The Church of Christ in Japan

A COURSE OF LECTURES

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Lecture One

THE ENVIRONMENT

LECTURE I

The Environment

I never shall forget the day, thirty years ago next September, when I first caught sight of the shores of Japan. It was early on a beautiful Sunday morning; and when I came on deck the steamer was making its way through the fleets of fishing boats rising and falling on the long, heavy swells of the ocean. As we drew nearer land, we could see the villages of the fishermen; and here and there, half hidden in the recesses of the hills, the little shrines and temples. Beyond and over all towered the magnificent cone of Mount Fuji, with the clouds lightly resting on its summit. I thought of the past and the future, and pictured to myself the life that lay before me; a life so different in most of its details from the picture that I painted.

My life, like the lives of all, has had its shadows. There have been times in the history of the church when I could not sleep at night. In a very true sense, I am a man without a country. As I go from place to place here at home, I seldom see a familiar face. I know too what it is to have a broken household. But I know also that my life has been one full of

interest. It has been a great privilege to have a part in the founding and establishment of the Church of Christ in Japan. And sometimes it is a comfort at least to think that my life has counted for more in Japan than it would have done in America.

The history of the Church of Christ in Japan since its first founding, now a little more than thirty years ago, is so crowded with material that I cannot attempt to do more than sketch an outline. So true is this, that I was half persuaded to say little or nothing regarding the general environment. But the environment is really a part of the story, the background necessary to the picture. Therefore, though some of what I shall say this evening may be more or less familiar to you, I will ask you to hear it again.

Japan curves like a crescent round a long stretch of the coast of eastern Asia, and its climate varies with the locality. In the extreme north the winters are very cold; the mercury at Asahigawa, our most northerly station, sometimes falling to thirty degrees below zero; while in the extreme southwest the climate is almost semitropical. Down and to the west of the center line of the main island runs a range of mountains, which produces marked differences in the climate, especially in winter. The winds from the Sea of Japan come heavy with mois-

ture; and striking the mountains let fall most of their burden on the west coast, covering it all winter long with snow, in some places eight feet deep. The broader part of the island to the east of the range has, therefore, comparatively little snow; and the little that falls soon disappears. In the summer, the mercury seldom if ever rises so high as it sometimes does in New York City; but the season lasts a month longer, the heat is more continuous, and the rays of the sun more penetrating. The resident of Tokyo or Osaka often looks in vain for the cold wave which so regularly comes rolling across the United States. In winter, too, in this central and southern section, the weather is never nearly so cold as it often is in Pennsylvania or New York. It is only very rarely that ice forms in Tokyo thick enough to bear one's weight. But during most of the year the atmosphere is moist; and so the summers are sultry and the winters are raw. From June to September, nearly everything molds; and the foreigner needs fire in his house from November to April. But having said so much, I hasten to add that in the late autumn and early winter the weather is charming.

There is in Japan no Niagara, nor any Yellow Stone Park or Yosemite, but there are the Inland Sea and Fuji and Nikko; and go almost where one may, the scenery is beautiful and pic-

turesque, with a beauty and picturesqueness of its own. There are the mountains with sharper curves than our own; and the mountain passes with their rushing streams. There are Biwa and Hakone and Chuzenji, and many another placid lake. There are waterfalls innumerable in the deep and silent woods; and ridges upon which one may stand and watch the purple shadows of the clouds crossing the waters of the lake far beneath him, or out over the broad Pacific or the Sea of Japan. There are the hazy islands and the smoking volcanoes.

As one travels through the country, the people are at work picking the tea leaves, or feeding the silkworms, or busy reeling the silk from the cocoons. On the plains and the terraced hillsides are the rice fields in living green; and there are golden orange groves. The tall white herons are wading on the irrigated land or wheeling away in flight; and in the spring time, early in the morning, high overhead carols the skylark. The ditches along the roadside, the margins of the ponds, and the moats round the old castle walls, are filled with the lotus flowers, which are purple or white, and striking at a distance, but not delicate in beauty like our own water lilies. The feathery bamboo makes a home for itself almost everywhere, of many kinds; some nearly square; but all light and tall and graceful. Nor are they beautiful only, but useful also; used for almost

everything. There, too, in the woods stands the many-hued camellia—white and red and pink and variegated—a tree forty feet in height. What the chrysanthemum is in Japan you know, for it has now come to America. But the cherry blossom you do not know, for it never has left its home. The tree bears no fruit; it is planted solely for the sake of the flowers, they are so beautiful.

In many parts of Japan there are old and famous castles and temples with stately roofs visible from a distance; and in every nook and corner of the land are to be found the little wayside shrines, many of them with stone images of foxes. For in Japan there are foxes, *sui generis;* little invisible foxes which enter in and take possession. Foreigners may smile at it, but it is well to be wary. To mention only one thing more: In the summer time, on the country roads, constantly are seen the bands of pilgrims. In his hand the pilgrim carries a staff; his dress is white, or rather once was white; from his girdle hangs a tinkling bell. The band is on its way to visit ancient temples, to bathe under famous waterfalls, to worship at sunrise on the summits of sacred mountains. So much for a glimpse of the country. A glimpse now at Tokyo; and that will serve for other cities also.

The houses are mostly one or two stories high, occasionally three; and commonly small. Here

and there, however, as one looks over the city from some elevated spot, his view is intercepted by some modern building in foreign style, or by the great temples with their heavy curving roofs. There is also the Imperial Residence; a group of buildings in Japanese style, with a beautiful garden attached, now seldom accessible to foreigners. There are parks, too, and groves with fine old trees. The city, which is eight or ten miles across and has a population of more than a million and a quarter, is supplied with an elaborate system of canals; and most of the heavy traffic is thus done by water.

The sights to be seen and the sounds to be heard in the streets are innumerable. You will not expect more than a meager list. Soldiers everywhere; for the day of battle now come has long been looked for. Coolies; a sight once seen never forgotten. Strong men scantily clad, pushing lumber and stone and boxes of merchandise on two-wheeled drays, and keeping time as they work like sailors at the ropes. Blind men; so many blind men; more in a day than one meets in New York in a month. Boy acrobats with a headgear supposed to make them look like lions; and ready for a penny to turn themselves almost inside out. Story-tellers, telling their stories to listening crowds; often stories not to be listened to. Dancing girls in their bright red skirts. Begging priests going from house to

house, commonly in pairs. One carries a staff with iron rings, which he strikes upon the ground as he walks to frighten away, with the rattle of the rings, any passing insect that he might perchance tread upon. The other carries a bowl to receive the gifts of the faithful.

Many games are played in the streets. There is battledore and shuttlecock. The battledore is made of wood, and the shuttlecock is smaller than ours and hard. The players form a square and send the shuttlecock from one to another around the square. Whenever one misses, the others black his face. Not only boys and girls, but young men and women play this; and the streets are full of them and their laughter. Kite-flying, too, is a favorite; and the kites are of many a form. Some like bats with wings extended; some like dragons; but most of them oblong and like a cylinder cut in two down the middle. The ends of the bows, both upper and lower, are joined by cords, and when the wind blows fresh the cords hum; hum like belated bumblebees hurrying home in haste. At the height of the season, the city is full of them. Then there is the pancake man. He carries a little charcoal stove with a griddle on top; also a bottle of batter and syrup for the cakes to be made. The boys and the girls do their own baking. The cakes consist of the batter, the syrup, and of what was on the hands before the baking began. The trade

of the pancake man is a very seductive trade. The boys and the girls gather round him almost as thick as the flies round the cakes. These are the games of Old Japan; New Japan is quite given over to baseball.

This is to give you in passing a little of the local color; but it will also, I think, make you feel more deeply that God hath made of one every nation. But before leaving the sights of the cities, there is one thing upon which I may properly dwell with somewhat greater fullness of detail—the temples and the temple-worship. For Buddhism is still the religion of the people.

There is no better place in all Japan to see the populace worship than the Temple of Kwannon, commonly called from the district of Tokyo in which it is situated, the Asakusa Temple. There worshipers are always to be found; and on certain days in the year, when those who come acquire a high degree of merit, the temple grounds are thronged with crowds in gay attire—a brilliant show.

The approach to the temple is an avenue lined on both sides with little shops, all open to the street, as is the custom in Japan. In these are sold odds and ends of every kind: Cakes and candies; dolls and other toys of many sorts; pipes, fans, and rosaries. For the rosary is common to Buddhism, also. In the rear of the temple and on either side of it are shows of all kinds: Acro-

bats, jugglers, trained birds, panoramas, theaters, and an aquarium of marine fishes beautiful and curious beyond description. Close by also lurks the Toshiwara, the scarlet City of Night.

At the end of the approach stands the gate; a large building supported by pillars and painted bright vermilion. To right and left, as one passes through the entrance way under the gate, are two great wooden images called Nio, the guardians of the place. Beyond them are stretched wire nettings; and on these nettings hang straw sandals, some of them the usual size, and some two feet long. These are offerings suspended there by jinrikisha men or others who are slow of foot, either by disease or birth, in the hope of bettering their speed. The Nio themselves are spattered over with spitballs—originally bits of paper with prayers written on them. If the spitball thrown through the netting sticks to the image, the hope of the petitioner for a favorable response rises higher.

Passing through the gateway one enters the temple inclosure. In this open square are hung stone lanterns. On the ground, on the temple roof, inside the temple itself, or rising suddenly in flocks, fluttering, cooing, whirling in the air, so tame as to be in constant danger of being trodden on, and eager to be fed with the seeds for sale at hand, are hundreds of pigeons. To the right is a tall pagoda, seven or eight stories

high, red like the gate, and surmounted by a tall ornament of bronze rings rising one above the other, on top of which frequently perches a crow or a kite, constantly present in the cities of Japan, surveying the scene below. Nearer to the temple and still to the right stood, until recently, a building containing what many travelers have described as a prayer wheel. This is an error. The great octagonal red lacquered box, resting on a pivot fitted into the stone floor and with handles like the spokes of a capstan, was not a prayer wheel, but a revolving library. Inside was a collection of the sacred books of Buddhism; and he who turned the library laid up a store of merit equal to that of him who read the books. I have several times turned the library myself.

The temple is a large structure with the usual heavy curving temple roof supported on pillars. Like the other buildings, it is vermilion, except the roof which is black tiling ornamented with bronze. The ascent to the entrance is a broad flight of steps. Directly in front of the middle of the entrance hangs a heavy rope, so hung that the worshiper can strike it against a large flat bell with a long opening much like that of a sleigh bell. That gives notice of his approach. Just inside of the entrance is a large bronze vessel containing coals of fire on which the devotee deposits a pinch of incense, little different in

composition from the punk with which we light our firecrackers except that it is made into sticks as slender as steel knitting needles.

Once past the incense brazier there are many things to attract the eye: Pictures of tigers and dragons on the walls; huge paper lanterns hanging from the ceiling; mirrors, pigeons, and dirt; but four things also of special interest. Two men are selling charms to many buyers. There is a black wooden image, perhaps two feet high, its nose and mouth all worn away. One needs to wait but a moment to learn why. A mother comes with a child; she passes her hand over the face or the arm of the image, and then over the face or arm of the child. She thinks that virtue goes out of the image. These things are to the right of the sanctuary.

To the left of the sanctuary is the place of divination, the oracle. Here the people come in a steady stream; some one is always there. Two or more priests are in attendance. One holds a box containing sticks about the size of a lead pencil, but flat, and each one numbered. The priest shakes the box until a stick flies out of a hole in the top. Alongside of the second priest is a case filled with little drawers. He opens the drawer corresponding to the number on the stick, and delivers one of the printed answers which the drawer contains. Perhaps it will interest you to learn what sort of answers these oracles return.

There is in the city of Osaka a celebrated temple known as Tennoji, and a number of years ago, during the sessions of synod, some of the members strolled into the temple. The question in the minds of all was that of the union then contemplated with the Congregational churches. Would the union be accomplished? And if so, what would the outcome be? In the spirit of fun and curiosity, one of the Japanese members of the synod proposed to stop and see what the old priest with his shaven head and stolid face could tell them. This is the answer that came out of the little drawer: "It will mount to heaven on the wings of faith. The vessel will come home laden with treasure. It will do good in the future; and will win the applause of the great." That is a part of the secret history of the church in Japan.

Between the seller of charms on the right, and the oracle on the left, is the place of worship. The idol stands on a raised platform in a room in the rear—a large figure covered with gilt, and with various ornaments chiefly of bronze in front of it. All is lighted with candles and dimly visible to the worshiper through a wire netting set in the wall between the two rooms. The worshipers come in a constant succession, men, women, and children. Each throws a small copper coin into a long box at the foot of the wire netting. The men and women bow their

heads on their breasts; bring their hands together below their bowed faces; and repeat the words, Namu Amida Buttsu—Hail, Eternal Buddha. The children bow their heads and bring their hands together. Some of them are not old enough yet to repeat the words; but they will learn them soon.

One day, now many years ago, I was standing in this temple with a Japanese who knew Buddhism through and through. We watched the people coming and going. Most of them were indifferent, gazing about while their lips moved; but others were reverent in manner and some over importunate. I asked him about them, and in particular what they prayed for. "No," said he, "they never pray for such things—for the forgiveness of sin, for a new life, for what we call spiritual blessings. Some of their prayers are for recovery from sickness; some for success in some business venture; in general most of them are for good luck."

In many of the temples, usually on certain fixed days of the month, there is preaching. One occasion, when I attended a preaching service in company with Ishimoto, who as some of you know lies here in the old graveyard, comes back to me as if it were yesterday. The preacher was a learned priest from Kyoto, old and mumbling in speech, with the unmistakable face of a priest, and splendid in red and gold. The people, separated from him by a slight railing, sat in Japanese fashion

on the mats with which the floor of the temple was covered. The preacher sat, likewise, in Japanese fashion, on a low pulpit. It was the time when the plum is in perfection; and the pulpit was decked with its blossoms. For awhile an attendant kept striking together two square sticks of hard resonant wood, which gave forth a clear and almost musical sound. That was the call to the people to listen. Another attendant kept beating on the edge of a heavy bronze bowl, which filled all the temple with its rich mellow tones. That was the call to Buddha to hear.

The preacher began by repeating the words now familiar to you from the worship at Asakusa: Namu Amida Buttsu—Hail Eternal Buddha. Not once or twice, but a dozen times; and at each repetition preacher and people bowed low. There are some, the preacher said, in a sermonette perhaps ten minutes long, who never say the words, Namu Amida Buttsu; and there are some who often say the words but who are very remiss about the daily duties of life. Neither class is right; each forgets something of prime importance; one should do both. The sermon ended with another repetition of the phrase; all again joining in and all bowing low. Which was it? Was it a thinking that they should be heard for their much speaking? or, Was it a feeling after God if haply they might find him? Which was it? or, Was it not both?

The ancient religion of Japan was Shintoism. According to its mythology, the emperor is the descendant of the gods; and I fancy that the patriotism of the Japanese, centering as it does in loyalty to and reverence for the emperor, is indirectly at least to some extent connected with that old belief. The emperor is himself a Shintoist and there are many Shinto priests and temples; but the mass of the people are Buddhists.

But while the nation as a nation is Buddhist, the educated Japanese as a rule is Confucian in his beliefs. He may on certain occasions go to a Shinto shrine and take part in Shinto rites; but when he is himself borne to the tomb, most likely it will be with the funeral ceremonies of Buddhism. But in his heart and life he is a Confucianist. There may be another world; there may be a life of the world to come; but these are things that he does not know; that he cannot know. The life with which he has to do is the life that now is. When the scholar asked the master, "What is death?" Confucius answered, "We know not life; how then can we know death?" That is Confucianism in a nutshell. So far as religion is concerned it is thoroughgoing agnosticism, with pantheism for a philosophy. There are wonderful changes going on in Japan, and Buddhism and Confucianism are not what they have been. But they are still great forces; and their influence upon the thinking and living of the

people is wide and deep. No, the Christianization of the nation is not to be accomplished in a day. Nevertheless, as I shall show you, there is a sign in the sky; and that sign is the sign of the Cross.

But what of the people themselves? The longer one lives in Japan the less the disposition to generalize with confidence and without qualification. Still there are certain marks which will strike most old residents as characteristic.

The ideals of a Japanese gentleman—often also governing his bearing—are dignity and self-control. With a courtesy that is charming there is sometimes a lack of consideration that excites surprise. Exceedingly practical and expert in attention to details, the Japanese cares but little for academic discussion. Of his ability to organize, the world needs now no proof. With perhaps an overregard for rules and red tape, few others are more powerfully influenced by a personality in which strength is joined to tact. The Japanese is not given to telling all he knows, and not averse at times to accomplishing his ends indirectly. The "innocent face" is a common expression; and yet at times he is singularly outspoken. It is hardly too much to say that compromise is a rule of life. No matter which side is right, commonly both sides must yield something; one's pride as well as one's rights deserves consideration. With a readiness to toil or to battle, if needs be to the end,

there is to a peculiar degree a stoical recognition and acceptance of the inevitable, when the inevitable is sure to be inevitable. One of the first expressions picked up by every foreigner is Shikati ga nai—there is no hope for it. It is often said that the Japanese are preëminently fickle; and the constant proof of this is the change after change abundantly in evidence; but this is a superficial judgment. It must not be forgotten that the whole nation to-day is in an era of transition; a transition involving government, laws, education, commerce, manufactures, customs, and religion. Of necessity, therefore, the era is one of experiment and therefore of change. Moreover it will not do to make a single generation count for everything and centuries for nothing. If to-day there is a New Japan, there was once and there is still an Old Japan, careful of change, strongly influenced by precedent. And, by and by, it is reasonable to think that the spirit of Old Japan will reassert itself.

But the thing of all others which strikes the old resident of Japan as peculiarly characteristic of the nation, is the thing which strikes the mind of men the world over. It is the ability of the nation as a nation to accept, to adapt to its own requirements, and then to assimilate the products and even the essential elements of a foreign civilization. This is what we now see going on, and we wonder at it. But what in some respects is per-

haps the thing of greater interest in it all is something that has not been given the emphasis which it deserves,—the fact that history is only now repeating itself. Once it was the civilization of China; now it is that of Europe.

But two questions arise; questions of deep interest to the world and of still deeper interest to the Christian. Is Japan adopting only the material products of the civilization of the West, content to neglect the elements of higher value? And to be still more particular, What is, and what is still to be, her attitude as regards the religion of Christ?

Shortly before I left Japan, I was invited to call upon the Prime Minister. The reason why I was invited was because he thought it worth while to say something to a missionary going home about the so-called yellow peril; and at the close of the conversation he asked me to tell the Christian people in America what he said. By arrangement with him I wrote an account of the interview, and with his sanction published it in Japan. A part of that account will supply his answer to the questions raised: What is the attitude of Japan toward Christianity? and, Is she adopting only the more material products of the civilization of the West? This is the substance of what the Prime Minister said:—

"The argument against Japan is," said he, "sometimes put in this form: Russia stands for

Christianity, and Japan stands for Buddhism. The truth is that Japan stands for religious freedom. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. That is a principle embodied in her Constitution; and her practice is in accordance with the principle.

"There are Christian churches in every large city, and in almost every large town, in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. There are numerous Christian newspapers and magazines, which obtain their licenses precisely as other newspapers and magazines; and as a matter of course, Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere. There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases, associations composed of foreign missionaries permanently residing in Japan have been incorporated under charters allowing them to 'own and manage land, buildings, and other property; for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence.' It should be added also that they are incorporated under the Article in the Civil Code which provides for the incorporation of associations founded for 'purposes beneficial to the public';

and as 'their object is not to make a profit out of the conduct of their business,' no taxes are levied on their incomes. The number of those professing Christianity is a large one, with a much larger number who are Christian in their affiliations; and the Japanese Christians are not confined to any one rank or class. They are to be found among the members of the national Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Therefore to say that Japan stands for religious freedom is simply to say what is patent to all; and to abandon that principle, either now or in the future, would be to violate the Constitution, and would create deep dissatisfaction throughout all Japan. What then becomes of the argument that Japan stands for Buddhism?

"But sometimes the argument against Japan is stated in this way: There is a general idea that Japan holds in common with the West the great fundamental elements of the civilization of the West; but this is a very superficial view of the case. What in fact Japan has done, so the argument runs, has been to adopt certain products of the civilization of the West—the railroad, the telegraph, the post office, the system of banking, the battleship, and the quick-firing gun. On the other hand, of those elements in the civilization of the West which the West regards as of the very

highest importance Japan really knows but little, and for them she cares still less. The truth is that, underneath all, Japan stands for what may be described as the spirit of the East against the spirit of the West. But those who advance this argument overlook things which cannot be overlooked.

"Japan is an old country with a history which it will always read with a proper pride; for the civilization of what we now call Old Japan was one of a high order, and comprised elements which New Japan has no desire to change. For reasons, which however need not now be given, during a long course of years Japan thought it wise to live an isolated life. Then came a period in her history, little understood by most foreigners, when great internal forces were actively at work bearing Japan on to a new era. It was during that period that Commodore Perry came to Japan; and no doubt his coming, and the manner of it, did much to give the movement direction; but it was not his coming that caused the movement. Then came the Restoration; and with the Restoration of the Emperor, the new era, the Era of Meiji (enlightenment); and with the Era of Meiji, the Great Imperial Pledge that Japan should 'seek for knowledge throughout the whole world.' Since then Japan has diligently sought knowledge; and the knowledge that she has gained she has made her own. The old tree

still stands; but the new branches have been grafted into the tree, and now belong to the tree just as truly as the old branches which remain. Nor is it true that Japan in her search for knowledge has found nothing but the railroad, the telegraph, and the battleship. What then are some of the elements of the civilization which Japan now holds, and will hold, in common with the West?

"One of the essential elements of the civilization of the West is the education of the West; that Japan has accepted with all her heart. Students in Japan are taught precisely the same things that students in Europe and America are taught, except that little attention is paid to Latin or Greek. This education is given through a system beginning with the kindergarten and extending to highly specialized university courses. It is only for particular instruction that it is necessary for a student to go abroad. There is not a village in the empire without its primary school; the towns are supplied with secondary schools; at convenient centers there are high schools which may be compared with the smaller colleges in the United States; in Tokyo and Kyoto are the universities; and besides these there are many technical schools. This is the system sustained by the government. In addition to the government system there are many private institutions; some of them of a high grade. Every child in Japan,

unless exempt for specified reasons, is required to complete the primary school course. Education is yeast; and the education of Japan is the education of the West.

"Law, and the administration of law, and in particular the rights of the individual under law, constitute, as any thoughtful man will admit, a dominant element in the civilization of the West. Since the beginning of the Era of Meiji, Japan has entirely remodeled her laws, both criminal and civil. This was done after a most painstaking study of the laws of Europe and America, with the aid of foreign experts; and Japan has no reason to be ashamed either of her laws or of the administration of them, even when judged by the standards of the West. Japan also accepts her place among the nations of the West as bound by the principles of International law both in peace and in war.

"But to mention only one thing more. Perhaps there is nothing more peculiarly characteristic of the civilization of the West than government under a Constitution. Japan has a Constitution which provides for an Upper and a Lower House, through which the will of the people finds expression. In one particular also the Constitution of Japan has in the eyes of Japan a peculiar glory. It was not, as has been the case in many countries, the fruit of a long struggle between the nation and the throne. It was the gift of the

emperor, freely given, gratefully received; a sacred treasure which both alike will guard with care.

"It is sometimes said that Japan stands eagerly waiting to take the leadership of the East; and that if she does so, it will be in the spirit of the East against the West. Whether or not it is the destiny of Japan to be the leader of the East remains to be unfolded. But if ever that responsibility shall be hers, of one thing the world may be sure: She will not willingly retrace her own steps; and she will at least endeavor to persuade the East to do what she herself has done, and what she is trying to do more perfectly.

"It is in this nation—the Old and New Japan —and at this era in its history that we are called to lend our aid in establishing the Church of Christ."

Lecture Two

A BIRD'S-EYE VIEW

LECTURE II

A Bird's-eye View

I suppose that many, if asked the question, What is the object of foreign missions? would say, "The evangelization of the world." With that reply I quite agree, if by it be meant the more remote rather than the immediate object. For the evangelization of the world, in whatever proper sense the phrase be used—whether it be the complete fulfillment of what we pray for when we say, "Thy kingdom come;" or whether it be in a broader sense the Christianization of the world; or whether it be such a preaching of the gospel as shall enable all men intelligently to accept or to reject Christ—the evangelization of the world is a vast undertaking. We are to disciple the nations; to baptize the nations; to teach the nations to observe all things whatsoever Christ commanded. Furthermore, except in its beginnings, it must be done in every nation by the men of that nation. No, it is not so easy a thing to evangelize the world as some would have us think; and those who think it easy have yet to learn that it takes not only toil but time. It is not an act, but a process; and in that process time is itself an essential element.

The direct and immediate object of foreign missions is, and should always be presented as, the founding and establishment of the Church of Christ within the nations where Christ is not generally known. That is the method of God in history; and it accords with the teaching of the apostle who said that the pillar and ground of the truth is the church of the living God. That too is the true means to the ultimate end; it can be accomplished within a reasonable time; and its cordial acceptance will prevent much disappointment. You will understand then why I have taken for my subject, "The Founding and Establishment of the Church in Japan."

A course of lectures telling the story of the entire Christian movement in Japan, if the story were rightly told, would be one full of interest. That however I cannot attempt. I must confine myself almost exclusively to the church with which we ourselves are connected; and which for historical reasons bears the name, The Church of Christ in Japan.

For ten years or more, the first missionaries—Dr. Hepburn and the others—could do little or nothing toward the founding of the church. They could hardly persuade men to serve them as teachers of the language. One of these teachers, now long a minister of Christ, tells how he once carried concealed a short sword ready for defense against the missionaries. But the missionaries

went on patiently picking out the language and teaching the young men and boys who came to them. For already young Japan was eager to learn the learning of the West; and the missionary was then his best teacher. So things went on for a number of years. But at last the Day of Pentecost was fully come. Why it came just when it did, no one could tell then and no one can tell now. Suddenly there was the sound as of a mighty rushing wind; and it filled the house.

Christianity was still a crime punishable with imprisonment or death; and it was still doubtful whether the law would not be enforced. But an invitation was issued, and a company of young men and boys, drawn by an unseen power, assembled together. Many years afterwards, one of them telling the story told how each one was surprised to find the others present. That was the turning point in their lives. They had already heard of Christ and Christianity from their teachers; but then they became Christians, and for days they were filled with a new joy. They could not express themselves. At that time there was only a meager collection of hymns; and all of them translations over which they now smile with a kindly smile. But that made no matter. Late into the night they came together and sang. The particular hymn which they sang over and over again was the one beginning, "Jesus loves me, this I know." That too, or a little later, was the time

when a naval officer wrote of his feelings at seeing "these Japanese pray."

Shortly afterwards, on March 10, 1872, there was organized in the city of Yokohama, a church —the first Protestant Church in the empire. It framed a simple Confession of Faith, and called itself the Church of Christ. That little group of believers has now grown to be a synod with six presbyteries extending from one end of Japan to the other. There are about seventy-five churches and more than a hundred congregations not yet fully organized as churches. There are some eighty ministers, and about thirteen thousand communicants. The annual contributions amount to about twenty thousand dollars. This is the church with which we and all the other Presbyterian and Reformed Missions in Japan coöperate. It is a Japanese Church ecclesiastically independent of all foreign churches; and while it belongs to the Alliance of Presbyterian and Reformed churches, as I have said, it bears the name, to which it clings with old and deep affection, "The Church of Christ in Japan."

Some six months after the organization of this church, a convention of missionaries, for the most part Presbyterian Reformed, and Congregational, met in Yokohama. The primary object of the convention was to arrange for the translation of the Scriptures; but passing events filled the minds of all with the thought of the founding and

organization of the church, and a resolution was adopted of which the following was the conclusion: "We therefore agree that we will use our influence to secure, as far as possible, identity of name and organization of the churches in the formation of which we may be called to assist; that name being as catholic as the Church of Christ, and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren."

For a short time all worked well and promised fair; but before long it became evident that the resolution had not been explicit enough to prevent wide differences of interpretation, and the result was as follows: The missionaries of the Reformed Church were all coöperating with the Church of Christ. Our own mission was divided; a part cooperated with the Church of Christ, and a part with a presbytery organized in connection with our General Assembly. Meanwhile the Congregational missionaries had begun to organize Congregational churches. It was a cloudy sky after a bright sunrise.

But the gloom was not to last. The action of the Congregational missionaries opened the way for the Presbyterian and Reformed missionaries to follow suit. Accordingly, in May 1876, the Presbyterian Mission addressed the Reformed Mission as follows: "We have long entertained

the hope that a plan might be devised by which our respective missions should become fellow-workers in a common presbytery, not connected ecclesiastically with any foreign body, and which would receive the warm approval of the churches which we represent."

To this letter the mission of the Reformed Church responded most cordially. A meeting was held and an invitation addressed to the mission of the United Presbyterian Church of Scotland, which had reached Japan only a short time before. This invitation was accepted, and the three missions organized as a body which has long borne the name of the Council of Missions coöperating with the Church of Christ in Japan. Then followed conferences with the Church of Christ, and the presbytery organized in connection with our own General Assembly; and at last, after long deliberation, everything was arranged, standards of government, doctrine, and discipline were agreed to; and on October 3, 1877, in the Kaigan Church in Yokohama—the building occupied by the mother congregation of the Church of Christ—the new church was organized. For a time it bore the title, The United Church of Christ in Japan; but later the word united was dropped, and the original title resumed. Ten or more years subsequently the Council was joined by the missions of the Southern Presbyterian, the German Reformed, and the

Cumberland Presbyterian churches. The union thus accomplished has now been in existence and working for nearly thirty years; and it may fairly be said that its benefits have far outweighed any disadvantages. I know of only two or three missionaries who would willingly give it up; and they are extremists.

It has tended to greater efficiency in the distribution and employment of the various forces available. In a marked degree it has proved of value in the location of new missions. Take the case of the Southern Presbyterians. Under other circumstances they would have entered upon their work with all the disadvantages necessarily attending newcomers. What did happen was this: The Council said: "Here are two pieces of work already begun. You may take your choice." That gave them at once, with all the influence of the Council and the Church to favor them, the most promising field in all Japan. The vineyard was given laborers, and the laborers were given a fertile vineyard. Essentially the same may be said as to the mission of the German Reformed Church also.

But if the union has proved of value as regards the missionary and the mission, its value to the Japanese Church has been still greater. Without it, there would have been six missions and six churches—six little churches. Now there is one church, with all the inspiration, all the variety in

unity, and all the practical advantages that belong to such a body. Think also of the future, and how such a union will tend to prevent the unnecessary multiplication of churches that would otherwise have been inevitable. Finally, may it not be said that such a union accords with the spirit of Christianity? Doubtless times may come when there must be division; but can any one think that divisions in the church in themselves are other than evil? Especially too is it true that in a land where Christianity is knocking for entrance, so far as possible the Church of Christ should be not only one in Christ, but also one before the world.

As there are movements in the same direction in other mission fields also, and as some of you may be called to take part in them, it may be worth while for me to refer to certain of the elements that contributed to the measure of success attained in Japan.

First and foremost the time for it had come. In various ways God had been preparing for it. I see that now more clearly than I did at the time. I am not quite sure that such a union could be brought about to-day. In spite of doubts, and fears, and difficulties, which some at home predicted, there was present a spirit of courage that was willing to face the future and meet the problems of the future when they came. In all the preliminary conferences, and during all the early

years, careful attention was paid to all details; and everything likely to occur was talked over and out in sincerity and truth. It was perfectly clear that such a union would at times involve the sacrifice of mission interests; but it was also equally clear that if ever the interests of a mission and the interests of the church should seem to be at variance, the interests of the church should have the first place. And finally there was an element, seldom thought of at the time and known to few outsiders now, but one of first importance. Some of the men were older and some younger, but they were all in sympathy; and among them was a group of warm personal friends. It was in a marked degree a company of Christian friends moved by a common purpose. Some of them are still in Japan and some in America, one is in Scotland and one in Australia; and three have gone to a better country. They will never meet again until they meet in the presence of Christ; but they will never forget one another, and they will never forget the days when they formed the Council of Missions co-operating with the Church of Christ in Japan.

The advance of the Church of Christ in Japan during the first fifteen years of its history will always be memorable in the annals of modern missions; and the lessons which that history teaches may be highly profitable for instruction in other mission fields also.

The interest in Christianity, or at least the curiosity regarding it, was widespread. Invitations to preach in cities and towns were so common that they ceased to cause surprise. It was an easy thing to gather in a hall or theater an audience of four or five hundred men and women, who for a whole afternoon would listen to speaker after speaker. The congregations in the churches would sometimes assemble for a morning service, and then remain until the afternoon service engaged in Christian conversation. Men went out to do the work of evangelists full of enthusiasm and followed by the prayers of the congregations. In every three years the membership of the church doubled; and had things gone on, as they went on for ten years, the membership would now have numbered a hundred thousand. The congregations were growing so fast and were paying their pastors such salaries that the problem of self-support was rapidly solving itself. The condition of affairs was so promising that the Council of Missions prepared a statement narrating the facts, and asking the Boards of Foreign Missions to make "special effort for Japan a part of their general policy." From that statement I quote a single paragraph. "A century ago there was heard once more a divine Voice, saying, 'Go, teach all nations;' and men asked, 'Where can we go?' To-day a man stands on the shores of Japan crying, 'Come over into Asia and help us.' And we

must go now. There is a tide in the affairs of nations as well as of men. There is a time to reap; and it is into the harvest fields white for the harvest that our Lord bids us to pray that laborers be sent. Other nations may wait; but this nation cannot wait. For he is not dealing so with any other nation." The common watchword was, Christ for Japan, and Japan for Christ. And Christianity seemed to have within itself the power of self-propagation.

Then came a change; at first gradually and then more and more rapidly; the change that is known in Japan as the Great Reaction. The general interest in Christianity gave way to indifference and overt hostility. The number of the lapsed in the churches was so great that the congregations not only failed to grow but even to hold their own. Churches that had been self-supporting ceased to be self-supporting. The enthusiasm for the evangelization of Japan that had burned so bright began to burn low. As things went on, the relations between some of the missionaries and some of the Japanese were becoming strained. It was a time of criticism; and on both sides, on the part of some, there was an inclination to draw apart. Young men from America, who had heard a tale of wonderful success, and had come to Japan to take part in a great Christian movement, found themselves standing idle in the market place with no one to

call them; and some of them began to ask whether they had not been deceived. It was a hard experience for them. During the years of the advance, the question was sometimes asked regarding mission fields where things seemed to be at a standstill, Can it be that the missionaries there are not using the right methods? When the reaction came the question was asked by some, Have not we ourselves been using the wrong methods? But the one question was as superficial as the other. God was in the advance, and God was in the reaction.

That was the reaction. What was the cause of it? The fundamental cause was this: The national movement toward the civilization of the West was running a strong flood tide; and Christianity was recognized as one of the elements of that civilization. Many therefore accepted it; but in the case of many the acceptance was only superficial, and with little or no personal experience of its transforming power. Therefore when the birds of the air came they carried away the good seed; when the sun grew hot the stalks withered; when the thorns sprang up the wheat was choked. And the birds of the air did come; the sun did grow hot; and the thorns did spring up.

The national Constitution was proclaimed and the national Diet established; and the minds of men were filled with new thoughts. The daily newspaper was a rival with which the Gospels

could no longer successfully compete. The engrossing talk and interest of the day was of necessity political. Think what would happen in America to-day if a radical change in the constitution of the Government should be made. The result was inevitable. There was no more room for Christ in the inn. Then suddenly there sprang up an anti-foreign spirit. A new attempt at treaty revision had failed; and the nation was irritated. Foreign customs, foreign ideals, foreign thought, were no more to the mind of the people as they had been; and Christianity, as something foreign, could not possibly escape the influence. The cry was raised that the spirit of Christianity and the spirit of Japan were antagonistic; that Christ was a rival of the emperor. In the early days of the church the test of loyalty was the burning of incense before the image of Cæsar. In Japan an attempt was made in some of the schools to make the test of loyalty a bowing before the picture of the emperor; but it was not quite clear whether the bowing was simply an expression of the loyalty rightly due or something deeper. To all this must be added the incoming of a highly rationalistic type of Christianity. It is true that but few of its representatives were found among the ministers of the Church of Christ in Japan; but it was in the air; it was breathed; and the effect was benumbing.

So the reaction came. Nevertheless those first

fifteen years were wonderful years; and they will always hold a place of their own in the history of the church. There was much chaff with the wheat; but there was much wheat also. There were many men and women who accepted Christ sincerely and have served him faithfully. Most of the leaders in the church now entered it then; and the whole church to-day is the outgrowth of those early years.

The majority of the members of the church to-day, as has been the case from the beginning, come from neither the highest nor the lowest ranks in life. It is often said that they belong to the middle class; but it would be more accurate to say, to the lower middle class. At the same time it is also true that there are in the church men of position and standing in the community. What the Prime Minister recently said is perfectly correct: "The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the national Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy."

As to Christian experience, in the case of most, nothing beyond the ordinary should be expected; and nothing beyond that is to be found. In some apparently perfectly commonplace way the majority of those who seek admission to the church have come within the sphere of Christian in-

fluence and have been taught Christianity. Some of them know its essential truths very accurately; and some of them very imperfectly. They acknowledge that they need forgiveness, and that they look for forgiveness through Christ; but it is quite evident that they have no deep consciousness of sin. That may seem somewhat strange to you. You may think that the new light would almost certainly make the shadows of the past very dark; but it is not so, and it is not strange. The case of the Japanese and the case of Paul are very different. Paul was heir to centuries of the discipline of the law; while hitherto there has been in Japanese no word for sin. Christian theology has been obliged to take the word for crime, and read into it the thought of sin, i. e., sin against God. What the Psalmist meant when he said, "Against thee have I sinned," is something new to the Japanese. But the applicants for admission to the church desire to confess Christ before men. They say they wish to live a Christian life; and they pledge themselves, as they shall be enabled, to do their Christian duties. From week to week they join in the worship of the congregation. They have Christian friends most of whom live on much the same plane as themselves, with here and there one who lives on a higher plane, and whose walk and conversation are an inspiration. They are beset with temptations; and it is very hard for them to keep from falling. Often

they do fall; sometimes never to rise again. Time and time again there would be no hope for them but for the words, "Neither do I condemn thee: go, and sin no more." They tread slowly and falteringly the same pathway trodden by myriads out of every nation and tongue on their way to the Celestial City; only for them the pathway is often very rough, very thorny, and very slippery.

That I think is a correct description of the religious experience of most of the Japanese Christians. But there are also among them men and women of deeper Christian knowledge and richer Christian experience, Christians who are an honor to the Christian name. I could speak of the living; but it will be better to speak only of the dead; and of these I select two who were known of all as lights in the world. Kataoka was one of the first fruits of Tosa and an elder in the church. Imprisoned for a political offense, he spent his year in prison in reading the New Testament, in meditation, and in prayer; and there, he said, learned Christianity as he never had known it before. At the time of his death, and for a number of years before, he was the President of the Lower House of the national Diet. Once when some of his friends advised him to resign his eldership, in fear that it might prevent his first election to the Diet, he said, "If I must choose between the two, I would rather remain an elder in the church." From

time to time it was his custom to open his official residence in Tokyo for Christian services to which he invited men of influence. He was also president of the Board of Home Missions of the church and deeply interested in its work. As he lay dying, with wife and children and grandchildren gathered about him, he asked them to sing his favorite hymn, "Jesus, thy love, it cheers my heart." Shortly before the end there was brought to him from the emperor the Decoration of the Rising Sun; and, as the funeral procession passed from the house to the grave on the hillside overlooking the city and harbor, the streets were lined with his fellow-citizens in silence and respect. For twenty years his life was a constant witness for Christ, and his memory is a precious legacy.

Admiral Serata was a graduate of our Naval Academy at Annapolis; and on his return to Japan, promotion followed promotion, and honor honor in rapid succession. During the war with China he greatly distinguished himself, especially in the convoy of transports and the capture of Weihai-wei. Twice he was assigned to service on the general staff of the Navy. During his career he received three different Orders of Merit; and also two decorations, that of the Rising Sun and that of the Golden Hawk, the latter one greatly coveted and awarded only for notable services in war. Had he lived, he would no doubt have been given high command in the recent great conflict.

Serata was a Christian boy when he went to America, and a member of the church. When he returned, he was a Christian young man; and his interest in Christianity and the church continued undiminished. His duties as a naval officer frequently called him away from home; but whenever he could he taught a class of Christians connected with the congregation in which he and his wife were deeply interested. He also had a class of young men who came to his house on Saturday afternoons, and a number of them under his guidance became Christians. Like Kataoka he too was a member of the Board of Home Missions; and he willingly gave his time and best thought to its work.

As to many thoughtful men, and to none more so than to thoughtful Japanese, a time came when he found it hard to hold fast to some of the essential truths of Christianity. Particularly was this so with regard to the Incarnation. But he gave himself quietly and patiently to a careful study of the question; and there were few in Japan better acquainted than he with Christian thought on the subject. It may interest you to know that one of the books which he carried with him on his ship, during the war with China, was Canon Gore's work on the Incarnation. Not long before his death he told his pastor that his doubts were all gone; and just before he left home for the last time he told him that he had come to feel that the

truth which the Church of Christ in Japan needs now to grasp, as it has not yet grasped it, is Paul's teaching of justification in Christ.

The burial of a naval officer of high rank is a scene that never loses its impressiveness: The brilliant uniforms, the bronzed faces of the sailors, the martial music, the gun-carriage covered with the pall, the sound of the guns fired slowly one by one, and, penetrating all, the thought that sooner or later for every one the hour comes at last when death reigns. That was the scene when Admiral Serata was laid to rest.

At the service at the house, Admiral Uryu, a classmate at Annapolis and life-long friend, read a short sketch of Serata's life. The pastor spoke of him as a man, a student, and a Christian. "Counted by years," he said, "his life had been comparatively short, but looked at in the light of experience it had been a long one; for he had seen much of men and of things, both in peace and in war. But it was not this that most of all had molded him. That which most of all had made him what he was, was his life in Christ."

The service at the grave was very simple. Only a prayer following the reading of a part of the chapter in Corinthians. Very simple indeed it seemed in the light of the setting sun shining on all the pageantry of arms. Very simple, but very grand also the words sounded over the grave of the Admiral: "Death is swallowed up in victory."

In the sketch of his life read by Admiral Uryu, he was described as "calm and brave; gentle and dignified in manner; easy of approach and kind to all; and his death a great loss to his country." He was a man of refined literary tastes, well read in history, political science, and theology. He loved his home, his wife, and his children. That is how he is remembered by those who knew him most intimately. In the Church of Christ in Japan he is remembered as a centurion who feared God with all his house, who prayed to God always, and who was not ashamed of the gospel of Christ.

The majority of the ministers of the church, as is so in every church, are good men doing a good work, though without exceptional natural gifts or acquirements. But as in other churches, there is also another class; men of more than common gifts and acquirements, and more than common force. A number of them are well read in theology and other studies; some of them exceedingly well read. To one who knows them, who meets them in conversation or counsel, or in the meetings of synod, they are men who cannot but command respect.

Theologically their position is precisely what might be expected. The new era in the national life began with the Imperial Pledge that Japan should seek for knowledge through all the world. The attitude of the whole nation is therefore pecu-

liarly one of inquiry; and this is the attitude of the more influential minds among the ministers of the Church of Christ in Japan. They hold it for truth that we know only in part; that all councils may err and that many have erred. They are therefore not unwilling to discern the signs of the times. Nevertheless they stand, and they are recognized as standing unflinchingly for the essential truths of historical Christianity.

The work of the Japanese minister is essentially that of the minister in any land, saving that he must learn to find in the gospel of Christ an answer to the particular problems of Japanese life, with its own joys and sorrows, hopes and fears, customs and ideals. His position is often a trying one. It is hard, often very hard, for him to make both ends meet. As a teacher of religion, he sometimes knows what it is not to hold the place in society that would otherwise be accorded him. The congregations are often hard to guide and not easy to please; and frequently there is in them much fertile soil in which to sow the seeds of gossip and faction. In the large cities, especially in Tokyo, there is a special difficulty. The preaching that once satisfied satisfies no longer. This indicates, on the part of the congregations, a growing familiarity with the things commonly known among us; but it also adds to the burdens of the pastor. Country pastors, too, and evangelists have their own trials. Yes, there are many

shepherds over the flock of Christ in Japan, who, when the Chief Shepherd shall appear, shall receive the crown of glory.

And now as to the present general outlook from the Christian point of view and the thing to be done now.

The evangelization of Japan is not to be accomplished by a charge of cavalry. The optimism that thinks otherwise is the optimism of a zeal without knowledge. The right figure to employ is that of a siege. This fact is now fully recognized by the Church of Christ in Japan. That in itself is a sign of promise. The anti-foreign mood which was one of the causes of the reaction has now passed away. It passed away with the revision of the treaties. Especially as regards England, her ally, and America, her old friend, the national feeling is most cordial. As those nations are both recognized as Christian nations, that feeling cannot but open the way to a more and more friendly hearing for Christianity. Ideas, principles, movements, Christian in their origin, and a general knowledge of Christianity itself, are now gradually extending through the empire; and there is a growing confidence in the minds of many observers that there is an increasing open-mindedness toward Christianity on the part of the people. The war which it was feared would prove an injury to Christianity has on the contrary proved a help. The thousands of little

"comfort bags" as they are called, little bags containing thread and needles and whatnot with tiny little copies of the Gospels and Christian booklets, sent to the soldiers and sailors by the girls in Christian schools, have brought back many letters filled with earnest thanks. Christian women, Japanese and foreigners, have found many ways of ministering to the comfort and pleasure of the sick and wounded sent to the hospitals in Japan for recovery; and the cup of cold water will not be forgotten. The work of the Young Men's Christian Association among the soldiers in Korea and Manchuria has won the applause of all. Merchants who are not Christians have contributed to its support, and the emperor himself has made a gift to it of five thousand dollars; a thing that before the war would not have been dreamed of. The new national self-consciousness is moving among the churches; and the churches are awakening to a new sense of responsibility which is at once Japanese and Christian. It is the common belief, for which there is much evidence, that many now in private are reading Christian books and inquiring into Christianity. Thus there is forming round the church an outer circle, composed of men and women for one reason or another favorably disposed toward Christianity. This outer circle has been compared to the outer circle in the days of the apostles; the outer circle that surrounded the synagogue.

These are the opportunities to be seized; and the Church of Christ in Japan is endeavoring to do its part to seize them. But notwithstanding all its remarkable progress, in comparison with the mass of the nation it is still only a little flock. Therefore it still needs help. Not help of the wrong kind, not help forever, nor help in superabundance, but help of the right kind, help enough, and help long enough, to aid it through the present stage in its history. Help that will establish it in numbers, in leaders, and in Christian institutions. Help that as speedily as possible will bring the day when there shall be no more need of foreign missions for the evangelization of Japan, because foreign missions have given way to something better,—to home missions in strength.

The history of the church in Japan is in many ways wonderfully like the history of the church in the New Testament. It has seen the new joy, the new hope, the new enthusiasm, recorded in the first chapter of the Acts. It has seen believers scattered abroad preaching the word, and many with one accord giving heed to the things that were spoken. It has seen churches founded, as at Antioch, and Philippi, and Corinth. But there came a change in the church in the New Testament. The change to the condition of which we see the shadow in Paul's letter to Timothy and Titus, in the Epistle to the Hebrews, and in the

messages to the churches in Asia. The change in the condition of the church at the close of the first century. With certain marked differences, that in many respects is the condition of the churches in Japan to-day.

The thing to be avoided is the thing that followed. Little companies of believers standing alone, and making such slow progress that for two generations it is hard to trace out their history. At that time, so far as man's aid was concerned, there was no help for it; but it is precisely in this respect that the position of the church in Japan is in bright contrast with that of the church at the close of the first century. The church in Japan does not stand alone; there are other churches in the world—great churches—that worship the same Lord and Master. Those churches have already carried Christianity to Japan, and they can still help the church in Japan; greatly help it to a place of strength and conquest, to which it can otherwise attain only with wearisome slowness. This is the call to us. A call to help the little Church of Christ in Japan—our little Church of Christ in Japan—through the present stage in its history. Then when that is done the Church of Christ in Japan will help us in China.

Lecture Three

METHODS OF WORK

LECTURE III

Methods of Work

The meeting place in which a Japanese congregation first assembles is commonly a Japanese house, somewhat altered perhaps to meet the necessary requirements. That however is not permanently satisfactory; and after a time there is a movement to build. A part of the funds necessary is raised by the people; sometimes half, and sometimes more than half. The rest comes from friends either in Japan or America. There are among the churches a very few really good buildings; and a larger number that may be called good, but plain to a degree. Most of the buildings are small and very unattractive. There is a growing feeling that sufficient attention has not been paid to matters of architecture; and especially to the care of buildings when erected.

On entering most Japanese churches the traveler from America is probably somewhat disappointed. Everywhere else in Japan he finds the picturesque, and naturally he expects to find it in the churches also. What he does usually find is a congregation seated and worshiping much as at home; except that everything is cheap, and pretty much everything more or less shabby;

and the sweeping, the dusting, et cetera, are by no means up to the mark. The Japanese sexton could easily give the most hardened American sexton many points; and what more can I say than that?

But it would not be right to say this and nothing more. In many cases the congregation is one doing the work of a congregation. There is a real church life. The pastor is supported; the children and many of the adults attend the Sunday school; the ladies have their various organizations as in the churches at home; and the envelopes in the collection boxes show that there are those who contribute systematically. Here and there in a pew, though unrecognized by the traveler, may be some one well known and respected in the community. There are women too who labor in the gospel, whose names are in the Book of Life; and households like the household of Stephanas.

Moreover, if the traveler be observing, his eye will soon detect a local coloring in the scene before him. Commonly the men sit on one side, and the women on the other. The service of course is all in Japanese. Most of the tunes sung, it is true, are the old tunes; as most of the hymns are the old hymns, only in a new tongue. But sometimes he will hear a tune he never heard before. It is a Japanese hymn set to a Japanese air, now called to a new and higher service. If

it so happen that the sacrament of baptism is administered, he will see the babies dressed, not in white, but in some bright color; and if it be winter very likely wearing scarlet caps. When the bread is broken and the wine poured out, the thought will come into his mind that many of those who gather at the table once worshiped in the temples or never worshiped at all. And so as the hour goes by, he will find himself repeating the words, "Out of every people and nation."

The meetings of synod and the presbyteries need little particular description. The docket, the motion, the reports, the committees, the discussions, the rules of order (except that the Japanese rules of order differ in some particulars from ours), are all the old story. Usually each meeting of synod has its own question of special interest; and the important report is generally that of the Board of Home Missions, of which I will speak by and by. The work is as well done I think as it is at home; and if there is danger of making a slip, there are doctors of the law sitting by, learned in ecclesiastical principles and precedents, and not unconscious of their high calling.

But as in the case of the congregations, with so much that is familiar, there is a local coloring too: The pulpit is decked with flowers and grasses as one sees only in Japan. On the wall hangs a great sheet of paper covered with the statistics of the year. The dress too and the lan-

guage; the wooden shoes left standing at the door; and here and there perhaps a very seriously-minded baby, with its head clean shorn except for a ring on top or a tuft over either ear, surveying the scene from its mother's back in rapt attention. These and many other little things proclaim the land of tea and silk and lacquer.

Apart from the work done, the meetings of synod especially are of high value to the members personally. Old friends meet and new friendships are formed. The coming together is an opportunity to talk things over; it keeps the members in touch and is helpful to agreement; the pastor or evangelist who has lived an isolated life gains a new start. In order the better to accomplish these ends, it has been the custom for a number of years to rent a tea house on the bay-shore near Tokyo, where as many of the members, as can, meet for two days before the synod convenes. Papers are read and subjects discussed much after the fashion in ministerial clubs in America. At the last meeting that I attended, among other things, one of the Japanese ministers who had received the degree of Ph.D. at one of the universities in Germany gave an account of German theological teachers as they impressed him.

In passing too I should say that without attendance upon a meeting of synod one will hardly gain a true idea of the Church of Christ in Japan.

For scarcely anywhere else will one find together such a group of representative men; and without knowing its representative men one does not know the church. To the older members, the meetings of synod bring back scenes never to be forgotten—times of hope and fear; times when the whole future of the church seemed to hang in the balance; times of the broken bread and the falling wine.

It is usual to classify the various forms of work done in a mission field as medical, literary, evangelistic, and educational. This is a convenient but not quite exact division. For in many cases a particular piece of work might properly be placed in more than one class; and the object of every piece is the establishment of the church, and the evangelization of the nation. But the classification is convenient, and I follow it.

During the years preceding the first founding of the church in Japan, and for some years afterwards, the work of the medical missionary was nearly or quite indispensable. It relieved suffering and commended Christianity to many as no other work could have done. But the time is now past when it is needed to gain an entrance for Christianity; and so far as the relief of suffering is concerned, there are many Japanese physicians thoroughly trained and equipped. How thoroughly, the present war has made evident. For these reasons, medical work is no longer re-

garded as necessary by the Council of Missions; unless it be in the form of a sanitarium for Japanese ladies, where they may be brought within the sphere of Christian influence under circumstances of peculiar promise.

The importance of really good Christian literature in Japan it is hardly possible to overrate; and already a beginning has been made. There is an excellent translation of the Scriptures which is a remarkable piece of work considering the time when it was made, though by and by it will need to be revised. A new Hymnal has recently been published by a committee representing the Church of Christ in Japan, and also the Congregational, Methodist, and Baptist churches. The work is well done, and during the past year 50,000 copies were sold. The Christian literature in Japanese includes also a considerable number of exegetical, historical, biographical, apologetic, and theological works, as well as many small books of various kinds and a great many tracts. Some of these have proved themselves to be of much value. For several years Sunday-school lessons have been prepared by a committee comprising members of the Council of Missions, and also members of the American Board, Methodist, and Baptist Missions. There are also Christian magazines and newspapers. Among the best of the newspapers is the *Tukuin Shimpo* (Evangelist), edited by one of the ministers of the Church

of Christ in Japan, and which now more than pays for itself. Regarding this, one of the missionaries of the council recently expressed what is only the common judgment when he said: "We cannot be too grateful for a church paper so sound in doctrine, evangelistic in spirit, and thoroughly wide-awake and sensible. The Japanese evangelists find it most useful for themselves and their inquirers; and every missionary will find his knowledge of the church, his interest in it and love for it, greatly increased by a regular reading of the *Tukuin Shimpo.*"

But while a beginning has been made, it must be confessed that Christian literature in Japan has not kept pace with either the general or the technical literature which is the outcome of the new national life; and this is a fact calling for careful attention, for the Japanese are a reading people. The daily newspaper goes everywhere; you see it by the scissors of the barber and the steel of the butcher. Especially too is it to be remembered that without an informing and attractive Christian literature, all those who cannot read some foreign language are greatly straitened in every attempt to grow in Christian knowledge. Until it is provided, most Christian families can have but little Christian reading. But the production of a good Christian literature in Japanese is no easy task. It is quite as hard to write a good book in Japanese as it is in English; and if it is

not good both in substance and in form it will attract but few readers. There is of course a field for translations; but to make a translation that is really readable calls for a peculiar skill. This is true of a translation from French or German into English; but translation from French or German into English gives little idea of the difficulty of translating English into Japanese. But notwithstanding the difficulties to be overcome in producing a Christian literature in Japanese much more should and could be done than has yet been done.

How are men and women brought into the church? How are companies of believers formed? What of the care of those at a distance?

There is of course the work of the pastor in his own congregation and the work of the congregation as an organization. Besides this, there is a constant work done by individuals for individuals. Classes are held for students in the government schools, for soldiers in the army and sailors in the navy, for policemen, and for young men in business. Generally these are taught the Bible in English. Many of them come for the English, but that opens the way for Christian conversation. I have already referred to the conferences which Mr. Kataoka held at his residence; and to the class which met at Admiral Serata's house on Saturday afternoons. Ladies cultivate the acquaintance of Japanese ladies, and

also visit the hospitals. From time to time special opportunities present themselves of which advantage is taken. During recent years, a number of the missionaries have followed the plan of inserting in the daily newspapers notices inviting private correspondence with anyone desiring information regarding Christianity. All inquiries are given personal attention; the writers are supplied with suitable literature; and if the correspondence opens the way, they are visited. The most promising persons to approach are of course those who are in a receptive mood (the object of this plan is to discover such), and the plan has proved to a considerable degree successful. Public meetings are frequently held, especially in the larger cities, at which addresses are delivered to students and others. In Tokyo the building most frequently used for this purpose is the hall of the Y. M. C. A. There are also places where there is preaching at regular times in the open air. The mission schools of course afford peculiar opportunities; and many of the scholars become Christians. Work of the kinds now named is going on constantly.

New congregations of believers which ultimately form churches are usually the result of definite effort to that end originating in special circumstances. Some town, or some section of a city, is recognized as a promising place in which to open work. It may be a place of strategic im-

portance as a center; it may be one in a line of places already held. Often it already has in it a nucleus of Christians. Sometimes a special invitation comes to hold services regularly in the house of a Christian who will gather in a company of friends or others. Cases of the kinds mentioned lead to visits; often to the renting of a house and the location of a Japanese evangelist; sometimes to the location of a missionary. In all such work the value of a capable wise Japanese evangelist cannot be overestimated. To which I add here, lest I forget it, that notwithstanding the theories of some doctrinaire amateurs, a congregation without regular pastoral care always deteriorates. In some places the work moves on successfully from the start; in some it starts fair and then declines; in some it is uphill at the start and never anything else. All this has a bearing upon the question of the evangelization of the world within a definite time.

There is another thing worth remembering, for often the whole future of the congregation will be molded by it: I know that the gospel is to be preached to the poor; that there were not many noble in the church at Corinth; that it was first the fishermen, and then the emperor. Nevertheless it is of great importance that the first group of Christians in a town be men and women of intelligence and standing in the community.

You cannot always get them; but get them if you can—some Cornelius or Crispus, some Lois or Lydia, some Aquila and Priscilla. With such men and women to begin with, the poor will come in afterwards; and they will be welcome. But if the first and controlling group be ignorant men of no position in the place, Christianity will find it hard to advance or even to gain a fair hearing. To which I may add that the poor in this world's goods are not always preëminently the poor in spirit.

Many of the companies of Christians, and many of the congregations, especially those in the country and smaller towns, are under the general care either of a missionary or of the Board of Home Missions; and this general care constitutes an important part of the evangelistic work.

Many things can be attended to by correspondence, but from time to time visits must be made. These visits include preaching, the administration of the sacraments, special meetings, and the consideration of difficulties and opportunities. Not every missionary has the gifts requisite for this kind of work; just as not every one so gifted has the gifts needed for other forms of work no less important. These evangelistic tours are sometimes very wearisome; but that is equally true of the work of a faithful teacher in a Christian school. You will easily understand also that the evangelistic tour, especially in pleasant

weather, has its pleasant side also. One gains a particular knowledge of the country, and of the ways and customs of the people. Sometimes the visitor is met outside of the town and given a welcome that cannot but be gratifying; and sometimes there are interesting evenings in the homes of the Christians. When the visitor is a missionary, he is frequently accompanied by a Japanese minister, whom he thus comes to know better and to sympathize with more deeply than ever before. Almost always one puts up at a public inn, which is a little world of itself.

The last time I was present at a meeting of the Board of Home Missions, one of the Japanese ministers gave an account of an extensive tour which he had just made through the Island of Formosa. That was of course a tour of more than usual interest; but the account has the advantage of being a picture of actual experience.

The special object of the visit to the island was the organization of another church, the congregation paying the expenses of the journey; but this special errand was made the occasion of a general visitation of most of the places in which the Board of Home Missions has work.

Mr. Nemura landed at Keetung, the port on the northeast of the island, which reminded him of Yokohama, when he was a boy, in its bustle, its incongruities, and its things not to be named, but with this great difference, that he found

there a group of Christians awaiting his arrival, who welcomed him and who would hardly let him go without a promise to send them a pastor, toward whose support they would raise ten dollars a month. After two days there, he went to Taihoku, a rapidly-growing city where there is a self-supporting church. In Taihoku he spent three days; and besides preaching in the church, he lectured in the public hall—an interesting meeting at which some three hundred were present, and of which a full account appeared in the daily papers. He also held two special meetings, one for women and one for young men who invited him to speak to them at their club. From there he visited two other places in which the pastor of the church at Taihoku has been carrying on services regularly, one three hours distant by rail and the other somewhat off the line. There he found the people ready to contribute five dollars a month. Taking ship at Tamsui on the northwest coast he sailed south to Ampi, the port of Tainau and a place beautiful for situation, stopping by the way at the Pescadores. At Ampi, greatly to the surprise of both, he met an old friend, a captain of *gens d'armes,* a Christian man who invited him to his office where he arranged for a meeting with his men and others. From Ampi he went to Tainau, his place of destination. There he organized the church, which promised ten dollars a month toward the salary

of a pastor. He then returned north again to Taihoku by a construction train, ending the trip with a second visit to Tamsui, where he held a meeting lasting late into the night.

It was a hard trip, and when it was over he was nearly tired out, but there were two things that constantly impressed him, and made him forget his weariness. Everywhere he went men were ready to listen. It was not that the natural man ceases to be a natural man when he goes to Formosa; but in Formosa there are many intelligent men of inquiring minds, who being without the thousand and one things to engross their attention in Japan itself, have ears to hear. The other thing that constantly impressed him was the fact that wherever he went he met Christians. Even on the treeless Pescadores he found a little company.

During recent years a number of foreign evangelists have visited Japan; and in some cases at least their preaching has been reported as attended with marked success, signs and wonders following. More than once I have read, in papers published in America, of a thousand serious inquirers as the fruit of a few weeks' work. I would not willingly say anything to disparage any sincere endeavor to aid in the evangelization of Japan. But the difficulties in the way of one accustomed for years to address only congregations familiar with the thought of one personal

living God and its necessary implications, and acquainted with the great out-standing facts of Christianity, are very serious when he attempts to put himself upon the plane of a promiscuous assembly in Japan. To many of those who hear him, the thought of one personal God is a new or nearly new conception; to others, a conception not new but in clear contradiction to all deep thinking; and so far as worship is concerned, those who worship at all worship *Kamis* and *Hotokes,* ancestral ghosts, and imaginary foxes. The speaker may have a respectful hearing. At the close of his address, many may raise their hands in response to an invitation to make a pledge in its language full of meaning. He may count them too and add the figures up correctly. But this should not deceive him. To be of value, such a response must be really intelligent. "Spurgeon would have failed in addressing promiscuous assemblies in Japan; and so would Moody, if he had made the addresses which he made in Scotland and America," the Japanese minister whose tour in Formosa I have just described, once said to me. We often speak of the old and simple story. In America it is old and simple; in Japan it is still new and strange. It is certainly the conviction of the most discriminating Japanese, and of many missionaries, that the foreign evangelist can speak understandingly only to Christians, or to those already instructed in the

truths of Christianity. There is also a significance worth noting in the fact that while Mr. Nemura's trip through Formosa was full of encouragement, it was accompanied by no sensational incidents, though no foreign evangelist could approach Mr. Nemura in intelligently and effectively presenting Christianity to an audience in Japan. Remember too that the words of a foreign evangelist must squeeze their way through the lips of an interpreter, who is not always an expert by any means. So much on this subject it seems to me worth while to say to you in passing.

Closely connected with the evangelistic work is the training of theological students. There are now two theological schools coöperating with the Church of Christ in Japan: One in Sendai, maintained by the mission of the Reformed German Church; and one in Tokyo—the Theological Department of the Meiji Gakuin—in which our mission joins with those of the Reformed (Dutch) and the Southern Presbyterian churches.

The history of theological education in Japan is a long story, and I must content myself with a few general statements. One question never yet settled is whether there should be two distinct courses: One more brief and simple; the other longer, more comprehensive, and including a good reading knowledge of English. Some years ago the experiment of two courses was tried, and the experience was rather against it. For various

reasons however the experiment is now being tried again. Theoretically, the argument in favor of a second and more simple course seems promising: A number of men imperfectly educated, it is true, but nevertheless preaching the gospel. In fact however it was formerly found that those who took the simple course did not wear so well; and the best of them were not satisfied with their position. This also is to be said: The more comprehensive course is not too difficult a one; it contains nothing more than every minister should know; and in the present state of education in Japan it is highly and increasingly important that the Christian minister should not be professionally inferior in education to the physician, the lawyer, or the soldier.

Another question presenting many difficulties is that of the medium of instruction: How far shall it be in Japanese, and how far in English? Many plans have been proposed, and most if not all of them have been tried. At present the language of the class room is almost entirely Japanese, though a few classes are taught in English, and many of the text-books are in English. The reason for this use of English is I think obvious. The limitations of a minister in Japan without access to a wide range of Christian literature are so very great; and such access can be attained only by the ability to read a foreign language.

The work of the theological schools in Japan

has been one of many difficulties, and no doubt many imperfections; but it will always deserve kindly recognition. With few exceptions all the ministers in the church received their early training in them; and out of the one hundred and thirty-two graduates of our school in Tokyo now living, nearly a hundred are still in the service of the Church of Christ in Japan or of other evangelical churches.

The number of theological students is now not nearly so great as it was for a number of years. For this there are several reasons. Attractive openings for young men in other callings are now much more numerous than formerly. There is a new love of gold inspired by a nearer and clearer vision of the kingdoms of the world and the glory of them—the yellow peril for Japan, as one of the Japanese ministers has called it. Then too the difficulties and trials of the pastor and evangelist are far more evident than they were when the young men had for their watchword, "Christ for Japan, and Japan for Christ." But the need for ministers, and especially for those having the qualifications for leadership, is constant and constantly increasing, and there are many who are praying that God will speedily find and send them into the vineyard. It may be too that there is room for improvement in some of our methods.

Besides the theological schools for young men there are training schools for Bible-women. As

a rule those who enter these schools are women in early middle life but free from family cares. The high schools for girls also give their pupils a thorough training for Christian work; and many of their graduates also have proved themselves in the highest degree useful.

But besides theological schools and schools for the training of Bible-women, there are also other schools maintained by the missions. There are primary schools for boys and girls having some twelve hundred pupils; a number of higher schools for girls and young women, having some eight or nine hundred pupils; and three for boys, with four or five hundred pupils. These schools are of various grades, and each one has its own work and history. It would take much too long to set forth the facts necessary to a clear understanding of their character. I will therefore confine myself to a few general statements regarding Christian education in Japan, and then select a single school for brief description.

The Council of Missions has always stood for Christian education. What is meant by Christian education is this: That the pupils shall receive as good a general education as it is in the power of the mission to give; that this general education shall be accompanied with careful instruction in the truths of Christianity; and that no pains shall be spared by personal endeavor to establish the pupils in Christian character. To

take any other position is to forget history and become the partisan of a one-sided policy in missions.

But the question is sometimes asked, Why in a country where the government is doing so much for education, should the churches in America be called upon to maintain schools, and especially those of a high grade?

No one would contend that the churches in America should be asked to do the work of the Japanese government, and to put the matter in that way is simply to set up a man of straw. It is true that the whole nation is being educated. But it must not be overlooked that the national system of education is one in which all teaching of religion is prohibited. Not only is the system nonreligious in principle, but under the administration of some officials and some teachers it is anti-Christian in its influence. Therefore unless Christian schools are provided, the children of Christians, not to mention others, will be constrained to receive their education under influences seldom favorable and often adverse to faith in Christianity. This situation calls for particular consideration when it is remembered that Christian schools in Japan have now a large and growing Christian constituency. Of the two hundred and twenty-three students in our institution in Tokyo for boys and young men, between thirty and forty per cent come from Christian families

or through the influence of Christian friends. Therefore, among other reasons, it is precisely because the government is doing so much for the secular, that is the nonreligious, education of Japan, that Christian education is imperatively called for.

But a second question is sometimes put. If Christian schools are needed in Japan, why cannot they be established and maintained by the Japanese Christians themselves?

The question in Japan is not, as it may be in some countries, one of carrying on an elementary school in which a group of Christians may have their children instructed in the rudiments of knowledge. The whole country is supplied by the government with good primary, middle, and higher schools; and if Christian schools of the same grade cannot be maintained, Christian education must be given up.

As compared with the Christians in some countries, the Japanese Christians are no doubt well to do. There are among them some persons relatively of means, but the majority are from among the poor. Many of the churches have not yet attained to full self-support, their first duty, and they carry on the work of their Board of Home Missions only through constant effort on the part of their pastors and others who are impressed with a sense of the responsibility of the church in the matter.

Under these circumstances the Japanese Christians cannot be expected to bear the burden of the Christian education requisite. The number of those in America, with all its wealth, who are able to make gifts to schools and colleges is comparatively small; in Japan it is far smaller, and especially among those who are interested in Christian education. Most of the students in our American private schools and colleges pay for their board and tuition, but that is all. Nine tenths of the students in our institution in Tokyo for boys and young men, for example, do the same; and more than that cannot fairly be expected for some years to come.

There are other facts connected with Christian education in Japan that deserve notice; but I will limit myself to one of them. In their early history, the Christian schools were the best in the country, and students flocked to them by a natural choice. To-day they are in some respects actually better than ever; but relatively they are not so. There is nothing more marked in the progress of Japan during the past twenty years than the steady improvement of the government schools. In certain respects many of them, especially those in the large cities, are better equipped than the Christian schools. Their funds also, in many cases, enable them to obtain a higher grade of Japanese teachers, and the effect of this is what might be expected. Many students, who in the old days

would certainly have gone to Christian schools, are now drawn to the government's schools, or to certain private institutions. This is a condition of which no one can reasonably complain; but it must be met by the Christian schools if they are to maintain their reputation; if they are to get the most desirable students; and if they are to do justice to their own Christian constituency. This means that the appropriations for the schools must be increased, and that at least the two high schools in Tokyo—the one for boys and young men, and the other for girls and young women—should be endowed. I may add that other missions have already begun to move in this direction.

And now to speak more particularly though briefly of one of the schools. For several reasons I select Joshi Gakuin, our high school for girls in Tokyo. I do this because I wish to emphasize the value of high schools for girls and young women, because I happen to be somewhat intimately acquainted with the work of the school; and because there is no school in all Japan that ranks higher in character and achievement. I must not omit to say however that I might equally well have chosen Meiji Gakuin, our institution for boys and young men.

Joshi Gakuin is situated in one of the best sections of Tokyo, not far from the Imperial Residence. It has something over two hundred

pupils; half of whom come from all parts of Japan and live in the dormitories, and the other half are day pupils from homes in the neighborhood. Socially they belong to all classes. Some come from families of rank or large wealth, and a few are from the poor, for it always has been a principle of the school that it shall not be exclusive. The fathers of most are bankers, physicians, lawyers, ministers, teachers, officials, merchants, well-to-do farmers, and officers in the army or navy. The school has three departments: The Preparatory, of four years; the Academic, also of four years; and the Advanced of two years. In grade it is not excelled by any school for girls and young women in Japan, either mission or government.

In age the pupils range from twelve to twenty-two, and experience shows that the most promising years are those from sixteen upwards. Before that the pupils are simply children; but then they grow serious and come to have a purpose in life. The molding power of the school increases almost precisely in proportion to the length of their stay. Particularly is this true of those who remain to take the advanced course. On the other hand those who leave early, either to be married or for some other reason, may be promising pupils; but as a rule their future is much more likely to prove disappointing. They have not been sufficiently established to overcome the environment into which they enter; and they exercise relatively

little Christian influence over those about them. Something of the same kind may be said of the dormitory as compared with the day pupils. At one time it was questioned whether day pupils might not be more desirable than boarders. The argument was that residence in a Christian school resembles life in a hothouse, and that girls so trained may not so well bear transplanting into the open air of daily life. But the experience of many years in Joshi Gakuin is all on the other side. The proportion of women of sterling Christian character is far greater among those who resided in the institution.

The school life is what might be expected in a school whose traditions and spirit are in a marked degree both Christian and rational; and it reaches out beyond the school, for the school is a center of Christian work. On graduation many of the girls for a time teach in Christian schools, or become the assistants of ladies engaged in Christian work. Then, as it should be, they marry. With rare exceptions they continue in touch with the institution, to which the older ones are now sending their own daughters. It is a constant compensation to their teachers to know that so many of them are living the lives of Christian wives and mothers, and to see so many influential for Christianity both within and without the church. Thus, as an instrument for the establishment of the Church of Christ in Japan, the

value of such an institution can hardly be overstated. The extent of its influence is often a new surprise.

Some time ago I asked one of the ladies who has known the inner life of the girls intimately for years as to the religious experience common to the school. In passing I should say that with one exception all the graduates—not all who have ever attended the school—are Christian women by profession. As a rule, unless she comes from a Christian home, a girl on entering the school knows little or nothing of Christianity. Sometimes she is prejudiced against it; but she enters her class; and, as a part of the regular work of the day, is systematically taught the truths of Christianity. Day by day passes, and before very long she can say, "I believe in God, the Father Almighty, Maker of heaven and earth." Months come and go; and by and by she can say, "And in Jesus Christ, His only Son, our Lord." That takes much longer. The seasons pass, and it may be the years too, in slow procession. At last through hopes and fears she comes to know the things of Christ with a knowledge of her own; and now she can say: "And in the Holy Ghost, the Lord and Giver of life." She is a light in the world; a daughter of the kingdom.

Yes, it takes toil and time to evangelize the individual soul, to teach it the things which Christ commanded so that it can intelligently receive

him as Teacher, Master, Saviour, and Friend. This is commonly true even in the case of one who comes within the sphere of Christian influence when the spirit is plastic and ready to receive the word in meekness; and even in the case of one of those of whom the great Teacher said, "Of such is the kingdom of heaven." How much more then, to evangelize the world! Yes, toil and time. "Lo, I am with you alway, even unto the end of the world."

Lecture Four

NOTABLE EVENTS IN THE HISTORY OF THE CHURCH

LECTURE IV

Notable Events in the History of the Church

From time to time in the history of a church there occur events of wide-reaching importance. This fact is conspicuously illustrated in that of the Church of Christ in Japan; and a knowledge of those events is essential to a knowledge of the history. I have already spoken of the first founding of the church, the organization of the Council of Missions coöperating with it, the first rapid advance and the reaction that followed it. I will now speak as briefly as possible, of a number of other events peculiarly worthy of attention.

In the autumn of 1884, Count Itagaki, the leader of the Liberal Party, was in Tokyo. While there he met some of the ministers of the Church of Christ in Japan, and through them became interested in Christianity—not personally, but as a statesman who saw in it a force beneficial to the nation. Accordingly, he invited a delegation to visit the city of Kochi, his own home in the Province of Fosa. Subsequently others followed; and before the end a large number of both Japanese and missionaries were employed, for the work went on for more than a year.

Fosa has long been a province of mark in the history of Japan. With Satsuma and Choshi it bore the brunt in the struggle for the restoration of the emperor. It always was, and is now, the home of manly sports. There is to be seen the game of dakyu, a kind of polo. Archery is there practiced not only on foot, but on horseback at full gallop. Nowhere else, not even in Japan, has the sword been held in higher honor. A sword once drawn could never be sheathed unstained; and in Fosa even the farmers were swordsmen. There also etiquette and ceremony reigned; and along with them was associated a love for porcelain, fine lacquer, and painting. Before the Restoration, the province was noted for its conservatism and distrust of foreigners; but since then it has become a center of liberal ideas.

The first thing to be done was to get a fair hearing; and this was accomplished through the influence of Count Itagaki. Everything possible also in the way of preliminary personal work was done by the Japanese members of the company; and when all was ready a series of public meetings was held in a theater. These meetings commonly occupied a whole afternoon, and sometimes a whole evening also. Often as many as half a dozen lectures were delivered in succession. This method of work has long since lost its novelty; and it is no longer possible to gather the old audiences. But at the time of the cam-

paign in Fosa, and for several years before and after, it was an agency constantly made use of; and often the buildings were packed to overflowing. Some of those meetings will never be forgotten by those who witnessed them: The crowds, the men holding their pipes in their mouths without smoking, the silence unbroken except by the voice of the speaker, or the whisper at times of a mother hushing a child, and once I remember by the tones of a temple bell floating across the city.

As was usually the case in such meetings, some of the topics of the lectures had to do with religion and some had not. Education, the education of women, the immortality of the soul, the importance of religion, the existence of God and his personality, these were among the subjects chosen. There was I think during the meetings no scene of surpassing interest; but the object sought was accomplished. The lectures were well attended; the attention respectful; thought was awakened and inquiry started. As a result, a considerable number desired to meet the speakers personally. These however were not all in the same frame of mind; and for each class a special series of meetings was arranged.

One class was ready to come to meetings for general conversation, without however in any way committing themselves to an interest in Christianity. They met simply as a company of gentlemen, and sought information on such matters

as these: The relation of the President, Congress, and the Supreme Court, to one another; the functions of the Senate and House of Representatives; methods of taxation, free trade, and protection; the public-school system; the position of farmers in America. The foreigners in turn inquired as to the state of Japan at the time when Perry arrived, the causes leading to the Restoration, tenant rights, the prison system, and the popular belief in possession by foxes. The object of these meetings was personal acquaintance, and so perhaps such a relation as would enable one to meet another as a friend and say to him, "Come and see."

A second class was ready to do more. They were willing to attend meetings held in private for inquiry and discussion regarding questions of religion. Most of the men were Confucian in their thinking; and some of them were more or less acquainted with the agnosticism of the West. Naturally therefore the following were among the questions propounded: Has man a spiritual nature? You speak of God as Creator, but how can you prove that matter is not eternal? You speak of God and of knowing him; but may not the universe be an illusion; and if the universe, why not God? You speak of God as infinite, and yet as personal; how can that be? You speak of God as good, yet the world is full of pain and sorrow. You speak of conscience. What is conscience?

And after all, how do you know that you know? Questions of this sort necessarily made these inquiry meetings almost exclusively apologetic; and another series of meetings was therefore arranged for the direct study of the Scriptures. The book selected was the Epistle to the Romans.

So far as the philosophical questions were concerned the conclusion was reached that the answers were sufficiently convincing to open the way to a friendly consideration of Christianity. The study of the Epistle to the Romans also went on without serious difficulty until the third chapter was reached. Then there was trouble. At that point they saw clearly what up to that time they had seen only dimly that the corner stone of Christianity is the Incarnation, and at that they drew back. They knew that it was a doctrine accepted by many; but not they supposed by intelligent, educated men. A veritable incarnation made Christianity to them as incredible as Buddhism. That they could go no further was a matter only for regret; but in fact they did not believe, and they could not say that they did.

The time had now arrived when it was necessary for the company then at work to return home; and it parted from the inquirers brethren beloved in the flesh, if not yet it might be in the Lord. But before long there was another visit. The personal greeting on arrival was as cordial as ever, nor was there any diminution in interest.

The consummation also was now at hand. The Gospel of John was selected for study; the mystery of the Incarnation was not minimized, but the philosophical difficulties had lost their old ascendency, and a door was opened to faith. The hands that opened the door were the words of Christ himself, and the experience of the church from age to age.

A little more than a year after the first company arrived eight persons were baptized, and a few months later thirteen more. A church was organized which from that day to this has been one of the strongest in Japan. From the beginning it has been self-supporting; in liberality it has always ranked among the highest; it has given an exceptionally large number of young men to the ministry; it has kindled lights in the surrounding villages, and stood for Christianity throughout the province. Its present membership is about eight hundred.

The founding of the church in Fosa is I think the most interesting piece of evangelistic work that ever has been done in Japan. In many ways too it is highly instructive. The way was prepared by the influence of a man of high standing who was not himself a Christian. The men who formed the church were as a company exceptional. One of them was Mr. Kataoka, afterwards for a number of years President of the Lower House of the National Diet, of whom I

have already spoken. The result was accomplished by the concentration of a large force with intervals of absence systematically at work for more than a year; and that result was not a large number of men who accepted Christianity superficially, but a little company who professed it only after careful and intelligent examination. One thing more. With all Japan to choose from, with the men who did the work the better prepared by the experience gained in the work, it was still never possible in another place to repeat the work in Fosa. These are things worth remembering.

Some years ago, as you may remember, the Bishops of the Episcopal Church in America, and a little later the Lambeth Conference, issued a proposal looking toward the reunion of Christendom. About the same time, under the leadership of the Bishop of the Church of England in Japan, a like proposal was issued in Japan.

For a while the subject awakened considerable interest and led to a long correspondence between the Bishop and the Council of Missions; but the correspondence ended where it began. The proposal was accompanied with a sermon preached by the Bishop, in which it was made clear that the crucial question—the question of orders—was to be counted among the things not to be shaken. The correspondence established the fact also that the Church of Christ in Japan could not be regarded as a church of Christ in the proper sense

of the word. The proposal thus failed at the outset. It did not suffer shipwreck; it simply never crossed the bar.

But this proposal had hardly been laid aside as impracticable, when the question was raised of the possibility of organic union with the Congregational churches. The interest excited by that question was deep and prolonged. The leaders in both bodies in many cases were personal friends, and warmly favored such a union. It was moreover a thing that had long been in the hearts of many. Among some there was an old feeling that only the presence of the foreigner had prevented its accomplishment years before. This also was to be said: As both the Church of Christ in Japan, and the Congregational churches, were either of them alone nearly, if not quite, as strong as all the other Protestant churches combined, the organic union of the two bodies would therefore have gone far toward preventing the wasteful multiplication of small churches throughout the country.

The negotiations at the outset were full of promise. It was cordially agreed that there must be real concessions on both sides, and also that there must be a consistent system of government shaped by an underlying dominant principle. The principle adopted was this: The separate congregations, acting as separate congregations, were to be regarded as the original source of eccle-

siastical authority. That was in accordance with the Congregational principle of the autonomy of the local church. For the sake however of the advantages of organic union, the separate congregations were to surrender certain of their powers to the presbytery and synod. That was the concession to Presbyterianism. Precisely what those powers were was to appear in a constitution; and such powers as were not thus conceded were to be retained by the congregations. Upon this basis a constitution was written and rewritten and written again. No time, no trouble, no patience was spared, and the negotiations continued for a year or two. But in the end the plan failed.

The majority of the Congregational missionaries were in favor of the union and some of them did all in their power to bring it about; but several of them were strongly adverse to it, on the ground that it was a surrender of liberty. The influence of Dr. Nishima also was quietly but persistently exercised in opposition. Certain Congregationalists in America raised objections; and at a critical time a telegram from the American Board was received counseling delay. But apart from these forces, there was a difficulty which it was hard to meet. Congregationalism has no body like a synod with authority to speak definitely and finally; and in the end the decision always remained with the local churches. That was the shoal upon which the ship grounded.

But while the endeavor failed, the attempt is not to be regretted. If it had not been made there would have been a widespread feeling that a great opportunity had been neglected. In various ways also the experience was an education to the church. In view of later developments there are many who regard the failure to unite as a blessing in disguise; but I am not quite sure that that opinion is correct. No doubt there would have been trouble, and possibly a division. But not a division on the old lines. The outcome, I am inclined to think, would have been a church comprising the majority of both bodies, and representing the evangelical type of Christianity; and a smaller church representing the rationalistic type. That would not have been without its advantages.

The first Book of Government of the Church of Christ in Japan was little other than a translation of our own book. Gradually, however, it became evident that a revision was called for in order to meet the conditions existing. Such a revision was made by the synod in 1890, or shortly after the negotiations for union with the Congregational churches were ended. The work was done with great care.

The first thing that strikes one on comparing the new Book with the old one is the principle of arrangement. The new Book is divided into three parts: The Constitution, the Canons, and the Appendix. The Constitution contains the fun-

damental principles of the system; and can be changed only by a process as carefully guarded as that of our own book. The Canons are laws based upon the Constitution, but which with due notice can be changed by a two-thirds' vote of the synod. The Appendix contains forms of procedure, added as helps to orderly administration, but not enjoined as necessarily to be followed. To illustrate: The office, powers, and duties, of the elder are laid down in the Constitution; the law that election to the eldership take place at a meeting announced on two successive Sundays is one of the Canons; while certain passages of the Scriptures and a charge suitable to be read at the time of his ordination appear in the Appendix. This principle of arrangement was adopted in order clearly to distinguish between things essential and things only locally or temporarily expedient; and also in order to greater facility in changing the written law so as to meet such exigencies as may from time to time arise. It may however be said that the general feeling of the synod has been averse to change.

It would take too long, and is not worth while to enumerate in detail all the differences between the old book and the new. Two specimens will suffice:—

The proper relation of the missionary to the presbytery in the foreign field has given rise to much discussion. Should he be only an adviser?

or, Should he be a regular member? The old book allowed a missionary, as a missionary—not as a presbyter—to be a member of the presbytery in full standing, while still continuing his membership in a presbytery at home; though he was not under the discipline of the Presbytery of Japan. According to the new book, he may take his choice. He may bring his letter from home, and become a full member of the presbytery in Japan, or he may retain his connection with the presbytery at home and become an advisory member, with the right to speak, to introduce resolutions, and to serve on committees, but without the right to vote in presbytery. Advisory members of presbytery may also be elected to serve as advisory members of synod. I myself chose the first alternative, and am a minister of the Church of Christ in Japan. That was my preference as well as the advice of our own General Assembly.

One of the lessons of the work in Japan is the one which Paul had learned when he wrote to Timothy, "Lay hands hastily on no man." It is also clear that a church should not be organized as a church until it gives promise of stability and growth. What then is to be done with companies of believers not yet ready for organization? Under the old book, such converts were made members of some church, usually that of the minister who baptized them; but the plan did not work

well. Owing to distance it often happened that the converts were seldom visited; and sometimes it happened that difficulties arose from the fact that they were members of different congregations even though they resided in the same neighborhood. Under the new book, all such converts are enrolled in a register kept by the clerk of the presbytery, and are put under the care of an evangelist or lay preacher. The book also gives to such companies of believers certain rights.

The same synod that revised the Book of Government also adopted a new Confession of Faith, the one, it is interesting to note, upon which the church was received into the membership of the alliance of Presbyterian and Reformed churches.

The story of the adoption of this Confession runs back to the earliest days of the church. From the beginning the Japanese were in favor of a brief simple creed, though under the influence of the missionaries they accepted as standards of doctrine, the Westminster Confession, the Canons of the Synod of Dort, the Shorter and the Heidelberg Catechisms. Later, there was a movement to limit the standards to one or both of the catechisms; but again the influence of the missionaries prevailed. Ten years passed; the church had grown greatly in numbers; and the situation was this:—

The two catechisms had been widely taught and

a commentary on one of them was in general use, but the Westminster Confession had failed to gain a hold, and the Canons of the Synod of Dort were hardly known by name. The leaders of the church were now older in years and experience; and with most of them the feeling had strengthened with the years that no one of the standards was the Confession of Faith adapted to the requirements of the church in Japan. Some were in favor of writing a new Confession, but the difficulties in the way of that were obvious. Finally the committee—the same one which revised the Book of Government—agreed, as the thing most practicable, to recommend to the synod the revision of the Westminster Confession then recently adopted by the Presbyterian Church in England. Those Articles were therefore translated and circulated, along with a commendatory statement, throughout the church, for six months before the meeting of synod. But before the synod met it was quite clear that the English Articles would not be accepted. There were evidently many who favored the Apostles' Creed instead; and shortly after the opening of the synod a resolution to that effect was introduced.

Then followed the most memorable discussion ever held by the synod either before or since. The argument in favor of the Apostles' Creed was this:—

The church of Christ in every land and every age should have a Confession suited to its own peculiar needs. The church of the Nicene Age formulated the Nicene Creed; the churches of the Reformation, the Reformation Confessions; the Presbyterian Church in England has just adopted the English Articles; the Presbyterian Church in America is revising the Westminster Confession; and the Church of Christ in Japan should follow in these footsteps. This being the case, what should be the characteristics of the creed of the church at this stage in its history?

Such a Confession should be brief and simple; not an elaborate system of theology. Such a Confession should be one for the whole church; not for ministers and elders alone, but for the people also. This does not mean that the minister's knowledge of the truths confessed should be no broader or deeper than that of the people. But all belong to one church, and there should be one Confession for all. A creed which all repeat and which all understand. A confession of the faith of the church. Such a confession should be irenic toward all who bear the name of Christ. The church in Japan is face to face with Buddhism, Confucianism, agnosticism, and rationalism. Its Confession should therefore set forth the great essential facts of Christianity; but it should not be a symbol dividing those who worship Jesus Christ as Teacher, Master, Saviour,

and Lord. Especially is this seen to be true when it is remembered that in Japan, counting them all together, they are only a little band. The Apostles' Creed meets these conditions. It is brief and simple; it is a Confession for ministers and people alike; it sets forth the essential facts of Christianity. In addition to this it is the Confession of Faith of the Universal Church. That was the argument in favor of the Apostles' Creed.

The argument in reply was this: Admitting the duty of a church to adopt a Confession suited to its own peculiar needs, admitting also that much may be said in favor of the Apostles' Creed, it still remains true that the Apostles' Creed alone does not meet the needs of the Church of Christ in Japan to-day. There are truths of transcendent importance which are contained in the Apostles' Creed, if at all, only by implication: The atonement, justification, and sanctification in Christ, the need of the regenerating grace of the Spirit of God, the supremacy of the Scriptures. These are vital truths which are denied in Japan to-day; and therefore they should not only be believed by the church, but proclaimed in its Confession.

In the afternoon of the second day further discussion was postponed, and all sat down together at the Table of the Lord. The next morning when the synod assembled, a Confession was presented which it was hoped would meet with approval.

In form it was the Apostles' Creed, which was what so many desired, with an introductory statement containing the truths which it was generally agreed called for confession, and so cast as to be suited for public recital. On hearing it read, one after another expressed his approval. It was then copied on great sheets of paper and tacked on the wall behind the pulpit, so that all might study it. This went on for two hours; and then the Confession was adopted with deep feeling.

It had been a time of great anxiety. Some had even feared that the discussion would end in a schism. The relief that followed a unanimous decision can therefore be easily understood. The senior member of the Reformed Church Mission thus described the scene: "How great was the joy and gratitude words cannot tell. The Moderator offered a prayer of thanksgiving with a full and overflowing heart. Sobbing was heard all over the house; tears of sorrow were displaced by tears of joy." The Confession is so brief that I will read it:—

"The Lord Jesus Christ, whom we worship as God, the Only Begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with him by faith are pardoned and accounted righteous; and faith in him working by love purifies the heart.

"The Holy Ghost, who with the Father and the Son is worshiped and glorified, reveals Jesus Christ to the soul; and without his grace man being dead in sin cannot enter the kingdom of God. By him the prophets and apostles and holy men of old were inspired; and he speaking in the Scriptures of the Old and New Testaments is supreme and infallible judge in all things pertaining unto faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the Saints, join in that Confession with praise and thanksgiving." (Then follows the Apostles' Creed.)

Nothing in the history of Christianity is more clear than that in the end the evangelization of a nation depends upon the church in the nation. It was therefore of the highest importance that as early as possible the Church of Christ in Japan should be led as a church to feel its responsibility, and at least begin the work seriously and systematically. The pathway along which this endeavor has moved has been long, and at times has led over rough places. To those interested in questions of missionary policy the story is highly instructive. It comprises four distinct periods, each of which has features sharply distinguishing it from all the others.

The first period began as long ago as 1879. At that time, several of the churches which had

united in an attempt to carry on evangelistic work requested the Presbytery, then the highest ecclesiastical body, to organize a Board of Home Missions. This was done, funds were contributed by a number of the congregations, and much pains were taken both by Japanese and missionaries to carry on the work successfully. But the funds available were so small that after four years of trial the plan was given up and the Board dissolved. That was the first attempt.

The second period may be described as that of mission control and Japanese counsel. At that early time, as could hardly have been otherwise, the systematic evangelistic work was almost wholly in the hands of the missions. It was thought that their counsel would be valuable, and that their interest in systematic evangelistic work would be increased. These conferences were very pleasant; but the Japanese had no real responsibility in the management of affairs, and without that stimulus the ends hoped for failed of accomplishment. The attempt was therefore fruitless of results, saving in so far as it led the way to something better. So small was its influence in the history of the church that many of the younger missionaries and Japanese ministers probably do not know that the plan was ever tried.

The third period, beginning in 1886, may be described as that of financial coöperation and

joint control. At the instance of the Council of Missions, the synod elected a Board composed in equal numbers of missionaries and Japanese; and each presbytery, a committee chosen on the same principle. The powers of the Board were virtually limited to the collection of funds and their distribution among the presbyterial committees, the direct management of affairs being intrusted to the committees. In favor of this arrangement it was argued that no men are so well qualified to manage the work in a particular presbytery as the members of that presbytery. On this basis the Council of Missions agreed that it would contribute three dollars for every one dollar raised by the church. Into this plan all entered cordially, and for a number of years it succeeded. The church contributed funds and work was done. In some cases, much of the evangelistic work that belonged to the missions was really though not in name under the direction of the presbyterial committees. But gradually interest and confidence in the plan began to wane. The chief argument against it, pressed with increasing urgency by the Japanese, was that it was not effective. There was too great a division of responsibility; and they advocated instead the appointment by the synod of a Board which should carry on the work directly and without the intervention of presbyterial committees. To this plan a number objected as being character-

ized by too great centralization of power; and this fundamental difference in opinion led to the abandonment of the plan of financial coöperation and joint control, and the adoption of the one now in operation.

The fourth and present period, beginning in 1894, may be described as that of financial independence and synodical control. A Board is elected by the synod, care being taken that all the presbyteries shall be represented. This Board has the general care of the work; but the direct management is intrusted to an Executive Committee most of whose members reside in Tokyo or the vicinity. A part of the income is derived from the personal gifts of individual missionaries; but only a small part. The funds come almost wholly from the Japanese Church, and for the greater part from congregations not receiving financial aid from the missions. During the first year the income was only $281; during last year it was nearly $4000. It is still a day of small things, but not a day to be despised. There may yet be given to this Board a place in the evangelization of the nation that does not yet appear.

To a considerable extent the policy of the Board has been to select congregations of more or less promise and bring them to self-support. In this work it has certain advantages over a mission. Its more intimate knowledge with regard both to places and to men makes it better able to

select the right man for the right place. It can approach and influence a congregation as few foreigners can. The fact also that the most of its funds come from the Japanese Church enables it to bring a peculiar pressure upon those whom it aids.

The most interesting work now carried on by the Board is in the Island of Formosa, which after the war with China became a part of Japan. The greater part of the population are Chinese, or the savage tribes in the mountains; but already there are some forty or fifty thousand Japanese there, and the work of the Board for the present is among them. So far as mere numbers are concerned this may not seem impressive, but the importance and promise of the field are to be seen rather in the character of those flocking in and in the general situation. New fields for enterprise are rapidly opening; and the men who are entering them are men of energy. Along with the new life there is everywhere apparent a breaking away from old ties and old prejudices. To this it may be added that exceptional opportunities are afforded in Formosa to meet with officials and officers in the army, temporarily there on duty, who will carry the knowledge of Christianity wherever they may go. Already the Board has a good work well begun. It has two churches, one of which is self-supporting; and besides these a number of companies of Christians which give

every promise of soon growing into churches. In April of the year 1900, at a meeting of the Evangelical Alliance of Japan, it was decided to make the beginning of the new century a time for special evangelistic work throughout the empire; and this decision was carried into effect with much painstaking.

During the earlier years of the rapid advance of Christianity, it was, as I have said, the custom to hold great meetings in theaters. But circumstances had changed; and the plan in Tokyo at least was to select special districts, one after another, and to hold meetings every night in all the churches in the district. In each church a band of volunteers was organized, who pledged themselves to special prayer, to attend all the meetings, and to see that the various methods adopted to attract persons to the meetings were faithfully carried on. Thus the local church was made the center of work.

In order to attract hearers to the meetings, various means were employed. Placards were posted in hotels, barber shops, bath houses, and other public places. These placards were about fifteen inches wide and twenty long; and some of them were very attractive. The one to my mind the most so had two flags crossed, one of them the Japanese flag, with its red rising sun in the center, and the other having for its center a red Greek cross. Besides a notice of the times and

places of the meetings, was an invitation which may be rendered thus: "How did you come into this world? Why were you born into it? When you die, where are you going? All who want to know come to the meetings. We will tell you very simply. Young and old, men and women, come and welcome. We will show you how to serve God, and how to serve man." Besides posting the placards, invitations printed on red paper were scattered far and wide; in Tokyo alone more than a hundred thousand. Some of the pastors sent out large numbers of personal invitations to persons known to have more or less knowledge of Christianity, a plan which produced excellent results. The attempt was also made by house to house visitation to extend an invitation to all residing in the neighborhood of the churches in which the meetings were held. And to mention only one thing more, processions were formed which marched through the streets headed by streaming banners. All this in a city where, within the memory of many looking on, notice boards were set up declaring Christianity a capital crime; and in whose public museum to-day are exhibited the brass plates with raised figures of Christ on the cross, worn almost smooth by the feet of those who were required to trample on them in proof that they were not Christians.

As a result the churches were filled. In some cases people went away because there was no

more room; and with hardly an exception those who came listened respectfully and attentively. The character of the preaching was evangelical, but not of any one particular type. God is our Father; Christ is a divine Saviour; man is a sinner; sin is debt, bondage, death; Christianity offers atonement, forgiveness, a new life; man should repent, should confide in Christ, should go to God in prayer. One preacher laid emphasis on one truth, another on another. Nor can it be said that any one truth, or any one way of presenting the truth was preëminently effective.

The methods followed in conducting the meetings were the ones familiar to those who have attended such meetings in America. In fact the whole movement was modeled upon foreign methods. At the close of the preaching those willing to express a desire to become Christians were invited to raise a hand or to stand. Such persons were then formed into groups assigned to leaders for personal instruction. The leaders also took the names and addresses of the inquirers in order that the church might keep in touch with them. During this time of conversation the Christians not so engaged gathered in front of the pulpit for prayer. Arrangements were also made for the further instruction of those who were willing to receive it.

There were three classes of inquirers: Many knew practically nothing about Christianity be-

yond the name; a considerable number had a very general knowledge of it; and some knew a good deal about it. This knowledge had come from the gradual spread of Christian ideas through the introduction of foreign literature, the press, and contact in various ways with the civilization of the West; from the dissemination of distinctively Christian literature in Japan; from the influence, direct and indirect, of Christian schools; and from occasional listening to Christian preaching. By common consent the questions asked by inquirers were as a rule less crude, and the knowledge of Christianity possessed by them greater, than was the case with those of the first movement toward Christianity already described.

The work was carried on in many places, and, as appears from the statistics afterwards published, with numerically large results. The number of attendants upon the services is given as 359,275; of inquirers, as 15,440; of converts as 1,181. No doubt it is true that a number were gathered in who before had known little or nothing of Christianity; and a still greater number of those who had a greater knowledge of it. In some cases also churches were permanently strengthened. But the movement did not fulfill the hopes which many cherished. In notable cases churches which had taken the part of leaders, and had received many by baptism, two years

later were apparently little stronger than they were before the movement began; and the interest in an attempt to revive and continue the movement soon passed away. It was the right thing to do at the time, and no doubt good was done by it; but it would be a great mistake to exalt the value of such methods to the injury of the patient, quiet, systematic work of the Board of Home Missions, the schools, and the churches. It is the old story: There is no short and easy road to the evangelization of a nation. If there were, Japan would be evangelized to-day. We are all familiar with the motto, "The evangelization of the world in this generation." I myself have seen evangelistic work carried on in Japan for a generation; carried on by a strong force, with great energy, and under exceptionally favorable circumstances. Yet Japan to-day is far from being evangelized in any sense of the word worthy the name. The evangelization of the world is by no means merely a question of strong and loyal battalions, though strong and loyal battalions are a necessary instrument. It is no less a question of psychology; of the psychology of the natural man; of the natural man born and reared under the molding power of Buddhism, Brahmanism, Confucianism, Mahometanism, or some other system of thought. Nor is it simply an abstract question as to what God can do. The question as to what God can

do immediately raises the question as to what God in his wisdom will do; and the question as to what God will do, immediately asks, What has God done? It is the will of God that all men be brought to the knowledge of the truth. God is a spirit, infinite, eternal, unchangeable, in his power, wisdom, goodness, and truth. Yet nineteen hundred years have passed, and still the world is not brought to the knowledge of the truth. "Go ye into all the world, and teach all the nations." That is the command, that is plain; in the doing of it there is great reward; and the church has never yet done all its duty. But the times and the seasons the Father hath kept within his own authority.

There is still another event that well deserves a place among the things to be remembered. In August, 1899, there appeared in the Official Gazette a notice from the Minister of Education to the effect that no instruction in religion should be given, and no religious services held, in any government school or in any school sharing the privileges of the government schools; not even outside the regular course of instruction.

No one of course in a land which is the meeting place of Shintoism, Buddhism, Confucianism, and Christianity, questioned the propriety of such a regulation for schools maintained by public funds. But it was felt to be a real grievance in the case of those maintained by private funds;

and the notice put the Christian high schools for boys in peril of gradual extinction. For it was not to be expected that boys would long continue to attend schools where they would have to forego such privileges as those of the postponement of conscription and the right to enter the institutions preparatory to the University, and the University itself.

That was the situation; but the course to be pursued was clear. The principle that schools professedly Christian should be in fact Christian institutions could not be given up; and, with one exception, those in charge of the Christian schools for boys took action surrendering the government privileges. Then began a long series of negotiations with the Department of Education. Those negotiations, together with a number of interviews with leading statesmen in Japan, make a story full of interest. But suffice it to say that in the end patience and perseverance were crowned with success. This success was made public by a slight amendment in one of the regulations for schools. "The world at large," says a recent writer on the education of young men in Japan, "took little notice of this brief announcement; but it marked the satisfactory conclusion of negotiations extending over nearly five years, the solution of one of our most difficult problems, and the opening of a new era in the history of missions in Japan." It was in fact the establishment in

Japan of the principle of religious freedom in education in institutions maintained by private funds. In the establishment of this principle the Church of Christ in Japan did its full share.

In any thoughtful mind the great events in the history of a nation, called to a place of precedence, cannot but awaken the deepest interest; and of none is this so true as of him who holds it for foundation truth that God reigns. For the history of such a nation is in a peculiar sense a revelation of God's presence in the world. And how fast events of marked significance have followed one another in the history of Japan! We missionaries in Japan have seen strange things, and so many of them.

This history of Japan during the past fifty years has been a wonderful history. The opening of the nation to the world after long and strict seclusion; the Restoration of the Emperor; the Imperial Pledge that Japan should seek for knowledge far and wide; the introduction of the railroad, the newspaper, the university; the enactment of new codes of law; government under a constitution; admission to a place of equality among the nations of the world; the achievement of singular prestige under circumstances calling for a high degree of energy and wisdom; the conclusion of a great war, in self-control and moderation; the founding of the Church of Christ. That is a wonderful succession of events to be crowded

into the short span of half a century; and now Japan is entering a new stage in her own career, and, what is of transcendent moment to all eastern Asia, a place preëminent for influence in Korea and the vast empire of China. In all this, is there no call to us? Are we to sit simply as spectators idly gazing on the passing scenes of a painted panorama?

There are nations and there are nations. There are nations that are no nations, but mere races of people, without achievements, without a history, that in the drama of history of the world count for nothing. The Malays are such a people. But there are nations which are nations; nations of great achievements; nations with a splendid history; nations which in the grand drama of the world's history count for everything. The Jews were such a nation; the Greeks were such a nation, and the Romans. England is such a nation, and this England of ours between the oceans. And, unless all signs fail—signs in the heavens above and signs in the earth beneath—Japan is such a nation. An elect race, a chosen people, a nation called; called to honor as a nation, and called to service in the world—the great wide world of Asia. And in all this there is a call to us too. For we too are an elect race, a chosen people, a nation called. Called to glory as a nation; called to the far more excellent glory of service to the world; and called to-day with a

high calling, at this momentous hour in her history, to do our best, our very best, to help Japan to make her calling and election sure.