

THE WHITE FIELDS OF JAPAN





The
WHITE FIELDS *of* JAPAN

Being some account of the history and conditions in Japan and of the Mission of the Presbyterian Church in the United States there from 1885 to the present day.

By

LOIS JOHNSON ERICKSON

Missionary to Japan

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TO MY MOTHER
*In Memory of the Sunday Afternoons
of Long Ago*

1976

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Behold I say unto you: "Lift up your eyes and look on the fields; for they are white already to harvest."

CONTENTS

	PAGE
Pronunciation of Japanese Names.....	6
An Acknowledgement	9
Preface	10
Chapter I.—Why the Soil Is Stony	11
“The Evil Sect Called Christian”—Xavier, First Missionary to Japan—The Embassy to the Pope— The Twenty-Six Martyrs—The Death—Pangs of a Faith—Japan Becomes a Hermit Nation.	
Chapter II.—The Coming of the Seed Sowers.....	39
Two Hundred Years of Isolation Broken—Ver- beck, A Servant of Japan—The Embassy to the West—Joseph Hardy Neeshima—The Ancient Church Rises From Its Grave.	
Chapter III.—Our Place in the Harvest Field.....	63
The First Southern Presbyterian Missionary—The Founding of the Churches—Our Stations One By One.	
Chapter IV.—“There Is Work to Do”.....	95
Why We Have No Doctors—The Golden Castle School for Girls—The Carrie McMillan Home— The Kobe Theological Seminary—The Work of an Evangelist.	
Chapter V.—Our Fellow Laborers.....	125
The Church of Christ in Japan—Uemura; Pastor, Editor, Educator—Paul, An Apostle to the Jap- anese—Three Christ-Like Women—Kagawa of Kobe—The Lepers of Oshima.	
Chapter VI.—The Fields Beyond.....	153
Japan's Foothold on the Continent—What Has Japan to Offer Others?—At the Crossing of the Ways.	
The White Fields of Japan— <i>A Pageant</i>	183
A Last Word	207

Pronunciation of Japanese Names

Read the syllables rapidly, just as they would be pronounced in English. Do not accent.

Anjiro	<i>Ahn-jee-roh</i>
Aiko	<i>I-koh</i>
Arima	<i>Ah-ree-mah</i>
Banzai	<i>Bon-zigh</i>
Chugoro	<i>Choo-go-roh</i>
Deshima	<i>Day-she-mah</i>
Doshisha	<i>Doh-she-sha</i>
Gifu	<i>Gee-foo (G as in get)</i>
Haori	<i>Hah-oh-ree</i>
Hara	<i>Hah-rah</i>
Hara	<i>Hah-rah</i>
Hatori	<i>Hah-toh-ree</i>
Hayashi	<i>Hah-yah-she</i>
Hideyoshi	<i>He-day-yoh-she</i>
Hokkaido	<i>Hoke-ki-doh</i>
Ichimura	<i>E-chee-moo-rah</i>
Ieyasu	<i>E-ay-yah-soo</i>
Ise	<i>E-say</i>
Ishikawa	<i>E-she-kah-wah</i>
Itagaki	<i>E-tah-gah-kee</i>
Ito	<i>E-toh</i>
Ito	<i>E-toh</i>
Iwakura	<i>E-wah-koo-rah</i>
Jo	<i>Jo</i>
Kagawa	<i>Kah-gah-wah</i>
Kanamori	<i>Kah-nah-moh-ree</i>
Kanda	<i>Kahn-dah</i>
Karakiri	<i>Rah-rah-kee-ree</i>
Kataoka	<i>Kah-tah-oh-kah</i>
Kato	<i>Kah-toh</i>
Kawasaki	<i>Kah-wah-sah-kee</i>

Kenkichi	Ken-kee-chee
Kenryo	Ken-ryoh
Kobe	Koh-bay
Kochi	Koh-chee
Kosumi	Koh-soo-mee
Kotohira	Koh-toh-he-rah
Kozai	Koh-zigh
Kubo	Koo-boh
Kumamoto	Koo-mah-moh-toh
Kyoto	Kyoh-toh
Kyushu	Kyew-shew
Mansei	Mon-say
Marugame	Mah-roo-gah-may
Meiji	May-jee
Mikado	Me-kah-doh
Miyai	Me-yah-ee
Murata	Moo-rah-tah
Miyake	Me-yah-kay
Nagasaki	Nah-gah-sah-kee
Nagata	Nah-gah-tah
Nagoya	Nah-goh-yah
Neeshima	Nee-she-mah
Nobunaga	Noh-boo-nah-gah
Nogi	No-gee (g hard)
Obihiro-machi	Oh-be-he-roh-mah-chee
Okamura	Oh-kah-moo-rah
Okazaki	Oh-kah-sah-kee
Okuma	Oh-koo-mah
Omi	Oh-me
Omura	Oh-moo-rah
Osaka	Oh-sah-kah
Oshima	Oh-she-mah
Otomo	Oh-toh-moh
Saga	Sah-gah
Sakawa	Sah-kah-wah
Sapporo	Sop-poh-roh
Sanda	Sahn-dah
Sato	Sah-toh
Satsuma	Sah-tsoo-mah

Sekigahara	<i>Say-kee-gah-hah-rah</i>
Shima	<i>She-mah</i>
Shimabara	<i>She-mah-bah-rah</i>
Shimeta	<i>She-may-tah</i>
Shimonoseki	<i>She-moh-noh-say-kee</i>
Shikoku	<i>She-koh-koo</i>
Shinto	<i>Shin-toh</i>
Shogun	<i>Shoh-goön</i>
Susaki	<i>Soo-sah-kee</i>
Tabuchi	<i>Tah-boo-chee</i>
Tada	<i>Tah-dah</i>
Takamatsu	<i>Tah-kah-mah-tsoo</i>
Taro	<i>Tah-roh</i>
Togo	<i>Toh-goh</i>
Tokyo	<i>Toh-kyoh</i>
Tokugawa	<i>Toh-koo-gah-wah</i>
Tokushima	<i>Toh-koo-she-mah</i>
Tosa	<i>Toh-sah</i>
Tsurin	<i>Tsoo-rin</i>
Toyohashi	<i>Toh-yoh-hah-she</i>
Uemura	<i>Oo-ay-moo-rah</i>
Utako	<i>Oo-tah-koh</i>
Yajima	<i>Yah-jee-mah</i>
Yashima	<i>Yah-she-mah</i>
Yamaguchi	<i>Yah-mah-goo-chee</i>
Yano	<i>Yah-noh</i>
Yokohama	<i>Yoh-koh-hah-mah</i>
Zakko	<i>Zock-koh</i>

AN ACKNOWLEDGEMENT

I WISH to express my indebtedness to the authors of the following books for the help they have given me. I have ventured to use their pages freely, not always giving credit where it has been due. I have done this because personally I find it annoying to be referred to books which are not at hand for confirmation of what I am reading.

I trust that my readers will be sufficiently interested in the subjects which I have touched upon briefly, to read for themselves some of these books which I have found so helpful.

- A History of Christianity in Japan, *Otis Cary, D.D.*
- Life and Letters of Joseph Neeshima, *Hardy.*
- Things Japanese, *Chamberlain.*
- The Christian Movement in Japan, 1920, 1921.
- The Working Women of Japan, *Gulick.*
- The Gist of Japan, *Peery.*
- Japan Today, *Scherer.*
- Glimpses of Old Japan, *Margaret Kinneer Ballagh.*
- Modern Japan, *Hershey.*
- What Shall I Think of Japan? *Gleason.*
- The Truth About China and Japan, *Putnam-Weale.*
- Korea's Fight for Freedom, *McKensie.*
- The Other Side of the Korean Question, *Smith.*
- The Making of a New Religion, *Chamberlain.*
- The Church of Christ in Japan, *Imbrie.*
- The *Japan Evangelist*, the *Japan Advertiser*, the *Japan Times*, *From Far Japan*, and our Home Church papers.

Dr. McAlpine, Dr. Ostrom, and other of my fellow missionaries have also been very kind in helping me.

PREFACE

I WILL not try to tell you of the beauty of the land, nor of the charm of the people. Neither will I tell you of their quaint customs, nor of the changes that have come since the War. But I will try to make you see what Christianity has meant to them, and how infinite is their need of God. I will tell you of your own part in sending them the Gospel which has been the salvation of their country. And I will urge you to do still more for them, so that the future of the whole world may be safe. It has been my prayer that every woman who reads this book may realize what her own gifts mean for time and for eternity to God's children over here. May He show each one of us just what He would have us do in His great white harvest fields!

To far white fields He bids
Some of His children go,
To save His people still,
From sin and woe.

And some the blessed Christ,
Tenderly calls to give,
His treasure back to Him
That men may live.

You who can never go,
Oh do not doubt He hears,
When that dear gift of yours
Is wet with tears!

I.

WHY THE SOIL IS STONY

“The Evil Sect Called Christian”—
Xavier, First Missionary to Japan—
The Embassy to the Pope—The
Twenty-Six Martyrs—The Death—
Pangs of a Faith—Japan Becomes a
Hermit Nation.



GRADUATING CLASS NAGOYA SCHOOL.

The call of those who sleep
And do not dream;
The call of those who waking weep
And do not deem
That morning's joy can end the bitter night;
The call from man to man,
For Him Who is the Way, the Truth, the Light—
I bring you from Japan.

Chapter One

WHY THE SOIL IS STONY

The Evil Sect Called Christian

"They thought I was coming to a place as terrible as hell!" She was a Japanese girl who had just been married at our home, and she was telling how much opposed her parents had been to her marrying a Christian man.

"They are country people," she said, "and they don't know what the doctrine is. They are *afraid* of it."

"Yes," said another little woman who was talking with us, "I am from the country, too, and I know what you mean. My people are afraid of the very name of Christian."

Why are the peasants of Japan afraid of the Good Tidings which we bring them? Why do they speak of us as the "Evil Sect?" Why do parents tell their children that Christians are nailed to a Cross when they die? Why do they call us "Devil Worshipers?" Over four hundred years of history are bound up in the answer.

THE SHADOW OF ST. PETER'S. It takes us back to the time of Pope Leo X and his decision to build the Church of St. Peter's at Rome. But for the building of this one church, the history of many lands would be different. For it was in order to get the money he needed that the Pope began to *sell forgiveness of sins*, and it was Martin

Luther's indignation over this abuse that changed his life and was the beginning of the Protestant Reformation. There was a great reaction in the Catholic Church, followed by the founding of the Society of Jesus, one of whose first aims was to fight the Protestants. We see Jesuit missionaries following the Portugese flag to the Far East; a shipwreck off the shore of the unknown land of Japan; a little prince pleading for friendship with the strange foreigners; a Japanese murderer fleeing by night and taking refuge on a Portugese vessel. We see this murderer converted and bringing Xavier, the great Jesuit missionary, back with him to his native land. We see the Catholics welcomed because of the hatred of the Japanese rulers for the turbulent Buddhist priests. We see the phenomenal success of the Catholic mission. . . And then we see persecution begin, hastened by the heroic resistance of Christian girls to the lust of the Great General and by the indiscretion of a shipwrecked Spanish captain on his way from the Philippines to Mexico. We see years of bloody martyrdom ending in one of the most pathetic defeats of history and the death of a hundred thousand defenceless Christians. We see Japan cut herself off from all communication with the outside world because of her fear of the political aims of those who would convert her. And finally we see the hideous signboards posted at every cross-road in the Empire, threatening death even to the "God of the Christians" should He dare set foot on the shores of Japan. Thus we begin to understand why the country people of today still think that to go to a Christian home is as terrible as to go to hell!

Shall I tell you the story more fully in detail?

THE PORTUGUESE DISCOVER JAPAN. In the year 1542, while Henry VIII was King of England, and before the colony of St. Augustine had been founded in Florida, some Portugese sailors bound for China were blown out of their course and shipwrecked on the shores of the most southern of the Four Large Islands of Japan. They were the first Europeans the natives had ever seen, and their appearance, their gorgeous clothing, and most of all, their wonderful boats caused intense excitement among the Japanese. The Prince of the province decided at once to confiscate these vessels and to make slaves of the strange looking white men. But his little son, Otomo, twelve years old, interceded with his father for the sailors, and then made such friends with them that they promised to come back and open up trade with the islanders.

“PAUL OF THE HOLY FAITH,” FIRST CHRISTIAN OF JAPAN. The Portugese traders had been coming to Japan for some years when a Japanese named Anjiro murdered a fellow-countryman, and fled for refuge to a Buddhist monastery. A Portugese vessel happened to be at anchor in the harbor, and one day Anjiro saw a sailor whom he knew. This sailor advised him to escape to India. On the voyage the young fugitive fell in with a man named Alvarez who took great interest in him and taught him something of religion. By the time they landed Anjiro was asking for baptism. But the priest at their first stopping place refused to baptize him, as he objected to Anjiro's intended return to his own country where he would live with his heathen wife. Displeased, naturally, Anjiro started at once for home, but after he was in sight of land, such a terrible storm came up that he was obliged to return to China.

Here he met again his Portugese friend who took him on to India and turned him over to that great missionary of the time, Francis Xavier. Xavier welcomed the young Japanese with joy and sent him on to a Christian college where he was soon baptized—on the Day of Pentecost, 1548. He was a man of remarkable endowments, for within a short time he was able to make a translation of the Gospel of Matthew into Japanese. He sent pages from this translation to the head of the Society of Jesus, in Europe, and told him with joy of how Xavier was planning to return with him to Japan. He signed the letter, "Paul of the Holy Faith." And so we come to

Xavier, First Missionary to Japan

It was while he was attending the University of Paris, rich, noble, popular, careless, that Xavier met Ignatius Loyola, the founder of the Jesuit Order. Loyola had been a Spanish soldier. Cut down in a terrible battle in Navarre, he was carried to a crude hospital, where he lay racked with fever and tortured by the thought that he could never bear arms again. Slowly he began to devise another kind of warfare in which he could still take part. He would be a General in a Spiritual Army, fighting for the Cross against the "heretics" who were swarming over Europe. His creed would be the soldier's creed of obedience to superiors, hard endurance and dauntless courage. He prepared himself for his new undertaking by fasting and penance. Living in a cave, with bread and water for food, a girdle of thorns, and exposed to the severe cold of winter, he worked out his plan, and from it was born an army in some ways the most terrible that Europe has ever seen.

Trained to be a soldier, Loyola had not received such an education as would fit him for the service of the Church, so he entered a common school, and from there he went to the University of Paris. Here he met Xavier, a gay young Spanish noble, and resolved to enlist him in the army which he hoped to form. With the insistent question, "What shall it profit a man if he gain the whole world and lose his own soul?" Loyola broke the spirit of his friend, and before long Xavier was even more zealous than his teacher in his austerities. He was one of the six who formed the Society of Jesus, and he hoped to go at once to the Holy Land to work for the conversion of the Turks. War interfered with this, so he was ready to answer the call of the King of Portugal for a missionary to his new territories in India, territories gained by Portugal's policy of sailing East to find the Islands which Columbus had hoped to discover by sailing West. In 1542, (the same year that the Portuguese sailors were wrecked off the coast of Japan), Xavier reached India where he began the labors which made him one of the most famous missionaries of all time.

JAPAN RECEIVES HER FIRST MISSIONARIES. Seven years later he accompanied "Paul of the Holy Faith," the one time murderer, to Japan, and the first Christian mission to that country was established. They were given a very encouraging welcome. Anjiro was received with honor by the Prince of Satsuma, who knelt with great respect before a picture of Mary and the Child Jesus. Paul began to preach at once to his relatives and encountered no opposition whatever. Xavier's methods were probably the same as he had used in India, interesting as being quite different from the Protestant methods of today.

After some trouble he found a few natives who could speak a little Portugese, and with their help, "in numerous sessions and with great labor," they wrote out forms of prayer, the Creed, the Commandments, and the Ave Maria. He learned these by heart, and then with a bell in his hand he went about collecting all he could, both grown people and children. Twice a day for a month he taught them the prayers. What the children learned they taught their fathers and mothers and neighbors. On Sundays he assembled all together to say prayers in their own language. They seemed to take a great deal of pleasure in these meetings. He would say the Creed over, article by article, slowly, and ask them if they believed, and they, with hands crossed on their bosoms, would answer, "Yes."

In a letter to friends in Spain he writes; "In the country where I now am the multitude of those who become converts is so great that my arms often grow weary with baptizing, and I am unable to speak any longer. I have baptized a whole village in a day." In another letter he urges the King to say to the governors in India, "I swear that unless you clear my conscience by making many Christians in India, I will cause you on your return to Lisbon to be arrested and put in irons, and I will confiscate all your property." This invocation of political help shows us why Xavier sought with such earnestness to convert the rulers of Japan, and prepares us for some of the charges which were later made by his enemies.

THE JOURNEY TO THE CAPITAL. Xavier had been in the country a little more than a year when, with a Portugese companion and a converted fisherman, he set out for the capital at Kyoto. They went on foot, carrying

their goods on their shoulders. Often they were refused shelter, and children hooted at them and pelted them with stones. Their first stop was at the city of Yamaguchi, where they preached on the street corners, fearlessly attacking idolatry and immorality, especially infanticide. They also spoke in the houses of gentlemen, who invited them, "some for the sake of killing time, some to hear something new, and some to make fun of us." When there remained not a crossing in the city at which they had not preached, they pressed on through wintry winds and across icy streams to Kyoto. But when they attempted to get an audience with the Emperor, they were asked whether they had any presents, and none being forthcoming, they were not admitted to the palace. After spending only eleven days in the city, they started back, going again to Yamaguchi.

Finding that the Japanese, both rich and poor, despised a man who was not well dressed, Xavier began to wear richer garments. He also found favor with the Prince of Yamaguchi after he had given him presents, and the Prince, in turn, bestowed upon the missionaries a piece of land which had belonged to a Buddhist monastery. Many were willing to listen to the new doctrines, but there were no conversions until one day when Xavier's companion was preaching, a man bent over as if to whisper something in his ear, and then spat on his cheek. The crowd laughed and watched to see what would happen. When Fernandez quietly wiped his face and went on as if nothing had happened, the people were much impressed, and one man followed Fernandez home and asked for baptism.

DEATH IN THE HARNESS. After working a little over two years in Japan, it seemed best to Xavier to make a trip to India to secure more workers for his mission, while he himself planned to go to China, for he thought that the acceptance of Christianity by the Chinese would insure its victory in Japan. But he was never to work in China, for while trying to persuade the Portugese merchants to take him there, he was stricken with fever and died on the island of San Chan, November 27, 1552.

The Embassy to Rome

THE POOR HAVE THE GOSPEL PREACHED TO THEM. As a result of his two years of labor in Japan, Xavier left groups of baptized persons all over the southern part of the Empire. Within four years after his death there were two thousand Christians in the city of Yamaguchi. Several of the princes were favoring the new religion, and it had already begun to have an effect upon politics. The Buddhist priests were urging intolerance. Much of the persecution which followed was due to their influence. In contrast to the endeavor to reach the rich and powerful was the work of the first medical missionary who established a hospital for lepers and a home for children whose parents were too poor to take care of them. Many of these children would have been put to death by their own parents if they had not been rescued by the charity of the Portugese. These children were brought up as priests and nuns, and formed a stumbling-block in some cases to the pride of the wealthy, who were unwilling to be identified with the religion of the poor and loathsome.

A LITTLE MARTYR-MAID. During the years following the death of Xavier we read of fourteen hundred baptisms in one place within two months; of thirteen hundred in another place, where three temples were changed into Christian churches; of Buddhist monasteries destroyed and of idols burned or cast into the sea. All the inhabitants of one island except eight had accepted Christianity, and these eight were being taught by a converted priest. The first martyr suffered at this time. She was a servant-girl, only nineteen years old, and every day she worshiped at a cross set up in the outskirts of the city. Threats and persecution had no power to move her. Early one morning as she was returning from the hour of prayer, she was met by her angry master, who struck her down dead at his feet.

A PRINCE RECEIVES BAPTISM. The ruler of the Province of Amura was the first of the princes to be baptized. The morning after the ceremony he set out to battle, but instead of worshiping at the shrine of the Goddess of War, he took his troops to the temple and ordered that the image of the goddess be overthrown and dragged to the courtyard, where he struck off her head with his sword. He then burned the temple and set up a cross. He wore the figure of the cross on his armor, and had it inscribed on his banners.

There were similar incidents taking place elsewhere. The Shogun, or chief military ruler of the land, was favorable to the new religion. He received one of the missionaries and drank out of the same cup with him, as a special mark of honor. But just as it seemed that the capital city of Kyoto and all that part of the country was

on the point of being won to Christianity, the Shogun was murdered. The Buddhist priests were quick to seize their opportunity, and by their influence, Christianity was prohibited as an abominable religion.

THE FIRST GREAT GENERAL. The murder of the Shogun brought on civil war, the outcome of which was that Nobunaga, the first of the "Three Great Generals," became the real ruler of Japan. He had no love for the Buddhist priests, and tore down one of their monasteries in order to build a palace, even using the idols themselves in the stone for the foundations. The favor which he showed to Christianity undoubtedly arose from the feeling that the Buddhists had too much power. Many Japanese have thought that he became a Christian, but this is not true. In June 1582 he was slain by one of his own generals. His successor was Hideyoshi, the second of the Three Great Generals.

OTOMO AT LAST BECOMES A CHRISTIAN. Otomo, who as a twelve-year-old boy had befriended the shipwrecked Portugese sailors, was for many years kept back from receiving baptism by his wicked wife, whom the Catholics write of as "Jezebel." Finally, however, he divorced this woman, put away all his concubines, married a catechumen, and was baptized. He began his new life by afflicting his weak and infirm body with cruel penances. He fasted several days in the week, and recited the rosary daily. The extirpation of idolatry was his pleasure and glory, and he is said to have hunted the Buddhists like savage beasts. All of this must be remembered as we proceed with our story.

THE WONDERFUL INTRODUCTION OF THE JAPANESE TO EUROPE. A few months after the assassination of the First Great General, Otomo, with two other princes, sent four of their young relatives, boys of sixteen, to Europe, bearing a letter from the Catholics of Japan to the Pope at Rome. It suited the Jesuit priests to proclaim these young men royal ambassadors. The Viceroy of India gave them a splendid reception, hung chains of gold around their necks, and fitted up the quarters they were to occupy in the ship magnificently. Their slow progress to Rome was marked by a succession of wonderful fetes. While they were still two days from the city, they were met by a troop of cavalry sent by the Pope. On the morning of their public reception, the Japanese, clad in the ceremonial robes of their own country, formed part of a procession which made its way to the Vatican amid the ringing of bells and the booming of cannon.

After embracing the young men, who had fallen at his feet, the Pope listened to the solemn reading of the letters they had brought, and the ceremony closed by the Japanese kneeling again to kiss the feet of the Holy Father. In connection with this embassy the Pope caused a medal to be struck which bore the inscription, "FIRST LEGATION AND ACT OF OBEDIENCE FROM THE KINGS OF THE JAPANESE TO THE ROMAN PONTIFFS." The young Japanese were eight years absent from their native land, and when they finally reached Nagasaki, it was to find that great changes had taken place.

The Twenty-Six Martyrs

THE SECOND GREAT GENERAL. When Hideyoshi, the Second Great General, succeeded in gaining supreme power for himself, there was good reason for the Christians to feel encouraged, for at first he showed them much favor. The Admiral of his fleet and one of the generals in highest command of the famous expedition against Korea were Christians. And when one of the Christian lords ordered that all the idols in his dominions be destroyed, Hideyoshi sided with the Christians, sending word to the Buddhists that if they did not know what else to do with their idols, it would be a good plan to burn them for firewood. He gave land for the erection of a school and a church, and went in person to select a suitable site. About three years after he came into power, there was much trouble between the Buddhists and Christians in the Southern Island, and Otomo asked Hideyoshi for help. It was while he was in the south that the break with the Christians came.

THE CHRISTIAN MAIDENS OF ARIMA. It seems that an unusually large Portugese ship had come to Japan, and that Hideyoshi was very much interested in it. He asked to have it brought to anchor in the town in which he was staying, but the captain refused, saying the harbor was too shallow. He came to the port, however, in a small vessel, and Hideyoshi, with a party of companions spent a merry evening on the smaller ship. After returning to land, and while he was still regaling himself with wine which the captain had given him, a Buddhist priest, who had become a procurer for Hideyoshi's licentious pleasures, was ushered into his presence. He had been to Arima, one

of the strongholds of Christianity, and when he made known his wicked errand to some of the Christian maidens there, he had been repulsed with so much scorn that he returned to his master baffled and angry.

THE FIRST ALARM. Hideyoshi roared out that he would cut the throats of all the Christian women in Arima. In the middle of the night he roused the sleeping priests on board the Portugese ship, and ordered them to come at once to land. The next morning he issued an edict commanding all foreign religious teachers to leave the country within twenty days. The Jesuits were greatly alarmed, and many took refuge with the Christian princes. The time limit was extended from twenty days to six months, and when that time came, only three returned to India. Soon after this, the young men who had gone to Rome returned in great pomp and splendor, bearing rich gifts for the ruler, and Hideyoshi, for the time, forgot his wrath and received them royally.

THE BOAST OF AN ANGRY SEA-CAPTAIN. We all remember that at that time the Philippines belonged to Spain. The haughty Hideyoshi conceived a desire to rule these islands, and there were messages back and forth from him to the Spanish Governor for some years. In July, 1596, a Spanish galleon was on its way from Manila to Mexico when it was wrecked off the coast of Tosa, only a few miles from our present mission stations of Kochi and Susaki. According to the laws of Japan, the vessel was confiscated, and Hideyoshi sent men to take possession of the rich cargo. The Spanish captain, in his wrath, told these men that the King of Spain would surely punish them for thus wronging his subjects. To prove to

them how great a king his master was, he showed them a map of the world, on which Spain, Portugal, Mexico, the Philippines, and countries of South America, were all shown to be under the rule of Philip. The Japanese officer asked how Philip had been able to gain such great possessions, and the reply was, "The Kings of Spain begin by sending out teachers of our religion, and when these have made sufficient progress in gaining the hearts of the people, troops are dispatched who unite with the Converts in bringing about the conquest of the desired country." Over three and a quarter centuries have passed away, and the messengers of the Cross have still to fight the impression that these words made upon the people of Japan.

CRUCIFIED. No sooner had the Great General been informed of what the Spaniard had said than he took action. The religious establishments in Kyoto and Osaka were surrounded and twenty-four Christians, six Europeans and eighteen Japanese, were taken prisoners. Among the Japanese were several servants, some of them boys of twelve and fifteen. All the Europeans were Spaniards.

These prisoners were put upon carts and started out in the bitter January weather on the journey from Kyoto to Nagasaki. Everywhere they were exposed to the insults of the people. Two fellow-Christians joined the band in the hope of being of some help to the sufferers, but when they were discovered by the guards, they were added to the number of the prisoners. On February 5, 1597 they were all led out to a hill and tied by straw ropes to wooden crosses, and then pierced through the heart by spears, and instantly put to death. When the execution was over, the Christians, unmindful of the blows of the guards, crowded forward to dip handkerchiefs in the blood of the martyrs.

THE EXPEDITION AGAINST KOREA. During the year that followed, Hideyoshi made every effort to drive all missionaries from the country. There were persecutions all over Japan. But the death of the Great General in 1598 put an end for the time being to the sufferings of the Christians. Hideyoshi is to be remembered as well for his expedition against Korea as for his activities against Catholicism. His armies spent six years in the peninsula and left behind them hatred and distrust which have not yet spent their force. There is a mound in Kyoto under which are buried forty thousand noses and ears of Koreans, which Hideyoshi's soldiers sent back to their country as proof of their mighty deeds of valor.

When we remember, however, the terrible religious persecutions which took place in Europe during the years of Hideyoshi's reign—the burnings, the buryings alive and the nameless tortures which the first Protestants were enduring—it is unfair for us to class the Great General with the religious persecutors.

The Death-Pangs of a Faith

SEKIGAHARA — THE CHRISTIANS LOSE. Hideyoshi's successor, the Third Great General, was named Ieyasu. His desire for trade made him ready to favor Christianity, so the edicts of the former ruler were disregarded. The missionaries came out of hiding, and one of them was for a time given lodgings in Ieyasu's own home. Many of the churches which had been torn down were rebuilt. It was not long, however, until there was a political move against Ieyasu, and the leader of this movement was a man who had shown much favor to the Christians and had many of them in his army. The bloody battle of Sekigahara

followed, and the Christians lost. Ieyasu gained supreme power which his family held until the coming of Perry to Japan.

THE COMING OF THE DUTCH PROTESTANTS. It was not until he had been ruler for thirteen years that Ieyasu was ready to begin any active persecution. The Dutch, who were now trading with the Japanese, were no friends to the Catholics. When the Spaniards began to take soundings in the harbors of the country, they protested that in Europe such a proceeding would be regarded as an act of hostility, and did all they could to arouse the suspicions of the Japanese. In alarm, Ieyasu exiled some of the believers, and forbade his retainers to become Christians. The Lords of the Provinces were not slow to follow this example. Churches were demolished, and all over the land people were sent into exile. One prominent believer was invited to a feast, and in the midst of the gaiety, a sword was handed him. Knowing very well what this meant, he raised it to his head as a mark of respect, examined it carefully, praised the workmanship, and then handed it over to the officer, who immediately cut him down.

THE "JAPANESE INQUISITION." The Christians organized Confraternities of Martyrdom to strengthen themselves by prayers, exhortations and austerities. Even the children formed societies of their own, and they often used their scourges till the blood flowed. Three principal officers in Arima resisted every effort to make them deny their faith. The Prince of this province, who had himself been a Christian, begged them with tears in his eyes to follow the example of Peter, who had denied his Lord

not once, but three times. These officers, with their families, were condemned to be burnt at the stake. Thereupon, four other officers, who had at first denied their faith, repented and asked to share their punishment, as they were Christians at heart. No one listened to them, but the other officers and their families were put to death, October 7, 1613. They went to the stake clad in festal robes and carrying lighted candles.

The great reverence shown the bodies of the martyrs and the veneration in which their memory was held by the Christians was one of the reasons why Ieyasu issued his famous Edict against Christianity in the following January. He had been persuaded that it taught its believers to hold in high honor those who disobeyed their rulers, and even to worship criminals. "A religion which teaches such things is devilish," he exclaimed in anger, and even yet the rulers of Japan have not forgotten the wrath of the Great General, and claim to believe that a man cannot be a sincere Christian and still be true to his country.

EXILED TO MANILA. The princes received notice that they must send all missionaries to Nagasaki; that the churches must be destroyed, and the Christians forced to give up their religion. In November the exiles were put to sea in three small junks hardly fit to go into the water. One of these vessels went to Manila, where it was given a magnificent reception. A gorgeously decorated boat was sent to meet the miserable junk, and the exiles were taken to the Cathedral where a religious service was held. Some of these people afterward returned to their own land, but many remained in Manila where their descendants form

one element of the mixed population now found in the Philippines.

CHRISTIANITY APPARENTLY DRIVEN FROM THE COUNTRY. Ieyasu died in 1616. This brought no relief to the Christians, for his successor was more violently against them than he had been. From this time the records are filled with stories of their suffering. Men, women and children were slaughtered for their faith, their ages all the way from the infant of two months to the old woman of eighty, who was put to death for sheltering a missionary. They ascended their funeral pyres, dressed as for a festival. In no land have Christian martyrs shown more heroism. It is said that on one occasion a prisoner recanted and was allowed to escape the fire prepared for



TRANSPLANTING RICE: HERE THE WOMEN HAVE THEIR RIGHTS!

him. His place was supplied, however, by a gentleman of high rank who came up with his servants and demanded the privilege of suffering with his fellow-believers. When he was bound to the stake five of his servants tried to follow him. The stories of suffering are so terrible that we need not dwell upon further details. Under the persecutions thousands fell away, but the constancy of other thousands has won for them the admiration of the world.

Japan Becomes a Hermit Nation

In Japan, as in other countries where there have been hideous religious persecutions, it was found that persecution was unequal to the task imposed upon it. People who came from curiosity to behold the awful executions were so impressed with the triumphant faith of the sufferers that they went over to the proscribed religion. The very officers who carried out the executions were in some cases converted. It became evident even to the tyrant who was ruling the country that persecution alone would never drive Christianity from the land.

THE EDICTS. Accordingly, in 1635 Ieyasu, the military ruler, issued the following edicts:

“The sending of Japanese ships to foreign countries is strictly forbidden.

“Japanese must not be sent to other countries. If any go secretly, they shall be punished by death.

“If any Japanese who has resided abroad returns to Japan, he shall be punished by death.”

The Edict then mentioned the rewards to be paid to informers against Christians, and threatened any foreign teacher of religion with imprisonment.

THE ISLAND OF DESHIMA. The next year the Japanese constructed a tiny artificial island in the harbor of Nagasaki. Here the Dutch traders were required to live. The island was surrounded by a high wall. No decent woman was allowed to cross the bridge which connected it with the mainland. The traders themselves could not cross this bridge except under the care of a guard. It was only because the Japanese thoroughly understood that the Dutch were enemies to the Catholic religion that they were given the privilege of trading with Japan at all. For over two hundred years the only light which reached Japan from the Western world was through this tiny peep-hole.

THE LAST STAND OF THE CHRISTIANS. You remember that the Christian maidens of Arima refused Hideyoshi's wicked proposals. This province was one of the strongholds of Christianity, but after the death of Ieyasu, the Prince denied his faith. It was the custom for the central authority to change the princes from one province to another, and the common people were supposed to follow their Lord to the new province. The Christians, however, were unwilling to follow a man who had proved false to his God, and when the Prince of Arima was removed to another part of the country, many of his retainers refused to go with him. The new Lord brought his own men, who were allowed to take possession of the land, and the Christians were left without a livelihood. The new Prince imposed heavy taxes, and tried to force the people to raise more rice than it was possible for them to do. Those who could not pay the tax were dressed in rough straw coats, such as peasants wear in the rain, their hands were bound behind them, and the straw set on fire. All were severely burned; some were burned to death, and some

killed themselves by drowning. After a few years the starving people resolved to bear these conditions no longer, but to die one single death, if need be.

THE SIEGE OF SHIMABARA. In the year 1637 twenty thousand men, women and children fortified themselves in an abandoned castle near Shimabara. The battlements were crowned by wooden crosses, and the warriors shouted the names of Jesus and Mary. In one of the early battles but ninety of the defenders of the castle were slain, while the attacking force lost five thousand, including the commander. Over a hundred thousand soldiers marched against the Christians. The Dutch merchants from the Island of Deshima were ordered to come to their assistance, and their guns were fired so accurately that the Japanese, fearing that the glory of victory would go to these foreigners, sent them back to their trading. The Dutch have been very much blamed for taking part against the Christians, but we must remember that relatives of these merchants had suffered cruel deaths at the hands of Alva's Catholic soldiers in the Netherlands. The unequal conflict lasted for three months. When at last the castle was taken, only one man, a traitor, was spared. Seventeen thousand heads were taken to Nagasaki. It is a satisfaction to know that the Lord of Arima, the cause of all the trouble, was compelled to commit suicide.

TRAMPLING ON THE CROSS. Three years later, in order to find out if any still believed in secret, after all the known Christians had been sent to prison or sold as slaves or put to death, the Japanese officials inaugurated the ceremony of "Trampling on the Cross." An old grandmother still living tells the story thus: "I remember the Trampling

Ceremony was once a year. Preparations began in the early morning. Everyone had to go, and we were all washed and scrubbed and dressed in our best clothes. We were taken to the home of the head-man of the village. Before the garden, officials were lined up, and behind us were many more to keep us from escaping. Then our names were called and we each passed before the officials and trampled on a square board in the dirt before us. It was about two feet square, and on it there was a box in which there was nailed the black figure of a person—a devil-doll we used to call it. We were obliged to place



SAILING FROM VANCOUVER: MISS FLORENCE PATTON, EDITH ERICKSON, MRS. ERICKSON, MISS CURRELL, ELINOR ERICKSON, MR. ERICKSON, MRS. VAN DYKE, MR. VAN DYKE.

our feet on this, and then we were free to go." This old grandmother is over eighty years old, and when she took part in this ceremony as a girl, it had been in force for two hundred years.

THE PROCLAMATION BOARDS. Christianity apparently was dead. Reference to it was not permitted in books, and even the name might have been forgotten, had it not been written on the public proclamation boards of every town. "As soon as a child could read, he saw on these boards that the Evil Sect of Christianity was strictly prohibited. When he asked what this meant he was told by his parents about the wily scheme of the foreign barbarians who sought to gain possession of Japan by means of a religion which was a strange compound of foolish doctrines and powerful magic. Thus the close of this stage of the history of Christianity in Japan left it as a religion that seemed to have been thoroughly defeated, and whose very name was enough to excite the derision and hatred of those who heard it."

JAPAN AS A MISSION FIELD. This chapter has given in detail one of the reasons why the mission field of Japan is stony ground. There are other reasons, more nearly following the use of the word "stony" in the Bible parable. Many hear with joy, and because there is no depth of root in them, by and by they are offended.

There is thorny ground in Japan, too. We have the world, the flesh, and the devil with us as they are found in few mission fields. All the *impedimenta* of modern civilization are in our way, commercialism, exploitation of vice, unclean moving pictures, debasing fiction, the fight be-

tween Capital and Labor, political unrest, newspaper irresponsibility—the same foes America has to fight. And in addition to commercialism, we have her two sinister sisters, Imperialism and Militarism. Does any country of the world need the Gospel more?



THE NAGOYA CASTLE.

CHAPTER ONE IN QUERIES

1. How did the expense of building the most wonderful church in Europe lead to the first Christian mission to Japan?
2. How did a Spanish noble, crippled in battle, become General in a terrible army?
3. Shipwreck leads to the discovery of an Empire—when? where? how?
4. Follow the story of the twelve-year-old prince until he takes part in sending the first Catholic Embassy to Rome.
5. A murderer flees vengeance and becomes “Paul of the Holy Faith.” Tell the story.
6. In what year was the first Japanese Christian baptized on the Day of Pentecost?
7. The first convert takes back to his country with him the most famous missionary of the century. Tell the story of this missionary.
8. A Japanese prince kneels before a picture of Mary and the Child Jesus. Give the circumstances.
9. The children learned and taught their fathers and mothers—what?
10. “Often my arms grow weary with baptizing.” Who wrote this? Give a quotation from another letter.
11. Who turned back because they brought no presents?
12. A hearer spits upon a missionary’s cheek. What happens?
13. Death on a lonely island—who? when? where?
14. 2,000 Christians in one city—how long after the arrival of the first missionary?
15. Tell of the first charity institutions of Japan.
16. Tell about the Little Martyr Maid.
17. The head of the Goddess of War was struck off by whose sword?
18. Why was the first great General favorable to the Christians?
19. “First Legation and Act of Obedience From the Kings of the Japanese to the Roman Pontiffs.” Tell the story.
20. A Japanese General recommends that idols be used for fire-wood. Tell about this general.
21. Why does the general threaten to cut the throats of all the Christian women in Arima?

22. The Embassy to Rome returns with presents just in time to prevent what?
23. Why is the boast of the angry captain shipwrecked on the way to Mexico still remembered?
24. Tell of the sufferings of the twenty-six Martyrs.
25. The Mound of the Ears and Noses is a memento of what famous expedition?
26. The Christians lose—under what circumstances?
27. How did the Dutch hatred for Catholics affect the situation in Japan?
28. A prince begs his officers to follow the example of Peter in denying his Lord. Tell the story.
29. "A religion which teaches such things is devilish." Who said it? What echo do we still hear?
30. Why was a gorgeously decorated boat sent to meet a miserable, unseaworthy junk?
31. The admiration of the world was won—how?
32. Tell of the Edicts forbidding the Japanese to leave their country upon pain of death.
33. What was "A Tiny Peep-Hole?"
34. The terrible "Straw-Coat Dance." Who was responsible for it, and what did it lead to?
35. Seventeen thousand heads were taken to Nagasaki—after what awful siege?
36. What was the Ceremony of Trampling on the Cross?
37. How was the "Evil Sect of Christianity" prohibited?
38. Thorny ground as well as stony—does any country need the Gospel more?

II.

THE COMING OF THE SEED-SOWERS

Two Hundred Years of Isolation
Broken—Verbeck, A Servant of Japan
—The Embassy to the West—Joseph
Hardy Neeshima—The Ancient
Church Rises From Its Grave.



ONE OF JAPAN'S BEAUTY SPOTS

To the heart aglow for Thee
The Valley of the Shadow,
Is like sunrise on the sea!

—*Utsunomiya, a Leper of Oshima.*

Chapter Two

THE COMING OF THE SEED-SOWERS

Two Hundred Years of Isolation Broken

RESCUED IN OREGON, SENT TO CHINA. In closing her doors to the outside world, Japan had stated distinctly that no Japanese who left his country would ever be permitted to return. Just how many shipwrecked sailors succeeded in reaching land only to be put to death, we shall never know. Nearly a hundred years ago, three Japanese drifted in their frail boat to the coast of Oregon, where they were rescued, and some time after were sent to China. The famous missionary, Dr. Gutzlaff, cared for them in his own home, and began the study of their language. Four more Japanese, picked up off the Philippines, found a refuge with their countrymen, and the missionaries began to form plans to return all of them to their country. The foreign merchants trading with China were very anxious to enter Japan, and a certain Mr. King was glad to lend his ship in carrying out these plans.

THE PRESIDENT OF THE UNITED STATES OPENS THE DOOR. It was in the year 1853 that the long isolation of Japan was broken. Our own President Fillmore sent Commodore Matthew C. Perry with a letter to the ruler of

Japan demanding for America the right of trade. With him were two missionaries, Dr. Williams, of China, who came as interpreter, having learned a little of the language from the shipwrecked Japanese, and Jonathan Goble, who came as a common sailor hoping to learn something of the people in order to be ready for mission work as soon as the country could be opened. Perry soon found out the worth of this young man, and, as a reward for doing a difficult piece of work particularly well, he was allowed to go ashore whenever he chose. Keeping his eyes always open, he was able to find out much about the new country, and on his return he aroused a great deal of interest in England and America in the plans for sending missionaries to Japan. It was this same Jonathan Goble who afterward invented the jinrikisha as a means of conveyance for his sick wife.

THE DUAL GOVERNMENT. Perry did not find it easy to carry out his mission. The real ruling power had been in the hands of military chieftains for over a thousand years. The Emperor, or Mikado, as he was then called, was a mere figurehead, considered too sacred to come into actual contact with the business of governing. He held his court in Kyoto, and was honored as Head of the State Religion, and as being himself divine. The Shogun, who was real ruler, held court at the place which is now called Tokyo, a city founded by Ieyasu. While priests surrounded the Mikado, the Shogun was the center of the military forces of the country, and all real power was in his hands.

It was natural under the circumstances that the Shogun and his followers should have decided upon a favorable reply to the letter from the President, and that the Court

at Kyoto should have been opposed to it. The American ships were anchored in Tokyo Bay, and the military party saw for themselves the cannon they carried. They saw the wonderful presents that Perry had brought—a small railroad train upon which they themselves actually rode, a model of a steamship, telegraph instruments and other wonders which convinced them that they were far behind the times. Many of them had been studying secular books written by missionaries to China, especially a History of America (of which we shall hear more), and they had long been anxious to know more of this marvelous country. Taking all these things into consideration, they were willing to open up treaty ports, provided they could be given the assurance that *Christianity and opium* could be kept out!

THE MIKADO TRIUMPHS; THE SHOGUN RETIRES. But the Court at Kyoto knew nothing of the reasons for this decision. They had not seen the great ships, and their long isolation made them sure that there was no nation on earth greater than their own. The dissatisfied princes in the South and West sided with the Emperor, and their retainers strove with all their might to drive out the hated foreigners. Two hot-headed young Southerners, at the risk of their lives, resolved to leave their country and learn for themselves the real condition of other nations. A few days in London convinced them that Japan had everything to learn, and not much time to learn it in. Soon the news came that the Lord of their Province had fired upon French and American ships passing through the Straits of Shimonoseki, and that a joint expedition of the foreign nations was on its way to punish him. The travelers made

all haste homeward. They were too late to prevent the bombardment of Shimonoseki, but they were able to clear up the situation by explaining to the foreign officials what they had never suspected, that the Shogun, with whom they had made all their treaties, was not the supreme ruler of the country. This precipitated another time of bloodshed and assassination. The outcome was the triumph of the Mikado, and the retirement of the Shogun. In 1868 a solidly united country opened its doors to the world under a ruler who, through a long reign, proved his right to the name which was bestowed upon him after his death, "The Emperor of Enlightenment."

PRINCE ITO AND PRINCE TOKUGAWA. It is interesting to know that one of the young men who ran away to England was to become Prince Ito, assassinated a few years ago while Governor-General of Korea. And the heir of the Shogun who gave up his position for the good of his country was Prince Tokugawa, one of the representatives of Japan at the Conference on Limitation of Armament at Washington, in 1921.

AMERICA'S FIRST MISSIONARIES TO JAPAN. Perry's first visit to Japan was in 1853. Six years later the first missionaries arrived, the chaplain of one of Perry's ships having been active in urging the Boards to begin work. First came the Episcopalians, then the Presbyterians, and then representatives of the Dutch Reformed Church. One of these first missionaries was Dr. Brown, whose mother was the author of the beautiful hymn, "I Love to Steal a While Away." Jonathan Goble, the sailor who had been with Perry, soon arrived to represent the Baptists.

A LITTLE MISSIONARY BASKET. Ten years later, the Congregational Church began work in Japan through the American Board. Forty-one years before this time, while Japan was still closed to the world, a few earnest Christians in Boston organized a missionary society. When the first collection was taken the question of where to send the money arose, and it was decided to send it to Japan, since all were interested in a beautiful Japanese basket which stood on a table in the room where they were meeting. In all, about six hundred dollars were contributed for use in Japan, and when it was finally possible to open up work there, this sum had grown to four thousand dollars. The first missionary sent by the American Board to Japan was the son of a minister who had as a young man been present at the first meeting in Boston.

Verbeck, a Servant of Japan

THE STRANGE BOOK FLOATING ON THE WATER. In the summer of 1854 a young civil engineer lay sick of malarial fever at Helena, Arkansas. He had been in America less than two years, having come from Holland, and he had gone to Helena on a river steamer to survey the first railroad there. Unused to a hot climate, and having no friends at hand, he turned in his loneliness to the Friend he had known since childhood, and promised Him that should he recover, he would consecrate his life to missionary service.

Just at the time that young Verbeck was convalescing from his illness, some interesting events were taking place on the other side of the world. Perry was returning from Loo Choo to receive the answer to the demands he had made the previous year; an English Admiral was demand-

ing a base of supply for his ships, fearing an attack from the Russians, for the Crimean War was then in progress, and the internal affairs of Japan were in a ferment. The English were allowed to put into the port of Nagasaki, and a Japanese naval officer, named Murata, was detailed to watch them. One day Murata saw a strange looking little book floating on the water, and gave orders that it be brought to him.

WAITING FOR A TEACHER. It proved to be a Dutch New Testament, and Murata was still more interested when he saw that it was written in a foreign language. He sought out a Japanese who could read Dutch, and listened to his translation with the greatest interest. In after years he said, "I cannot tell you my feelings when for the first time I read the account of the life and character of Jesus. I had never seen, nor heard, nor imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and His life."

Murata sent to China for a Bible printed in the Chinese language, which he could read for himself. He did this at the risk of his life, and his messenger also risked execution. It was not hard for him to believe, and, all unconsciously, he waited for the teacher who was preparing to come to him.

THE BIBLE CLASS AT NAGASAKI. Verbeck was welcomed by the Dutch Reformed Board as the man they wanted, for they believed that an "Americanized Dutchman" was the very person to undertake work among the Japanese. He was sent to Nagasaki where his first Chris-

tian work was a Bible class of two young men, one of whom was the younger brother of Murata. This young man used to make the two days' trip from Nagasaki to Saga to tell what he had learned, and come back with fresh questions for the missionary to answer. After several years, Murata himself went to Nagasaki, and, "after a week of eager questioning, and prayerful patient answers, this man, who for years had been reaching out toward God, received with his brother the sacrament of baptism, thus becoming the first notable Protestant convert.

The little class of two soon grew to great proportions. Understanding Dutch and English equally well, and being blessed with an abundance of common sense, Verbeck was just the man to gain the confidence of the Japanese people in their perplexity over the problems which had so suddenly overwhelmed them. There were in his classes in Nagasaki numbers of young men who, because of the training they received from the humble missionary, were to become the leaders of New Japan, and shapers of her destiny. Among these boys of the Nagasaki Bible class were Okuma and Iwakura, names to be remembered as we go on with our story.

THE MISSIONARY LEADS THE NATION. Ten years after landing in the country, Verbeck was requested to open a school in Tokyo, the school which was to develop into the Imperial University. Not content with being at the head of five hundred pupils, he began the translation of books to be the foundation of the new political creed of Japan.

Dr. Griffis says: "It impressed me mightily to see what a factotum Mr. Verbeck was, a servant of servants, indeed, for I could not help thinking how he imitated his Master. I saw a Prime Minister of the Empire, heads of departments, and officers of various ranks, coming to find out from Mr. Verbeck matters of knowledge or to discuss with him points and courses of action. Today it might be a plan of national education; tomorrow, the engagement of foreigners to important positions; or the dispatch of an envoy to Europe; the choice of the language best suited to medical science; or to learn the truth about what some foreign diplomatist had asserted; or concerning the persecution of Christians; or some serious measure of home policy."

The Embassy to the West

HOW THE FIRST SUGGESTION CAME. Just at the time that Dr. Verbeck was called to Tokyo, the Japanese were going through one of their periods of violent anti-foreign feeling, and it occurred to the great teacher that the best way to bring about an understanding with the people of the West would be to send an embassy of the higher officials to find out for themselves what Western nations were. Accordingly, he wrote out a paper of suggestions, outlining the entire plan, and handed it to his former pupil, Okuma, late Assistant Councillor of State. Okuma held this paper for two years. He was afraid of losing his position if the suggestion should prove unpopular. He was already suspected of being a Christian convert, and was doing what he could to disprove the charge.

The Japanese had promised the Western nations that the treaties should be revised in 1872, and the time was

drawing near for this promise to be fulfilled. They were, however, not ready to make the changes demanded, and were in a quandary as to what should be done. Under these circumstances, Okuma showed the paper which had been in his hands for two years to the Prime Minister, once his fellow-pupil, Iwakura. Iwakura was much excited by the plan. If he could only arrange to be absent from Japan at the time appointed for the revision of the treaties, this revision would have to be postponed, and he felt sure that after a tour of the Western world he would be much better prepared to take part in the making of new agreements. So he at once requested Dr. Verbeck to call on him, and together they worked out the details of the expedition. Within two months the Great Embassy was on its way.

THE TWO-SWORDED MEN ARRIVE IN AMERICA. With their hair done up in top-knots, clad in voluminous silken robes and wearing the two swords which were a badge of their rank, about seventy Japanese of high position set out late in the fall of 1871 to "seek knowledge throughout the whole world." Their first concern was to find out the steps that would have to be taken in treaty revision in order that they might be received into the family of nations on equal terms with others. In addition, they stated: "It is our purpose to select from the various institutions prevailing among enlightened nations such as are best suited to our present conditions, and adopt them in gradual reforms and improvements of our policy and customs." In particular they wished to investigate the schools, the armies, navies, medical science, and the basic laws of the Occident.

They were received with great courtesy by President Grant and the people of Washington. The illustrated newspapers were full of pictures of their strange costumes, and of reports of what they were doing. Since the visitors were as unlike the people of America as if they had come from Mars, and since the hosts, though kindly disposed, were totally at a loss as to how to proceed with their guests, it was soon evident that the first requirement of the Embassy was competent interpreters. These were supplied from the ranks of the Japanese students who were then in America, mostly at the expense of the government. But one of these students came from a Christian Theological Seminary. This was

Joseph Hardy Neeshima

A JAPANESE BOY READS A HISTORY OF THE UNITED STATES WRITTEN IN CHINESE. About thirteen years before this time, a Japanese boy of sixteen went one day to visit in the home of a friend. His father was writing-master in the establishment of one of the princes, and the boy had been taught to read Chinese. He had also insisted upon learning Dutch, and had been much interested in the books which he had read in that language. Seeing a book in his friend's library which told of the wonderful lands of the West, he was soon reading eagerly of the Discovery of America, the Revolutionary War, the establishment of the Republic and the rest of our glorious history. Having finished this book, he found another by the same author, Dr. Bridgman, a missionary to China. Both books were in Chinese, and had been brought to Japan by Dr. Bridgman's widow, who left them with Dr. Brown for distribution.

“I UNDERSTOOD GOD AT FIRST.” The second book was an abridged version of the Bible. The boy was fascinated by what he read. To quote his own quaint words: “I lend the book from him and read it at night, because I was afraid the savage country’s law, which if I read the Bible, government will cross whole my family. I understood God at first, and He separated earth from firmament, made light upon the earth, made grass, trees, creatures, fowls, fishes. And He created man in His own image, and made up a woman, cutting a man’s side bone. I understood that Jesus Christ was son of Holy Ghost, and He was crossed for sins of all the world; therefore we must call Him our Saviour. Then I put down the book and look around me, saying that; Who made me? My parents? No, God. Who made my table? A carpenter? No, my God. God let trees grow upon the earth, and although God let a carpenter made up my table, it indeed came from some tree. Then I must be thankful to God, I must believe Him, and I must be upright against Him.”

NEESHIMA RUNS AWAY TO AMERICA. From this time his “great aim” was to go where he could learn more of God so that he could teach his people. His parents would not consent for him to go away from home for a long time, but finally the opportunity came to go to the treaty port of Hakodate. Here he watched for a chance to slip away to the land of his desire. Finally a good-natured American captain consented to take him as far as Shanghai, so he stole out to the vessel at night and was immediately locked up in a store-room, for if his plan had been discovered by the Japanese officials, it would have meant death.

Arriving safely at Shanghai, his friend, the captain, turned him over to another ship bound for America. On this ship he became the captain's personal servant, and thus worked his way. "What is your name?" inquired this captain of his new boy. "Neeshima Shimeta," was the reply. "I shall call you Joe," said the captain. Thus Neeshima acquired the name by which he was afterward known.

GOD PROVIDES FOR HIM IN THE NEW COUNTRY. When the ship reached Boston, the question arose as to what should become of the lonely boy. The Mission Boards had had unpleasant experiences with wandering "natives," and they did not care to undertake his support. He was taken to the owner of the ship, Mr. Hardy, a Christian man whose business was "making money for God," but the boy knew so little English that he could not make his desires known. Three months later, however, the time being spent in a Sailors' Home, he wrote an account of his experiences and of his "great aim" to carry the Gospel to his people, and when Mr. Hardy had read this he very willingly undertook to educate the earnest young fellow.

BECOMES AN INTERPRETER FOR THE GREAT EMBASSY. Neeshima had been in America seven years when the Great Embassy arrived. In the mean time the law forbidding Japanese to leave their country had been relaxed somewhat, and there were several Japanese students being supported by the Japanese Government at that time in America. The Japanese Minister at Washington had heard of Neeshima, and had procured a passport for him, and in the course of this business had met the young man and had been favorably impressed with him. When the need

for interpreters arose he wrote Neeshima to come. This was a great opportunity to make friends with the most powerful men of Japan, but Neeshima hesitated. He feared that if he joined the Embassy hindrances would be put in the way of his carrying the Gospel to his people, and that if he were under any financial obligation to the Government, he would become a "slave." He decided to do what he could to help, but he was careful to let it be known that he was not on the same footing as the other interpreters. He says of one of the commissioners: "He stepped forward from his seat, shook my hand, and made a most dignified, yet graceful, bow to me, asking me to be a kind friend to him. He bowed himself sixty degrees from the perpendicular. So I made a like bow in return. The others made a one hundred and twenty degree bow," without shaking his hand!

HE LAYS THE FOUNDATION OF THE EDUCATIONAL SYSTEM OF JAPAN. It was well that Neeshima made it known from the beginning that he would not be a "slave." When he returned to his country and began to lay the foundations of the first great Christian school in Japan, he had the respect and affection of all the members of the former Embassy, and they allowed him to go on with his plans in a way that would never have been permitted to any other. Neeshima's letters are full of the efforts that he made to win the different commissioners to Christ. Nor were his labors confined to his own countrymen. An old American lady in his boarding-house who had never shown any interest in spiritual things died peacefully because this boy from a heathen land showed her the way Home. He took out his writing-brush and carried on a conversation

with some Chinese employees in a shoe factory in Massachusetts. The Chinese showed great interest, and said that no one else had ever spoken to them of salvation.

Neeshima was specially detailed to assist the Commissioner on Education. One could hardly over-estimate the influence which he exerted upon the educational system of Japan. Millions of Japanese children are still being trained according to plans which he was the first to formulate. Clearly can we trace back the sources of the intellectual forces at work in a great nation to a little book written in a foreign language by a missionary of the Cross.

REVOCATION OF THE EDICTS AGAINST CHRISTIANITY. Association with Neeshima and a better understanding of the religion in which he believed with his whole soul, the realization that Christianity was the basis of everything good in the West, and the knowledge (impressed upon the commissioners even through questions shouted at them by irresponsible crowds on American streets) that Japan could never be considered a civilized nation while she persecuted Christians, persuaded Iwakura that a step to be taken before the revision of the treaties would have to be the revocation of the Edicts Against Christianity, and the release of all Christian prisoners.

One night in March, 1873, all over the Empire, in city, town and country, at the cross-roads and ferries, the public notices which had stood in their blasphemy for two hundred and thirty years disappeared without explanation never to be seen again. Would that it had been as easy to erase their teachings from the hearts of the Japanese people!

Who were these Christian prisoners to be released?

The Ancient Church Rises from Its Grave

THE CATHOLICS RETURN AS MISSIONARIES. The first Catholic missionaries to New Japan arrived in the same month as the first Presbyterians. Many of us who have had to sit dumb for years while we wrestled with the language which Xavier declared was an invention of the devil, have fervently wished for the gift of tongues, and have fondly supposed that if we could only speak to the people we should be able to do a great work for them. The first French missionary had spent some time in the Loo Choo Islands, and was able to speak Japanese after a fashion from the time of his landing. While the American missionaries were still painfully struggling to pick up simple phrases, and were confining their work to teaching English to such as were not afraid to come, the French were already building chapels and preaching to the crowds which came to look at the strange buildings. But it was not long until more than fifty of those who came to hear had been thrown into prison. This was a bad beginning.



FISHERMAN AND HIS NETS.

THE CHURCH OF THE TWENTY-SIX MARTYRS. In 1865 the French missionaries dedicated a church in Nagasaki to the memory of the Twenty-Six Martyrs who had suffered under Hideyoshi. "The gilded crosses on its three towers glowed in plain sight of the Sacred Hill where the martyrdoms occurred. Young and old, men and women, soldiers and citizens, came to visit what they called the French Church. Boys drew pictures of it by the roadway, and old men told stories of the ancient Christians and their churches."

"OUR HEARTS DO NOT DIFFER FROM YOURS." One day, just a month after this church had been dedicated, the French priest noticed a group of country people standing together near the door. When he went up to speak to them, some of the old women knelt down and whispered, "The hearts of all of us here do not differ from yours!" They were the descendants of the Christians who had suffered so many years before! They expressed their joy at seeing the images of the Madonna and Child, and told of how they had celebrated Christmas a few months before. They even knew that they were in the seventeenth day of Lent. One good old man knelt and repeated a prayer in Latin.

It soon became evident that in spite of persecutions there had always been Christians in some of the villages. Every day the believers held family prayers. There was even a book of Christian doctrine, written from memory in 1822. In it were accounts of the Creation, the Fall and the Promise of the Messiah. Within three months the missionaries knew of twenty Christian communities, in some of which there were as many as a thousand Chris-

tians. These people knew the Commandments, the Apostles' Creed and the Lord's Prayer. In one village there was not one person who had not been baptized. In this village when the Ceremony of Trampling was held, it had been the custom for the Christian officials to substitute an image of Buddha for the crucifix!

TROUBLE OVER THE CHRISTIAN DEAD. For almost two years these descendants of the Christians were left undisturbed by the authorities, except for warnings that they might find themselves in serious trouble. The missionaries and the natives worked with all their might to gather in as many converts as possible, and the number of the Christians was soon estimated to be fifty thousand. It had been their custom all through the centuries to avoid trouble by making contributions to the Buddhist temples and to allow their dead to be buried with Buddhist rites, but this they felt they could no longer do. The first Christian funeral brought the believers into conflict with the Buddhist priests, who reported the matter to the Mayor. He at once ordered that all funeral services should be conducted as before. The Christians disobeying this order were arrested and taken to Nagasaki. These prisoners were so cruelly treated that some of their friends came to blows with the officers in their behalf. Crowds watched them pass through the streets. These Christians were joined by those of other villages, and were fearfully crowded in the prisons. They were warned that the use of the word "Christian" was of itself enough to condemn them. For centuries this word had been forbidden, and no book containing it had been allowed to enter the country.

OKUMA WITHSTANDS THE DIPLOMATS. These modern martyrs suffered in many ways. Six of them embarked in a small boat and went in search of some uninhabited island where they might dwell in peace. Officials in the diplomatic service of France, the United States and England did what they could to obtain the release of the prisoners, but it was not much. When they met Okuma, Assistant Councillor of State, once a pupil of Dr. Verbeck, he told them plainly that Japan would submit to no dictation in this matter.

MODERN MARTYRDOM. In June 1868 a general deportation of the Christians was ordered. A list of four thousand names accompanied the order. It was directed that these persons be cut off from all social intercourse until their hearts should be purified. They were to be employed in clearing ground, in the mines and the collieries. They were to live in forests. If any were obdurate in their refusal to repent, they were to receive "severe punishment." Of the prisoners who suffered in those awful years, the French priests gave the particulars of the death of two men, three women, and *twelve children* who died under torture.

In 1870 there was another deportation. Three thousand men, women, and children were put upon two small steamers and taken to distant parts of the country. "Men and women were bound and passed from hand to hand across the gangplank of the boat which was waiting to carry them, handled and counted and shipped like so much merchandise. One woman, thrown amiss, fell into the water, and her hand waved farewell in the sign of the Cross, as she sank, never to rise again. There was another woman,

a mother with an infant at her breast. The officials determined to force her to recant, and failed. At last they took her infant, placed it just beyond her reach, and there let it wail its hungry cry two days and nights, with promise all the time of full forgiveness to the mother, if only she would recant. Recant she would not until at last her tormentors gave in, their cruel ingenuity exhausted." These incidents were related by one of the officials who assisted in the deportation, years after they took place.

FAITHFUL TO THE OLD OBJECTIONS. Throughout this persecution the officials were faithful to the old objections made through all the years to the Western religion. A speech made by one of them to foreign diplomats who were protesting against the persecution sounds strikingly like the arguments which are still made against our work. "In the West the people have more or less to do with the Government; here they have nothing to do with it; and to maintain this Government it is absolutely necessary for us to compel all the people to believe in the divine origin of the Mikado, and to respect and reverence him and his ancestors."

THE EXILES AT LAST SET FREE. Some of the prisoners who were torn from their homes remained in exile for three years, and some for five years, but finally the order came to set them free. The Iwakura Embassy had sent word from the West that Japan could never be received into fellowship with the nations while she was persecuting Christians for their faith. The proclamation boards disappeared from the cross-roads, and the exiles—at least those who had survived—returned to their homes to find their lands gone and themselves in deepest poverty.

But their suffering was not in vain. If the Western nations had not known of their persecutions, it is likely that the day of religious freedom in Japan would have been very much delayed, and that the efforts of Protestant missionaries for many years would have borne little fruit.

HOW THE WORK OF OUR SOUTHERN CHURCH IS LINKED WITH THE CATHOLIC SUFFERERS. Some of the very officials who were placed in charge of the prisoners conceived a real respect for their faith, and were among the first to be baptized by the Protestants. About sixty of the exiles had been sent to the city of Kochi, and just before they were released they were taken to a Buddhist temple, so that the priests might make one more effort to persuade them to give up their religion. The earnestness of their faith so surprised those who were present that even some of the priests themselves were converted. It was his interest in this band of prisoners which turned the attention of Kataoka Kenkichi to Christianity. Kataoka was for many years Speaker of the House of Representatives, and one of the most influential men in Japan. But more than he valued his position in Tokyo, he valued the office of elder which he held in the Presbyterian church in Kochi. And the influence of the sixty poor exiles so opened the hearts of the people that twelve years later, when the Southern Presbyterian Mission to Japan was founded, the place in all the Empire where the opportunity seemed greatest was Kochi, the first of our mission stations.

CHAPTER TWO IN QUERIES

1. What became of the three Japanese shipwrecked off the coast of Oregon?
2. Japanese officials fired upon an American merchant-ship in time of peace. Why?
3. When President Fillmore wrote to the ruler of Japan, what did he demand?
4. The inventor of the jinrikisha arrives in Japan. Who was he? What was his business there?
5. Dignitaries ride on the roof of a toy railroad train. What has this to do with the reply to the President?
6. Christianity and opium classed together. Why?
7. Two boys run away to England. What do they decide about the real condition of their country? How do they clear up a tangled situation?
8. What descendant of Ieyasu was a representative of Japan at the Disarmament Conference at Washington?
9. Which of the Protestant churches were first to open up mission work in Japan? When?
10. Tell the story of the Little Missionary Basket.
11. Why should Helena, Arkansas, take special interest in the career of one of Japan's most famous missionaries?
12. Tell about the strange book which Murata saw floating on the water.
13. Murata sends to China for a Bible at the risk of his life. Why is he so anxious to own one?
14. Four days' round trip to teach a Bible lesson. Who?
15. What great educational institution grew out of Verbeck's success in teaching the boys of Nagasaki?
16. Tell how the missionary led the nation.
17. The Japanese Embassy to the West, how did the first suggestion come?
18. The two-sworded men arrive in America, what is their announced purpose?
19. "As unlike Americans as though they had come from Mars"—What was the first requirement for an understanding?
20. A Japanese boy borrows a History of the United States written in Chinese. What does this lead to?

21. "I understood God at first." What does Neeshima conclude about his duty?

22. Locked up in the storeroom of a ship. Why?

23. "I shall call you Joe." Tell the story.

24. How does God provide for Neeshima in the new country?

25. "He bowed himself 60° from the perpendicular." Tell all the circumstances.

26. A Japanese boy converses with Chinese laborers in Massachusetts. About what?

27. How has Japan been affected to the present day by the fact of Neeshima's connection with the Embassy?

28. Crowds on the American streets shout at the Japanese Commissioners. What is their demand?

29. What mysterious event happened one night in March, 1873?

30. Why should missionaries not wish for the gift of tongues?

31. Boys drew pictures of what by the roadway?

32. An old Japanese country-man repeats a prayer in Latin! How is this possible?

33. An image of Buddha substituted for the crucifix. Why?

34. A Christian funeral leads to trouble. How?

35. Japan declines to submit to interference. About what?

36. "Her hand waved farewell in the sign of the cross." Tell of the sufferings of the Modern Martyrs.

37. "Faithful to the old objections." What were these objections?

38. Why were the sufferings of these martyrs not in vain?

39. How was the first Christian witness given to Kochi?

40. How is the work of the Southern Presbyterian Church linked with the Catholic exiles?

Would it not be interesting on the day of the meeting to make a typewritten copy of these questions, cutting it into slips, these slips to be "drawn" and answered by the members of the Circle?

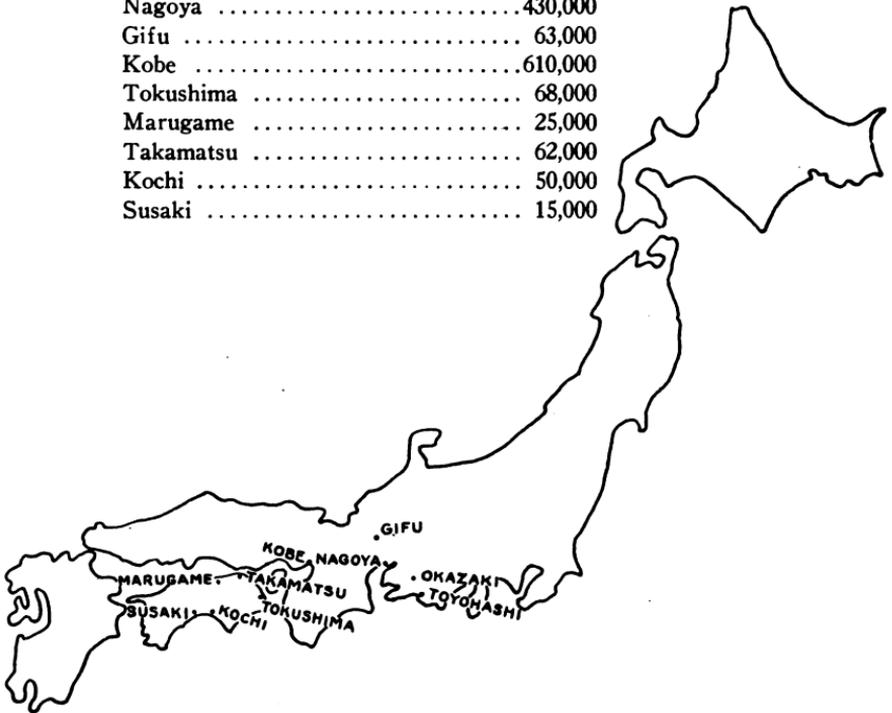
III.

OUR PLACE IN THE HARVEST FIELD

The First Southern Presbyterian Missionary—The Founding of the Churches—Our Stations One By One.

OUTLINE MAP OF JAPAN

STATION	POPULATION
Toyohashi	65,000
Okazaki	39,000
Nagoya	430,000
Gifu	63,000
Kobe	610,000
Tokushima	68,000
Marugame	25,000
Takamatsu	62,000
Kochi	50,000
Susaki	15,000



OUR JAPAN MISSION

1885—Thirty-eight Years—1923

10 STATIONS, 51 MISSIONARIES

KOBE

Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

KOCHI

Miss Annie H. Dowd
Rev. and Mrs. J. H. Brady
Rev. and Mrs. W. B. McIlwaine
Miss Susan McD. Currell

NAGOYA

Miss Leila G. Kirtland
Rev. and Mrs. L. C. McC. Smythe
Miss Bessie M. Blakeney
Rev. and Mrs. W. A. McIlwaine
Miss Florence Patton

GIFU

Rev. W. C. Buchanan
Miss Elizabeth O. Buchanan
Rev. and Mrs. Paul S. VanDyke

SUSAKI

Rev. and Mrs. R. E. McAlpine

TAKAMATSU

Rev. and Mrs. S. M. Erickson
Miss Maria J. Atkinson
Rev. and Mrs. H. H. Munroe
Rev. and Mrs. J. W. Moore
Miss Emma E. Gardner

MARUGAME

Rev. and Mrs. J. Woodrow Hassell
Rev. and Mrs. I. S. McElroy, Jr.

TOKUSHIMA

Rev. and Mrs. A. P. Hassell
Miss Estelle Lumpkin
Rev. and Mrs. C. A. Logan
Rev. and Mrs. H. C. Ostrom

TOYOHASHI

Rev. and Mrs. C. K. Cumming
Miss Annie V. Patton

OKAZAKI

Rev. and Mrs. C. Darby Fulton
Rev. and Mrs. J. E. Couzar

OUR FIELD: 3,850,000 SOULS

OUR FORCE

Foreign Workers	52	Students	702
Native Workers	49	Sunday Schools	95
Church Members	1,567	Scholars	4,182
Schools	11	Teachers	176



MISS DOWD'S BIBLE CLASS FOR OLD LADIES, KOCHI.

We do not go alone, for He is with us,
Stilling the tempest as we cross the sea,
Guiding us surely o'er that waste of waters,
Just to the place where He would have us be.

Chapter Three

OUR PLACE IN THE HARVEST FIELD

The First Southern Presbyterian Missionary

A COURTSHIP OF LONG AGO. A few months before the beginning of the Civil War, two men were riding together through the woods of Virginia. One of them was a young fellow from New York, who had decided to spend his life in the newly-opened country of Japan as a missionary of the Dutch Reformed Church, the church specially interested in the evangelization of the land with which the Dutch had traded for so long.

Mr. Ballagh was not happy as he rode along that day. He had hoped when he and his friend started out to the house-party from which they were returning, that he would be able to muster up courage to ask one of the young ladies of the mansion to go with him on his journey to the other side of the world. But she was so beautiful and accomplished, and so young that his heart had failed him. He had gone some twenty miles on the return trip when he opened up his heart and told his companion of his disappointment.

"Go back and ask her!" said the friend, "You can never tell until you try!" So back he went, and found to his great joy that she was willing, and that her interest in the cause of missions was hardly less than his own. She

had read Mrs. Judson's letters from India, and through them had heard God call her to the same great work.

THE LITTLE BRIDE'S FIRST HOME. It was this brown-eyed girl of twenty who was the first Southern Presbyterian missionary to Japan, and it was her husband who baptized the first Protestant convert. Their home was in an old temple, where the idols grinned at them from the dim corridors, and the rats were so noisy in the high rafters that sleep was often impossible. Jonathan Goble, of the Perry Expedition, lived in the same compound, and with two other missionaries they made a little band for mutual protection during the time that the princes of Japan were fighting out the question of admitting foreigners to their land.

The Ballaghs' early years in Japan saw the persecution and exile of the Catholics, and one of Mrs. Ballagh's letters tells of the intense excitement when the representatives of foreign governments were informed by the boys who had run away to England that the Shogun, with whom they had been dealing, was not the highest ruler of Japan. For ten years there was little encouragement. It was a time of language study, and of studying the people, and, above all, of living in such a way as to convince those who knew them that their religion meant something. It was a time of prayer. Through letters the missionaries appealed to their friends, the churches, and, through the Evangelical Alliance, to the whole Christian world for prayer.

THE "CHURCH OF CHRIST IN JAPAN" ORGANIZED. The first Protestant Church in Japan was an outgrowth of the Week of Prayer of 1872. The Christian foreigners of

Yokohama, together with a few Japanese who had been attending Bible classes, met to study the Acts, and there was such intense interest manifested that the meetings were continued from the 1st of January until the last of February. For the first time in the history of the nation, Japanese were on their knees entreating God with tears streaming down their faces that He would give His Holy Spirit to Japan. The captain of a "man-of-war" wrote, "The prayers of these Japanese take the heart out of us." A missionary said that the intensity of feeling was so great that he feared that he might faint.

As a direct result of these prayer-meetings, the first Japanese Protestant Church was organized in March, 1872, almost a year before the Edicts threatening death to Christians were removed, and eight months before Ishikawa, a Christian baptized in Kobe, died in prison, after nearly two years of suffering. It was Mr. Ballagh who had charge of this first church, acting as its pastor, and building the little church home. And it was Mr. Ballagh who joined with other missionaries and converts to lay the foundations of the great Japanese Presbyterian Church which, because it was the earliest of the churches and because its members hoped that denominational lines would never be drawn in their country, was called the "Church of Christ in Japan."

BEGINNING OF WORK IN OUR PRESENT FIELD. Dr. Davis, of the American Board, was the first missionary to enter what is now our field. His family stopped at a country hotel one day, and the people were very much interested in seeing them. The wife of the ex-Prince brought her children to call, and a pleasant friendship was

formed. Several months later one of the little Japanese children died, and the mother wanted it to be buried in foreign style. While Mrs. Davis was busy with the little casket, lining it with beautiful flowers, she told the weeping mother of the Home to which the little one had gone, and of the welcome it had received from the dear Saviour. Tears of joy mingled with tears of sorrow, and the way to the people had been opened.

In 1874 the first church in Kobe (Congregational) was organized. As in Yokohama and Tokyo, the earnestness of the converts was remarkable. They announced that their churches were missionary societies. Every member was expected to be a preacher, and objection was made to some candidates for baptism that they "did not know enough to preach!"

ZEAL OF THE EARLY CONVERTS. These new converts thought nothing of walking twenty miles to service; they held meetings in all the territory near them, even going on tours of ten days or more. Nor would they accept foreign money for their hire, walking, or paying their traveling expenses out of their own very meager purses. The boys at the Sapporo Agricultural School, who had been taught by an American professor, "tried to convert the Freshies by storm!" Theater meetings were very popular at this time, as many as three thousand people coming together to hear Christian sermons. At one such meeting two hundred Buddhist priests were present. The stories told of this period remind one strongly of what is going on in Korea at the present time. Many converts and many missionaries believed that Japan would be a Christian land by the end of the century. The need for more workers was

very great, and the Mission Boards were besieged with requests to send out more missionaries.

THE CALL COMES TO THE SOUTHERN CHURCH. Dr. Houston was at that time Secretary of the Executive Committee of Foreign Missions of the Presbyterian Church, U. S. He had been one of our first missionaries to China, and on his trips to his field of work, he and his wife had often visited the Ballaghs in Yokohama, Mrs. Ballagh and Mrs. Houston being cousins and both being members of New Providence Church in the Valley of Virginia. It was through Mr. Ballagh's entreaties that our Church decided to open a mission in Japan. In November, 1885, our first missionaries set sail from San Francisco. They were the Rev. Randolph Bryan Grinnan, of Virginia, and the Rev. R. E. McAlpine, of Alabama. Mr. McAlpine had been a volunteer for China where his sister, Mrs. H. C. DuBose, had been working for some time, but he yielded to the request of the Committee that he accompany Mr. Grinnan to the new field. The Grand Avenue Church of St. Louis made the first contribution to the work of Japan.

The Stations, One by One

THE COUNCIL OF MISSIONS. The two representatives of our Southern Church were not allowed to feel for a moment that they were to work alone. Mr. Ballagh had been one of the founders of the Council of Missions Co-operating with the Church of Christ in Japan, embracing all the missionaries from the Northern Presbyterian, the Dutch Reformed, and the Cumberland Presbyterian Churches, as well as the ladies of the Woman's Missionary

Union. A meeting of this Council was called to welcome the new-comers. They were given their choice of the new fields to be opened, a committee being appointed to advise them and to accompany them on their tour of investigation. Early in January Mr. McAlpine, Mr. Grinnan, and Mr. and Mrs. Miller of the Dutch Reformed Mission made the long, cold, uncomfortable journey from Yokohama to Kochi in southern Japan.

Kochi (1886)

A PROGRESSIVE PROVINCE. This was the place where the constancy of the Roman Catholic exiles won the admiration of men who afterwards became leaders of Protestantism. The little city is the capital of Tosa Province, which has from very ancient times ranked as one of the three leading provinces of the Empire. Buddhism has never gained the ascendancy there. It is a province which prides itself upon being progressive. The year before the coming of our missionaries to Kochi had been eventful. One of the leading politicians of Japan had his home there, and he had become convinced that Christianity would be a good thing for his country. Prominent men were urging that Japan would never be received on an equality with other nations unless she became Christian. A great newspaper which had been founded with the avowed aim of fighting the missionaries now proclaimed "The Adoption of the Foreign Religion Is Necessary," and the editor calmly spoke of "what we profess to believe, apart from our true doctrine!" Whatever may have been his "true doctrine," Count Itagaki invited the missionaries to come to Kochi, and asked the leading bankers, merchants, and politicians to meet them. A series of remarkable theater

meetings was held. A few months later Count Itagaki presented the church which had been organized with a suitable building, and promised to pay half of the pastor's salary.

A WONDERFUL WELCOME. It was at this time that the Southern Presbyterians arrived in Japan and were taken to Kochi as the most promising field in the country. They received a welcome from the whole community. Even the Governor made an appointment and came riding up on a splendid gray horse. The church, though organized only a few months before with twenty-two members, had a congregation of hundreds. Festooned at one side of the meeting-place were at least a hundred strips of paper, each with the name of an applicant for baptism. And when each group was finally baptized, there was the wonderful sight of first stripping off these names, and then immediately posting up a sheaf of new ones, often more than had just been removed.

JOYFUL SERVICE. The work of preaching through an interpreter, starting Bible classes and teaching singing began at once. As for the school boys, the new missionaries simply belonged to them. Crowding the tiny Japanese home, these boys would together work out a remark in English and finally explode it at their amazed teachers. They even insisted on running races and wrestling with the young Americans.

From the start the believers saw that to leave the work of spreading the Gospel to the preachers alone was to give them an impossible task. So every convert had somewhat the spirit of the Christians in apostolic days. Each

bore witness as opportunity offered. Wherever they lived throughout the district, they witnessed, gathered their friends for Bible study, and so interested them that soon the pastor and elders from the city were asked to come out and hold a night preaching service. Going to one of these meetings one night, the party came to a stream too broad to jump across. Instead of letting the missionaries remove their shoes and wade, they were promptly carried over on the backs of their companions. Mr. McAlpine's carrier happened to be a member of the provincial legislature!

REACTION. Japan is a country of strong and sudden changes. Less than two years after our first missionaries landed, the reaction set in. Where the people had vied with each other in adopting Western ways, they now hastened to condemn them. The Buddhists organized a great association pledged to select no Christian as a member of the national parliament, the provincial assemblies, the town councils, *nor even as a school teacher nor official of a business company*. Important political events and resentment of extra-territoriality excited the people and made it hard to gain their attention. The Constitution was promulgated in 1889, and the nation was soon in the throes of its first general election. Theater meetings held in the interest of politics became so noisy and lawless that the plan was altogether abandoned as a means of spreading the Gospel, thus withdrawing from a large body of hearers all contact with Christianity. The daily papers loudly asserted that the Christians were making Christ a rival of the Emperor.

CRITICISM—HIGHER AND OTHERWISE. Many who had come into the church in the high tide of its popularity

began to fall away. It became the fashion for Japanese returning from England and America to point out the faults of those countries, and the impression went abroad that the missionaries had been deceiving the people. Representatives of "liberal" Christianity arrived in Japan and confused the Christians by their theological speculation. The native pastors began to read "advanced" books and magazines. The young men who went to America to study felt it incumbent upon them to return with "new" views. Many of the less educated members of the church understood little of the questions under discussion, but their faith was shaken when told that much of what they had been taught was false. The Japanese began to feel that the missionaries did not understand their people, and that the Church in America should entrust the task of evangelizing Japan to the native Christians.

THE WAR WITH CHINA, AND ITS PROFOUND RESULTS. The Japanese fought their war with China in 1894, and from that time their feet have been set in the path which has led to a place among the Five Great Powers. This first modern war changed the country profoundly. In its wake came unheard-of prosperity, militarism, a great navy, a foreign policy which led ten years later to the war with Russia, and a repetition on a larger scale of the consequences of her first victory. Ten years afterward came the World War, and Japan held in her hand the future history of the world.

It is the same old story: the deceitfulness of riches chokes the Word. The very miseries of the people of Korea and Africa have led them to a Saviour. Japan does not admit the need of a Saviour. The charge has

been made that the Church lost her opportunity in Japan. I do not think this is entirely true. A more intense missionary campaign might well have resulted in a more intense reaction, and the Cause might have suffered more than it did. The "fullness of time" has not yet come for Japan. God is working out His plans for this country, and the heaven is working in the way that He has ordained.

PRESENT-DAY WORK IN KOCHI. The church of twenty-two members organized in Kochi city in 1885, has grown to over thirteen hundred resident and non-resident communicants. It has always been self-supporting, and our mission's only connection with it for many years has been through Miss Dowd and her school girls. The girls attend in a body and are a great help with the singing. Miss Dowd has long taught a class of old ladies, probably the only such class in Japan. Kochi Church has had the same pastor for thirty years. He is one of the strongest men in the Church of Christ in Japan, and his congregation is one of the largest in the country.

Dr. and Mrs. W. B. McIlwaine work in the western part of the city in connection with a small band of Christians who own their own chapel. The Christians are responsible for all the services in this building, and also those held at Dr. McIlwaine's home when he is absent, but when he is at home he always conducts the Bible class which meets in his house, and the Christians request him to preach in the chapel. Dr. McIlwaine does country evangelistic work, and the personal work in the city, alone, is almost more than he has time for. Mrs. McIlwaine, also, is a wonderful personal worker, spending her time chiefly in house-to-house visitation, always finding time to

comfort those who are in sorrow. She is loved as few of our missionaries are loved. The McIlwaines have been led to speak to strangers on the street, on ships and trains, and in the street car with blessed results. In their home they welcome all. Many open their hearts and tell them their sorrows, their troubles, their joys and their aspirations, and learning thus the heart hunger they quietly study God's Word together and seek His guidance in prayer.

Mr. and Mrs. Brady have recently moved from Susaki to Kochi, and have opened up work in a part of the city where Mr. and Mrs. Munroe had worked for years. When the Munroes moved to Takamatsu this work was given up, but the children who attended their Sunday Schools are helping the Bradys to build up a flourishing chapel there. There are over a hundred Sunday School scholars. Both Mr. and Mrs. Brady have fine English classes in their home.

Miss Dowd and Mrs. Ellis find their time almost entirely occupied with the School and Home, and recently Miss Susan Currell has joined them in this work. Now let us hear how our second station was opened at Nagoya, three hundred miles northeast of Kochi.

Nagoya (1887)

A DIFFERENT SORT OF WELCOME. This is a very different story from that of Kochi. Nowhere else in Japan are the Buddhists stronger or more active. Far from being welcomed by the Governor on their arrival the first missionaries to Nagoya often had to hang rugs over their windows at night to keep the stones out. Troughs from

the streets were hired by the Buddhists to break up the Christian meetings. They even threatened to tear down houses to keep their owners from renting them to Christians.

THE FIRST NIGHT SCHOOL. In June, 1887, Mr. McAlpine opened Nagoya as a mission station. It was even then a large city, and now claims a population of well over four hundred thousand. In October, Mr. McAlpine was married to Miss Ballagh, and about the same time Rev. H. B. Price came out from America. There were many discouragements. The Japanese preacher (Nagoya had been one of Mr. Ballagh's out-stations for some time, and there was a small chapel there), was unwilling to let the Christians have a hand in the work, doing every thing possible himself. The young missionaries had a large barnlike room fitted out with hard floors and equipped with benches, and here they opened a night school. "Truly it was a roaring success, if numbers and noise counted. Two of us were needed each night; one to teach, and the other to quell the rioters by a gentle, hintful touch of a long bamboo pole. It all seemed the fiercest folly and waste of time, but ten years later a Christian preacher and a number of believers were the result of that folly. A street chapel was opened, too, and riotous times were the usual order there; to roaring words, sometimes spittle was added, and even stones.

"The church pastor was providentially called elsewhere, and we got in a few reforms before the next man came. In a few years, a church building had been erected, an assistant pastor and a Bible woman called, and the church became one of the strongest in the country."

WORK IN NAGOYA TODAY. We now have three organized churches in Nagoya, with a membership of over five hundred. The Sunday Schools connected with these churches have an enrollment of more than four hundred. Five other Sunday Schools are carried on in the city, in three of which the girls of the Golden Castle School assist. There are two kindergartens under the direction of Miss Kirtland and Mrs. Smythe. Mr. Smythe is at present acting principal of the school, and has charge of one of the churches. Miss Kirtland and Miss Blakeney give most of their strength to the school. Miss Patton gives part time to the school, and part to evangelistic work, trying especially to reach the homes of the day pupils. Mr. and Mrs. W. A. McIlwaine are opening work in a section of the city hitherto untouched. Mr. McIlwaine has charge of the six out-stations, and has work for students in the city.

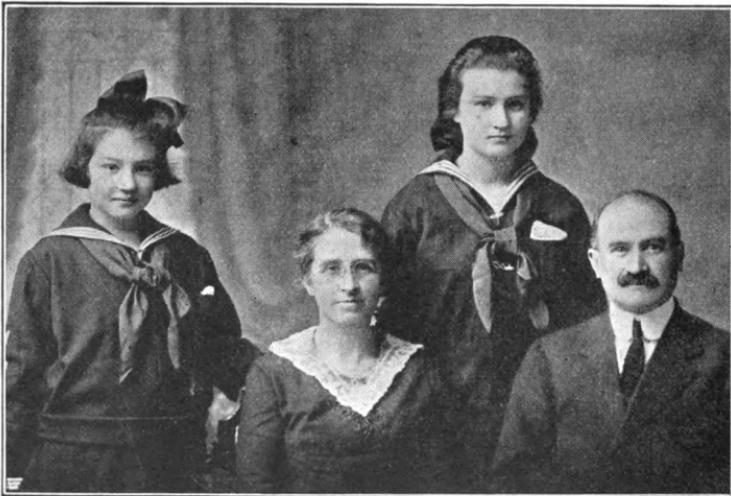
Tokushima (1889)

A GIFT FROM THE SOUTHERN METHODISTS. Tokushima, the largest city on the island of Shikoku, was the third of our mission stations. The Church Missionary Society of England sent workers there first of all, and after them came the Southern Methodists. Like Nagoya, Tokushima was bitterly anti-foreign and anti-Christian. A certain Buddhist Young Men's Club set itself to the task of driving the Christians from the city. For a while there was a great deal of stone-throwing, but, in spite of this, one of the first converts proved to be a Buddhist priest.

The Methodists soon found that they would not be able to keep the station open for lack of workers, and they invited our people to take over the work. In the year 1889

the Browns were located there, and Mr. Price was transferred from Nagoya to help them. The Tokushima field is wide and inaccessible. Some of the out-stations are high up in the mountains. One of the Tokushima missionaries reports that he has ridden more than twenty thousand miles on his bicycle in making evangelistic trips.

THE CHURCH FOUNDING MOVEMENT. There is an independent church in Tokushima, and two mission churches. There is also a Gospel Hall where there are preaching services four nights in the week. A flourishing night school has been a part of the work at this Gospel Hall, but the building is only an ordinary Japanese structure, very poorly adapted to the purpose for which it is being used, and it is the desire of the missionaries' hearts to have something better.



DR. LOGAN, MRS. LOGAN, MARY AND MARTHA, OF TOKUSHIMA.

The workers of Tokushima Station are trying out a plan of appointing local deacons at every point in the province where they have believers, making these deacons responsible for holding Christian services. Sermons are sent out from Tokushima, and reports are required, much as in the plans of the Newspaper Evangelism Committee. This is certainly an advance over previous methods of work, and other stations are eagerly watching the development of the idea.

Rev. Messrs. Logan, Ostrom, and A. P. Hassell with their families, and Miss Estelle Lumpkin, constitute the force at Tokushima.

Okazaki (1890)

OUR SCHOOL FOR BOYS. Our fourth station was opened in January, 1890, by Rev. and Mrs. S. P. Fulton. The first thing to be done was to open a school so that they might secure permission to live in the interior, for at that time foreigners were not free to live where they chose. Soon after this, however, the laws were revised, and Mrs. Fulton tells an amusing story of an old countryman who came and proposed to sell them a *mountain!* He, like other Japanese, expected to see his country literally swarming with foreigners just as soon as they were given the unspeakable privilege of living in the Land of the Gods, and as he was sure he would be forced to sell to some American, he wished his property to fall into the hands of a good honest man!

The little school at Okazaki never numbered more than twenty-five students, but it was a valuable piece of work. Its graduates have filled important positions in Japan and

in other lands. Very much to the regret of the Fultons, the school was closed during a period of financial stress, and we have never since attempted to carry on a school for boys, notwithstanding the great need of such a school.

PRESENT EFFORTS. Okazaki is famous among the Japanese as the birthplace of Ieyasu, the Third Great General. Three hundred and eighty years have passed since he was born, but the city still worships his memory. It is a strong Buddhist center and very unprogressive. Mission work has not been pressed as it should have been. The station was without a resident missionary for eleven years. Rev. C. D. Fulton, who lived in Okazaki as a child, is now located there with his family, and with them are working Rev. and Mrs. J. E. Cousar. There are a number of out-stations, some of them so inaccessible that the missionaries have to walk as many as twenty miles to reach their parishioners.

Kobe, the "Gate of the Gods" (1890)

Kobe was the fifth of our mission stations to be organized. The Northern Presbyterians had work there before we entered Japan, but their main effort was in Osaka eighteen miles away. When it became necessary for the Grinnans to live in the port city where Mrs. Grinnan could be under the care of an American physician our sister mission very kindly turned the work in Kobe over to us.

THE THIRD CITY OF THE EMPIRE. At the time of Perry's first visit to Japan, Kobe was a fishing hamlet. Now it is the third city of the Empire. Much that one uses in the United States every day comes from this port.

Every sort of merchandise is exported, from matting and straw braid to toys and lead pencils. Toothbrushes are sent away by the shipload. China, silk, damaskeen jewelry, lacquer boxes, canes, lanterns, umbrellas, fans, and many other things commonly used in America sail from Kobe.

WONDERFUL GROWTH OF THE WORK. Our first chapel was an unattractive house on a dark, narrow alley. The second was located in the old part of the city. For many years these two places represented Presbyterianism in Kobe, but the organization of our Theological Seminary in 1907 meant the coming of a new day. Professors and students have worked together, and now there are six independent churches and six mission churches, besides many other places where meetings are held.

STREET-PREACHING. Dr. Myers has had a very interesting work with a group of young men who formed themselves into a night school. He says: "After an hour of English conversation, we have a prayer for God's blessing and then set forth. Little Tabuchi performs on the drum. Hatori is expert with the tambourine, and the rest of us are armed with paper lanterns and hymn books. The lanterns are marked with a big red cross and sundry hieroglyphics which tell who we are and what we are doing. We start the meeting by singing "There is a Fountain" to the inspiring accompaniment of Messrs. Tabuchi and Hatori, and by the time the hymn is finished we have a crowd of at least a hundred listeners. Then Tabuchi turns his big drum over to me and tells in the simplest way how Jesus Christ came into this world to be a Saviour from sin. After a verse from "Pass Me Not, O Gentle Saviour," Hatori speaks. Then another of the boys tells the story of the Samaritan Woman, and Jesus as the Water

of Life. I close the meeting by telling how the Son of God was manifested that He might destroy the works of the devil."

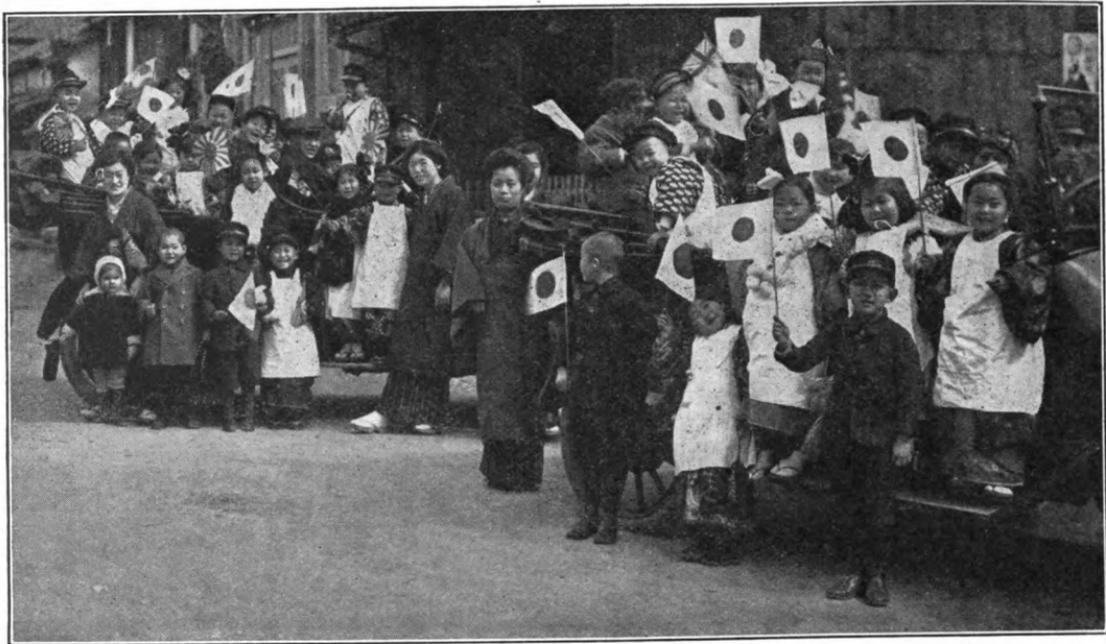
THE KINDERGARTENS. There are two flourishing kindergartens in Kobe, one of them a part of the work of the "Laundry-Bag Church." There are about a hundred children enrolled in the two kindergartens, and many more would be glad to come if we could but provide for them. Rèv. Drs. Fulton, W. McS. Buchanan, and Myers, with their families are our mission's representatives in Kobe.

Takamatsu (1893)

When the Prince of Wales made his visit to Japan he was taken to Takamatsu to see the beautiful park there. His party then climbed Mt. Yashima, famous as the site of an ancient battle and as the place over which the sun and moon are said to have stood still during the construction of a temple. Takamatsu lies in a great plain in the most thickly settled province of Japan. The density of population on this plain is said to be over 1,100 to the square mile. Climbing any elevation one may see an endless succession of villages, almost equal to one huge city.

Our Church has been working in Takamatsu since 1893. Our first missionaries were Mr. and Mrs. Graham. Afterwards the Hopes were here for a little while. Then came the Buchanan brothers with their families, and next the Ericksons. The Hassell brothers lived at this station while learning the language and then were sent to other fields. The Munroes and Moores are now located at Takamatsu, along with Miss Atkinson and Miss Gardner, the only unmarried ladies who have ever worked here.

OPPORTUNITIES IN TAKAMATSU. There is a church in Takamatsu which has been independent for fifteen years.



OUT FOR A DAY OF IT: MRS. MYERS' KINDERGARTEN, KOBE.

There are two, and sometimes three street chapels, planned as nuclei of future churches. There is a kindergarten, now sponsored by the independent church, and there are the usual Bible classes, cooking classes, factory meetings, and street preaching. Mrs. Munroe is very successful in her work for students, and makes a specialty of tract distribution. Miss Atkinson does a wonderful work in the great Red Cross Hospital.

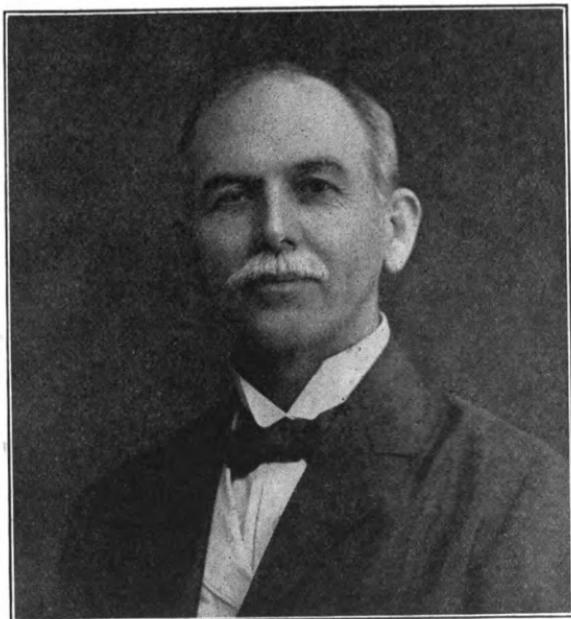
There is a big demand for an English night school, and it is the dream of our hearts that we may some day have a building where we can have classes and preaching every night, a reading room, a kindergarten, and other institutional features. We call such a building a Gospel Hall, and many of our stations are calling for them as the best investment of mission money. So far there are but two in the mission, and these are far from what is desired.

Susaki (1898)

Susaki, opened as a station by Miss Sala Evans, was for years an out-station of Kochi which is twenty-five miles to the east. Miss Evans was soon joined by the family of Rev. J. W. Moore who for twenty years lived alone in this station, Miss Evans moving to Sakawa shortly after the arrival of the Moores. In 1919 Mr. and Mrs. J. H. Brady were sent to Susaki where they remained two years, and Dr. and Mrs. McAlpine, who lived so long in Nagoya, are at present alone there.

THE MOST REMOTE OF OUR STATIONS. Beautiful for situation with its mountain, sea, and river, Susaki is the most remote of our stations. In the old days its only con-

nection with the outer world was by means of a tiny steam-boat which tossed up and down upon the waves of the big Pacific like a cockle shell, reached Kochi at the weird hour of two in the morning. There was a journey up the river in a motor boat to be enjoyed after that; and then, if one were going beyond Kochi, there were fourteen hours more in a little coastwise steamer before the comparative comfort of a Japanese railway could be reached. And in stormy weather the boats did not go! One can imagine the joys of living alone in such a place for twenty years, especially when one considers what the Moores suffer from



**REV. R. E. McALPINE, D. D., ONE OF THE FOUNDERS
OF THE MISSION.**

sea sickness. But the ministry was a success, when judged by the most subtle test, for four of the nine children of that lonely mission home are now preparing to take up work in the land of their birth.

THE WORK. We have a mission home in Susaki and a church building. The town is growing with the coming of the railroad, and the new people are showing a willingness to attend services. It is very hard to get evangelists to live so far in the interior, and the out-stations are very hard to man. Susaki is in Kochi Province, however, the most open of all our fields, and there is every reason to look upon the future of our work as promising.

Gifu (1898)

Gifu was at first an out-station of Nagoya and, like Nagoya, is intensely anti-Christian. The civil authorities of the province are now subsidizing the Buddhists so that they will be able to carry on regular preaching services at the temples. They have Sunday Schools in close imitation of those of the Christians. The public school teachers are ordered to hold themselves in readiness to conduct these Sunday Schools whenever called upon to do so. In addition to the help they receive from the Government, the Buddhists solicit subscriptions for their work, one little village having recently given ten thousand yen toward Buddhist propaganda. When we remember that the old-fashioned Buddhists held no regular meetings, we are quite convinced that the people of Gifu Province are imitating Christian methods at the same time that they are fighting Christian doctrines.

The famous cormorant fishing of Japan is a part of the life of Gifu Ken. At two points along the river there are handsome pillars erected, ornamented with Chinese



THE JAPANESE PASTOR AT GIFU, MR. IJIMA AND HIS FAMILY.

characters in lacquer. These mark the limits within which the Crown Prince witnessed this interesting sport. No one else is allowed to view cormorant fishing from this spot. This is just one of the innumerable instances of the reverence shown to the Imperial family.

DIFFICULTY OF BUYING LAND IN GIFU. Money is in hand to build a church for Gifu and also a kindergarten and missionary residence. Dr. Buchanan's present home was once a small private hospital. It fronts the main street of the city which is about ten feet wide. Cross streets are but seven feet wide. Years of effort have not sufficed to secure suitable building lots in the city, and it may be some time yet before we shall be able to put up the buildings for which the money had been provided.

Mr. and Mrs. Cumming were our first resident missionaries in Gifu. After a time they were located elsewhere, and the station was closed. Later, Rev. E. S. Morton was sent to Gifu, and after his return to America,



DR. AND MRS. C. K. CUMMING, OF TOYOHASHI.

the station was again closed. At present Dr. W. C. Buchanan, his daughter, Miss Elizabeth, and Rev. and Mrs. P. S. Van Dyke are located there. There are three regular out-stations, and four other places where weekly meetings are held.

Toyohashi (1901)

TOYOHASHI was at first an out-station of Okazaki, but it so far out-stripped the older community that for a period of years the missionaries worked from Toyohashi, and Okazaki was but an out-station. Both towns are now mission stations. Mr. and Mrs. Hope, Mr. and Mrs. Myers and Mr. and Mrs. Smythe have worked at this place for varying periods. Dr. and Mrs. Cumming and Miss Annie Patton are at present in charge of the field.

MISSION ACTIVITIES. We have eight chapels connected with the Toyohashi field. There is an organized church in the city with a nice building. There are the usual weekly meetings, five English classes, a kindergarten with its incidental visitation, and Dr. Cumming has for many years taught English in two of the Government schools. Miss Patton has eight children's meetings a week, with an attendance of three hundred. She has had meetings at the factories and keeps busy with the multitude of opportunities ever before her.

Marugame (1919)

MARUGAME was formerly an out-station of Takamatsu. In 1919 the field was divided, and the western part of the province was given to Marugame Station. There is a church building here, but the congregation is not yet independent. The Sunday School in connection with this church is getting special attention from the missionary

in charge, Rev. J. W. Hassell. The other missionary family working in Marugame is that of Rev. I. S. McElroy, Jr. Activities at Marugame are along the lines of the other stations. Mrs. Hassell has a very successful cooking class attended by the wealthier women of the town. The Marugame field is the most accessible of all those connected with our mission. Three of its towns form a triangle less than twenty minutes apart by motor-cycle.

THE POPULAR SHRINE OF THE SEA-GOD. The most famous shrine in Japan is only a short distance from Marugame. A million pilgrims go there to worship every year. As many as twenty thousand have passed through the port of Takamatsu in one day. At this shrine is worshiped the wonderful bronze horse said to cure toothache, but the principal divinity is an alligator which once lived in India. This is the Sea-God which Japan's many sailors worship.

Compared with other fields in the Orient, the Japan Mission has opened many stations. Our forces at these



REV. AND MRS. J. W. HASSELL, OF MARUGAME

places are small. Frequently one family is entirely alone for a while. We have not the large number of out-stations which we read of in other fields. But our out-stations are visited every month, some of them every week, and we all do intensive work in the towns in which we live. Just as soon as we have the men and the money, we plan to open up other towns until the whole land is covered with our homes and our meeting places. Pray that we may be "as cities set upon a hill," giving to Japan the Light of the World.



MR. AND MRS. MCELROY AND CHILDREN.

CHAPTER THREE IN THE CIRCLES

I can think of no more interesting way to present this chapter than by having members of the Circle represent the women who opened the different stations in Japan. Beginning with Mrs. Ballagh, in the hoop-skirt and poke bonnet of 1861, let each lady wear the costume of the year in which her station was opened, and let her tell in the most interesting way possible of the mission work she represents. For convenience I add the name of the first lady who went to each station, and the date of her arrival there.

Yokohama	....1861	—Mrs. Ballagh*
Kochi	.....1886	—Miss Dowd†
Nagoya	.....1887	—Mrs. McAlpine (daughter of Mrs. Ballagh)
Tokushima	....1889	—Mrs. Brown
Okazaki	.....1890	—Mrs. S. P. Fulton
Kobe	.....1890	—Mrs. Grinnan
Takamatsu	....1893	—Mrs. Graham
Susaki	.....1898	—Miss Evans
Gifu	.....1901	—Mrs. Cumming
Toyohashi	....1901	—Mrs. Hope
Marugame	....1919	—Mrs. J. W. Hassell

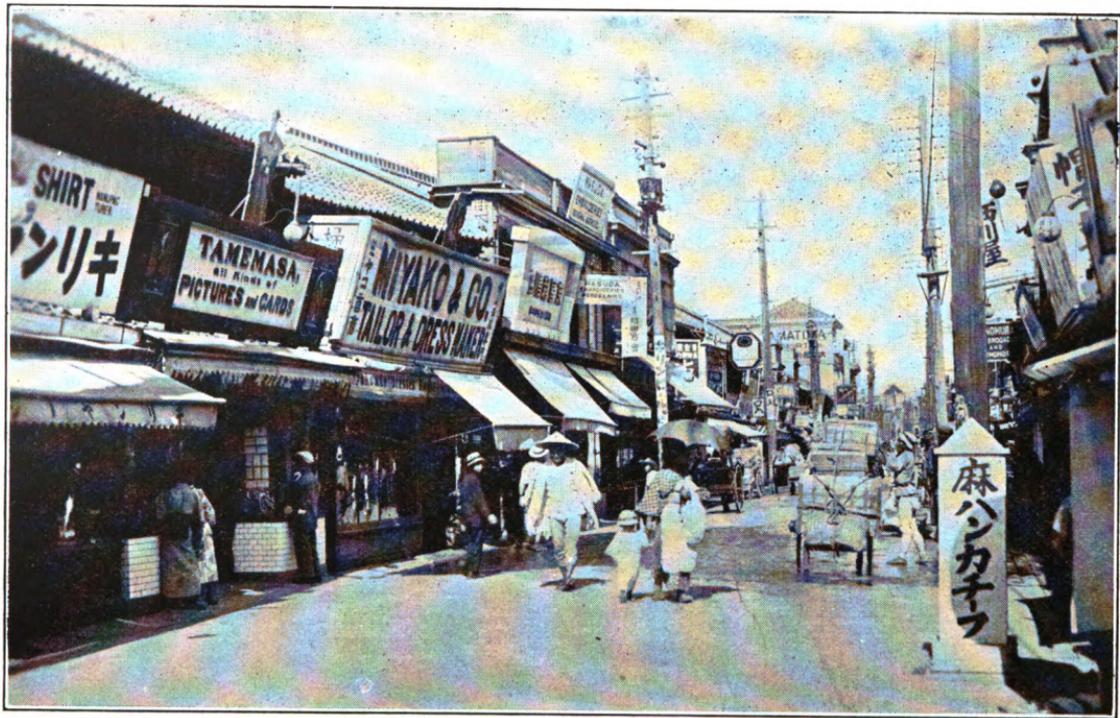
Before beginning the program, it would be well to have a map drill, so that every one will know the location of the stations, and thus be able to follow the development of the mission more intelligently. If no wall map is available, follow the story on the little map at the beginning of the chapter.

*Member of the Dutch Reformed Mission.

†Mrs. Grinnan preceded Miss Dowd by a short time, but we have her again as the first lady to live in Kobe.

IV.
"THERE IS WORK TO DO"

Why We Have No Doctors—The
Golden Castle School for Girls—The
Carrie McMillan Home—The Kobe
Theological Seminary—The Work of
an Evangelist.



SOME OF THE "WONDROUS SIGNS"
(See Page 112)

"In the harvest field there is work to do,
For the grain is ripe, and the reapers few,
And the Master's voice bids the workers true,
Heed the call that He gives today."

Chapter Four

"THERE IS WORK TO DO"

Why We Have No Doctors

"INNEREST." In most of the fields of the Southern Presbyterian Church, there are three forms of missionary activity: medical, educational and evangelistic. There is very little medical work done by missionaries in Japan today. One or two hospitals do charity work only, and the patients must be able to prove that they are destitute. One or two are carried on partly for foreigners in the largest cities. Our own mission has never had any part in this work. Even before 1885 there were graduates of German Universities practising medicine in Japan. Every town now has its specialists, some of whom know more about medicine than they do about English. Take, for instance, the man whose sign reads "SATO, DR. MED. PARTICULAR STUMMICK," or the other specialist in abdominal diseases who advertises himself as an "INNEREST."

PROBLEMS CONFRONTING OUR EDUCATIONAL MISSIONARIES. Neither is there much educational work done by our missionaries in Japan as compared with other fields. Such stringent rules are made by the Department of Education that it is almost impossible for us to carry on our work along the lines which seem best to us. Only the institutions recognized by the Government are allowed the

privilege of supplying teachers to other schools. One can not take an examination for a certificate. The period of military service is not postponed for students attending schools without Government recognition, and there are other great disadvantages under which unrecognized schools labor. On the other hand, Government recognition is also a serious handicap. Under full recognition, there is difficulty about teaching the Bible as freely as we desire; there are minute regulations about equipment; the officials of the Educational Department lay down the course to be followed in weekly installments, and the teachers must possess unimpeachable certificates. We laugh at the plight of one of our workers who wrote back to the University of Virginia for confirmation of his claim to be a graduate of that institution before beginning to teach the little girls of our mission school the elements of his native tongue!

The Golden Castle School for Girls

THE LINK WITH THE GIRLS' SCHOOL AT HANGCHOW. There are three schools in connection with our mission: the Golden Castle School for Girls, at Nagoya; the Carrie McMillan Home, at Kochi, and the Kobe Theological Seminary. The Nagoya School is one of the oldest pieces of work in our mission. It was founded by Mrs. Randolph, the founder of our Girls' School in Hangchow, China. When ordered home on sick leave from China, she decided to try the climate of Japan, and was able to work here for several years before her final return to America. In the year 1888 she got together three little girls and began to teach them English Bible and knitting. Others came, and Mrs. Randolph built a tiny two-room

cottage in her back yard for her school house. In a year she needed all the house, and the family with whom she was living moved to another place. Again she needed room and erected a large building on the next lot, and the Nagoya Girls' School was fairly launched upon its career. In speaking of this school our thoughts go back to Miss Ella Houston, of North Carolina, who gave twenty faithful years toward building up this great work.

CHRISTIAN INSTRUCTION. The present principal of the school is Prof. Ichimura, who took charge following Miss Charlotte Thompson. He is a most competent educator, and a strong Christian character. In speaking of the religious activities of the school, he says: "In addition to the regular chapel exercises, the Bible is taught to every pupil in the school, from the lowest to the highest. The teaching is done by both Japanese and foreigners. There is a Y. W. C. A. in the school to which all the girls are expected to belong. Every Wednesday afternoon, each class has a prayer meeting. On Sundays special morning and evening song services are held, and the boarding students are required to attend church services."

Mention has been made of the stormy opposition of the Buddhists of Nagoya to Christianity. When Mr. Ichimura came to the school in 1913 there were only thirty-seven pupils. Now there are scores turned away each year, and the school is crowded to its limit of two hundred and twenty-five. The institution has gained a wonderful place in the affection of the city, and our mission owes a debt of gratitude to the Japanese principal and his faithful teachers. A comparatively new feature of the school is the post-graduate department which is meeting a great



PUPILS AND TEACHERS AT THE CARRIE McMILLAN HOME.

Dowd has asked only high school for women in that great book to all five hundred thousand.

Carrie McMillan Home

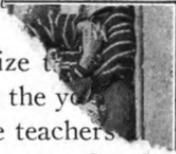
Few of our church's undertakings in foreign lands is better known than Miss Dowd's wonderful work in Kochi, called the Carrie McMillan Home.

FIRST A HOME. This institution is first a *Home*, and then a *School*. The entrance requirement is not preparation nor ability to take a higher education. If a girl has entered the school of trouble and affliction, if she has no parents, or if they are so poor and unfortunate as to be unable to provide for her, if she belongs to the class despised of men but loved of God, then this is the home God has prepared for her.

The girls in the Home are busy. They do all their cooking, laundry and housework, in addition to the embroidery (which helps to support them), and the school work of the regular grammar grade. The girls who make the required grades in their literary studies, Japanese dressmaking, embroidery and good conduct, receive organ lessons, and if they have real musical talent, they are taught the piano.

"NURTURE AND ADMONITION." Every morning begins with a Christian talk, prayer and singing at 6:30. Later in the day the girls are divided into classes and the younger ones taught from the New Testament, while the higher classes study the Old Testament. There is an evening prayer before the lessons for the next day are studied, and there is a weekly prayer meeting. Sunday morning,

before going to church, the girls memorize the Bible. At 1 o'clock there is a Sunday School for the young and the children of the neighborhood, the teachers and older girls taking the classes. From four to five in the afternoon there is a song service, four girls playing baby organs in unison. All the girls who have finished the course have been baptized.



FILLING IMPORTANT POSITIONS. While intellectual ability is not a requirement for entering the Home, the education received there has prepared many girls to fill important positions in Japan and other lands. Twelve have become Bible women. Others are stenographers, trained nurses, and wives of evangelists. Most of the girls have married Christians and are active church workers, and their homes are real *home missions*.

God has indeed answered the prayers and blessed the work of the dear people in the homeland, without whose help, faithful and constant, in disposing of the work of the girls, the Home could not have been continued. Miss



BUILDINGS OF THE KOBE THEOLOGICAL SEMINARY.

Dowd has asked me to say "Thank you" through this little book to all who have worked with her.

The Kobe Theological Seminary

WHY WE NEED A SEMINARY OF OUR OWN. This school was founded in 1907, and is, therefore, our newest piece of educational work. The first years of our mission's labors in Japan found us much handicapped for lack of trained workers. We had no training school of our own, and naturally other missions were anxious to keep the men they had educated to work with their own missionaries. After some years of co-operation with a Seminary in Nagasaki, our mission decided to take part in the work being done by the Northern Presbyterians and the missionaries of the Dutch Reformed Church at their Seminary in Tokyo. Dr. Fulton, of our mission was sent as our representative on the faculty, and for a while this was a satisfactory arrangement.

But our field lies very far from Tokyo. And we found that our country boys, after several years of life in the capital, were not always anxious to return to their own part of the country to labor where conditions were so adverse to the spread of the Gospel. It was still hard to man our fields with desirable evangelists. For these and other reasons, our mission decided to open its own Seminary in the port city of Kobe, the heart of our field.

WHAT OUR SEMINARY HAS DONE FOR KOBE. There was great wisdom in this decision. Our work began at once to expand. In the city of Kobe Presbyterianism grew in thirteen years from one organized church and a small

chapel to six independent churches and six chapels. In addition to this there is much work carried on by the students. All of the professors in the school are active in evangelistic work. One of them is pastor of the largest church in the city.

We own about an acre of land, and there are four frame buildings. This property, which cost our Church very little, is now worth many thousands of dollars so rapid has been the advance in real estate during the last few years. Over fifty boys have been graduated from the school, some of whom are among the strongest men in the country. We feel that the very life of the mission is bound up with this school.

THE BOYS' SCHOOL THAT WE DREAM OF. The Southern Presbyterian Mission is the only one of any importance in Japan which has not a school for the secular education of boys. Ever since the Okazaki School was closed, we have been without one. Many members of our mission feel that a good Christian Boys' High School is a vital need. There is nothing of the kind on the Island of Shikoku where about half of our work is done. The Government does not provide for more than a fraction of the boys who are eager for a higher education. I know of one school where fifteen hundred boys took entrance examinations, knowing that only two hundred could be admitted.

There are many problems to be faced before we can work out a plan for a school of our own. It is a crying need. Will you not pray that all hindrances may be removed, and that God will lead us clearly in this important question of giving a Christian education to those who will

otherwise never hear of Him? Remember that we cannot fully give the Gospel to Japan except through native leaders.

The Work of an Evangelist

Shall we go together for a visit to the evangelistic workers whom you have sent to Japan, and try to get some idea of what they are doing for the coming of the Kingdom? Perhaps you have the idea that missionaries are the pastors of the churches in the cities in which they live, but if you will think a moment, you can see that they could not well give pastoral care to the many points for which they are responsible. Each of the churches and the larger chapels has its own Japanese pastor, and the missionary goes from one to another of these places as his duties call him.

A CHAPEL. Shall we go first to a chapel which is well on the way to self-support and separation from the mission? We find the little congregation meeting in a building which was intended for a shop. The front can be entirely removed when we wish to attract people passing in the street, or it can be shut up tight for quieter meetings. Half of the dark little room has no floor whatever. (Here the passers-by pause without removing their wooden shoes.) The other half is a raised platform covered with the famous Japanese mats. There are a few uncomfortable benches on the earthen part of the floor, but those who are enough at home to walk up onto the platform, sit on cushions upon the mats. There is a tiny desk for the preacher, a few song charts written in big black characters, some Sunday School picture rolls from the children in America, and a funny baby organ.

THE WORSHIPERS. And the congregation? There on the mats are several old ladies with their back hair bobbed, signifying that they are out of the matrimonial market; some younger women with babies on their backs, or sprawling over their laps; a school girl or two; an elaborately painted and powdered young lady in her best blue silk kimono, with embroidered *obi* (sash). On the other side are one or two old men, anxious to keep near the fire-box; students in their uniform of blue cotton coat and trousers; frisky little boys who dart in and out at their own will. Around the edge of the room is a motley collection of the curious from the street, who have noted our arrival and wish to stare at us for a while before passing on.

THE SERVICE. Queer enough surroundings, and yet how familiar, for we sing the same dear songs of Zion though with unmusical voices and in a foreign tongue. The Bible looks on the outside just like ours, and when we pray, there is no doubting that we are communing with the same Heavenly Father. The service is earnest, and we marvel at the patience of those who have dropped in from curiosity and stand indefinitely at the entrance, quite motionless and without a vestige of expression.

Some of our chapels are on busy street corners, and are designed to catch men in just this way. There are no regular members, just the ever-varying crowd of an Oriental city, attracted by the singing or by the sight of the foreigner at the organ or at the exhorter's desk. Sometimes these preaching places are crowded, and sometimes the missionary patiently preaches to his helper, and then takes his seat while the helper preaches to him! Scattering the seed broadcast this is, and while much of it is devoured

by the birds of the air, some, thank God, springs up and bears a hundred fold.

Some chapels further along the road to self-support, are housed in neat little buildings suggesting the country churches of America. The congregation will be much the same, however, as we found on the mats of the street chapel. In Japan we have reached the middle classes, but there has been little response from the very rich or the very poor.

REVERENCE, AND THE LACK OF IT. We find a curious mixture of reverence and irreverence, according to our ideas, in these Japanese congregations. Every worshiper bows his head in silent prayer as he takes his seat, and again after the benediction has been pronounced. But the children of the Sunday Schools are quite uncontrolled, and there is more confusion than we would tolerate. Still, they have their own ideas of propriety. I shall never forget the rebuke I received for sitting on the men's side one Sunday. There was no one on the same seat with me, nor on the seat just in front, while the women's side was so crowded that I should have had trouble in finding a place, so the quiet seat near a window proved too attractive. The old elder who was conducting the services finished the preliminaries, closed his Bible and then said, "The wife of Mr. Erickson will move to the women's side!" And yet this same dear old brother, now gone to glory, thought nothing of leaving his place during the sermon and arranging the flowers in the great vase on the pulpit, if they were not quite to his liking.

STREET-PREACHING. Closely akin to the work of the street chapels is preaching on busy corners or along the

country roads. The beautiful afternoons of the autumn find our missionaries out on their bicycles with tracts, song sheets and picture roll, gathering the children and teaching them hymns in order to attract the passers-by to the sermon which follows. Perhaps the little fellows are shy at first, and refuse to sing. Out comes a picture card sent by some child in America, and the leader says; "Who wants a picture from across the sea? I shall give this one to the boy or girl who sings loudest. Sing!" And some mother on the outskirts of the crowd will giggle and say, "Sing, Taro." And Taro will shout out the tune as best he can, receive his card, and in a little while "Taros" all over the crowd will be singing and admiring the cards they have received.

"Jesus Loves Me" is the favorite, along with "In the Sweet By-and-By" and a stirring song about fighting the devil, to the tune of "Marching Through Georgia." How they sing! And how they remember the strange foreigner who taught them! Dr. McIlwaine, going through a hospital in Kochi was stopped by a poor boy who begged him to sing "Lord Jesus, I Long to Be Perfectly Whole." He had learned it in a meeting along the country roads of Tosa, and when the summons came, he was ready.

When the songs are over there is a short, ringing sermon, tracts are distributed, and the missionary goes on to another neighborhood. And the country people, who have never before heard of Christianity except as a thing to fear and an enemy to their country, have lost a little of their prejudice because the big American has patted little Taro on the head and praised his singing. And once in a while, a long while, sad to say, there is one who has been really interested, and will some day come to learn more.

WEEK-DAY SUNDAY SCHOOLS. There are the meetings just for children, held usually in a place which they pass in returning from school. Perhaps the greatest work our lady missionaries are doing is with these dear, bright, provoking, bad children. Some of our ladies have children’s meetings almost every afternoon, changing the neighborhood each day of the week. The attendance varies from twenty or twenty-five to over a hundred, according to accommodations, and to the degree of opposition of the school teachers. Sometimes a flourishing meeting will be quite broken up by an order from the school, and again, very occasionally, there will be a teacher who will advise the boys and girls to go. These week-day “Sunday Schools” seem peculiar to the work in Japan, and take the place, though very unsatisfactorily as far as visible results are concerned, of the “day schools” of China and Korea.

TRACTS. Tracts are used lavishly at all the meetings I have been describing. The curious onlooker at the chapels, the wayfarers along the country roads, all those who stop to hear street preaching, the children at their meetings, all receive tracts suited to their comprehension. Thousands of tracts are given out at the heathen festivals when the towns are crowded with people from the country. They are distributed on the railway trains where the bored traveler is glad to get them and usually reads them at once, very frequently asking for explanations. One missionary takes tracts with songs printed on them to give to the students, and sometimes has a whole carful singing as they travel home. Almost always the name of the missionary is printed on the tract, with an invitation to call or write for further instruction. Mrs. Munroe sends “The Christian News,” a monthly publication to a long list of chance

acquaintances she has made. She and her children carry tracts along on their daily walks and have given out as many as 75,000 in a year.

ITINERATING IN JAPAN. One of the most interesting parts of our study books on Africa, Korea and China told of the preparation of the missionary evangelist for his itinerating trips. We could almost see the crowds of natives buzzing about; the hammock men, and the boxes to be loaded upon the glistening backs of the Africans or the "jickies" of the Koreans. We caught glimpses of canned goods from America; of bedding, stoves, extra clothing, and all the paraphernalia of a white chief on the war-path. Our Japan evangelists do not depart in such a blaze of glory. They tie up a comb, a toothbrush, and a thousand tracts in a colored handkerchief, attach the bundle to the neck of "Old Sallie," the faithful bicycle, and are off. Sometimes there is a solitary Oriental helper and sometimes not. In these latter days there are some "high collar" brethren among us who tie a Smith Pusher to Sallie's tail, and others who revel in the delights of a Ford car. In such cases the toothbrush and the comb may be omitted, for the chances are that the cavalcade will return some time before morning. Speaking seriously, our stations are scattered over the country in such a way that very few of our men ever have to be away from home longer than a week or ten days at most. Many trips can be made in less than a day.

A COUNTRY INN. Sad to say, where the out-stations of our sister missions number scores, ours are numbered singly; where their evangelists may have the joy of examining a hundred catechumens, our men are thankful to

have a half dozen willing to stay and talk about the doctrine; where an African village will be visited once or twice in a year, our village will be visited every month, and yet the response is very meager. We do not have to creep slowly along a tropical trail; neither are we met by joyful crowds of converts. Since our trips are short, there is no necessity of taking along a cook and provisions. The maids at the country inn where we will stop will patter into our tiny room, "furnished with six mats and a spray of flowers," bringing lacquer trays loaded with raw fish, sea-weed, bean-curd, pickled radishes, and bamboo sprouts, together with a wooden bucket of rice and a pot of tea. Chopsticks are really quite easy to manage, and the food not bad for a change, and even those who do not enjoy it feel that the Japanese are pleased to see us use their food.

THE MEETINGS. The afternoon will be spent in street-preaching, tract distribution, and visiting; and when the shades of night begin to fall there will be a meeting in the front room of the hotel, or in the village chapel, if it has one. The children are attracted by the singing and their lusty voices bring in the older people. Soon there is an interested crowd, some of whom will likely remain until midnight talking about the "Way." Then to bed on the fat quilts spread out on the mats, and such sleep as is allowed by the neighbors in the next room who are drinking too much to think of slumber. Only a paper door separates us, and we are unable to lose consciousness until a few minutes before the maids begin to tear off the sides of the house at 4 o'clock in the morning. But we have the conversation of the night before to remember, and are happy as we ply the comb and the toothbrush amid the similar ablutions of our fellow-guests on the veranda.

ENGLISH CLASSES. After the country meeting is over, the missionary hurries home to meet an English class. There is a great demand for the teaching of English. Some of our missionaries are regularly employed by the Government to teach so many hours a week, and they consider the acquaintances formed and the influence exerted amply worth while. Always there will be some of the boys taught at the school who will be willing to go to the teacher's home or to the church for a Bible class. Some missionaries confine their teaching of English to Bible classes taught in their homes. Many of our most devoted Christians were first won in these classes. It is an interesting work, and the missionary's eyes are often misty through his smile when he receives a letter from one of his boys beginning "Madam; Dear sir," and after a page or two of struggling to express what his new faith means to him, closing with, "Your loving boy."

No doubt many of you have laughed over specimens of "English as She is Japped," and will appreciate the following naughty little verses, written about "real, live" signs in Tokyo and Kobe.

WONDROUS SIGNS

Dear friends, I hope you all will plan
To make a trip to Far Japan,
Where you will hear in accents broken,
"The English," as it there is spoken.

You then can read the signs that greet
The dazzled stranger on the street;
The GENIAL TAILOR shows his wares,
LADIES, he says, HAVE FITS UPSTAIRS.
Another signboard hangs within—
LADIES' FURS MADE FROM OUR OWN SKIN.

The grocer for attention begs,
And tells you that he sells RIPE EGGS;
Next at the barber you may scoff—
TEN SEN FOR YOUR HEAD CUT OFF!

The dairy cart jolts o'er the rocks
Retailing FRESH MILK FROM THE OX,
And worst of all, oh dare I tell?
Is HOUSE FOR RENT AT BOTTOM OF HELL!*

*Hill.



MISS BUCHANAN OF GIFU AND HER KINDERGARTEN TEACHERS.

KINDERGARTENS. Mission kindergartens are proving most successful in Japan. It seems possible to go out anywhere and gather a crowd of dear little children who are ours for the best part of the day, to teach and train just as we ourselves were trained in Christian America. The busy mothers are glad enough to know that the little ones are in some safe place through the morning, and the most hidebound Buddhist among them never seems to think it other than "cute" when the little one comes home with stories of the Heavenly Father and insists upon saying grace at the table and a little prayer at night. Almost all of these children go to Sunday School, and the opportunity of reaching the mothers through the Mothers' Meetings and through visitation are only less in importance than the direct opportunities that we have with the children. How much we need trained workers and better equipment for this work! It is by all odds one of the most important things that we are doing.

COOKING CLASSES. There are cooking classes in many of our stations. The wonderful prosperity of the country is giving the Japanese women a great interest in foreign cookery. Always there is a Bible lesson or a twenty-minute sermon, and the ladies are urged to attend church. Just now I am teaching the most interesting class that I ever had. There are thirty women from the best homes of the city, and as soon as they learn how to make a dish, it becomes very popular in the society circles of Takamatsu. How delighted they were the first time that they tasted *prunes!*

Thirty women make quite a crowd, and we divide them into three classes. Ten go into the sitting room where we

have pulled up the rug and taken out the chairs and put a little charcoal "stove," like a flower-pot, on the center table. My cook's daughter presides over this room, and we let her make the simplest dish. I have another "flower-pot" on the dining room table, and ten more of the ladies learn what I have to teach them. The others are in the kitchen, baking something in a little zinc oven set on top of one of the "flower-pots," and well covered with glowing charcoal. We always teach three dishes in one afternoon, and the different classes move from one room to another. They stay from half-past one until five o'clock.

NEWSPAPER EVANGELISM. A comparatively new method of work which is full of promise is what is known as Newspaper Evangelism. The Japanese are great read-



MISS HANSELL AND DOMESTIC SCIENCE CLASS.

ers, and, like the rest of the world, they are apt to believe what they see in print. The very fact that a Christian sermon has been published in the newspaper will give it an authority with the ordinary reader which he would not recognize if he heard the same sermon in a church. But it is primarily to reach those who would never enter a church that this work has been inaugurated. The hundreds of thousands who know nothing whatever of mission work, and who live in villages where there are not even tiny chapels may be reached in this way as in no other. Regular evangelistic sermons are printed in the secular newspapers and paid for at fixed rates. The names and addresses of the Christian workers are given, together with an invitation to write for further instruction and for Christian literature. This work has grown to such proportions in one or two places that it takes up the entire time of a missionary and several helpers.

The letters of all inquirers are carefully filed, and a correspondence course in Christianity is begun. Each inquirer is encouraged to interest others and to form groups from the study of the literature which is sent them. The missionary and his helpers visit these groups from time to time to give personal instruction. As progress is made, the groups meet together on Sundays to read the newspaper sermon, and study the Bible together. Accurate reports of the attendance at these meetings is sent in to the central office. One missionary in Southern Japan reports 951 inquirers reached by this method in one year. This is a wonderful showing for one missionary in Japan. The comparative cheapness of this method of working, and the vast amount of good which is really accomplished but never reported, make the development of this plan of

the utmost importance. A Union Committee representing the Federal Council of Missions is at work upon this idea, and we believe that it will loom large in all future work for Japan. Our own mission is represented upon this Union Committee.

WOMEN'S WELFARE ASSOCIATION. Mrs. Buchanan, of Kobe, is associated with Mrs. Jo, the head of the Women's Welfare Association, in the work that she is doing for the rescue of the country girls who come to grief in the great city. Just on the outskirts of Kobe is a railway crossing which is known as the "Suicide Crossing," on account of the many lives which have been ended there. A large part of Mrs. Jo's work is caring for the women and girls whom she has rescued from a horrible death. A sign board beside the tracks invites any one who is thinking of ending her life to go to Mrs. Jo for help. An electric light beside the sign shows it up by night as well as by day. In nine months' time, two hundred and thirty persons were saved, an average of more than one a day!

WORK FOR FACTORY GIRLS. Miss Atkinson and others of our lady missionaries are doing what they can to reach the factory girls with the Gospel. Within the past ten years hundreds of thousands of country girls have left their homes to go into the factories which have sprung up like mushrooms all over the land. Some of the factories are well managed and treat their girls fairly, but in a great many places there is real suffering. Children of twelve work twelve-hour shifts, taking their turn at night work. Forty per cent of the girls change every year, mostly because of broken health. Children of school age are required to go to school at least one hour a day, and the

poor little things go to the school room with eyes so heavy that they can scarcely hold them open. The welcome given the missionary varies with the locality. Some factories will have none of them, but others are very glad to have them come, "Even though," as one man said, "you are able to teach them nothing but decent songs to sing as they work. The songs they now know are a disgrace!"

WORK FOR PRISONERS. In the early days of Christian Missions a number of well educated men were thrown into prison for their political opinions. These men were supplied with Christian books by Dr. Neeshima, and the authorities used to allow them to have a lamp in the evenings to read to their fellow prisoners. Some four or five hundred men thus came into contact with Christianity, and the



MISS ATKINSON, MISS CARRIE LEE CAMPBELL AND
MRS. WINSBOROUGH AT TAKAMATSU.

influence of the new religion so transformed them that it came to the notice of the Government which provided for the appointment of Christian chaplains in many of the prisons. This gave great offense to the Buddhist priests, however, and the Christian workers now have to go about their work more quietly. The officials are not anxious to have Christians about, but if a prisoner requests an interview with a Japanese evangelist his request is granted. Native workers have done a great deal of visiting in the jails, and some of the prisoners have actually been prepared for baptism while within prison walls. The last Japanese friend to wave us a farewell in Yokohama when we went on furlough was a boy who had been converted in the Takamatsu jail. With a tender feeling we remembered how our evangelist had kept him in his own home until he could find a job, and when he was baptized the evangelist had dressed him up in the only decent clothes which he himself possessed. The boy was happy when he came to see us on the steamer, and before he went ashore he and Mr. Erickson gave thanks to God together for His great salvation.

TENT MEETINGS. One of our evangelists in Tokushima Province has conducted tent meetings for many years. During the warm months of the year he pitches his tent in about forty towns, and preaches three nights in each town. It is very difficult to get enough uncultivated land to pitch a tent six by twelve yards in Japan, but he puts it in the river bed or in some farmer's yard, and then visits all the homes to invite the people. By means of the magic lantern, he teaches the story of creation, the life of Jesus, or the story of the conversion of some Japanese, or makes

a temperance talk. He is a strong man, and his audiences increase every night. He usually has about three hundred crowded into the little tent. The meetings become such an attraction in the town that the merchants bring their wares out, and light their torches and open night shops in front of the tent.



"FAITH CHURCH," OF KOBE.

LANGUAGE STUDY. In what words should I pay my respects to the terrible language of Japan? It breaks the hearts of the honor graduates of our best American Universities and is the curse of the native from the cradle to the grave. Pray for your young missionaries wrestling with this monster six hours a day; but since it takes at least two years of study before one is able to grasp the wherefore of the difficulty, let us drop the matter and laugh at some silly little verses:

FOUNDED UPON FACT

A missionary left his home, and sailed across the ocean;
He took along a study book and studied with devotion.
He planned to spend a month or more in picking up the lingo,
And then to gather up his traps and settle down in Bingo.

He went one day to buy some meat, and asked the man for "Cat,"
Who, much astonished, gasped for breath and said, "You can't
mean that!"

Our missionary waved his hands shouted out, "Why now,
The thing I want is what says 'Moo'! Don't give me what says
'Meow'!"

And when he started out to preach—this missionary good,
He preached that John the Baptist ate children up for food!
And as he talked to all who came, his arguments were thin,
For "charcoal" was the word he used, when what he meant was
"sin"!

And all this time that wife of his would be the first to own
That when it came to language, she had troubles of her own.
She wanted a potato peeled, and heaved a heavy sigh;
And then she held it up and said, "The clothes of this, good-by!"

And when the servant took that spud and threw it far away,
The mistress in confusion knew nothing she could say.
"Oh what a goose," was what she thought, and held her lips a-jar,
But what she said was only this, "Oh what a duck you are!"

But when the natives came around, eagerly English spouting,
That their revenge was deep and sweet there is no ground for
doubting.

One day a handsome stranger came, in clothes and manner sportive ;
He bowed ; he hissed ; and then he said, "I am a locomotive !"
Our missionary liked the boy, in spite of all his splurging,
And asked, "Are you a married man ?" "Oh no, I am a virgin !"

YOUR PART. Our social contact with the people counts for much. We have positions in the community. We are welcomed in the best homes, especially if there has been some point of contact in the way of teaching English or cooking, or if the children have attended our kindergartens. Many missionaries have found their way to the hearts of the people in a time of illness or distress. Others have been welcomed because they were musicians.

We might go on to mention many other forms of activity ; the social gatherings of the Christians, where we always sing and pray before beginning the entertainment of the evening ; the welcome meetings and the farewell meetings ; the meetings with the women of the church, and oh, so many more. And then there is always the greatest work of all—prayer. I should like to tell you of the "prayer house" on a mountain near Tokushima, and of the sunrise prayer meetings held for a week before any special evangelistic services. Is it not wonderful to know that you in far away America can have an equal part with us in this *greatest work*? You may not be able to preach to the Japanese, nor to help in the rescue of the women, nor to care for the little children of the streets, but you can do your part ; and the part that God has given you who cannot come, is the service of intercession.

CHAPTER FOUR IN QUERIES

1. Why are there so few missionary doctors in Japan?
2. What is an "innerest?"
3. Why is "Government recognition" of schools a much debated question?
4. What is the link between our oldest schools for girls in China and Japan? Tell about the founding and growth of the school in Nagoya.
5. What is said of the Christian instruction given the girls in Nagoya?
6. What are the entrance requirements at the Carrie McMillan Home?
7. Four baby organs are played in unison. Where? Tell of the Christian training of which this is a part.
8. Why do we need a Theological Seminary of our own?
9. Presbyterianism growing wonderfully in Kobe. Give evidences.
10. Thirteen hundred boys fail in examinations. Why? How is this our opportunity?
11. What does a street-chapel look like?
12. Old ladies with bobbed hair. Describe the other worshipers at the chapel.
13. Taking turns in preaching to each other. Tell about it.
14. "The wife of Mr. Erickson" is "called down." Why, and how?
15. What becomes of the picture cards from America?
16. A dying boy led to Jesus by a song. Where had he first heard it?
17. "Sunday Schools" which meet on Monday. What are they like?
18. A railway car full of boys singing Christian Hymns. Tell about our use of tracts.
19. A comb, a toothbrush and a colored handkerchief. How do they take the place of a caravan?
20. Out-stations visited every month, and yet how do they compare with African out-stations?

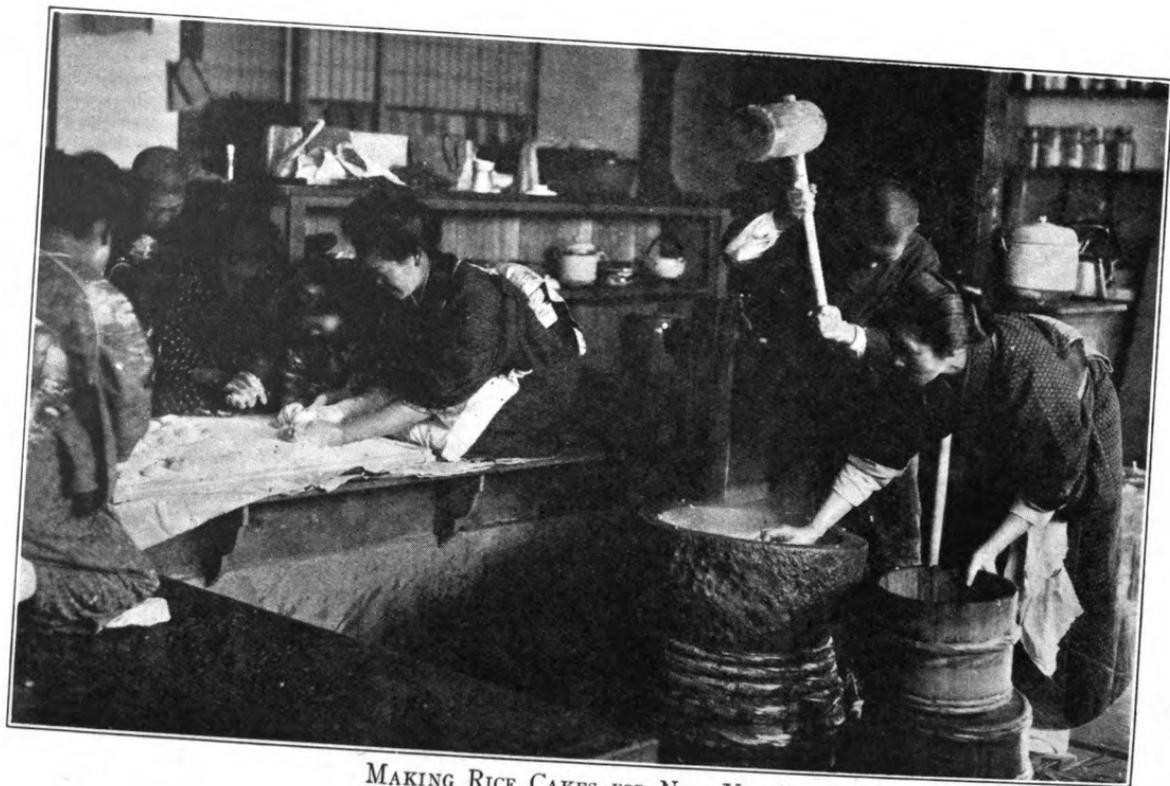
21. Lacquer trays loaded with what delicious food? Describe a stay at a country hotel.
 22. Tell about English classes.
 23. Why should we rush trained kindergartners to Japan?
 24. A stove that looks like a flower-pot. Tell about the meeting where it is used.
 25. 951 inquirers reached in one year by a new method of work. Tell all about it.
 26. Tell the story of the "Suicide Crossing."
 27. Tell of the place where the little girls know no decent songs to sing.
 28. Converted in prison. What became of him when he had served his term?
 29. Night shops in front of tent meetings. Tell about these meetings.
 30. What is said of the missionary's social contact with the people?
- What Is Your Own Part in All This Work?

On the day of the meeting why not have the leader choose five or more of these questions to be used as an examination? After each member has corrected her neighbor's paper, some one might relieve the tension by reciting the two "poems" in the chapter.

V.

OUR FELLOW LABORERS

The Church of Christ in Japan—
Uemura; Pastor, Editor, Educator—
Paul, An Apostle to the Japanese—
Three Christ-Like Women—Kagawa
of Kobe—The Lepers of Oshima.



MAKING RICE CAKES FOR NEW YEAR'S

The gold that we offer our Lord today,
 (If in love 'tis given),
To the lame, the lepers, the blind, the old,
To the children lost in the dark and cold,
Who wander outside of His tender fold,
 May still bring Heaven!

Chapter Five

OUR FELLOW LABORERS

The Church of Christ in Japan

INDEPENDENT FROM THE FIRST. We have reason to love them and to be proud of them—our fellow-workers of the Japanese Church. The Church of Christ in Japan was organized just a little over fifty years ago by Dr. Ballagh and a few of his missionary brethren. From the very first it has been an “independent church,” having no ecclesiastical connection with any of the American churches which have furnished the missionaries who have worked with it. There are four such churches: the Presbyterian, U. S. A., the Dutch Reformed, the German Reformed, and our own Presbyterian Church, U. S. The Woman’s Missionary Union, which is interdenominational, is also a member of the Council of Missions Co-operating with the Church of Christ in Japan.

The founders of the first Protestant Church hoped that the denominations of Western Christianity would not be reproduced on the mission field, and that all who came would find themselves able to work with the little band of Christians who were first baptized, and so they chose a name which they thought would be approved by any denomination which might come later. But their dream

was not to be fulfilled. Every shade of religious belief is today on Japanese soil. In addition to the Evangelical Churches, there are Seventh Day Adventists, Russellites, Pentecostal Bands, Swedenborgians, Christian Scientists, Plymouth Brethren, Universalists, Unitarians, and others. There is even a Mormon mission.

STATISTICS. The Church of Christ in Japan is the largest, as well as the oldest of the Protestant bodies. It has 33,000 members. There are 89 self-supporting churches; 157 receiving some aid from the Foreign Mission Boards; 104 organized preaching places, and 203 other places where preaching services are held every week. There are nine presbyteries, organized into one Synod. There are 585 Sunday Schools with an enrollment of about 20,000 not including the week day "Sunday Schools." The 1920 contributions for all causes amounted to \$123,585.

The Church of Christ in Japan is at work from the snow covered island of Hokkaido to Formosa in the tropics. It is two thousand miles from the most northern to the most southern of the mission stations on the mainland (comprising the four largest islands). The Church also sends its workers to labor among the Japanese in Korea and Manchuria. Students of world problems will agree that no more important Christian work could be done anywhere.

LEADERS. The Church of Christ in Japan has produced some splendid leaders. There are men who, in pastorates of from fifteen to thirty years have built up memberships numbering from a thousand to fourteen hundred. There are theological professors who are spending their lives in

an earnest endeavor to train workers for the abundant harvest field. There are editors whose labors are none the less successful because their results cannot be tabulated. And there are scores of patient workers in country fields who are doing what they can to prove themselves "cities set upon a hill" and lights shining in darkness. Theirs is the hard work, for they have not the Christian companionship and the inspiration which comes in so many ways to the workers in the cities. Some of them are not "sufficient for these things," but some are missionary heroes as real as any who ever crossed the sea to give their lives for the Gospel.

The pastor of the largest congregation in all Japan is

Uemura: Pastor, Editor, Educator

WON THROUGH THE STUDY OF ENGLISH. On the night of March 10, 1872, nine Japanese boys who had just received baptism, and who, with two older men, had been organized into the first Protestant Church in Japan, met together in a little room, and in their great joy sang over and over the children's hymn, "Jesus Loves Me." It was almost the only hymn which they then knew. Most of these boys had been studying English with Dr. Ballagh and Dr. Brown. One, when he became acquainted with the American teachers, was a seller of firewood and charcoal.

But this boy, though reduced to poverty, had good blood. His father had been a retainer of the last of the Shoguns, and had lost everything when the Emperor was restored to power. From his childhood Uemura had been a part of the seething restlessness attending the introduction of the

East to the West. He had seen the rush of foreigners to Japan as soon as the treaty was signed with Perry, and it was but natural that he should want to know something of the countries from which they came.

DEFIES THE EDICTS. Dr. Ballagh, eagerly awaiting an opportunity to win the hearts of just such boys, received him with delight. Day by day, as he learned the language of his teacher, he learned the true meaning of the religion which he had been taught to hate. At last came the prayer meetings of that wonderful January, 1872, in which Uemura definitely gave himself to God. He did not know that the others of his class had taken the same step, and expected only opposition from them. What was the happy surprise of each one to find that all of his companions were to be baptized together! This in spite of the Edicts which still threatened death to all believers!

Uemura has been pastor of his church in Tokyo for more than thirty years. Five other congregations have gone out from the parent church, and he is planning to send out two more. His membership includes personages of very high rank. The daughter of Iwakura, the man who headed the Embassy to Western countries which changed the history of the world, is one of his parishioners, and her son is pastor of another Presbyterian church in Tokyo.

AN ENEMY OF COMPROMISE. Dr. Uemura stands for the historical Gospel, and for purity of worship. He solemnly warns Japanese Christians that the Roman Catholic Church is the outgrowth of a compromise between Christianity and paganism, and urges them to be very

careful that they do not follow in the steps of Rome. There has been much discussion as to whether the visits to the shrines required by the Government are to be considered acts of worship or merely expressions of patriotism. Dr. Uemura teaches that it can be proved on historical grounds that real worship is intended, and he says, "It is not safe to follow interpretations of religion by officials who are themselves without religious convictions or experience."

THE "BRITISH WEEKLY OF JAPAN." In addition to ministering to his large congregation, Dr. Uemura is the principal of a theological seminary, and the editor of a religious magazine said to be the equal of any in England or America. His church is the center of various charity enterprises. He has been entirely separated from connection with mission work for many years, but long ago some one in America, whose name has been forgotten, gave prayers and gifts that this man and his spiritual children might live.

Paul, An Apostle to the Japanese

AN ARMY OFFICER TURNS MISSIONARY. A little more than fifty years ago, a retired army officer from America took charge of a school in the inland town of Kumamoto. This school was opened by conservative Japanese who realized that their countrymen had much to learn from the hated barbarians, and therefore planned to strengthen themselves with Western knowledge in order to meet their enemies on their own ground.

Captain Janes had married a member of the Scudder family, famous in the missionary history of India and

other lands, but the hatred toward Christianity was so intense that for several years neither of them made any attempt to win the boys to their religion. There was much excitement when the captain finally invited his pupils to attend a Bible class. Many wished to have nothing to do with such a book. Others urged that the motive in founding the school had been to learn Western ideas for the purpose of combating them, and that it would be difficult to fight Christianity without some knowledge of what it really was, so a class of ten young men was formed.

This was long before the days of railroads in Southern Japan, and many of the boys were too far from home to return for the New Year's holidays. Captain Janes invited those who remained in the dormitory to form a



DRESSES AND APRONS DON'T MAKE GIRLS. SOME OF THE BOYS WHO HELP TO SING.

class for the study of the Book of John, and before the re-opening of the school, a great revival had broken out. All who had not gone home caught its spirit, and when the other boys came back they were all on fire to gather them into the fold. Lessons were neglected, and recitations were turned into prayer meetings. Where two or three were gathered together there were tears and prayers and confessions of sin.

THE "KUMAMOTO BAND." On the last Sunday morning of January, 1876, forty young men marched through the streets of Kumamoto to "Flower Hill," and there formed a covenant to be faithful to their Lord till death. Then they bowed their heads and sang in English ;

"Jesus, I my cross have taken
All to leave and follow Thee."

The words of the song were a prophecy. Before the next Sabbath the storm of persecution broke. Angry parents, hearing of what had happened, came to investigate, and when their sons would not recant, they cut them off, making no provision for food or shelter. Those of the boys who were being educated at public expense were notified that the authorities would no longer be responsible for them.

FIERCE PERSECUTION. The mother of one of the boys threatened to commit suicide. The father of another came near beheading his son with his own hands. Kanamori Tsurin, who had taken the Christian name of Paul, was imprisoned in his home for one hundred and thirty days.

He was made the slave of the servants of his family, who were instructed to treat him as one possessed of a devil, without human rights. Finally he was turned out of his home penniless, with only the clothes upon his back and a Bible and a copy of "Pilgrim's Progress" in English. His faithful teacher made provision for this poor pilgrim with about thirty of his companions to go to Kyoto and enter the Doshisha, the Christian school recently established by Joseph Neeshima, the boy who had run away to America twelve years before.

These boys have been the religious leaders of their country from that day to this. Not all of them have stood firm, and some who are still pastors have changed their views radically, but what they have meant for the spirituality of their country, it would be hard to estimate.

A ZEALOUS MINISTRY. Kanamori was from the first unusual, even among an unusual company. He took high honors during his college course, and after Neeshima's death he became acting principal of the school. Later he went to Okayama, as pastor of a congregation of less than a dozen. Living upon the salary which they could pay him (\$3.50 a month), wearing old clothes given him by his friends, and occasionally receiving a present of pocket money from the kind-hearted lady with whom he boarded, in a year's time he had built up a membership of forty, and had laid the foundations of one of the strongest churches in that part of the country.

A VICTIM OF THE GREAT REACTION. Then followed a professorship in the theological department of the Doshisha. Always thorough, he thought it his duty to study

the latest theological thought, and it was not long until his simple faith was undermined by the German Higher Criticism. After having translated several such books into Japanese, he was called to the pastorate of a church in Tokyo. Soon, however, he felt that he could no longer preach and resigned. His resignation was followed by the publication of a book called, "The Present and Future of Christianity in Japan." This book came just at the time of the Great Reaction, and was the heaviest blow that the churches received.

Twenty years passed during which he did not darken the door of a church. The Government employed him to give lectures to the people on thrift. Year after year he journeyed over the country on trains, on boats, on foot, until today there is not a teacher nor an official in all the land who does not know his name. Then in 1912 his wife died. Through all the years she had been true to Christ, and her triumphant death brought her husband back to the faith he had so long forgotten.

THE "THREE-HOUR SERMON." With his characteristic enthusiasm he has been devoting the past ten years to an effort to make up for all the time he has lost in the service of God. He has worked out a system of wonderfully advertised theater meetings, in which he presents all the essential doctrines of the Christian religion in his famous "Three-Hour Sermon." At the close of this sermon he asks for the names of those who wish to learn more, and of three hundred and twenty thousand who heard him in three and a half years, forty-eight thousand signed such cards.

KANAMORI'S CAMPAIGNS. It is Mr. Kanamori's dream to put a copy of this sermon into every home in Japan. He spent two years in America telling of his plans and enlisting help in this huge undertaking. He has written wonderful tracts which he is asking the missionaries to help him distribute. At the same time he is working as never before in direct evangelistic preaching. Everywhere there is opposition, but everywhere crowds come to listen to him. He is the soul of method, planning his campaigns like some great general. It would not be far short of the truth to say that his life means to Japan almost as much as the life of his great namesake meant to Asia Minor.

Three Christ-Like Women

MADAME YAJIMA

Madame Yajima is the valiant old lady of almost ninety who went to America at the time of the Disarmament Conference of 1921 with a petition to President Harding to do all he could in the interest of world peace. This petition was signed by one hundred thousand Japanese women. The President very graciously received the old lady in person, and listened to the story of her life as told by her interpreter. She is the first woman school teacher of Japan, and has been a part of the faculty of one of the Northern Presbyterian schools for girls for almost fifty years.

PRESIDENT OF THE W. C. T. U. She is best known all over the country as president of the organization which is called the W. C. T. U. of Japan. This organization has a three-fold object: to fight for social purity, to work for world peace, and to combat the liquor evil. Very much

has been done toward improving the laws relating to vice, but so long as the Japanese women have little to say regarding their own right to live chaste lives, these laws will not mean what they should.

Our own country is so far from perfect morally, though nominally Christian, that one feels a hesitation in speaking plainly about the sins of Japan. But there is this difference, that with us the women who are leading professedly immoral lives have, in most cases, chosen for themselves to do so, while in Japan they have been sold for hard cash to pay the debts of their fathers or husbands or brothers. I have even heard of cases where a brother has been educated from the proceeds of such a deal, or a husband has taken a trip to America.

ONE EXPERIENCE IN RESCUE WORK. Mrs. Pierson, of the Northern Presbyterian Mission, tells of her experience in rescue work in the "Japan Advertiser." One of the girls whom she finally rescued had been sold and resold many times, and her mother was very anxious to secure her freedom. She wrote to a Japanese newspaper for advice, and received the answer, "Apply to the nearest Christian church; they will help you." The pastor of this church, the father of the girl and the Piersons went to the police station to see what could be done. The law provides that a girl must be set free if she makes a formal request to the police authorities, but we shall see how this law is sometimes enforced.

At first the Piersons met with no opposition, and the girl was sent for. She came with the keeper and a guard of seven evil looking men. The chief of police, after a good deal of talk told the Piersons to take the girl and

go. But he positively refused to sign the papers required by law in the case. He then left to fill an engagement at the theater. Mrs. Pierson started home with the girl, but they had not more than set foot in the street when three lusty ruffians siezed them, and began pulling the girl away. Mrs. Pierson's screams brought her husband and one reluctant policeman from the station, and, as the policeman declined to interfere, the Piersons saw nothing to do but to return to the police station and spend the night.

It was bitterly cold, but they stoked up the fire and managed to send for something to eat. The keeper and his men were lying in wait at every door. The under-police absolutely refused to give the party protection to their hotel, though insisting from time to time that the Piersons must go. With much prayer and an occasional hymn, the night wore on. Suddenly, at 2 o'clock, the chief appeared. He had seen the lights as he was returning home, and had come to investigate. In full dress, blazing with stars and decorations, he gave vent to his wrath, while his underlings bowed before the storm.

A sergeant was detailed to see the party to their distant hotel, which they reached safely, though they saw three men and a hooded sleigh lying in wait for them. There were liers-in-wait in the hotel itself, so the Piersons thought best to get an early start, and crept out before dawn, turning their faces toward the station, only a few yards away. They had hardly left the hotel when dark figures rose up out of the snow, and they found themselves in the grip of ten men. The girl was torn from her protectors in the twinkling of an eye. The men were kicked, cuffed and laid low as they started in pursuit, and

Mrs. Pierson was left to struggle with a big, burly fellow who kept a tight grip on her arm.

The pack having disappeared with their prey, the foreigners, the pastor, and the father were left to gather up their belongings and return to the hotel. The father's arm had been broken in two places. After having it set, they all went to the police station again, where they had a weary wait of several hours. But when the chief finally came, the tables were completely turned. The girl was sent for, and handed over to her friends. The keeper was given a good dressing down, though he pleaded absolute ignorance of the whole attack!

It is in fighting just such evils as this that brave Madame Yajima has given thirty years of her long life. Associated with her as the head of the work in Southwestern Japan is Hayashi Utako.

HAYASHI UTAKO

FIVE CENTS' WORTH OF POTATOES TO FEED AN ORPHANAGE. This little woman was first a teacher in a mission school. Then she became head of an orphanage which she built up "by sacrifice and starvation." Often in the early days she did not know where the next meal was coming from. Once she fasted for two whole days. One night when there had been nothing to eat since the day before, she went out and bought five cents' worth of potatoes, promising to pay the man the next day. The next day came, and there was still no money, and she was afraid to face the shop-keeper. On the third morning the money order which she was expecting from America came, but it was payable at an office three miles from the

orphanage. Weak and hungry as she was, she started on the long walk, but had not even the quarter cent to buy a ferry ticket to cross the river. The boatman was moved by her tears, and carried her across so that she could cash the order and save her starving children. Some years after this, when she gave up the work to another head, the equipment of the Home was valued at \$30,000, and there were accommodations for 130 boys and girls.

A FIGHTER OF LEGALIZED VICE. Hayashi San has been the moving spirit in three campaigns against vice in the city of Osaka. In 1909 a great fire destroyed the licensed quarters of the city, and before the embers were cold, she was working to prevent the rebuilding of this disgrace to the city. She was not successful in this, but with the help of the newspapers she created public sentiment against it all over the country. She is one of the best platform speakers in Japan. Altogether, her country is a cleaner place to live in because of her influence.

ZAKKO AIKO

Almost any Christian in Japan knows the quaint name of this woman who is one of the foremost Christian writers of the country. She is a bedridden invalid, and has an interesting history. When but a tiny girl she was left to the care of a step-mother and her second husband who decided to bring her up as a dancing girl. She was given expensive training, in the hope that she would be a source of wealth when the training days were over.

But when she was sent to a large hotel in Osaka, at the age of sixteen, and learned what was really expected of her, she positively refused. With only one cent in her

pocket she ran out from the hotel at midnight and succeeded in walking the twenty miles to her home. One can imagine the anger of her step-parents, who had been looking forward to living off the gains that she would bring them!

STARVATION RATHER THAN LUXURY. Engage in such a shameful business, she would not! She finally found work in a factory, then as a family servant and afterward in a small teahouse, where she was so exposed to the cold that a terrible attack of rheumatism came on, leaving her a helpless paralytic. Her step-parents did little to keep her alive and she would have drowned herself if she had been able to crawl as far as the well. At this time a Christian man happened to come into the home. He at once befriended her and told her of someone who loved her and had given His life for her.

A BLESSING TO OTHERS. Her faith was strong and sweet and simple. She spoke of it to all with whom she came in contact. Those in trouble began to come to her for sympathy and advice. Then she began to write with her poor, crippled hand, and her words went straight to the hearts of her readers. Someone asked her to write the story of her life. This was a great success, and from the time of its publication she has been able to support not only herself but others who have actually become dependent upon her.

Here is one of her little poems :

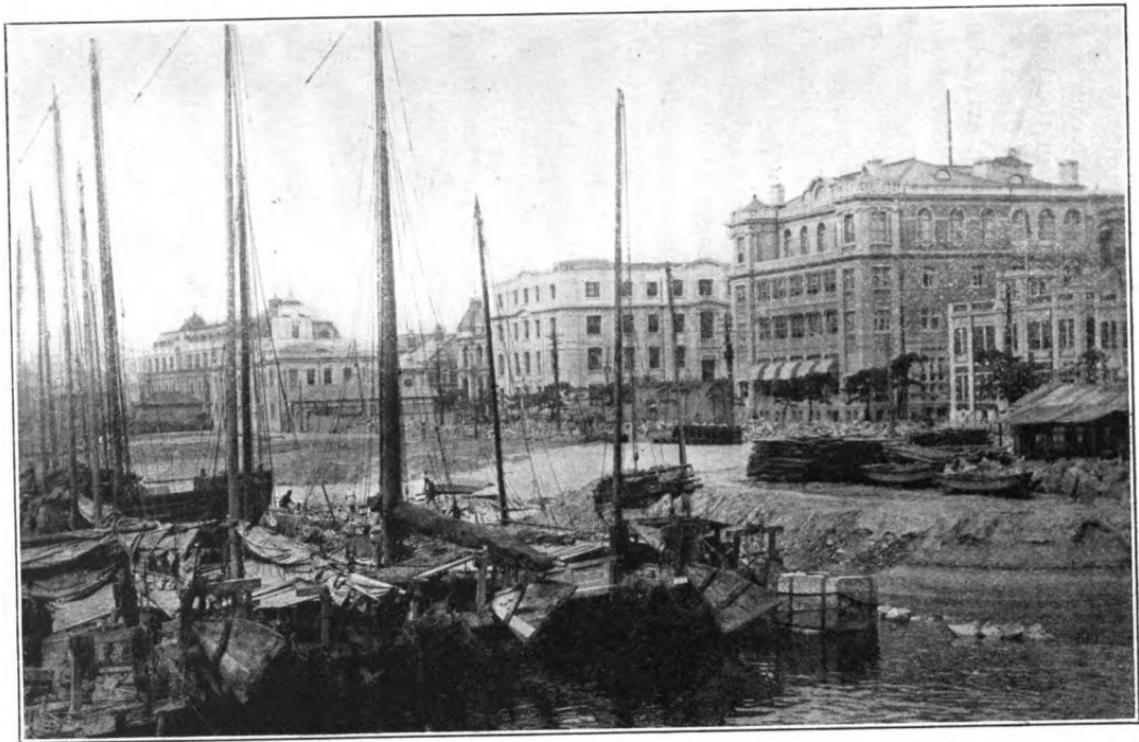
"I cannot walk:
My useless feet
Lie still all day;
But oh, the joy it is to know
They cannot stray!"

Kagawa of Kobe

A GIFT THAT WENT FROM GEORGIA TO JAPAN. A little less than twenty years ago, some member of the First Presbyterian Church of Rome, Georgia, made an offering to God which meant sacrifice and tears. Perhaps this unknown friend has already been called into His presence, and his heavenly joy made fuller by watching with the angels how that gift of his is transforming a great empire. The church at Rome has for many years supported Dr. and Mrs. H. W. Myers, now of Kobe. While they were working in Tokushima, there came to one of the English classes a boy who has since proved to be one of the most remarkable men in Japan. He was the son of a man who helped to found one of the greatest steamship companies in the world, but his father and elder brother squandered the family fortunes and Kagawa was adopted by a wealthy uncle.

WON THROUGH ENGLISH. While a student in the Middle School he was walking along the street one night when he saw two young Americans, Myers and Logan of our mission, inviting the passers-by into a dark little chapel. Interested because they were foreigners, Kagawa went in with his friends, and on being asked to join an English class he gladly accepted. After a wonderful conversion, he was baptized. Later he decided to become a minister, and was cast out by his uncle penniless.

For a week he stayed with a school-fellow and then he went to the Myers home, where, from that day to this, he has been as a son. First he was sent to the seminary in Tokyo, and when our mission opened a school of its own in Kobe, he became one of the students and was one



THE KOBE WATER FRONT

of the early graduates. During his seminary course he developed tuberculosis and was sent to live in the home of a poor fisherman by the sea-side. Here he first came into contact with real misery, and found that every hut in that little village was darkened by some tragedy of sin.

ENTERS THE SLUMS. When he returned to school he refused to live in the comfortable dormitory with the other boys. He insisted that Dr. Myers give him his allowance and let him live in the terrible slums of Kobe. His friends felt that this would be nothing short of suicide, for he had already had several hemorrhages, but he would take no denial. For the rest of his time in the seminary he lived upon \$1.50 a month, and gave everything else he could get his hands on to the poor. Often he would give the very clothes off his back.

Kagawa has never left the slums. Christ is with him there. One of his first ventures was a Sunday School conducted in the very room which was a school for pick-pockets. He preached night and day, nursed the sick, studied, and wrote. Soon he had made a name for himself. The police had him lecture to their forces in Kobe and Osaka, telling of his methods in reforming criminals.

KAGAWA A LABOR LEADER. His intimate acquaintance with working men has made him a champion of labor, and he is now the executive head of a league of thirteen Labor Unions. He is a leader in all public agitations for reform; he is editor and proprietor of *The Laborers' News*, and a constant contributor to many magazines. He now commands a regular rate of twenty-five cents a word for his articles, and receives twenty yen for a five minutes' inter-

view. One of his books, a Christian novel, has gone through two hundred editions and is the most popular book in the country at present.

Kagawa San carries on a laborers' dormitory, a free hospital and dispensary, and is pastor of two churches. He conducts evangelistic services for other pastors, having held meetings in twenty places in one season. Now that he is in a position to do so, he is helping many causes in a financial way. Not long ago he handed Mrs. Myers a thousand yen for our mission kindergarten.



SODA FOUNT AND ICE CREAM PARLOR.

"**THE MUD AND FILTH OF THINGS.**" But the real heart of his work is still in the slums. Frazier Hunt, quoted by the *Literary Digest*, tells of him thus: "I wish you could see those slums of his tiny crooked alleys less than four feet wide, banked on both sides with narrow wooden dog-kennels, six by eight feet, and probably five feet high. Here 20,000 outcasts live, like homeless dogs; each human kennel crowded with squalling, quarreling creatures of filth and vermin, rotting with crime and tuberculosis and disease. Outcasts of all kinds—White, Black, Eurasian, Chinese—dregs of an old, old East. God, what a sore on the earth!

"Crowding the doorways and filling the winding alley paths are hundreds of children in filthy rags, whose eyes light up with happiness when they see Kagawa approach. For him it is always a triumphal march; shrill little voices herald his coming, while thin, hungry half-clad little bodies scramble to hold his hand, or even to touch his kimono. You follow him with real tears in your eyes, this teacher of Shinkawa, wan and undersized, smiling with warm brown eyes, preaching God, walking among murderers and broken lives of the lower depths, preaching a living, breathing Christianity."

Is not that sacrifice worth while which brings such fruit as this?

The Lepers of Oshima

The First Presbyterian Church at Huntsville, Alabama sent the Gospel to the happiest band of Christians in all our field.

THE BARBED WIRE BARRIER. My first visit to Oshima was one April day when the little motor boat seemed to be

gliding through a sea of glass. The sky was cloudless; the mountains were dazzling green, and the great yellow peaks of granite were like gleaming gold. We seemed to be reaching some fairy island, but as we stepped ashore we saw a barbed wire fence dragging its sinister length up the hill, and *beyond* it was a pathetic group of figures lined up to meet us. How eagerly we waded through the sand ankle deep to the place where we might bow to them across that barrier, and how happy were their smiles of greeting!

Then we were taken around to the gate through which no "clean" person may pass without rinsing his hands in bi-chloride. Within the enclosure are the cottages of the lepers and the little fields which they tend. The hospital buildings, too, are there, where those who are unable to be up are cared for, and where the daily dressings are done and the operations performed. The patients themselves do much of the nursing and bandaging.

THE HALL OF MANY RELIGIONS. We went on to the "Hall," where all religious services are held. This is carefully divided in two by a railing beyond which patients may not go, and the part reserved for visitors is well scrubbed with bichloride water every time the building is used. A great white cotton curtain partially concealed the huge reclining figure of Buddha which is the center of interest when the Buddhist priests pay their visits to the island. This was in an alcove specially built for it at the back of the platform. To the right of our seats of honor was a large Shinto god-shelf for the benefit of those of that religion. And for the use of the Christians there was a little folding organ which had been donated them by a leading Buddhist of Takamatsu!

The congregation was not long in gathering. Only eighteen are baptized Christians, but there were at least sixty who had come to hear. Prominent in the front row was Miyake San, a large impressive man, the first of all to be baptized. On either side of him were the twins, little fellows of twelve, who look upon him as a father. Sons of respectable people, they were left orphans, and in some mysterious way both contracted the disease. Next was a smaller boy, born on the island who could have been saved from the disease if he had been taken away in time. Such a bright little face, and such beautiful eyes, and so far the only sign was a tiny sore on one chubby foot. And yet, "Unclean! Unclean!"

"THE TWINS PRAY LIKE PREACHERS." How heartily they sing! Even the few frowsy women pluck up courage to join in, and the children's voices rise clear and high above those who find so much difficulty in breathing and enunciating. The Bible lesson is read and there is a call for voluntary prayers. Old Miyake San leads, and we count fourteen who respond before the prayer is over. The twins pray like preachers. The missionary speaks for an hour, and has profound attention. Non-Christians drop in from time to time. One of them lights a cigarette, and is promptly called down by his neighbor. A strong young fellow staggers in with a sick man on his back tied up in a bed-quilt. He is gently laid upon the floor, where he stays through the rest of the service. Poor fellow, he is not there the next time the missionaries go. What joy for him when it is all over!

When the first sermon is finished there is a Bible reading, and it is heart warming to see how well these Chris-

tians know their Bibles. The Japanese language is printed without being divided into words, and it is very difficult to find the place in the Bible, even for those who are well educated. These lepers are more proficient than any company of Christians we have ever seen.

CHRISTMAS AT THE LEPER COLONY. This is due to their faithful study under Nagata San, one of the few who have much education. For months together he has had four Bible classes a day, although his hands are so far gone that he can hardly hold a book, and every word he speaks is difficult for him. He it is who, with Miyake San and others, prepares the Christmas programs which are the happiest times of the year at the Leper Colony. There are cakes and oranges for every one of the lepers after the half-day program is over, and the children get presents varying from school caps for the boys to American dolls for the little girl of six and the baby girl only two years old.

Nagata San is the moving spirit in getting out the little Christian newspaper which they prepare from time to time. Many of the Japanese are poets, and Nagata San writes lovely poems. Others of the lepers have been developing their talent along this line, and some really touching things have been written. How much their new found joy means to them when they tell us they are willing to be lepers, as otherwise they would never have heard of the Saviour!

WE WAVE FAREWELL. The meeting continues from 12 o'clock until 3. We rinse our hands again as we pass outside the barrier, and wade through the sand to the boat landing. The little band of Christians follow us

on their side of the barbed wire, and wave to us from the water's edge as long as we can see them. Tears are in our eyes to think of what their lives must be. How happy we are to remember the verse Nagata San wrote years ago :

ON SEEING MISSIONARY FRIENDS OFF

The evening sea reflects the hills of gold,
 The soul of autumn hovers in the air ;
 We watch your boat glide silently away,
 And for you breathe to God a grateful prayer.

The following little poems were also written by Nagata San :

MORNING

What joy it is at early morn to meet
 Beside the sea with those who love our Lord,
 And whom we love ; and there to read the Word
 And lay our burdens at our Master's feet !

EVENING

The red sun dips into the shining sea
 And marks the ending of the winter days ;
 Along the land the calm of evening steals,
 While all my heart is lifted up in praise.

DEATH ALSO IS A JOY

Though His summons may be in a twinkling,
 Rejoice when He bids you to come ;
 Nor fear the pain of the journey.
 For it leads you to Him and to Home !

TO CHRISTIANS IN OTHER LANDS

There are thousands of miles of tossing sea,
There are mountains that touch the sky,
There are rivers and plains that we never may cross,
But we'll meet in the By-and-By!

HUMBLE LABORERS. So far I have been telling for the most part of Christians who are well known in Japan. Later I mean to speak of those humble ones whose names are known only to those of their own communities. Men they are like Miyai San, of Takamatsu, who takes into his home outcasts who have nowhere else to go, and prays all night for food wherewith to feed them. There is the little servant girl of Marugame, who, out of her tiny pocketbook paid twenty yen toward the church debt, and begged the missionary to take all of her little savings for the work. There is Murata San, of Kochi, who told her husband that she was ready to die for Christ, but bow to idols she would not! There is the school teacher who gave five months' salary toward building the church. And let me not forget the dear little preacher's wife, who, after doing the work for a family of five, walked the streets all afternoon inviting people to the Kanamori meetings, and stood in the rain until 10 o'clock at night with her two-year-old boy sleeping on her back while she helped to sing at the street meetings! Yes, truly we have reason to love them and be proud of them—our fellow-laborers in Japan.

CHAPTER FIVE IN THE CIRCLES

I can suggest no more appropriate way of studying Chapter Five than by having nine different members tell, in their most interesting manner, of the nine divisions of the chapter :

The Church of Christ in Japan
Uemura of Tokyo
Paul Kanamori
Madame Yajima
Miss Hayashi
Miss Zakko
Kagawa of Kobe
The Lepers of Oshima
Some Less Known Christians

Is it not possible that the lesson would be studied better if there were uncertainty as to who these nine speakers would be? Before beginning the meeting the members might "draw" for the honors, and five minutes of extra preparation might be allowed those who draw the lucky (?) numbers.

VI.
THE FIELDS BEYOND

Japan's Foothold on the Continent—
What Has Japan to Offer Others?—
At the Crossing of the Ways.



THE JAPAN MISSION.

Ah! those who love not God
Will find their doom far in the future years;
But He whose justice sends them from His face,
Will part from them with tears!
—*Nagata Kokichi, of the Oshima Hospital for Lepers.*

Chapter Six

THE FIELDS BEYOND

Japan's Foothold on the Continent

THE MOST IMPORTANT QUESTION BEFORE THE WORLD. When the Disarmament Conference met in Washington in the fall of 1921 the most important question to be considered was the relation of Japan to the countries of the Continent of Asia. It was a question which affected every citizen of every country, for unless Japan was willing to limit her navy, it would be impossible for America to do so; and in that case, Europe would have felt compelled to go on in the old way, in spite of the staggering debts she was carrying. Let us consider for a while just what this relation to the Continent is, and the steps by which it came about.

ANCIENT EXPEDITIONS TO KOREA. Through all the years of recorded history it has been the dream of Japan to own Korea. The first conquest of the peninsula is supposed to have been made by an Empress who was informed of the existence of such a country by one of the gods. Readers of this book will remember that Hideyoshi, the Second Great General, dispatched an expedition which remained in the country for six years. The intense hatred of the Koreans for the Japanese dates from this expedition which was sent to Korea while Elizabeth was Queen of England.

“NO GOVERNMENT EVER BETTER DESERVED ITS FATE.” From the withdrawal of Hideyoshi’s soldiers until about forty years ago there was almost no communication between the two countries. During this period, Korea, which had had at one time a wonderful civilization, had fallen low in the dust. The rule of the reigning house was fatal to all progress. The King was everything, and the people existed only for his pleasure. His officers were free to plunder as they would, and even the petty village officials had power of life and death over the people. No man was allowed to become wealthy. A new roof on one’s house, or a personal adornment a little beyond the ordinary, was sufficient pretext for soldiers to raid a home and carry off anything they might care to burden themselves with. Such a system was, of course, death to ambition and enterprise. In condemning the Japanese for the injustice which they have shown to a subject people, we should never forget that in all respects their rule is superior to that of the Korean Royal House, which ruled for five hundred years. No Government ever better deserved its fate.

MODERN JAPAN’S FIRST MOVE AGAINST HER NEIGHBOR. Korea was opened to foreign commerce in 1882. The years which followed were not unlike the years following the opening of Japan. The nation was divided into Progressives and Conservatives, and each party had powerful members at Court. There was a terrible famine at about this time, and the ignorant populace was easily persuaded that the gods were angry with their rulers for admitting foreigners to their sacred shores. A mob attacked the royal palace, and then the Japanese Legation, and Japan immediately sent troops to demand an indemnity. This

move alarmed China, who, through all the misty centuries had claimed Korea as a vassal state. Li Hung Chang sent troops to maintain order. These Chinese soldiers kidnaped the Regent of Korea, and opened up the way for the Japanese to ingratiate themselves with the friends of the disgraced man.

JAPAN DRIVES CHINA FROM KOREA. This kidnaped Regent managed to return from China, and soon after there arose a powerful secret society with the avowed purpose of driving all foreigners from Korea. Thirty thousand of these men were on the march toward Seoul when the Chinese sent troops to put down the uprising. Not to be behind-hand when an army was being landed so near her shores, the Japanese also sent in soldiers. The Korean secret society was soon crushed, but neither China nor Japan were willing to withdraw afterwards. Friction over this question led to the war with China which was the real beginning of modern militarism in Japan.

The corrupt officials of China sent their warships to the Battle of the Yalu with shells filled with sand, and thus changed all history. The Chinese were decisively defeated, and the Japanese began to pour across the straits into the land which they had so long coveted. Their aim was to change the whole administration of the country according to their own ideas. But in the way of all these ambitious schemes stood the Queen of Korea, a tower of strength for the enemies of Japan. There seems to be no doubt that Japanese of very high position plotted with their friend the ex-Regent for the horrible murder of this brave woman. Her husband, the King, was made a prisoner in his palace, but later escaped and placed himself under the

protection of the Russians, living in the house of the Russian Minister for a year.

ROBBED OF THE FRUITS OF VICTORY. Japan and Russia were already at enmity. The treaty made with China at the end of the war had provided for a money indemnity, and also that China should cede certain territory to Japan. Just six days after this treaty was signed Japan received a note from Russia, backed by Germany and France, "advising" her not to take over the part of Manchuria which had been granted her, lest she endanger the peace of the Far East. There was nothing to do but to accept the "advice," since Russia was at that time incomparably stronger than Japan. Three years later a Russian squadron steamed into Port Arthur, and China handed over to the Czar on a twenty-five-year lease the very territory he had robbed Japan of at the end of the China War! The leaders of the little Island Empire began feverishly to prepare for the conflict which they saw was coming. Taking Germany for her model, in eight years Japan increased her small army to a million trained men.

GERMANY ENTERS SHANTUNG. In the meantime other European Powers were joining in the merry pastime of breaking up China. In the fall of 1897 some irresponsible Chinese ruffians murdered two German Catholic missionaries in the Province of Shantung. Two weeks later the Germans took the seaport of the province, and began establishing control over a large part of the mines, railways and rich resources of Shantung. A little farther south England siezed a port city with a ten-mile strip around its bay. She also took possession of two hundred square miles on the mainland near Hong Kong, and ex-

tracted a promise that the Chinese Government would not lease or cede territory in the huge Yangtse Valley to any other Power. Still farther south France was adding to her immense holdings wrested from China in a series of aggressive wars covering a period of well over a hundred years.

RUSSIA BEGINS TO BUILD FORTS IN KOREA. Japan watched all these moves in impotent anger. It was Russia's plans for the Siberian Railway which stung her to action. This railway was not only to run through Manchuria, but a connecting line was to extend the whole length of Korea, its southern terminal being almost within sight of the outlying islands of Japan. Soldiers followed in the wake of coolies, and Russia actually began to erect fortified stations on Korean territory. Japan saw that her existence as an independent state was threatened, and when diplomacy was exhausted, she had no other recourse than to attack the great Bear which was threatening her.

THE EMPEROR OF KOREA "CEDES" HIS COUNTRY TO JAPAN. The sympathy of the world was with Japan in the war which followed. It was a terrible struggle, the battle of Mukden being the greatest in the history of the world up to that time. At the end of the war Japan took from Russia all her lease-holds in Manchuria and the South Manchurian Railway, 437 miles long. She also succeeded to Russia's position of control in Korea. Five years of a Japanese Protectorate over Korea followed. Thousands of immigrants poured into the country from Japan. Conditions were extremely unsettled. The Korean Emperor was induced to abdicate in favor of his imbecile son. A Japanese "Resident-General" was ap-

pointed, and all real authority was in his hands. Finally, in 1910, the Korean Cabinet Ministers were forced to sign a treaty by which the "Emperor of Korea made complete and permanent cession to His Majesty, the Emperor of Japan of all rights of sovereignty over the whole of Korea, and His Majesty, the Emperor of Japan, accepted the cession, and consented to the complete annexation of Korea to the Empire of Japan"! Japan's dream of the centuries had been fulfilled.

THREE SPOONFULS OF RICE A DAY. Nine years passed. The Japanese brought many good things to the country they had taken over: a stable government; taxes regulated by law; good systems of communication; sanitation and medical science; modern methods of agriculture; afforestation, and, most needed of all, an educational system. Korean critics who disparage the present system forget that their country spent but \$27,000 on all its schools the year before the annexation.

But the Koreans never forgot for one moment that the Japanese were their ancient enemies. A semi-religious secret society spread all over the peninsula. Each one of its more than a million members was required to contribute three spoonfuls of rice a day toward a fund being raised for Korea's liberation. The head of this society consulted with Christian leaders, and together they planned for a peaceful demonstration against Japanese rule, hoping thus to gain the sympathy and help of Western nations. This was during the meeting of the Peace Conference in Paris, and Koreans everywhere were fired with hope for the freedom of their country in accordance with President Wilson's lofty aims for the self-determination of smaller

nations. They believed that their day of deliverance was at hand.

THE DECLARATION OF INDEPENDENCE. Before their plans were quite mature the old Korean Emperor died. The people believed that he had committed suicide as a protest against the marriage of his son to a Japanese princess. A hundred thousand mourners flocked to Seoul. Among them were the leaders of the Independence Movement. Thirty-three of these men met at a restaurant in the city with a number of Japanese officials whom they had invited to be present. After the conclusion of the feast, they read to the officials a paper signed by each one of them, which was a Declaration of Independence for their country. The first name was that of the leader of the "Heavenly Way Society," and the second was that of the pastor of the great Presbyterian Church at Pyeng Yang, the man who had stoned Dr. Moffett upon his first arrival there.

"DEMONSTRATIONS." After reading their paper to the Japanese present, the Signers called up the Central Police Station, and informed headquarters of what they had done. As they were carried away to prison, the motor van made its way through dense crowds waving the Korean flag and shouting "Mansei!" Within a few minutes the whole country had broken out into open demonstration. Instructions sent out previous to the outbreak had been in these words:

**"DO NOT INSULT THE JAPANESE,
DO NOT THROW STONES,
DO NOT HIT WITH YOUR FISTS,
For These Are the Acts of Barbarians."**

These instructions were faithfully obeyed. "Demonstration" consisted in marching in orderly crowds waving the old Korean flag, and shouting "Mansei!"* As a further protest, the merchants closed their shops and refused to do any business. School children and coolies went on strike.

METHODS OF MILITARISM. The Japanese responded with the methods of militarism. The prisons were filled to overflowing. Children of ten lay side by side with old people of seventy. Crowds were dispersed at the point of the sword, and many innocent by-standers done to death. Flogging and torture were employed freely. The Christians and Christian missionaries were declared to be the instigators of the whole plot. Churches were burned, and in one case while full of people; missionary homes were searched; mission schools were closed, sometimes because teachers and pupils were in jail; one missionary was sent to prison because he had allowed Korean students to sleep at his home.

Meanwhile the newspapers of Japan were giving their readers to understand that "vicious missionaries" were leading the poor Koreans astray and causing all the trouble. None of the Japanese language papers printed accounts of the terrible things that were happening, and most of the Japanese do not know about them to this day. Strangely enough, the English papers of the port cities printed minute details of the atrocities that were going on.

*The Korean pronunciation of the Chinese characters which the Japanese read "Banzai!" It is used like the English "Hurrah!"

POINTS TO BE REMEMBERED. I have no word of excuse to offer for the conduct of the Japanese, but there are certain things that we should remember. Twenty-one years before the Korean uprising of 1919, there was another uprising in Seoul, when the Reformers tried to force the corrupt Korean Court to grant some of their demands, and so save the nation from foreign domination. These Reformers also surrendered themselves to the police, and *their* leaders were condemned to death by their own countrymen, though they were not executed because of the fiery wrath of the people. The Thirty-Three Signers of 1919 were merely given prison sentences. In old Korea torture was a usual means of securing evidence. Severe floggings, often resulting in crippling for life, were a common mode of punishment. The unspeakable dungeons in which criminals were forced to drag out a miserable existence without hope of trial were too dreadful to describe.

Not for one moment do I believe that the Japanese were more cruel to the Koreans than the Koreans would have been to them had their positions been reversed. And not for one moment do I believe that the people of Japan would have supported this policy of cruelty if they had realized what it was. Let us not forget the crimes which have been done other weak nations by our own blood kindred. Who forced opium upon China as the result of a disgraceful war? Who was responsible for the atrocities in the Congo? What is meant by the "Water Cure" in the Philippines? What is being whispered about our soldiers in Haiti? Are the Christian people of the South doing all they can to put an end to lynching? Then be very slow to conclude that all Japanese are blood-thirsty and cruel,

even though their military rule in Korea has been disgraced by the crimes of which I have just told you. The irrefutable conclusion is that *Japan needs the real Gospel.*

REFORMS SINCE THE UPRISING. There are other things to be remembered when we form our estimate of Japan. Just as soon as the violence of the Uprising had spent its force, she set about establishing reforms in Korea. The administration was made responsible to the Diet; the Military Governor-General was recalled, and a man of known democratic views was sent to take his place. This man's wife is a graduate of a Methodist school for girls, and he is a friend of missionaries. The police force has been put upon a civil instead of a military basis. School teachers have discarded their swords. Flogging has been officially abolished. Torture has been condemned. The regulations governing Christian schools would seem to be less hampering than in Japan proper. The Government made substantial grants toward rebuilding the ruined churches, the Japanese Christians contributing over two thousand dollars for the same purpose.

Most of the Japanese in Korea today realize the awful mistake that was made in putting down the Uprising in such a ruthless manner and sincerely regret the terrible things that happened at that time. They can look back and see that the Koreans did not, as a matter of fact, use force, but at that time they did not know that this would be the case. It is little wonder that the Japanese were thrown into a panic when they realized how few were their numbers compared with the Koreans.

Lastly, let us not fail to consider how infinitely worse would be Korea's lot today if she had fallen into the hands

of either China or Russia, as she would certainly have done had it not been for the interference of Japan.

JAPAN SUCCEEDS GERMANY IN SHANTUNG. Korea had been a part of the Japanese Empire four years when the World War broke out. Japan had long been an ally of Great Britain. The German colony on the coasts of Shantung lay very close. Before the end of that first August, Japan had declared war, and early November witnessed the fall of the fortress of Tsingtau. From the first, Japan declared her intention of returning the territory she had gained to China, but, none the less, Japanese poured into it by thousands. They spread all over the province and took control of the railroad to the capital. To the Chinese this was a disaster as great as the occupation of the State of Pennsylvania by a foreign Power would be to our own country. Imagine New York City cut off from Washington! In addition to the political humiliation, the Chinese felt that their Holy Land, the birthplace of Confucius, had been taken from them.

AN EMBARRASSING "SCRAP OF PAPER." It was for these reasons that the Shantung Question was so important, first at the Peace Conference and afterward at the Disarmament Conference in Washington. It was a crucial question for Japan. She had given her word of honor that Shantung would be returned and her statesmen had been sincere in doing so. But, as the years of the war lengthened, the whole affair became entangled with "Business Interests," and the military leaders who had taken the country thought it nothing short of madness to give up what would mean so much for the greatness of Japan. The countries of Europe had set them no shining example

of virtue in dealing with the Chinese. Why should they give up control of some of the richest mines in the world, and an incomparable foothold on the Continent of Asia just to fulfill a promise which had been voluntary? It was a conflict between the militarists, trained in the camps of Europe, and the civilian rulers, most of whom had been strongly influenced by the ideals of Christian missionaries. The fate of the world hung in the balance. Japan withdrew her soldiers.

MILITARISM VS. DEMOCRACY. Japan is really under dual government. Totally beyond the control of the Cabinet and the Diet are the heads of the Army and Navy. The Foreign Office agrees to send 7,000 soldiers to Siberia to co-operate with a similar force of Americans in maintaining order. The General Staff thereupon sends 50,000 more, but refuses to place them under command of the man who is allied with the Americans.

This military party is responsible for the ten years of mistaken rule in Korea when even the teachers of little girls went to their class rooms with swords clanking at their heels. The military party is responsible for the Shantung Question and the prominence it was given at the Peace Conference. It is responsible for the ferment in China, in that it furnishes arms to the belligerents and never lets an opportunity of still further weakening its great helpless neighbor pass. It is responsible for the unbridled sale of vicious drugs in Manchuria. The whole attitude is that whatever is best for Japan is the thing to be done, and if this means that China or Korea will have to be sacrificed, it cannot be helped.

Opposed to this military party are the officials of the Foreign Office, the Socialists, the members of the Labor Unions, the students, the Christian leaders, and, less consciously, the mass of the people, who are fighting for universal manhood suffrage. The settlement of the issue between these two contending parties in Japan is one of the most important questions that the world is facing today. Japan is the second strongest nation of the world at the present time, both in money and in man power. If the dreams of her military men are to be realized, she will soon embark on a career of conquest, the end of which no man may foretell. And the opposition to this attempt to gain world power comes from those intangible forces which are the results of the work of the Christian missionary to Japan. Who gave the world the ideal of "peace on earth and good will toward men?"

What Has Japan to Offer Others?

MATERIAL BENEFITS. I have been telling you of how Japan got her foothold on the Continent, and, for better or worse, became the leader of the Orient. Let us think for a while of what it is that Japan has to offer these more backward peoples. It is very true that she sets them an example of an orderly, well administered government. She has a splendid educational system, and there are thousands of Koreans and Chinese who have studied in her schools. She is building up an industrialism which will be of untold benefit to her neighbors in lifting them to a higher plane of physical comfort. She understands modern sanitation, and has done much to rid the East of the plagues which have carried off their tens of thousands since the beginning

of time. She has one of the soundest financial systems in the world.

But what has she to offer them to ease their soul hunger and to point them to higher things spiritually? What, indeed, except those old faiths which she learned from the countries which have in turn become her pupils? Buddhism and Confucianism, both came to her from China by way of Korea in the dim past. True, there is Shinto, but *that* is founded upon ancestor worship and is not for others than the Chosen People. Confucianism, as a system of ethics, would greatly improve conditions in the Far East, but unfortunately its noble maxims have no more weight with Japanese officialdom than the Sermon on the Mount had with the professedly Christian nations which were first in the exploitation of helpless China. As a matter of fact, there are few Orientals who are pure Confucianists. Almost invariably they add to the precepts of the sage (which are accessible only to the scholars), some connection with Buddhism or Shinto or often both.

JAPAN PLANS BUDDHIST MISSION WORK IN CHINA. One of the famous Twenty-One Demands made upon China shortly after the capture of Tsingtau in Shantung, was in these words: "China agrees that Japanese subjects shall have the right to propagate religious doctrines in China." In making this demand, official Japan paid tribute to the immense influence that Christian missionaries have wielded in all the nations of the East. They wish to gain for their own country the prestige which American missionaries have gained for America, and for this reason there has been talk from time to time of sending Buddhist priests to China to work among the Chinese, although

China, like Japan, is a Buddhist nation. Kenryo Kawasaki, a well known priest, is now busy among the moneyed men of the business world who are interested in trade with China. He contends that there must be an alliance between the statesmen, business men and priests to establish a real friendship between Japan and China.

If this plan is carried through, it will not be genuine old-fashioned Buddhism which will be taken to China but an imitation of the Social Welfare work which the priests have seen the Christians doing in their own land. They would, most probably on money received in part from the Japanese Government, open hospitals, kindergartens, libraries, and "social centers" of various sorts, and would carry on Sunday Schools, Young Men's and Young Women's Associations and other activities borrowed from the Christians. And their real function would be political propaganda.

A STRANGE RELIGION. Genuine Buddhism has nothing new to offer China. It is a strange religion. Roman Catholics have borrowed its monasteries and convents, its penances, rosaries, incense and gorgeous robes. Theosophists have gone to Buddhism for their doctrine of reincarnation. Christian Scientists hold to the Buddhist beliefs regarding the unreality of matter. To be finally freed from the curse of consciousness is the reward to be sought by pitiful penances, painful pilgrimages, and age-long endurance of changing forms of life. All night long we can hear them just across from our home beating the drum, and droning out "vain repetitions."

BUDDHISM IN JAPAN. What has Buddhism done for Japan? Almost fifteen hundred years ago it brought over

from China arts, handicrafts, and a civilization which lifted the crude and semi-barbarous Japanese to a culture they had never dreamed of. By the time of the coming of the Portuguese to Japan, the Buddhist priests were supremely powerful, and it was partly because of his struggle against them that the First Great General showed such favor to the Catholics. But the great temples with which Buddhism has covered the land are surrounded by houses of ill-fame for the convenience of priests and pilgrims. Buddhism has led the fight against the forces working for purity. It has given the country a priesthood proverbial for its dishonesty. It met the Protestant missionaries with stones and rioting.

SHINTO, THE REAL FAITH OF THE PEOPLE. But it is Shinto which interposes the real difficulties in the way of winning Japan. In the first place, it is the Japanese form of ancestor worship, that primitive cult which has been all but universal. Its fundamental idea is that the living and the dead are dependent the one upon the other. Therefore it is of supreme importance that the dead be not forgotten. Daily they must be offered their portions of steaming rice, with fruits and other delicacies in season. Woe to the house where this ceremony is neglected! The offended hungry spirits will be sure to take revenge and the direst results will follow. For this reason, the personal belief of each member of a family is the concern of the whole household, and many earnest souls seeking the Light are held back for fear of being cast out from the circle of loved ones. Parents withhold consent to their sons' conversion lest their own souls be doomed to wander homeless, hungry and forsaken through the ages of eternity. Toothless old women threaten the revenge they will take upon unfilial

descendants if their commands are not obeyed, and grin as they add, "It will not be long until I can get even with you!"

"GODS MANY, AND LORDS MANY." In addition to one's own ancestors, there are many Shinto deities. The Sun, the Clouds, the Tempest, the God of Wealth, the God of Health, the Rice God, the God of Luck, the Divinities of the Kitchen, and on and on down the scale to deities the very names of which are unprintable. The fisherman has on his god-shelf the God of the Sea, whose headquarters are in our Marugame field. The farmer plasters over his door a little paper ticket inscribed to the God of Fire, who belongs to Toyohashi. Every spring white robed pilgrims by the tens of thousands flock to the shrines all over the country, partly in a spirit of worship, and partly for the fun they can have on the journey.

EMPEROR WORSHIP. However, in spite of the great hold that ancestor worship has upon the people, this old-fashioned Shinto of which I have been telling you might not be insuperable if it were not for the cult which has been grafted upon it as upon a strong foundation. This is nothing less than the much-talked-of Emperor Worship. Certain Shinto shrines have been set aside by the Government as National Shrines, and these are not administered by ordinary priests, but by high officials appointed by the Government. First among these temples is the one at Ise, which is dedicated to the worship of the Sun-Goddess. "His Majesty's first ancestor," say the school readers, "was the Great Goddess of Celestial Light. Like the rays of the sun, his dignity reaches to the highest summits of sublimity, and to the furthest limits of universality."

THE NATIONAL SHRINES. Next in order is the shrine completed in 1920, and dedicated to the late Emperor of Japan, who died in 1912. I quote from a news item in the *Japan Times*: "PRAYER TO MEIJI. The matter of manhood suffrage was taken up in a prayer delivered to the spirit of the late Emperor Meiji at the Meiji Shrine yesterday, some two hundred suffragists, headed by Mr. Sasaki, the King of Mongolia (*sic*), kneeling before the shrine with their supplication."

There are National Shrines all over the provinces, some of them dedicated to national heroes. In every neighborhood there is a recognized shrine to which the school children are taken and required to "bow in veneration" to the personage honored in their vicinity. There has been much discussion as to whether this is worship in the Western sense. There is no question that it is compulsory and that Christian children who have refused to take part have been persecuted and threatened with expulsion, "the hostility of their professors and companions making their lives insupportable."

THE FRUITS OF SHINTO. What are the fruits of a cult like this? Hostility to Christianity, as teaching loyalty to One above the Emperor. Many Japanese sincerely believe that a Japanese cannot be a Christian and at the same time a sincere patriot. Opposition to Democracy, and fear of "Dangerous Thoughts," a belief that their own nation can do no wrong and a fierce and unbalanced patriotism are well illustrated by the following incidents:

TWO BOYS AND A TRAGEDY. Just before the beginning of the Disarmament Conference at Washington, the world was startled by the report of the assassination of the

Premier of Japan. The murderer was a young boy, said to be insane. His trial showed him to be a cool and collected youth who had been led to believe that Hara was betraying his country by his policies. For almost a year he had been planning definitely to rid his country of the man whom he considered a monster. He made a special study of the use of the knife so that he would be able to kill with a single stroke. It was his fixed determination to commit suicide the instant his work was done, but he was seized and bound before he could do this. He felt no regret, but was sure he had done a noble deed in a noble spirit for the eternal good of his country and his sovereign.

All this is sufficient proof of "unbalanced patriotism," but read this news item from the *Japan Times* about a month after the Hara assassination: "As did General Nogi and Countess Nogi show their grief at the death of the late Emperor Meiji by committing *harakiri* on the evening of the state funeral, so did Chugoro Okamura, an eighteen-year-old resident of Obihiromachi, Hokkaido, prove to the world that he was deeply stricken by the assassination of Premier Hara by throwing himself under the wheels of a speeding train in order that he might follow the statesman to the grave. Beside the tracks at the scene of the tragedy were found a *haori* (ceremonial coat), a photograph of the dead youth, and a letter. In the letter the boy explained that he did not care to live in a world which produced dastards capable of an act like the Hara assassination." Were not both these poor boys victims of the system under which they had been reared?

At the Crossing of the Ways

WAR BETWEEN JAPAN AND AMERICA? Let me ask again, What has this system to give to the Fields Beyond? Japan is supreme in Korea; she is guaranteed rights in Manchuria for almost a hundred years; China has narrowly escaped the fate of a vassal state. As I write, the Shantung Question seems to be in a fair way of settlement on paper, though we cannot forget that private Japanese have bought thousands of acres lying between the former German colony and the hinterland, thus rendering the problem exceedingly difficult of solution. What are our own relations with Japan? Is there not talk of war from time to time? Personally I do not believe that responsible Japanese have ever definitely planned for a war with us, but those in authority take no steps to control the rabid anti-American press. Hatred of America will inspire the thoughtless patriot to pay his heavy taxes uncomplainingly, and, on the other hand, if Japanese relations with America are always more or less strained, America will hesitate to interfere, no matter what is going on in the East. I think the talk of war with America has more than once been used as a smoke screen.

VITAL CHRISTIANITY THE ONLY HOPE. The only thing that will ever make things right in Japan's international relations is a real and vital faith in the teachings of the Gospel. When the individual Japanese have been regenerated, we shall hear no more of wrongs inflicted upon helpless neighbors. Japan's strength will then become a blessing to the Orient and the world.

The Hon. Mr. Tagawa, of the Japanese Diet, expresses it thus: "Not until millions of Japanese have been trans-

formed by a vital Christianity shall we have a really strong Liberal movement. Our people must more generally come under the transforming influence of the teachings of Jesus as to God and man, giving respect for man as man, *recognizing his person and his inalienable human rights.*"

THE BEGINNING WE HAVE MADE. Our workers have been in Japan for a little more than fifty years. It took over two hundred and fifty years for the Buddhists to win the land for their religion. Shall we be less persevering than they? In a half century we have gained almost a hundred and fifty thousand converts, a mere handful among fifty-seven millions. But it is Christianity which has been, directly or indirectly, the chief force in effecting the changes which have been for the betterment of all the people. And it is Christianity which has, directly or indirectly, protected the people of the Continent from the ambition of the militarists.

WHAT CHRISTIANITY MEANS TO JAPAN. "Missionary effort brought a knowledge of Western languages and literature to young men and opened up the way by which the life of their countrymen has been revolutionized. Agriculture, trade, manufacturing, popular education, philanthropic work for orphans, blind, lepers, discharged prisoners and insane all owe much to the labors and advice of Christian missionaries. The influence that Christianity has had on public morals, social customs, the care of the sick, laws, journalism, literature, music, and even upon the very language has been great and beneficial. There are outside of the churches many persons who in their hearts believe the essential doctrines of Christianity and are trying to regulate their lives thereby."

MAKING ALL THINGS NEW. It is Christianity which is giving to Japan a new conception of family life, lessening divorce, and giving to the language the word "home." It is responsible for the Prohibition Movement, and all that it will mean for the future of the nation. It has fought a good fight against the terrible social evil so that even secular newspapers advise those who are trying to release themselves from the toils of the underworld to apply to the nearest Christian church for aid. It is taking the Gospel with its Life and Light into the unspeakable slums of Japan and to the outcasts who were formerly classed with the lower animals. It is doing what it can to relieve the women and children of the factories who have been ground down in filth and disease while the stockholders declared hundred per cent. dividends. Christianity has taken a leading part in bringing justice to the common people who have been exploited by the three great forces



THE JAPANESE GAME OF "FOX AND GEESSE."

above them—Militarism, Capitalism, and Imperialism. The Labor Union which has done most for the uplift of the people is under the direction of Christian officers, and in its earlier days used frequently to meet in Christian churches.

AN EDITORIAL FROM A JAPANESE NEWSPAPER. I quote from an editorial in the *Japan Times*: "As a religion, Christianity is making very slow progress in this land; as a force, it is tremendous. Every day the philosophy of Christ gains further followers; daily the ethics preached in the Sermon on the Mount find greater and greater expression in the lives of the people. None but those blinded because they will not see can deny the benefits which have been wrought in Japan through the teachings and the example of those who bow before the Babe of Bethlehem. None but the greatest national egotists but appreciate what has been done for Japan by outside Christian nations."

One of the first to bring the Light to the helpless nation of the early seventies has said: "Behind almost every one of the radical reforms that have made a New Japan stands a man—too often a martyr—who was directly moved by the Spirit of Jesus, or who is, or was, a pupil of the missionaries."

"WE NEED MORE LABORERS." Japan is at the crossing of the ways. She needs our help as she has never needed it before. The fate of the whole world is in the balance. She needs our interest, our sympathy, and our ceaseless prayers. Let me close with the words of "Paul, the Apostle to the Japanese": "A great harvest time is coming. For the past fifty years the missionary's work has

been chiefly plowing and seed-sowing. Now the harvest time is at hand, and at such time we need more laborers than in the time of seed-sowing. The reaping must be done quickly lest the crops be destroyed by the winter frost and rain. *It is a fatal mistake to think that Japan does not need more missionaries.*"

We touch a tribe in Africa and a nation in China, but through Japan we touch the world. God forgive us if we do not hasten at once to work with all the strength He has given us in His White Harvest Fields!

CHAPTER SIX IN QUERIES

1. What was the most important question before the Disarmament Conference in 1921?
2. On what three countries of the mainland has Japan had a foothold?
3. A god informs an Empress of a country to be conquered. Tell the story.
4. What was the beginning of the intense hatred of the Koreans for the Japanese?
5. "No government ever better deserved its fate." Explain.
6. A famine leads to an attack on a Japanese Legation. What serious consequences follow?
7. What great blunder was made by the Chinese soldiers soon after the attack on the Legation?
8. What was the occasion of the second landing of Chinese and Japanese troops on Korean soil?
9. "Shells filled with sand change all history." Tell the whole story.
10. A brave woman meets a horrible death. Tell how this involved Russia in the Korean turmoil.
11. "Robbed of the fruits of victory." Explain, and tell how Russia afterward siezed these fruits for herself.
12. Two German missionaries murdered. How was this the beginning of a world problem?

13. Tell of the encroachments of England and France upon Chinese territory.

14. Soldiers follow in the wake of coolies. What was the immediate grievance which led to the Russian War?

15. What Russian interests were taken over by Japan at the end of the war?

16. An Emperor "cedes" his country to another ruler. Give the steps by which Korea became an integral part of the Japanese Empire.

17. Name at least five great reforms which the Japanese have made in Korea.

18. Three spoonfuls of rice a day. How were they to be used for Korea's liberation?

19. Tell the story of the signing of the Korean Declaration of Independence.

20. Describe a "Demonstration."

21. A missionary sent to prison. Tell of the methods of militarism.

22. Compare the Korean Uprising of 1919 with one which took place while their own rulers were in power.

23. What "beams" must we remove from our own eyes before we can condemn all Japanese as cruel?

24. Tell what Japan did to reform her rule in Korea.

25. How did Japan aid her ally, England, in the first months of the World War?

26. "Imagine New York City cut off from Washington!" What similar disaster befell China.

27. State the position of the Japanese militarists and business interests on the Shantung Question.

28. The heads of the Army and Navy of Japan are not responsible to the Diet. Tell how the ideals of the Christian religion are making for the peace of the Orient.

29. What has Japan to offer others in a material way?

30. Tell about the three religions of Japan. Which is native to the country?

31. What do you know about the mission work Japanese Buddhists are planning for China?

32. In what way is Buddhism like Catholicism? Theosophy? Christian Science?

33. A priesthood proverbial for its dishonesty. Give reasons for believing that Buddhist priests are not a help to their country.

34. "Daily portions of steaming rice must be offered." Explain the underlying idea of ancestor-worship.

35. What is meant by the National Shrines of Japan?

36. One boy becomes a murderer, another a suicide from opposing applications of the same principle. Tell the story.

37. How is talk of war with America sometimes used as a smoke screen?

38. Explain how vital Christianity is the only hope of Japan.

39. "Christianity has influenced the very language." In what other ways has its influence been very great?

40. What is the conclusion of the whole matter?

Did you ever "trap" at school when you were a little girl? Why not take your places in class alphabetically and each try her best to get the "headmark"?

Another interesting way to get all the facts in this chapter straight in the minds of the class would be to have it given in the form of a lecture by some one who has studied it until she has it at her finger tips. A map would be a great help in making things clear. But do not let the members of the Circle know that the lesson will be in lecture form until they have arrived at the meeting! This chapter requires study.

OUR MISSIONARIES TO JAPAN

Atkinson, Miss Maria Jones	1899
Blakeney, Miss Bessie Martin	1919
Brady, Rev. John Harper	1917
Brady, Mrs. Willie Robertson	1917
Buchanan, Rev. Walter McSymon	1895
Buchanan, Mrs. Mary Wilson	1897
Buchanan, Rev. William Cumming	1891
*Buchanan, Mrs. Minnie Crump	1891
Buchanan, Miss Elizabeth Oliver	1914
Cousar, Rev. James English	1920
Cousar, Mrs. Sarah Hansell	1918
Cumming, Rev. Calvin Knox	1889
Cumming, Mrs. Ona Patterson	1892
Currell, Miss Susan McDowell	1921
Dowd, Miss Annie H.	1889
Erickson, Rev. Swan M.	1905
Erickson, Mrs. Lois Johnson	1905
Fulton, Rev. Charles Darby	1917
Fulton, Mrs. Nannie Ravenel	1917
Fulton, Rev. Samuel Peter	1888
Fulton, Mrs. Rachel Peck	1888
Gardner, Miss Emma Eve	1921
Hassell, Rev. Andrew Pierson	1909
Hassell, Mrs. Barbara Savage	1909
Hassell, Rev. James Woodrow	1914
Hassell, Mrs. Archibald Friend	1914
Kirtland, Miss Leila Griffing	1910
Logan, Rev. Charles Alexander	1902
Logan, Mrs. Martha Myers	1902
Lumpkin, Miss Estelle	1911
McAlpine, Rev. Robert Eugene	1885
McAlpine, Mrs. Anna Ballagh	1887
McElroy, Rev. Isaac Stuart	1919
McElroy, Mrs. Alice Wilson	1919
McIlwaine, Rev. William Andrew	1919
McIlwaine, Mrs. Georgia Gifford	1919
McIlwaine, Rev. William Beauregard	1889

McIlwaine, Mrs. Hattie Jones	1889
Moore, Rev. John Wallace	1890
Moore, Mrs. Katherine Boude	1893
Munroe, Rev. Harry Havener	1905
Munroe, Mrs. Lois Russell	1906
Myers, Rev. Harry White	1897
Myers, Mrs. Grace Field	1898
Ostrom, Rev. Henry Conrad	1911
Ostrom, Mrs. Matsie Curd	1911
Patton, Miss Florence Dudley	1895
Patton, Miss Annie V.	1900
Smythe, Rev. Langdon Cheves McCord	1913
Smythe, Mrs. Mary Fletcher	1916
VanDyke, Rev. Paul Shepherd	1921
VanDyke, Mrs. Louise Carleton Estes	1921

*Deceased, 1922.

TO MAKE THESE NAMES MORE INTERESTING

Make a list of those who are from your own state.

Make lists showing the names of those who went out between 1885 and 1895; 1895 and 1905; 1905 and 1915; since 1915.

Which of these missionaries are engaged in educational work?

Which have been called to Higher Service?

Which are personally known to members of your Circle?

THE WHITE FIELDS OF JAPAN

A Pageant



Representing a Farewell Meeting

For Missionaries

Returning on Furlough

From Japan

SUGGESTIONS

This program may be made as simple or as elaborate as the Circle wishes. Those who cannot manage otherwise can give it without costumes or stage setting of any kind, and need not have an audience other than the members of the Circle who are not taking part. Or the stage may be arranged as a room in a Japanese house, with the performers seated on cushions on the floor, and correct Japanese costumes.

Still prettier would be a stage decorated to represent a Japanese garden in cherry blossom time, with cunning little benches upon which the performers take their seats. Or, instead of the cherry blossoms, it would be less trouble and almost equally effective to hang strings of the flags of all nations above the stage, bring in as many large potted plants as possible, and suppose that the farewell meeting is being held in a park on a holiday.

Try to use costumes if at all practicable. And make a determined effort to have the men take part. Many Japanese men dress as our men do, but try to persuade them to wear kimono coats of black cotton cloth and heavily pleated divided skirts of dark striped material.

Be sure to have the children sing. If you cannot have both kindergartners and older children, let one class sing both songs.

Do not feel that the dialogue must necessarily be memorized verbatim. The point is to have the story grip the heart; then the words will come.

Make a special effort to learn all the Japanese music. It will add much to your program, and the odd sound will grow on you.

TRY TO INTEREST AS MANY HOMES AS POSSIBLE in this program. This is the surest way to arouse enthusiasm throughout the whole congregation.

THE WHITE FIELDS OF JAPAN

A Pageant

*Representing the Farewell Meeting of Two Missionaries
With Their Japanese Christian Friends, Before
Returning to America on Furlough.*

CHARACTERS

MR. BARTON	.....	The Missionary
MRS. BARTON	.....	His Wife
MR. SHIMA	.....	Japanese Pastor
MRS. JO	.....	Daughter of one of the first Japanese Pastors
MR. OMI	.....	Teacher in Christian School
MISS TADA	.....	Nurse at Leper Hospital
MISS KOZAI	.....	School Girl
MR. TOGO	.....	Fisherman
MISS YANO	.....	Factory Girl
MRS. KATO	.....	Well-to-do Woman
MRS. ITO	.....	Young Married Woman
MR. KANDA	.....	Merchant
MRS. SATO	.....	Woman of Poorer Class
MRS. SHIMA	.....	Pastor's Wife
MISS SANDA	.....	Bible Woman
KINDERGARTEN CHILDREN		
SUNDAY SCHOOL CHILDREN		

In addition, there may be any number of people to fill up the stage comfortably, and help with the singing. Some of the parts may be taken by either men or women. In fact, the whole program may easily be changed to represent a meeting of the Japanese Woman's Auxiliary to say good-bye to Mrs. Barton.

The curtain rises upon every one (except the children) seated with great dignity—even though upon cushions—Mr. and Mrs. Barton in the place of honor, with the Japanese pastor who acts as leader at Mr. Barton's right.

LEADER: Let us sing hymn number 200.

(If seated upon benches, the congregation rises, if upon the floor, they remain in their places.)

REPENTANCE AND CONFESSION

7.5.7.5.7.5.7.5. Imayo

ORIGINAL ARR. FROM A JAPANESE AIR

Key F { (1:2:3:4:5:6:7:8:9:10:11:12:13:14:15:16:17:18:19:20:21:22:23:24:25:26:27:28:29:30:31:32:33:34:35:36:37:38:39:40:41:42:43:44:45:46:47:48:49:50:51:52:53:54:55:56:57:58:59:60:61:62:63:64:65:66:67:68:69:70:71:72:73:74:75:76:77:78:79:80:81:82:83:84:85:86:87:88:89:90:91:92:93:94:95:96:97:98:99:100:101:102:103:104:105:106:107:108:109:110:111:112:113:114:115:116:117:118:119:120:121:122:123:124:125:126:127:128:129:130:131:132:133:134:135:136:137:138:139:140:141:142:143:144:145:146:147:148:149:150:151:152:153:154:155:156:157:158:159:160:161:162:163:164:165:166:167:168:169:170:171:172:173:174:175:176:177:178:179:180:181:182:183:184:185:186:187:188:189:190:191:192:193:194:195:196:197:198:199:200:201:202:203:204:205:206:207:208:209:210:211:212:213:214:215:216:217:218:219:220:221:222:223:224:225:226:227:228:229:230:231:232:233:234:235:236:237:238:239:240:241:242:243:244:245:246:247:248:249:250:251:252:253:254:255:256:257:258:259:260:261:262:263:264:265:266:267:268:269:270:271:272:273:274:275:276:277:278:279:280:281:282:283:284:285:286:287:288:289:290:291:292:293:294:295:296:297:298:299:300:301:302:303:304:305:306:307:308:309:310:311:312:313:314:315:316:317:318:319:320:321:322:323:324:325:326:327:328:329:330:331:332:333:334:335:336:337:338:339:340:341:342:343:344:345:346:347:348:349:350:351:352:353:354:355:356:357:358:359:360:361:362:363:364:365:366:367:368:369:370:371:372:373:374:375:376:377:378:379:380:381:382:383:384:385:386:387:388:389:390:391:392:393:394:395:396:397:398:399:400:401:402:403:404:405:406:407:408:409:410:411:412:413:414:415:416:417:418:419:420:421:422:423:424:425:426:427:428:429:430:431:432:433:434:435:436:437:438:439:440:441:442:443:444:445:446:447:448:449:450:451:452:453:454:455:456:457:458:459:460:461:462:463:464:465:466:467:468:469:470:471:472:473:474:475:476:477:478:479:480:481:482:483:484:485:486:487:488:489:490:491:492:493:494:495:496:497:498:499:500:501:502:503:504:505:506:507:508:509:510:511:512:513:514:515:516:517:518:519:520:521:522:523:524:525:526:527:528:529:530:531:532:533:534:535:536:537:538:539:540:541:542:543:544:545:546:547:548:549:550:551:552:553:554:555:556:557:558:559:560:561:562:563:564:565:566:567:568:569:570:571:572:573:574:575:576:577:578:579:580:581:582:583:584:585:586:587:588:589:590:591:592:593:594:595:596:597:598:599:600:601:602:603:604:605:606:607:608:609:610:611:612:613:614:615:616:617:618:619:620:621:622:623:624:625:626:627:628:629:630:631:632:633:634:635:636:637:638:639:640:641:642:643:644:645:646:647:648:649:650:651:652:653:654:655:656:657:658:659:660:661:662:663:664:665:666:667:668:669:670:671:672:673:674:675:676:677:678:679:680:681:682:683:684:685:686:687:688:689:690:691:692:693:694:695:696:697:698:699:700:701:702:703:704:705:706:707:708:709:710:711:712:713:714:715:716:717:718:719:720:721:722:723:724:725:726:727:728:729:730:731:732:733:734:735:736:737:738:739:740:741:742:743:744:745:746:747:748:749:750:751:752:753:754:755:756:757:758:759:760:761:762:763:764:765:766:767:768:769:770:771:772:773:774:775:776:777:778:779:780:781:782:783:784:785:786:787:788:789:790:791:792:793:794:795:796:797:798:799:800:801:802:803:804:805:806:807:808:809:810:811:812:813:814:815:816:817:818:819:820:821:822:823:824:825:826:827:828:829:830:831:832:833:834:835:836:837:838:839:840:841:842:843:844:845:846:847:848:849:850:851:852:853:854:855:856:857:858:859:860:861:862:863:864:865:866:867:868:869:870:871:872:873:874:875:876:877:878:879:880:881:882:883:884:885:886:887:888:889:890:891:892:893:894:895:896:897:898:899:900:901:902:903:904:905:906:907:908:909:910:911:912:913:914:915:916:917:918:919:920:921:922:923:924:925:926:927:928:929:930:931:932:933:934:935:936:937:938:939:940:941:942:943:944:945:946:947:948:949:950:951:952:953:954:955:956:957:958:959:960:961:962:963:964:965:966:967:968:969:970:971:972:973:974:975:976:977:978:979:980:981:982:983:984:985:986:987:988:989:990:991:992:993:994:995:996:997:998:999:1000 }

おしひいづるもほふかしやちのしみ
あなきゆめのおとあひむなし

D.C. *From my gracious Father's side* Luke 15: 18

もさをはたのれしきぬ
ひこのなさはり

二ならはぬわび
くさのいはり

むなしきゆめ
あとなきゆめ

ちのしみも
おもひいづる

信徒の生涯

悔改告白

200 第二百

WORDS

When I think how I have strayed
From my Father's side,
Spending all His gifts in sin,
Naught my shame can hide.

Dare I seek Him as I am,
Garments rent and torn—
Will His love still welcome me,
Though I come forlorn?

See, the dawn breaks o'er the hills,
Oh the day has come;
I go back again to Him,
Back again to home!

LEADER: We have met tonight to bid Godspeed to our brother and his family, who are to leave us for a while to visit their own country. While we shall miss them, we rejoice with them that they are to see their loved ones once more. We sometimes forget how far they have come to bring us the Glad Tidings. They have lived among us so long that we think of them as being part of ourselves. But I know that they always speak of their own land as "Home," and that although they love us, our country can never quite take the place of theirs.

It is customary at such meetings as this to expect set speeches of appreciation and farewell from the older persons present, but Mr. and Mrs. Barton have requested that instead of this the friends will tell of their first contact with Christianity, and how they came to believe. I am sure this will be a pleasure to each of us. Many are old friends who have belonged to the same church for years, but others have lived in our town only a short time and have come from all over the Empire. I am glad that we have with us the daughter of the first Protestant minister ever ordained in Japan, and I shall ask Mrs. Jo to tell us of her father's conversion. Thus we shall begin at the very beginning of the Church of Christ in Japan.

MRS. JO: My father was born in 1823. He was a vassal of the Shogun, and at the time that the Shogunate was overthrown, he was serving an uncle of the prince who afterward became the first powerful Emperor of modern times. When the young prince ascended the throne, an attempt was made to set up this uncle of his as a rival ruler. This ended in failure, and my father, as well as his master, was reduced to poverty.

These misfortunes were a terrible grief to him. He felt that he would be willing to do anything to restore those whom he loved to their former prosperity. So he resolved to visit all the Shinto shrines in the city of Yedo to pray for the help of the gods. He set out in the dead of winter, and at every shrine he would offer prayers and pour icy water over his body. Sometimes he fasted for seven days, eating nothing. Then he would drag his fainting body to the next shrines and pour the water over himself until his skin turned black, and friends would have to carry him to a house and work hard to restore him. He visited five hundred shrines, and went through with the icy bath ten thousand times, but it was all in vain. Then he was told that he had failed to get to the shrines at the proper time and he repeated the whole terrible penance. But still the gods were unmoved. He told his friends that he could do no more. He had spent their money and his for nothing; had starved himself to a skeleton, and almost destroyed his life, but not one comforting response had come from the gods.

It was not very long after this that he became acquainted with Dr. Hepburn who was working on the first reliable Japanese dictionary and my father was engaged to help him. It was not hard for him to believe in the religion which the missionary preached, and he was just as earnest in his Christianity as he had been as a believer in Shinto. He was fifty-four years old when ordained to the ministry, and lived to be almost ninety, a faithful Christian worker till the end of his life. I have never known any other religion than the one he loved so much.

LEADER: We shall now throw the meeting open, and ask the friends to tell without hesitation how they happened to become Christians.

MR. OMI: You all know that I am now a teacher in a Christian school, but perhaps you do not know that when I was younger I hated not only Christianity, but Christians, and especially disliked foreigners. A long time ago, while I was performing my military service, I was traveling through a very mountainous part of the country, and I came to the foot of a dangerous pass just as the mists began to fall. As my friend and I pressed along through the fog, we met a foreigner just in front of a Shinto shrine. We were not pleased when he began to speak to us, and when he warned us not to try to go over the pass in that mist we were angry and thought him impertinent. We tried to pass on, but he knew the country, and that it would be very dangerous to go ahead. He then asked us to spend the night with him but we could not consider such a thing.

On we went up the mountain, but after a while, just as the foreigner had said, we got lost in the mist, and first my friend and then I myself fell over the side of the path down the precipice. We were struggling there in the dark, trying to get back to the road, when we saw a lantern coming up the mountain. Then we heard a voice calling and we recognized it as that of the hated foreigner. Feeling sure that we would be in trouble, he had come all the way up in the dark to help us. We got back to the path, and he led us to his house, where we spent the night. How could we refuse to listen to the Story that this man had to tell us? The Light he brought to me that night has been my Guide through all the years from then till now.

LEADER: I am sure that we have been much interested by these two stories. The kindergarten children have

promised to sing for us, and I shall ask Miss Sanda to be kind enough to call them.

(The little children march in to music, bow with the chords, and sing—

JESUS LOVES ME

(In Japanese.)

Shoo wah-ray woh ah-ee soo,
Shoo wah tsoo-yoh-kay-ray-bah,
Wah-ray yoh-wah-koo toh-moh
Oh-soh-ray wah ah-rah-zoo.

Wah-gah Shoo Ay-soo
Wah-gah Shoo Ay-soo
Wah-gah Shoo Ay-soo
Wah-ray Woh Ah-ee soo.

Wah-gah tsoo-me no tah-may
Sah-kah-ay woh soo-tay-tay
Ah-may yoh-ree koo-dah-ree
Ju-jee-kah nee tsoo-kay-ree.

Children bow low and retire, amid applause.

LEADER: Many thanks to the little folks! And now let us go on with our meeting.

MR. TOGO: I think that all of you know how I became a Christian, although I have lived among you only a short time. But I am always glad to tell about it, and people always seem glad to listen.

My former home was in the north of Japan, and I was brought up to be a fisherman. My father had the same occupation, and had made money by it, so that we had our own large boat, and employed about twenty men. We

had gone further from land than usual one day about two years ago, when a storm came up and we were blown out of our course. At first we were not very much frightened, but when a second storm, one of the terrible autumn typhoons, bore down upon us, we had hard work to keep our boat from going down. When clear weather came at last we were completely lost.

We had been drenched by the huge waves that had swept over the boat. We had worked to keep her afloat until all of us were exhausted, and now our food began to give out and our water was almost gone. I shall not try to tell you of our anxiety and suffering, but you can imagine our joy when we sighted a big steamship just as we were losing hope.

She was an American mailboat, and we can never forget the sympathy and kindness which every one of the crew, from the captain down, showed to us poor half-starved half-drowned waifs. They gave us food and warm clothes and a place to rest, and although we could not understand a word of each other's language, we knew that we were safe and would be sent back to our country.

And oh, the kindness of the people in America when we landed! They could not do too much for us. We were given a place to stay until the Japanese authorities could arrange for us; we were taken over the city in automobiles; and mission workers who knew our language came to talk to us about our wonderful escape from death, and the Loving Father who had watched over us through all our troubles.

We were not in America long, for the Japanese consul arranged to send us back in a Japanese boat. We had learned that the old alligator at Kotohira is not the god

of the sea, and when we finally got back to our village the whole band of us went together to the nearest mission station to thank the missionaries as representatives of their people for what had been done for us, and to invite them to come to our little town to teach the people about the God who rules over the storm. For twenty-five years these missionaries had been trying to do work among us, but had not been able to get a foothold. But now that our friends have heard our story, there is already a little church with some earnest believers. And we know that our Father was leading us, even at the time that the storm was most terrible.

MRS. KATO: I was visiting in the home of one of my friends about five years ago. It was Sunday afternoon, and, much to my surprise, my hostess told me that she would have to be gone for an hour or two and asked me to excuse her. Seeing from my face that I thought some other explanation was due me, she went on to say that she had promised to attend a Christian meeting at the home of a very poor old man on the other side of the city. She went on to explain that several times a year the officers of the church to which she belonged went with a few friends to see this old man to have a communion service with him. I had no idea what this might be, but from pure curiosity suggested that I would like to go with her.

She was delighted that I should care to go, and we set out to the poorest section of the city. Never shall I forget the home to which she took me! It was tiny. It was filthy! The mats were falling to pieces, and the stench was horrible! The frowsy headed woman who was doing her best to greet the guests was evidently only

half-witted. Two or three miserable children were playing about. In the center of the room lay an old man almost completely paralyzed. The quilts on which he was lying and even the mats beneath them had rotted away. I noticed that the elders had brought new quilts so that he could be decent for the communion service. I had never seen such hopeless poverty. But when I looked into the old man's face, I saw that there was something in that poor hovel besides squalor and filth. There was a look in his eyes which told of communion with Shining Ones. And I knew that in spite of all the wretchedness, he had found peace.

After the service was over, he told us of how he had first heard the Story as a young boy, forty years ago. A missionary was holding a meeting in a little street chapel. A crowd had gathered to listen to his halting words, and they were doing all they could to make it hard for him. There were hisses and cat-calls; the people out in the street would stand for a few minutes, yell, and pass on. Finally a young ruffian threw a stone which broke the lamp, and the crowd scattered, laughing and hooting. But the last words which the young missionary spoke before the meeting was broken up in confusion were words that lingered in the hearer's mind for forty years. "God is love," he had said, and the message had never been forgotten.

The boy who listened that winter night went back to his life of sin. As the years went on, he fell lower and lower, and finally became a pirate and an outlaw. But he did not forget, and when an old man, burdened with the sins of a long life, he began to long to know of a

God of love, and he hunted up another street chapel and begged to be taught the Way.

We could see what the Saviour had meant to him in his sickness and poverty. And it came over me that I, too, was looking for a Comforter with power like this. And I owe my new life in Christ to a poor old pirate, wretched, unable to move, but happy because he knew that God is love.

MISS TADA: I have been a nurse at the Leper Hospital for a long time. I went over there strongly prejudiced against Christianity. And when the Buddhists got clubs and knives and drove away the Christian Superintendent one night I was not sorry. I was not sorry, either, that the missionaries did not come for a long time after that. But some of the patients and the officials missed the meetings and the little social gatherings, and after a while wrote over to the city asking Mr. Barton to come back. I began to drop into the meetings whenever I had a chance, for it struck me that a foreigner who would spend so much time teaching these repulsive lepers had something to tell them that I would like to hear.

Then, as first one and then another of the patients began to believe, and I saw how much happier they were because of their new faith, that interested me. But the strangest thing of all to me was the change in old Kubo San. He had been at the head of the band that had driven away the Superintendent, and soon after that disturbance, he had run away. He was gone for some time, and when he came back he was in a terrible condition and half-starved. He began to hang around the hall while the Christian meetings were being held, and seemed surprised that the Christians had not beaten him up when he returned. Instead

of that, they had been especially kind to him, and that had impressed me, too.

The old fellow got worse and worse, and had to go to bed. One day the Japanese preacher was there talking to the man in the next cot, and Kubo San recognized his voice and knew that it was the same man who had been the Superintendent and whom he had started out to kill. He called him over and told him that he had made a mistake, and that instead of being a devil-worshiper, as he had thought, the preacher had a religion that he wanted to know more about. Hara San sat down and talked to the old man right there beside his bed where most people would not have tarried for a second; and I listened as well as the old leper.

From that time, whenever Hara San came to the island he would talk to Kubo, and at last he asked for baptism. He wanted it to be done at the Christmas service which is the most wonderful time of the whole year to the lepers, and Hara San promised it should be as he wished. But when the day came, my first thought when I saw the big waves dashing upon the beach was that the little boat could not come and that the Christmas program would have to be postponed. That morning, at the very hour they had set for his baptism, Kubo San entered into the presence of his Saviour, and his poor old wornout body, as well as his spirit, was made new. I was with him when the end came, and I can thank God that He led me to that place of death, for I have seen His grace save even to the uttermost.

LEADER: Miss Tada has brought over a new hymn written by one of her patients at the hospital. We shall ask some of our friends to sing it for us just now.

(Sing the entire harmony, if possible; otherwise make a duet of the song.)

THE PEACE OF PRAYER

(From the Japanese of Kokichi Nagata)

H. CONRAD OSTROM, 1922



1. I cast my care on Him And sing..... a - gain;



For God's love makes me smile Thro' heav - y pain.

2 And oh, when His dear face

The dark clouds dim,
And leave me all alone
Weeping for Him.

3 Mourning for friends who left

My heart in dust,
Lo, grief is turned to joy
Because I trust !

4 Prayer is His children's life,

Their rest from care;
How poor the heart which spurns
The peace of prayer !

LEADER: Let us hear from others. I know there are interesting things yet to be told.

MRS. SHIMA. More than forty years ago, my father went one day to the weekly market which was held in the little town near which we lived. After talking a while with his friends, he was very much surprised to hear an organ being played in the street near him. And when he found that the performer was a tall man with a beard, who looked unlike any man he had ever seen, he was very much interested. He was interested in the song, too, which was "Return, ye Wanderers, Return." After the song was over, all the people at the market stood for a while to listen to the talk which followed, and then my father invited the big stranger to go home with him.

The two were friends at once, and from that time the missionary came every Sunday to hold services at my father's house. At first the neighbors were glad to come, but when they understood that they were listening to Christian sermons they stopped coming and began to persecute my father. He was soon baptized, however, and then he was very anxious for all his family to hear the Good Tidings. So he went up to Tokyo to teach his younger brother the Way, but he was very much opposed at first, thinking he could not be a good patriot if he believed the new religion. But he was willing to read the Bible to please his older brother, and in time, he too became an earnest Christian.

A few years after this, his little six-year-old daughter lay dying of diphtheria. "Papa," she said, "I am going to Jesus. Can't you hear the angels singing as they come to

meet me?" And a little later she said, "Papa, I want you to give up teaching, and tell the people of Jesus." Then she began to sing, "Oh, the Happy Time Is Coming," and when she had finished, she smiled and closed her eyes forever.

Just a year after this, my uncle became a pastor. For many years he has been working among his own people in America. One of the neighbors, an old woman who was present at the death of the little child, was also converted. My aunt, my father's younger sister, was baptized some years ago, and is a Bible Woman. As for myself, you know that I was also a Bible Woman until I was married to your pastor. How much it has meant to our family, and to all whom we have been able to influence, that the missionary took his little organ to the market-place that day!

MISS SANDA: How much my story is like Mrs. Shima's! I first became interested in Christianity in the little chapel near my home in Kobe. I liked the singing and was interested in the memory verses, and really studied the Bible, but I could not believe in the divinity of Christ. My mother, who was an invalid, did not encourage me to go to church, for she was a student of the old Chinese classics and thought nothing more was needed. Still, she did not object to my going, and even allowed me to take my little brother with me every Sunday.

It was through the little brother that the light came. He fell desperately sick, and while he lay dying, he repeated the Lord's Prayer, and told us that he had no fear for he was going to be with Jesus. How could I doubt

after the message that he gave me? It seemed to come straight from heaven. Of course it touched my mother's heart too, and after her my father. You know how I have worked as a Bible Woman for five years now, and I owe my peace of heart to the little brother who has gone before.

LEADER: And now let us hear from others, as many as possible.

MRS. ITO: I am sure Mrs. Barton remembers how hard she tried to make friends with me and how determined I was that I would have nothing to do with her. It was when she came one day with an armful of beautiful roses that I saw she really loved me, and was trying to give me something that I needed. Before the roses withered I had been to church to please her, and since then I have always gone. I understand now why she wanted so much to be friends with me.

MISS KOZAI: I got to know Mrs. Barton because I was anxious to study English. I did not want to study the Bible, but since that was what the class was doing, I had to do so or give up coming. I did not try to learn the real meaning of what we were reading until one day we began to learn a new song. It was called "Let the Blessed Sunshine In." This interested me very much, and as we went on with the words I began to see that this is what Christianity means—bring sunshine to the world—and I determined that I wanted my life to be just like the sunshine, bringing happiness and light to all about me.

MR. KANDA: I was passing the home of the Bartons one day when the rain began to fall just as I reached the gate. Mr. Barton came out just at that time, and saw that

I had no umbrella. He at once handed me his though he had never seen me before, and went back to the house to get another. I was living in another town at the time, but I went at once to the chapel there to find out more about the religion the Americans were teaching. I was saved just through a little kindness.

MRS. SATO: I was first attracted to Christianity through a wedding ceremony which was held at the Bartons' home. Some friends of mine had become Christians, and since their wedding ceremony ten years before had been only the old time custom of drinking wine together, they wanted a Christian service. So the Bartons gave them a lovely wedding, calling in a number of friends, and taking care to make everything as pleasant as possible. Mr. Barton explained the meaning of marriage as taught in the Bible, and made home life seem so much more beautiful and important than I had ever thought it. I wanted to know more. I began to go to church and it is now three years since I was baptized.

MISS YANO: When I was only a year old, my mother died, leaving my father to care alone for seven little children. He was a very poor man and it seemed impossible for him to manage with us. Finally he was just so broken down that he decided to take his own life, that we might be admitted to an orphanage. But he felt that seven children were too many to load on any orphanage, so he determined to kill the two youngest. After we were all asleep he went over to my little bed and lifted up his short sword to kill, when suddenly I cried out in my sleep, "Papa!" This frightened him so that he made a sudden movement,

and a copy of the Gospel of Matthew, which he had bought and laid aside years before, fell from the shelf.

He opened it, and began to read; "Behold the fowls of the air!" He thought this very strange, and could not understand it at all. But he felt that he must find out its meaning, so he ran to the house of the one Christian living in the village, and wakened him to ask, "What does 'Behold the fowls of the air' mean?" The Christian called him in and explained how God takes care of all things, and how He loves each one of His children, and assured him that God would surely provide for all seven little ones if he would only trust Him. My father's heart was broken, and then and there he gave himself to the One who watches over the sparrows. He is known as the "Behold-the-fowls Christian," and he has taught each one of us to love and trust the Heavenly Father.

LEADER: Some of the Sunday School children will now sing for us.

(They march in and bow just as the little children did, and when the song is over, seat themselves on the floor in front of the older people.)

NOT JOY ALONE

Translated by Lois Johnson Erickson.

Japanese Hymnal.

For a path-way filled with joy, Happi-ness with-out al-loy,

To escape what will annoy; That my life from pain be free, That my lot may

sun-shine be; I do not pray, Lord, That all this may be for me.

By the wayside flowers fair,
 Fragrance borne upon the air,
 Not for these I breathe a prayer:
 Even though my feet be torn
 By such thorns as Thou hast worn
 Let me walk with Thee.
 Bear the burdens Thou hast borne.

Earth is like the garish day,—
 Swift hours hurry on their way
 'Neath the hot sun's blis'tring ray;
 Heav'n is like the silver night,
 Peaceful, perfect, radiant, bright;
 May I, Father, live
 Evermore in Heaven's light.

LEADER: Time is passing, and I fear we cannot hear from all, but I wish to be allowed to give you my own experiences.

My people for many generations were strong Buddhists, but at the time of the Restoration they went over to the Shinto religion and were very zealous. Even when I was a very little fellow, my father would take me with him when he went to worship.

After leaving the primary schools, I was most anxious to enter the Naval College, but my parents would not allow it. This was a great disappointment to me, and, like so many Japanese boys of my age, I became melancholy and dissatisfied. I would roam over the mountains thinking constantly and bitterly of my troubles.

Finally I decided to enter a Buddhist monastery. Having my head shaved and donning the black robe, I read my Buddhist Bible morning and evening, observed the festivals, and took part in the ritual for the dead. But my longings remained unsatisfied. I was disappointed in the head priest, and determined to go to Koyto, the fountain head of Buddhism. There again I threw myself with all my zeal into the earnest study of Buddhism. But I was again disappointed. The other young priests were without faith or ideals or ambition. They slept and ate by day, and at night caroused in wicked places, and withal, they were thoroughly happy and enjoyed the ease of their position.

• But I was not seeking ease, and I left Kyoto sick at heart and went to still another Buddhist establishment in Tokyo. Here I spent four years in studying the Chinese classics, making a specialty of Confucius. Deciding that

he was the greatest teacher in the world, I made up my mind that I would spend my life teaching his precepts, so I entered the public school service.

But alas for my ideals! The outward appearance of the teachers was very fine, but their conversation together, from the principal to the janitor, was low, and when the banquets were served they drank heavily, amused themselves with geisha, and their loud laughter lasted into the middle of the night. A few years were spent thus in uncongenial surroundings when two Christian teachers came to the school and a new era in my life began. I saw at once that they had something I had been searching for all these years.

Soon after this I was introduced to Dr. McAlpine who became my firm friend. I could not accept all the teachings of Christianity, but I wished to marry a Christian woman. When it was proposed that I become engaged to one of his young friends, I was very happy. About this time, however, I became very ill, and I did not think it right to hold her to the engagement. You can imagine my happiness when she replied, "If you are ill, I will nurse you. I will take care of you until you are strong again. We shall be married at once." Other friends had forsaken me, but her love remained. Through her love, I could believe in the love of Christ. So I accepted Him, and we were married the next day.

First a Shintoist, then a Buddhist, next a Confucianist, and last a follower of Jesus Christ. The other faiths have their good points, and are groping for the Light, but Christianity is the completion, the perfection of them all. And my happiness in having found this Hope, nothing can equal, nothing can express!

MR. BARTON: Thank you so much for the joy you have given us this evening. Mrs. Barton and I will not forget the stories you have told. Pray for us while we are in America, that we may be able to show our fellow workers there what a change the Gospel makes in the lives of those who learn for the first time of the love of God.

Let us sing the doxology.

Ah-may tsoo-chee koh-zoh-ree-tay
Kah-she-koh-me tah-tah-ay yoh,
Me may-goo-me ah-foo-roo-roo,
Chee-chee Me Koh Me Tah-mah oh!
Ah-men.

THIS HYMN MAY BE USED IN PAGEANT OR PROGRAM IF DESIRED

TENNEMBI

Japanese Air

Harmonized by H. C. OSTROM

1. Brightness of the summer sky, Flow'ring bush and tree;.....
 2. Hap - pi - ness for sins forgiv'n, Thro' a Friend who lives;.....

Fragrance of the laughing breeze Are God's gifts to me.
 Ten - der lead - ing day by day Are the gifts He gives.

Sun - set glo - ry on the waves, Crim - son clouds a - bove;
 Prais - es of a con - trite heart, Eyes with glad tears dim;

Mountain, riv - er, fields and plain, Are God's gifts of love.....
 Joy in serv - ing those He loves Are my gifts to Him.....

A LAST WORD

This is just to ask you to do your part in getting our little book before the whole Church. I have tried to write it so that the young people would enjoy studying it in their Circles, or in the Christian Endeavor, and there are many stories in it that would please the little folks of the Sunday School.

And oh, dear friends, if we could get the men interested, it would mean so much to our work! Won't you show them the pictures, and read them passages, and insist upon their taking part in the pageant? It seems too bold a thought to entertain, but if I could only hear of one Men's Study Class using this little book to find out its part in the salvation of Japan, I should feel repaid for all that I have put into it. The women of the Church are informed and interested; when the men catch up with them, the problems at the home base will be solved.

—L. J. E.