worked side by side throughout the country in preaching the gospel to the masses. But in this special effort made for the soldiers during the war, owing to this growing feeling of self-consciousness, the Japanese leaders decided to do this work themselves, without the aid of the missionary.

2. *Again this self-consciousness manifests itself in the extreme sensitiveness of the people with regard to the opinion of the other great nations.* She feels that they, observing the phenomenal success that she has already attained, are watching to see other and newer developments that may follow. And she is

ambitious, both from her own desire to attain yet greater success and also to give evidence to the fact that there are within her as yet undeveloped possibilities. Japan looks across the waters and sees how much of national success depends upon the material development of a nation, as exemplified in the case of England and Germany and the United States. And she feels that, if she is to attain to any such high position among the nations, it must also be through a material development. And thus the great advantages of a high material civilization have so impressed themselves upon the people that they have become negligent of their higher moral and spiritual interests. If we can judge from the note of warning that is repeatedly sounded by the Minister of Education to the student class, this decadence in the moral condition of the young men and women of the country is especially marked. We may attribute the lowering of the moral standard of the people somewhat to the casting aside of their ancient beliefs and the lack of any well-defined system of ethical instruction. Yet it still remains true that the excessive desire to attain unto a higher material prosperity has so absorbed their mind and thought as to leave but little time or desire for a higher moral and spiritual uplift. I have had the Japanese to tell me, frequently, that they were too much occupied to think about religion. When the stress of life bore less heavily upon them, they might do so; but that they had no time for religion now.

And yet, though this is true, generally speaking, still, among the more thoughtful even of the non-Christian people, a need for something to counteract this excessive materialistic tendency is already strongly felt. The inadequacy of anything that they have in the form of a religion to meet the requirements of the age and their own present needs is being keenly felt by many of the leading Japanese, they are beginning to learn that mere intellectual training, unaccompanied by moral culture, is insufficient, as a real basis for national character; and that the complete divorce between Education and Religion, effected by the Department of Education, does not tend to the upbuilding of that which is the basis of all true success—integrity of purpose and

high moral principle. And so, more and more, the minds of thoughtful Japanese are being directed to a consideration of Christian truth as that which may, indeed, be the one thing needful for them. There are many who realize that the teachings of Christ can supply that which they feel is lacking in national life, while, at the same time, they have no desire to accept these teachings as bearing upon them personally. The ethical principles that Christ taught seem to them just what the nation needs, and yet they have no desire to apply these principles to their own personal life. That this is true may be evidenced by the very friendly attitude assumed for instance, by the higher officials of the army to the work of the Y. M. C. A., on the fields of Manchuria, during the late war, or by leading statesmen and philanthropists to the teaching of the missionaries and the Japanese Christian workers, while at the same time, these army officers or statesmen have no desire to become followers of Christ or to regulate their lives by his precepts. And yet, it may be that in a degree far greater than we may know, the principles of the gospel are influencing very many of the people, who make no outward profession of faith. They can see that the great advancement of foreign nations is largely dependent, not only upon the material prosperity of the people, but also upon the operation of another force—the power and influence of a single book. And very many of the Japanese have been and are now reading the Bible to see what there is in it that so influences the life and moulds the character of these Western nations. “The kingdom of God cometh not with observation, neither can we say lo! here, or lo! there; but it is within us.” And we can not tell, clearly, just how far the Japanese are influenced to-day by the truths that they are coming in contact with through the written and the spoken word.\*

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\*A passing reference to the increasingly wide circulation of the Bible in Japan may not be amiss here. During the year 1906 there were nearly 300,000 copies of Bibles and portions of the Scriptures disposed of among the people.

Formerly, it was a difficult thing to get a bookseller, other than a Christian, to have the Bible in stock; but now owing to the large demands for it, it may be secured from such stores in nearly every town of any size.

II. *Obstacles to be Overcome.*—We can be assured of this fact, however, that while there is such a strong materialistic tendency in Japan, induced by this feeling of self-consciousness, yet the gospel is there as a power. I do not mean to intimate that Japan is a Christianized nation. It is not. Nor do I mean to say that the work of evangelizing Japan is an easy task. It is not. There are obstacles to be met and difficulties to be overcome among the people at large and in the Christian body itself.

1. *And I would mention, first, the opposition to Christianity as a foreign religion.* I have often heard the statement made by the Japanese evangelists, in their sermons, that in everything save religion, the people were always ready to follow foreign customs and foreign ideas. Foreign methods in Education, in Commerce, in the development of the Army and Navy, were willingly adopted; but the great mass of the people still clung to their old religions—still went to the temple and repeated before the idols their prayer, *Nomi Amida Butsu*. This is largely due to the efforts of the priests, who still have great influence over the ignorant masses. The argument that they use against Christian teaching is this—that it does violence to the two great virtues specially binding upon every Japanese—loyalty to the Emperor and obedience to one's parents; that to place any one as an object of worship or of reverence before the Emperor would be an act of disloyalty to him; and to follow the commands of another rather than those of one's own parents would be an act of disobedience to them. And they go so far as to take a passage from the Bible as a text, (Matt. 10: 34-36) and argue from that, that to become a Christian and to give their first service and their first love to God would violate these two cardinal virtues that are so binding upon every one of them.

2. *Another obstacle that presents itself is the great indifference of the people, at large, to the truth.* They may be willing to hear something about this new doctrine, but that does not imply that they are anxious to receive it or to follow its precepts.

The *opposition* that may manifest itself to the gospel comes mostly from the priests or from the older people who have, all

their lives, been devotees at the temple. The younger generation, loosed from the moorings that have so long bound their forefathers, have become indifferent to religion or openly antagonistic to it. To a person who can be a Buddhist and a Shintoist at the same time, it seems a matter of no special difficulty to add one more to the list of his faiths. Outside of Christianity, it is a matter of supreme indifference, in Japan, as to what you believe. "Agnosticism or even Atheism brings not the faintest reproach. In fact, no one concerns himself about his neighbor's religious convictions. In ninety-nine cases out of every hundred, the nature of a man's belief is a matter of total indifference to his friends and acquaintances." Now this indifference must be met by the constant presentation of the gospel, its claims and its promises, the present blessings that follow it and the future rewards that it will ensure—forgiveness of sin, the favor of God and eternal happiness.

3. *A third obstacle is the spirit of antagonism that prevails among the educated classes.* We can not understand this spirit well until we recall the strong antagonism that the Department of Education in Japan has constantly held toward Christianity. Until very recently, this Department and especially the Normal School teachers, have exerted a very strong anti-Christian influence over the students, in some instances forbidding their attending Christian chapels or studying the Bible, and surrounding them, at the same time, with an atmosphere of agnosticism and infidelity.

The general attitude of the educated class is that of indifference to the native religions and of indifference or opposition to Christianity because of its demands upon the heart and the life. Their views are well presented in an article that appeared in the "Japan Mail" of April 27, 1903. The occasion which evoked this article was a course of lectures delivered in Japan by Dr. Charles Cuthbert Hall, president of Union Theological Seminary, N. Y., on "Christian Belief as Interpreted by Christian Experience."

We read in this article as follows:

(a) "While admitting that Christ was, in some respects, superior to any moral reformer that the world has ever seen, Japanese scholars reject altogether his supernatural origin—what theologians know as his divinity or Godhead.

(b) Miracles they deem unproved and unprovable.

(c) In the personality of God few Japanese scholars believe, considering that it is impossible to get rid of the anthropomorphic taint that adheres to it. Their pantheistic views seem to them to represent far grander conceptions of deity than the personality attributed to God by Christians.

(d) The tendency of their thought is all in the direction of discrediting the supernaturalism on which orthodox Christianity is based.

(e) The indifference of the nation to those deep, vital and, to certain Western minds, all-absorbing religious problems which Dr. Hall has been discussing.

(f) They will accept the Ethics of Christianity; for them, its authority, does not go beyond its utility.

(g) In a future life, in our sense of the term, few educated Japanese believe. In the conscious immortality of individual souls, they have no kind of belief.

These views may seem to be extreme, but they are stated by this reviewer, as representing the attitude of the educated Japanese toward the doctrines of Christianity. Here then is another obstacle that the Christian worker in Japan constantly meets; and in no instance, does he feel called upon, more fully to remember that it is not by might nor by power but by the Spirit of God that this great work is to be effected.

4. *The question of the independence of the Japanese Church and of co-operation on the part of the Missions also presents a difficulty in the work.*

Now this desire for Independence of outside help or outside control is very natural, and altogether proper; and no one more than the missionary wishes for the Independence of the Japanese

Church. For this he labors, and he rejoices in every effort that he himself can put forth to aid in attaining it. Much as has already been accomplished there remains yet much to be done. Closely allied to this in its practical development is the co-ordinate question of co-operation. How can the mission bodies co-operate with the Church in order to secure this Independence? This is now a living issue in Japan, and it presents problems that are difficult of solution. But this is not the place nor have we the time to discuss this question now. Suffice it to say that since this condition of independence is absolutely essential to the full and complete evangelization of the country, there is no doubt but that, through the guidance of the Holy Spirit, it will be finally accomplished. And we should earnestly pray that it may all be done in a spirit of harmony and of good-will.

III. *The Outlook for the Future. It is encouraging.*

1. *I would mention first, the spread of a more accurate knowledge of what the gospel stands for among many of the young men who heard it for the first time in the camp or in the hospital during the late war.* In the case of many who had come from far remote places in the interior, all that they had heard of the gospel was abuse from the local priests or from others. But when they saw what it was doing for the soldier, then their ideas concerning it were greatly changed. And even if they did not, at that time themselves become Christians, still their minds were made more receptive to the truth, and the influence that they could exert upon their own people, after returning home, would tend strongly to eradicate false impressions and to prepare the hearts of their friends to hear the gospel gladly when the opportunity should present itself.

The Government permitted both Christian workers and Buddhist priests to go to Manchuria to engage in religious work among the soldiers; and the marked contrast between these two classes, in their methods of work and in their lives and conduct, spoke volumes in favor of Christian truth.

2. *Again we would note the far-reaching influence of the Conference of the World's Christian Student Federation that*

met in Tokyo in April of last year (1907). It was the first great international Christian gathering that had ever taken place in the East; and the Japanese themselves considered it an event of more than passing interest and importance. Marquis Ito sent a telegram of congratulation to the Conference from Korea, conveying his warmest greetings to the members, saying, "Assure the delegates of the lively interest I take in their Conference, which will ever remain one of the most memorable events in the history of Japan. It ushers in a new era in the history of intercourse between the East and the West." The fact that about six hundred representatives from twenty-five different countries gathered together to consult regarding the things that make for peace produced a profound impression upon the people. The daily press, though not Christian, spoke very kindly of the Conference, giving full reports of the proceedings; thus largely influencing the general sentiment of the nation. Most opportune was this occasion also in bringing together many of the higher class of the Japanese and the distinguished visitors from other countries. It was worth a great deal to let such men see masters in science as Prof. Alexander Macalister, of Cambridge University, and Sir Alexander Simpson, of the University of Edinburgh; and to hear their clear and heartfelt utterance of faith in God and love for Jesus Christ. Contact with such men as these will do much to remove prejudice and rebuke unbelief amongst a people that are to a large degree influenced by characters possessed of strong personality.

After the Conference was over, thirty of these delegates with a still larger number of the leading Japanese pastors and evangelists spent ten days in an evangelistic campaign, visiting the large cities throughout the country; thus continuing and intensifying the good impressions that had already been made.

3. *Again the general attitude of many of the leading men in recognizing the value of Christianity and the desire to have it as a real factor in their national life.*

I have referred to this feeling before, but mention it now especially as one of the encouraging features and also to intro-

duce the testimony of some of the Japanese themselves on this point. Bacon Macjima says, "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence we shall fall short of the highest success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation and the individual." And not long since the editor of one of Japan's large daily papers pays the following tribute to Christianity;

"Look all over Japan! Over more than forty millions have a higher standard of morality than they have ever known before. Our ideas of loyalty and obedience (the two virtues on which they mostly pride themselves) are higher than ever; and if we inquire into the cause of this great advance, we can find it in nothing else than in the religion of Jesus Christ."

#### IV. *Our Relation to the Work.*

In view then of these circumstances and others that might be added, one can see that the outlook in Japan is encouraging. At no time has it been more so, since Christian work began there. A great and effectual door has been opened for the gospel to be preached. Without the violent opposition that has at times been manifested, and with earnest hearts willing and anxious to find the light, there is presented an opportunity that the Christian Church will do well to improve.

Are we to regard Japan as only one among the many nations that need the gospel, or should we not rather consider her from the strategic position that she holds in her relation to all the nations of the East, remembering that whatever we do for her will be something done for those other Eastern countries as well; and that the efforts we put forth for her will be duplicated, yea multiplied many fold through the influence that she may have in Korea, in China and in the Orient at large. With this idea in view, what should be our relation to her? What do we owe her? What does she require of us?

1. *I would mention first, that she needs the best we have to give, in fuller measure than we have yet given it.*

I do not say that she *wants* it or that she *wants* those who go to give it to her. There are many who do not want the missionary. Even in the Church, there are those who would be glad to get rid of the missionary, who have said that the time for the missionary to do his work is past and gone, and that there is no need for others to be sent out. But such persons do not represent either the real sentiment of the Christian body in Japan nor do they voice the real needs of the people.

And again, there are many non-Christians who do not *want* us. They are either satisfied with their own present condition, or are so engrossed with a mere materialistic view of life that they do not care to have before them any reminder of a possible future life for which they are making no preparation. But because we have that which will bring to them the greatest blessing, that without which, however cultured or refined they may be, they still lose the highest and truest and noblest in life; therefore it comes upon us as a strong obligation to supply that need. We have given to them a Western civilization, a system of education and other helps to aid in material and political prosperity. Shall the Christian people of this country not see to it that they have also the very best that we can give to aid in their moral and spiritual advancement—the gospel that maketh wise unto salvation?

2. *She demands the best that we can give.*

During the fifty years in which she has been in contact with Western nations, she has been culling out that which seemed the best in them. Her military system is based upon that of Germany, her navy upon that of England and her educational system upon that of the United States.

Whenever she borrows from any country, she wants the best that that country can give, the best machinery in manufacturing, the best methods in education, the best ideals in society. She demands that we respond to any and every need that she may have. Along material lines, along intellectual lines, along so-

cial lines, and, none the less, along moral and spiritual lines, when she recognizes her need, she demands from those who are her teachers, the very best they have.

(a) From those who go to teach her of Christ, she demands that they make his teachings the supreme object of their lives.

She wants to see exemplified in their life and conduct that twofold command of Christ to love God with all their hearts and to love their neighbors as themselves.

(b) She demands that we show to her that the religion of Christ does indeed satisfy the soul.

So long have they followed a faith that did not satisfy. So long and so frequently have they prayed to idols of wood and of stone and found no solace for their souls. And now they demand that we show to them that the gospel can satisfy, can give joy and peace. I am reminded of a personal experience that illustrates this thought. At the opening meeting of a Bible class that I had among the students of a Normal School, an address was made by one of the number. He was not himself a Christian, but he urged the members of the class to study the Bible well and to follow its precepts, as by this means alone could they have peace and joy in their souls.

(c) She demands, too, that we show that the Christian religion has the power to develop the highest type of character.

We must remember that there are noble characters among the non-Christian Japanese, admirable, lofty, with a high sense of honor and of principle. Now we must show them—and they demand that we do so—that the true Christian character is far superior to anything that they may see among their non-Christian friends. That the gospel of Christ gives one the power to forsake the evil and to follow after the good, and that it develops those graces that appeal to the noblest and best in us, that, in every respect, it satisfies the deepest needs of man's nature.

3. *She is worthy of the best we have to give.*

The Japanese, like other Eastern nations, are different from us. They look at things from a different point of view, and arguments that might be convincing to a Western mind, may make

no special impression on them. But we must not think that they are inferior to us intellectually because they do not always think as we do. The remarks of Mr. F. S. Brockman, of China, made at the Northfield Student Conference last July, are appropriate here. Said he, "Any man who thinks that he is inherently superior to the Chinese or the Japanese or the Koreans or the Philipinos, had better not feel that he has a call to do anything for them. Those people are magnificent! We do not go to them because we have an intellect superior to theirs. We have not. We do not go because we have any politeness or social gifts superior to theirs. We have not. In these respects, we are most decidedly their inferior. We go to them because we have received by revelation from heaven a truth that has made us great, and that has made us what we are." And so when we go to these countries, we should feel that they are worthy of the very best that we can give them.

(a) The very best of our talent and intellect.

We must remember that Japan is a country of schools, that its educational system is one of the most complete in the world. Ninety-five per cent. of the children of school age are attending school. The number of educated people is constantly increasing and the missionary must be prepared to meet all classes and conditions of men. He must be able not only to give a reason of the hope that is in him, but to give it in such a way as to impress those who hear. He must be able to meet not only the one who is altogether indifferent to the claims of any religion but him also who is versed in all the arguments that a materialistic philosophy may advance against our faith.

It was the most scholarly and cultured of the apostolic band that was led to go to Antioch and Ephesus and Athens and Corinth and Rome, on those great missionary tours, and they who are now sent by the Church to Japan and China and India, should be men who can command the respect and the attention of the keen and intellectually cultured among these people.

(b) The very best also of our sympathy and love.

The Japanese are quick to discern the motives of those whom they meet. And if it be important that we give to them the best of our talent and intellect, far more important is it to impress upon them the fact that what we do for them is from a spirit of real love for them and of concern for their highest interests.

I have in mind, now, one of our own missionaries who thus impressed them. On account of ill-health, she was compelled to return home; but her heart was still in Japan, and she could not be content here. And so she offered to the Committee of Foreign Missions all of her property at her death, if only she could be sent out to Japan again, under its auspices, there to labor until she died. And to-day her body rests in the grave in the foreign cemetery of Kobe—in a place quiet and peaceful—with the silent mountains rising high above on the one side, and the placid waters of Osaka bay lying far below, on the other. But the Japanese knew that she loved them, and they knew too, how she had toiled for them, giving unstintingly of her means, her labor, her health and even her life for them. And her labor has not been in vain.

And so because they are worthy of it, we need to give to them the best of our intellect and the best of our love. Worthy of it because of their own intrinsic value as immortal beings and also because of the far-reaching influence that Japan now has and will continue to have over all the nations of the East.

And is our best too much? Ah! what did Christ give for us? And did he not give that life for them as well? Let us be glad that we can give, that we have that to give which they, most of all things need. Let us

Give as the free air and sunshine are given,  
 Give as the rivers whose channels are riven,  
 Give as the waters that flow out of heaven,  
 Lavishly, utterly, willingly give:  
 Not the few drops from the cup overflowing,  
 Not the faint sparks on the hearth ever glowing,  
 Not the pale buds from the June roses blowing,  
 Give as He gave us who gave us to live.

Fredericksburg, Va.