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Christianity in modern Japan

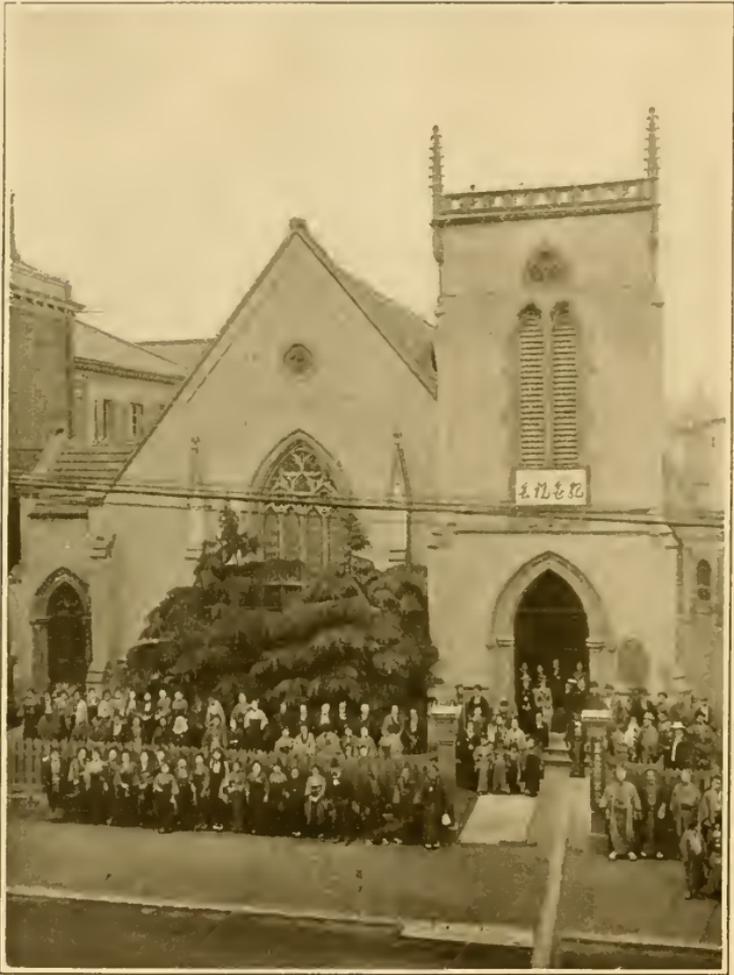
Christianity
IN
MODERN JAPAN

The ruling voice has spoken
Like music heard afar,
Bidding the bars be broken,
The gates to stand ajar ;
That Truth may freely enter,
And souls from slumber wake,
E'en at the darkest center,
Where day begins to break.

Old Tokyo, seat of glory,
And Japan's central sway,
Now hears the "old, old story,"
Nor turns her ear away.
To bungalows are thronging
Alike the low and high,
With eyes upturned and longing
To pierce the opening sky.

.
Let prayer to Him, the giver
Of every grace below,
Ascend till every river
In that far land shall flow
To tunes of gospel gladness,
A million lips that swell,
And fled is sin-wrought sadness
From hill and plain and dell.

—*Jesse Clement (1876).*



FIRST PROTESTANT CHURCH, YOKOHAMA

Christianity
IN
MODERN JAPAN

BY ✓

ERNEST W. CLEMENT

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Author "Handbook of Modern Japan"

With Map and Illustrations



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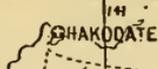
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SHAKOOTE



To my Wife

INTRODUCTION

THE object of this book is to give a bird's-eye view of the work of Christianity in Japan. It is not intended to cover that subject in great detail; it is rather planned to be a general outline with references to books, pamphlets, and magazines, where more complete information can be obtained on each special topic. This, it is hoped, will make it useful in mission study classes. The references in text and bibliography¹ have been made with care, and include probably the best books on each subject in the English language. The Appendix contains matter which did not happen to fit into the body of the book, but is important as sidelights. There may be some lapping over or repetition, but it seemed unavoidable.

The author's "Handbook of Modern Japan" has been freely used without recourse to quotation marks or even mention of the source. The illustrations are, as far as possible, typical and representative, and might easily have been duplicated or even quadrupled. Others just as deserving as those which appear have been omitted simply on account of lack of space. It is intended and hoped that the pictures will truly illustrate the subject.

There is no absolute uniformity in the transliteration of Japanese names; neither is there so much

¹ See page ix.

variety as to confuse. For rules of pronunciation, see page xi.

The author would acknowledge with gratitude the assistance of many friends, Oriental and Occidental, in the preparation of this book. He would also express his thanks to Rev. Frank S. Dobbins, formerly a Baptist missionary in Japan and now a district secretary of the American Baptist Missionary Union, for his assistance in getting this volume before the public. The author has been careful and tried to be accurate, but may have made mistakes, for the correction of which he will be thankful. May the kingdom of God prevail in the empire of New Japan.

ERNEST WILSON CLEMENT.

TOKYO, JAPAN, January 1, 1905.

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JAPANESE PRONUNCIATION

a like *a* in *father*

e " *e* " *men*

i " *i* " *machine*

o " *o* " *pony*

u " *oo* " *book*

ai as in *aisle*

ei " *weigh*

au } as *o* in *bone*
ō }

ū as *oo* in *moon*

i in the middle of a word and *u* in the middle or at the end of a word are sometimes almost inaudible.

The consonants are all sounded, as in English : *g*, however, has only the hard sound, as in *give*, although the nasal *ng* is often heard ; *ch* and *s* are always soft, as in *check* and *sin* ; and *z* before *u* has the sound of *dz*. In the case of double consonants, each one must be given its full sound.

There are as many syllables as vowels. There is practically no accent ; but care must be taken to distinguish between *o* and *ō*, *u* and *ū*, of which the second is more prolonged than the first.

Be sure to avoid the flat sound of *a*, which is always pronounced *ah*.

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Christianity

IN

MODERN JAPAN

CHAPTER I

PRELIMINARY PERIOD, 1803-1859

IT is our purpose in this volume to trace the development of Christianity in Japan, especially during the half-century that has passed since the opening of the country to foreign intercourse in 1853 and 1854. We consider that the birthday of New Japan was July 14, 1853, because on that day the Japanese authorities, breaking the strict laws that had held them in seclusion for more than two centuries and a half, illegally received at Uraga an official communication from the President of the United States and thus informally put an end to the old régime. Others, however, reckon the birth of New Japan from March 31, 1854, when Perry's treaty, the first made with a foreign nation, formally ended the old policy of seclusion. It is not necessary, and it is perhaps impossible, to be so exact in an affair of this sort, but, as a matter of convenience, we shall adopt 1853 as the date dividing the old from the new. And as a perfect understanding of the development of Christianity in New Japan

from 1853 to 1903 demands a "looking backward," we shall extend our survey so far as to take at least a glance over the half-century preceding 1853. Therefore the entire period under consideration is that of one hundred years, from 1803 to 1903.

Now the political history of this period is naturally divided into the following seven eras :

Seclusion, 1803-1853 ; treaty making, 1854-1858 ; civil commotions, 1858-1868 ; reconstruction, 1869-1879 ; internal development, 1879-1889 ; constitutional government, 1889-1899 ; cosmopolitanism, 1899-.

But although the development of Christianity has been considerably related to the political movements and social progress of Japan, the history of the former is more naturally divided into six or seven periods, whose names and dates do not always correspond with those just given. They are as follows :

Preliminary, 1803-1859 : (1) exclusion, 1803-1853 ; (2) unlocking, 1853-1859 ; preparation, 1859-1873 ; foundations, 1873-1883 ; popularity, 1883-1889 ; reaction, 1889-1899 ; revival, 1899-.

It should be kept in mind that in both these lists the names of the periods are not absolute, but relative, and yet they quite fairly indicate the prevailing characteristic of each period as well as the general progress of the hundred years. Let us, then, take up the consideration of these periods one by one in order :

Preliminary, 1803-1859 : (1) exclusion, 1803-1853 ; (2) unlocking, 1853-1859.

In 1803 there was no apparent sign of Christianity in Japan except the negative evidence of the anti-

Christian edicts¹ on the bulletin boards of the empire. It was assumed, moreover, that Christianity was practically extinct; that the persecutions, capped by the slaughter of the Shimabara rebellion, had exterminated the Japanese Catholics, and that the rigid policy of exclusion pursued by the Tokugawa government had prevented foreign priests from entering Japan. That this policy had not been completely successful is evident in the case of Father Sidotti, a Sicilian priest, who succeeded in reaching Japan in 1709, but was so carefully quarantined that his "pestilential doctrines" did not spread among the people. It is, therefore, quite accurate to state that in 1803 Christianity was practically extinct in Japan. It had absolutely no influence upon public affairs or public opinion. It was even branded as a "wicked teaching" and so regarded by the nation as a whole. And

¹ One of those edicts is said to have read as follows: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself or the Christian's God or the great God of all, if he violate this command, shall pay for it with his head." Another ran as follows: "EDICT OF 1682.—The Christian religion has been prohibited for many years. If any one is suspected a report must be made at once. Rewards: To the informer of a *bateren* (father), 500 pieces of silver; to the informer of an *iruman* (brother), 300 pieces of silver; to the informer of a Christian who had once recanted, 300 pieces of silver; to the informer of a Christian or a catechist, 300 pieces of silver; to the informer of a family who shelters any of the above, 300 pieces of silver, the above rewards will be given. If any one will inform concerning his own family he will be rewarded with five hundred pieces of silver or according to the information he furnishes. If any one conceals an offender and the fact is detected then the head man of the village in which the concealer lives and the 'five men company' to which he belongs and his family and relatives will all be punished together."—*Japan Mail*.

for fifty more years from 1803 this exclusion of Christianity from publicity in Japan continued.

It may also be affirmed that in 1803 there was no special interest among Christians, except in Roman Catholic circles, for the conversion of the Japanese. The first English missionary society, that of the Baptists, only about ten years old, was especially interested in the work of Carey, Marshman, and Ward in India. The first American missionary society, the American Board, was not yet organized. Thus in 1803 spiritual darkness prevailed in Japan, and no special desire to dissipate that darkness had arisen, at least among Protestants. The man who at that date should have foreseen and prophesied the Christianization of Japan would not unreasonably have been denounced as visionary, as a wild and insane prophet.

But within less than a quarter of a century from that date, 1827, we hear of what was probably, at least so far as material in hand is concerned, the first display of American interest in mission work in Japan. It was at a prayer meeting in the home of a Christian merchant in Brookline, Mass., and after prayers for the conversion of the world a collection was taken up and designated for "mission work in Japan." This seems to have been followed by other contributions for several years, until the whole amounted to more than six hundred dollars. "By the time the American Board commenced its work in Japan this money, which had been committed to its care, amounted, with accrued interest, to over four thousand dollars."¹

¹ Cary's "Japan and its Regeneration," pp. 76, 77.

Just two years later there occurred in Japan an event which showed the persistency of the gospel and real faith in surviving opposition and persecution, for in 1829, it is said, seven Christians were crucified, although the place of martyrdom is not stated. (Osaka?)

When another two years had passed away (1831), twenty Japanese sailors, wrecked on the Philippine Islands, were found to have in their possession "Christian medals," which they regarded with great reverence, and, they said, had been handed down by their ancestors.¹

More than a decade later, 1844, a French priest and a native catechist were carried to the Loo Choo Islands and allowed by the king to remain, but kept under strict surveillance.² About ten years later still, 1855, there were Roman Catholic priests waiting in the Loo Choo Islands for the opportunity to enter Japan as soon as permission of residence there should be granted.

But, to go back a little. In 1846 Doctor Bettelheim, representative of a missionary society formed by officers of the British navy, got into the Loo Choo Islands and labored there for a few years with great difficulty and little apparent success. It must have been about this time that, "though the living preacher was excluded from Japan, it was hoped that some way might be found for the entrance of the living word."³ Some Japanese, whom their government would not receive when an attempt was made in 1837 to return them to their native land, worked with

¹ Cary's "Japan and its Regeneration," pp. 76, 77.

² *Ibid.*, p. 76.

³ *Ibid.*, p. 77.

Gutzlaff and S. Wells Williams in Macao in the translation of the New Testament. Doctor Bettelheim also did work of this kind.

It would not of course be extravagant in this connection to take into consideration the various attempts made by foreign nations from 1803 to 1853 to open commercial relations with Japan, for such attempts, if successful, would have resulted, by breaking down the old policy, in opening the way for the introduction of the gospel. Merchants and missionaries, though generally different in purpose and character, are often mutually helpful. But, inasmuch as these attempts proved abortive and our space is limited, we must be content with this statement and refer those interested to historical works.

We come now to a consideration of Perry's successful attempt to open Japan. This is important, first, because it was the initial event in the period of "unlocking," 1853-1859, a period practically synchronous with that called "treaty-making" in the secular history of Japan. But Perry's expedition is also important because it contained an indirect religious element. This must be called "indirect," because Commodore Perry took pains to assure the Japanese that he intended no interference in their religious affairs. But he also claimed logically the right to have no interference with his religious principles and practices.

Therefore, although the Japanese desired on Sunday, July 10, 1853, to continue communication, Perry declined to allow any visitors on shipboard, and based his declination on the sole ground that it was the Christian Sabbath. Nor was he satisfied with merely a

negative observance of the holy day, but he held divine worship, as was his wont, on board the ships. This was undoubtedly the first Protestant service, with hymn, prayer, Scripture reading, and sermon, held in Japan in modern times.¹

Perry's expedition is related to our subject also because among the sailors of his fleet was Jonathan Goble, who afterward became a Baptist missionary and was thus the first Protestant missionary to Japan to set foot on Japanese soil.

The year 1855 deserves a star in the chronological table of Christianity in Japan, for it was in that year when Wakasa-no-Kami happened to pick up from the waters of Nagasaki harbor a strange book. It turned out to be a Dutch New Testament, and it aroused a deep interest in the story of the gospel that led to the conversion of himself and others of his family. Thus, although he did not receive baptism till later than others (1866), he was probably the first Japanese convert to Protestantism in New Japan.²

It is pleasant to be able to record the fact that Hon. Townsend Harris, the first United States minister to Japan, like Commodore Perry, was a Christian who set a good example and let his light shine. He also

¹ For fuller account of this impressive event see Griffis' "Matthew Calbraith Perry," pp. 323-325. The first stanza of the hymn sung on that occasion is as follows :

Before Jehovah's awful throne,
Ye nations bow with sacred joy ;
Know that the Lord is God alone ;
He can create and he destroy.

² This was believed correct when first written. A note from Rev. J. H. Ballagh, however, makes the correction that the first baptism was that of a convert who later became a teacher, and took place in November, 1864.

scrupulously observed the Sabbath and on every Sunday read aloud the Episcopal service. He remarks in his diary¹: "I am probably the first resident of Japan who ever used that service. How long will it be before that same service will be used in Japan in consecrated churches?" On Sunday, December 6, 1857, he enjoyed another distinction, because "this was beyond doubt the first time that the English version of the Bible was ever read or the American Protestant Episcopal service ever repeated in this city" (Yedo, now Tokyo).¹

To Harris belongs also the honor of getting incorporated into the first treaty of trade and commerce negotiated by New Japan with a foreign country a clause which "provides for the free exercise of their religion by the Americans, with the right to erect suitable places of worship, and that the Japanese would abolish the practice of trampling on the cross."¹

By this and other treaties in 1858 and 1859 Japan's door was unlocked and opened, never to be closed again to the gospel of Jesus Christ. And in 1859 through this "open door" the first missionaries, both Protestant and Roman Catholic, entered New Japan to make preparations for its evangelization.

¹ "Townsend Harris" (Griffis).

CHAPTER II

PERIOD OF PREPARATION, 1859-1873

THE treaties which had been concluded in 1858 with several foreign nations did not go into effect till July, 1859. Before that time "reconnoitering trips" were made to Japan by persons interested in the establishment of missions in the newly opened country; but such persons could only make limited visits to Nagasaki or Shimoda. When, however, the treaties went into effect permanent residence was allowed to foreigners in several ports and "concessions." At the beginning of the period under consideration, these "open ports" were only three in number—Nagasaki, Kanagawa (or Yokohama), and Hakodate, but before the period closed Hyogo (or Kobe), Osaka, and Niigata had been included, and foreigners were allowed in certain "concessions" of Kyoto and Yedo (Tokyo).

It is needless to say that missionaries came to reside in Japan just as soon as allowable. The Protestants who first landed in Japan in the capacity of missionaries were Rev. J. Liggins and Rev. C. M. Williams (later bishop), of the American Protestant Episcopal Church. In fact they reached Nagasaki a month or two before the treaties went into effect.¹

¹ These two pioneer missionaries are still living, although neither is at present in Japan. Bishop Williams resided in Japan till December, 1903, when he returned to the home land.

In the fall of 1859 the missionary force was increased by the arrival of J. C. Hepburn, M. D.,¹ of the Presbyterian Church North, in October, and Rev. S. R. Brown,² D. B. Simmons, M. D.,² and Rev. G. F. Verbeck,² of the Dutch Reformed Church, in November. In the spring of 1860 Rev. Jonathan Goble, of the American Baptist Free Missionary Society, arrived.

During the first decade, 1859-1869, of the gospel in New Japan, these four American missions were the only Protestant societies at work there, but the personnel of the missions was largely changed through removal, transfer, death, and reinforcements. In 1869 the Church Missionary Society (British) and the American Board of Commissioners for Foreign Missions entered the Japanese field.

Roman Catholic missionaries too, re-entered Japan as soon as possible. In 1862 the church in Yokohama, and in 1865 that at Nagasaki, were dedicated. In connection with the latter service occurred a marvelous event which Pope Pious IX. honored by the appointment of a "greater double feast" to be celebrated forever in Japan under the name of "The Finding of the Christians." For it was no less an event than the discovery of thousands of Christians who had kept their ancestral faith in secret, but disclosed themselves after the dedication.³ And in the following year, 1866, the Nagasaki priest, Father Petitjean, was appointed vicar-apostolique of Japan.

¹ Still surviving, in America.

² Deceased.

³ For details of this discovery, see Cary's "Japan and its Regeneration," pp. 79-81, and Ritter's "History of Protestant Missions in Japan," App.

Moreover, it was in 1864 that Father Nicolai came to Japan, but about ten years later when the Russian Church formally began work in that country.

Inasmuch as the anti-Christian edicts were still upon the bulletin boards, and were even specially renewed in 1868 by the new imperialism of the restored emperor,¹ public Christian work was attended with great difficulty and serious dangers. Meetings might be held in such places as the Catholic and Protestant churches, constructed partly at least for the services of Occidental Christians; or even in the United States Legation, as when the first formal service in Yedo was held.

But such services were attended almost entirely by foreigners, for Japanese, if caught there, would be in danger of losing their lives. The old inherited prejudice against Christianity was still omnipotent, and even frightened Japanese away from positions like that of teacher of the vernacular to the missionaries.

The man employed by Rev. Mr. Ensor as a teacher was arrested in 1870, and remained in prison for two and a half years. The next year Rev. O. H. Gulick's teacher was arrested, together with the latter's wife. For a long time it was impossible to find where they had been sent. The teacher died a few months later in prison. In 1872 a person who assisted Mr. Gulick to rent a house in Kyoto was arrested and charged with the offense of trying to have the city opened to Christianity. He and his family were imprisoned in his own house.²

¹ Two of these new edicts ran as follows: "The evil sect, called Christian, is strictly prohibited. Suspicious persons should be reported to the proper officers and rewards will be given." "With respect to the Christian sect, the existing prohibition must be strictly observed. Evil sects are strictly prohibited."

² From Cary's "Japan and its Regeneration," pp. 85, 86.

Thus the chief work of this period was necessarily very quiet and private, and consisted mainly in studying the language and in gradually overcoming the prejudice against foreign things. The latter was accomplished in different ways, but largely by English teaching, dispensary work, tactful conduct, and holy living.

This was, of course, a period of "firsts" in the records of Japanese Christendom. In 1864 occurred the first baptism, that of Yano Riyu, by Rev. J. H. Ballagh, in Yokohama. The second baptism was that of Wakasa-no-Kami and brother, by Doctor Verbeck, in Nagasaki in 1866. The following year saw the publication of the first tract, "Easy Introduction to Christian Doctrine," and the first dictionary, that of Doctor Hepburn, whose work stood so long without a rival in the field. In 1869 the first lady missionary, Miss Mary Kidder, now Mrs. E. Rothesay Miller, arrived; and in 1870, after a short stay in Niigata, she took over in Yokohama Mrs. Hepburn's classes for girls, and afterward opened a school which later developed into the present well-known Ferris Seminary. The first mission school, however, according to Doctor Verbeck in his paper before the Osaka Conference, was that begun by Rev. Christopher Carrothers in Yedo, or Tokyo, in 1869. The first portion of Scripture published in Japan in the Japanese language, was a translation of Matthew by Rev. J. Goble in 1871. And in 1872 was founded in Yokohama, by Mrs. Mary Prunyn and others, the well-known "Home," which has been the "spiritual birthplace" of so many Japanese women.

As we now look back from our present vantage-ground upon this early period, we are greatly impressed with the idea that the strict enforcement of the anti-Christian edict, by the new and supposedly liberal government, from 1868 to 1871, was but the final dark trial before the bright triumph that was soon to follow. It was, for instance, in 1872 that the government grants were withdrawn entirely from Buddhist and partly from Shinto priests and temples. It was in that same year that the Gregorian or Christian Calendar was adopted, to go into effect from January 1, 1873. Still earlier than that, in 1869, the new young emperor had taken his "charter oath" that public opinion should be consulted and wisdom and ability should be sought after in all quarters of the world. In 1871 feudalism was abolished, and outcasts were removed from the category of "beast," as they had been classed under the old régime, and admitted to the ranks of human beings. A postal system, telegraphs, railways, docks, newspapers, educational institutions, etc., were all established, as incidental preparation in Christian civilization; for these things broadened the horizon of the Japanese and brought them into closer contact with the nations of Christendom and instructed them in Christian ideas and ideals. On this general subject we add a few words from Doctor Verbeck, than whom no one is better qualified to speak:

The general breaking loose from ancestral traditions and the very subversion of the old foundations of society, prepared this naturally receptive people in a remarkable way for the introduction of the gospel.

But the hopeful movements were not all indirect ; there was also direct encouragement ; for 1872 is the date of the first Japanese prayer meeting and the first Japanese church. The usual week of prayer in January of that year was repeated after the old-style New Year in February, and continued for three months until the end of the school year. At the very first meeting, and "for the first time in the history of the nation [several suppliants] were on their knees in a Christian prayer meeting, entreating God . . . that he would give his Spirit to Japan as to the early church and to the people around the apostles." And on March 10, 1872, the first Japanese Christian church was organized in Yokohama with eleven members, under the name of "Church of Christ in Japan."

This church was not at the outset a denominational organization, although its form of government was rather presbyterial. But it is now known as the *Kaigan Kyokwai*, Seashore Church, and is one of the churches of the *Nippon Kirisuto Kyokwai*, The Church of Christ in Japan. Its creed was "a simple evangelical" one, of which the first article read as follows :

Our church does not belong to any sect whatever ; it believes only in the name of Christ in whom all are one ; it believes that all who take the Bible as their guide, and who diligently study it, are the servants of Christ and our brethren. For this reason all believers on earth belong to the family of Christ in the bonds of brotherly love.

Another sign of the endeavor of the various missionary societies for co-operation is manifested in the first conference, held at Yokohama in September,

1872. "The less than twenty missionaries who attended it comprised nearly all who were then in Japan." A plan of union of the Congregational, Presbyterian, and Reformed work was agreed upon, but failed to obtain the approval of the home Boards. The principal purpose and business of this conference was "to devise means for expediting the translation of the New Testament, as well as to call forth an active interest in it," and the result was the organization of a "translation committee."

February 19, 1873, should be a red-letter date in the chronology of Christianity in Japan; for on that day was issued the decree which removed the edicts against Christianity from the official bulletin boards of the empire. This was the first step toward religious toleration and liberty of conscience in Japan.

Toward the close of this period "the sphere of the missionaries' opportunities was much enlarged."

Several had been engaged as instructors in the public schools; students could be induced to live at the homes of the missionaries; schools established and conducted on a Christian basis could be opened; Bible classes could be formed . . . and the people generally came to be in a great measure accessible to various direct evangelistic efforts.

The statistics of this period are far from encouraging, but should not be neglected. It is stated, for instance, that there were only about fifteen converts during those fourteen years, an average of little more than one per year. But figures *do* lie sometimes; or at least they do not represent the whole truth, but only a very small fraction of it. The real results of the

labor of this period have been well stated in Doctor Verbeck's paper before the Osaka Conference, and may be summarized as follows :

(1) The missionaries, as a body, had gained the confidence and respect of the people. (2) The people no longer regarded Christianity with horror and aversion. (3) Thousands of volumes of Chinese Bibles and other Christian literature had been circulated. (4) The Japanese language had been diligently studied. (5) Much useful literary work had been done. (6) Translation of the Scriptures was well initiated. (7) Much dispensary work had been done. (8) Education of the youth of both sexes had made a small beginning. (9) Foreign communities were regularly supplied with preaching. (10) Many earnest prayers and supplications had been offered. (11) One joyful day of harvest had come toward the close of the period.

These results, though they "cannot be either accurately measured or expressed in precise terms" on account of their being "of an entirely moral nature," are nevertheless of "paramount importance." They certainly represent thorough preparation for the work to come.

CHAPTER III

PERIOD OF FOUNDATIONS, 1873-1883

THIS period was ushered in under most encouraging circumstances, and continued to fulfill the promise of its beginning. The opening year, 1873, was the first one of the Gregorian, or Christian, calendar to be officially recognized. It was also the year, as already noted in the preceding chapter, in which the edicts against Christianity were removed from the bulletin boards; so that the government no longer officially branded the Christian religion as an "evil doctrine." This step was taken in accordance with the cabled advice of the Iwakura embassy, while still in Europe. And in the fall of that year this embassy returned from the trip abroad and at once began to recommend a more liberal and progressive policy. It is true that there were attempts, abortive but costly, like the Saga and the Satsuma rebellions, 1875 and 1877, to check this progressive policy. But in general it maintained itself throughout the period and made its influence manifest in marvelous transformations in society, business, and administration. The promise of 1878 to establish prefectural assemblies was carried out in two years; and these assemblies became training schools in local self-government and political science. And it was in 1880 that new codes modeled somewhat along the lines of the codes of Christendom were promulgated. In 1881 the promise of constitu-

tional government was made; in the following year political parties began to be organized. All these reforms were for the purpose of bringing Japan more in touch and sympathy with Christian civilization, and served to dissipate prejudice against the gospel.

This period was also one of large increase in the number of missionaries as well as in the number of missionary societies represented. The year 1873, according to Doctor Verbeck, is "remarkable for having witnessed the arrival of by far the largest number [twenty-nine] of missionaries that ever came to Japan in any one year, either before or after."¹ This great increase practically doubled the number of missionaries and of missionary societies. The year 1877 is another star year with an increase of twenty new missionaries. A list of names may not be particularly interesting, but it may be unusually instructive; and the list of Christian organizations entering Japan during the decade under consideration includes the twenty names given below.²

¹ Written in 1883.

² 1873. Methodist Episcopal Church North; Methodist Church of Canada (British); Society for the Propagation of the Gospel; Seamen's Union; and the American Baptist Missionary Union, taking over the work of the American Baptist Free Missionary Society. 1874. Edinburgh Medical Missionary Society; the United Presbyterian Church of Scotland; and American Tract Society. 1875. National Bible Society of Scotland. 1876. British and Foreign Bible Society; American Bible Society (the first to have an agent on the field); the Evangelical Association of North America; and London Religious Tract Society. 1877. Cumberland Presbyterian Church of North America. 1878. Evangelical Alliance. 1879. English Baptists and (German) Reformed Church of the United States. 1880. Methodist Protestant Church of America and Young Men's Christian Association. 1882. Scripture Union.

At the close of 1872 there were only thirty-one missionaries on the field; just ten years later there were one hundred and forty-five. It is scarcely necessary to add that such a tremendous increase in the number of missionaries and the kinds of Christian activity gave a mighty impulse to the work and great encouragement to the workers.

Another foundation of the greatest importance to Christian work in Japan, was laid during this period in the translation of the Bible. At the Yokohama conference in 1872 a translation committee (for the New Testament) had been appointed; it began its labors in 1873 and completed them in 1880. In the meantime, however, Nathan Brown, D. D., had completed what may, for the sake of convenience, be called a Baptist version of the New Testament. In 1878 a translation committee for the Old Testament was appointed at a "delegate convention" of Protestant missionaries in Tokyo; but in 1880 a new committee was chosen, which did not complete its labors till 1888, in the next period. Since, however, the largest part of the translation work was done in the period under consideration; since three Bible societies, two tract societies, and the Scripture Union began work in Japan in the same period; and since tracts, books, and magazines began to be circulated, it seems quite proper to call this a period of foundations in Japanese Christian literature.

This was also pre-eminently a period for laying foundations in the very important work of Christian education. In 1874 S. R. Brown, D. D., opened in Yokohama the first theological class, composed of

some of the present leaders of the Christian church in Japan. In the same year Graham Seminary (Presbyterian), now well known as *Joshi Gakuin*, was established in Tokyo. The next year is the date of the founding of the *Doshisha* in Kyoto, Kobe College (Female), and Ferris Seminary, Yokohama. In the following year, 1875, Miss Kidder established, in Tokyo, the first Baptist school for girls. In 1877 a Presbyterian Theological Seminary was started in Tokyo; the following year the *Baikwa Jo Gakko*, the Congregationalist Girls' School in Osaka, was opened; and in 1879 the *Kwassui Jo Gakko* (Methodist), Nagasaki, was founded. The now well-known *Aoyama Gakuin* (Methodist), which has grown into a large institution with several departments, may be said to have been born in 1882, when the present capacious grounds were purchased on the outskirts of Tokyo. This list is not intended to be complete; but probably it is sufficiently illustrative of the point of the paragraph.

The foundation of the present great eleemosynary, or philanthropic, work of Christianity in Japan was also laid in this period by the establishment of the first Christian hospital, in Tokyo, in 1875, and of the Akasaka hospital, also in Tokyo, in 1882. Concerning the former, the following may be interesting: "Far out upon the sea shone its banner with the red sun of Japan and in it a white cross, inviting sufferers into its spacious, cheerful waiting room, on the walls of which were hanging the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, attracting the attention of all who entered the room, and

directing the thoughts of those who waited for the physician of the body to Him who is the physician of the soul. This hall was also used for the instruction of Japanese medical students, and for religious and scientific lectures.”¹

It may not be improper to mention, in this connection, the establishment in 1875 of an organization which, although at first independent, afterward became a part of the great Red Cross Society, and although the Japan branch was not started under direct Christian auspices, its inception was largely due to Christian influences. Its banner, with the distinctive Christian emblem, naturally suggests the gospel of peace, and, as it floats side by side with the imperial banner of Japan, it is, we trust, an augury of the complete Christianization of this empire.

This was also the period of the foundations of a native Christian ministry in Japan. Reference has already been made to classes and schools for the training of Christian workers, both male and female. In 1874 occurred the first ordination of a Japanese; and the significance of this event is not at all lessened by the fact that it occurred in Massachusetts. For “the first of his race to take upon himself this office” of evangelist was none other than the devout Neesima. The first Japanese to be ordained in Japan was Sawayama, in 1877. The further development of native Christians along the line of activity is to be seen in the establishment of home mission societies. On the other hand, their connection with the rest of Christendom was enhanced by the celebration of the

¹ Ritter's "Hist. Prot. Missions in Japan," p. 78.

Luther jubilee. This period had many "firsts," of which some have already been mentioned. In 1873 the first church in the capital, Tokyo, was organized. On December 27, 1875, appeared the first issue of the first Christian paper, "*Shichi-ichi Zappo*," which means literally, "Seven-one Miscellany," and may be called "Weekly Miscellany." It was in 1876 that Christian Sabbath, or Sunday, was officially proclaimed a day of rest instead of the *ichi-roku* (ones-sixes), the first, sixth, eleventh, sixteenth, twenty-first, twenty-sixth, and thirty-first of each month. This meant, of course, that Sunday became a holiday, not a holy day. Before 1880 preaching services had been held in private rooms or houses, or in a few church buildings, which were also somewhat private; but in that year were held the first Christian open-air mass meetings in Uyeno Park, Tokyo, and in theatres in Kyoto. The first work among the Ainu also fell in this period.

In 1877 the several Presbyterian and Reformed churches joined in the organization of the "United Church of Christ in Japan,"¹ which has been a mighty power in the empire.

This is also the period of the organization of the Kumamoto Band, the Sapporo Band, and the Yokohama Band, all composed of earnest young men who afterward became leaders in various phases of Christian activity.

This period is conveniently ended in 1883 with the Osaka Missionary Conference, which also intro-

¹ It is now called simply "The Church of Christ in Japan" (*Nihon Kirisuto Kyokwai*).

duces us to the next period. Ritter writes of that conference as follows :

In it the different lines of missionary labor of this period come together, so to speak, in one central point ; but at the same time this conference forms the starting point of numerous impulses for a new and exceedingly fruitful epoch of missionary labor.

In another place he says :

At the close of this period evangelical Christianity, represented at the union conference in Osaka by delegates from all Protestant missionary societies laboring in Japan, for the first time makes itself felt in the empire as one integral factor, with which the future of the country will have to reckon.

CHAPTER IV

PERIOD OF POPULARITY, 1883-1889

WITH the foundations so well laid in so many lines of Christian work, as set forth in the preceding chapter, it is not surprising that a period of unusual activity, extension, and popularity followed. A pro-foreign sentiment prevailed, which led not only to the wholesale adoption of foreign manners and customs, the introduction of the English language into the curricula of schools, but even to the advocacy of the acceptance of Christianity merely as a matter of good policy, because by such a course Japan would more easily win her much-desired position of equality with the great nations of Christendom. Mr. Fukuzawa, in the "*Jiji Shimpo*" in a series of articles in 1884, urged that "Japan ought to accept Christianity just for the defense of its national characteristics"; and again in 1885 he reiterated the "dangerous watchword" of the nominal "acceptance of Christianity from policy."¹

Some obstacles in the way of the progress of Christianity were removed in 1884 by official enactment as follows :

The government announced that the State priesthood of the Shinto and Buddhist priests had been abolished, and that the right to appoint and dismiss priests had been transferred to the religious superiors of the respective sects. In connection with

¹ It was even proposed that the emperor at once receive baptism.

this the double compulsion of having to register in the parish books and of interment in the burial grounds of the native religious societies was abolished, and cemeteries were provided which were equally accessible to believers of all creeds.¹

So far as the missionary forces were concerned this period opened as the last one closed, as stated in the preceding chapter, with the Osaka Conference of 1883. Again we quote from Ritter:²

This conference, as though it were a grand review of mission forces and their accomplishments, held in sight of the enemy, showed to the astonished Japanese, by the harmonious spirit of its transactions, the evangelical church, in spite of its manifest divisions, as a mighty, united, spiritual force; and at the same time it gave to the work of the missionaries a new impetus, as well by the increased consciousness of their strength and union which it awakened as by the profitable exchange of thought on various missionary questions.

The results of this conference will be indicated further on in this chapter.

This short period was one of large increase in the number of societies and workers. The new organizations to enter the field were as below.³

¹ Ritter's "History of Protestant Missions in Japan," p. 124.

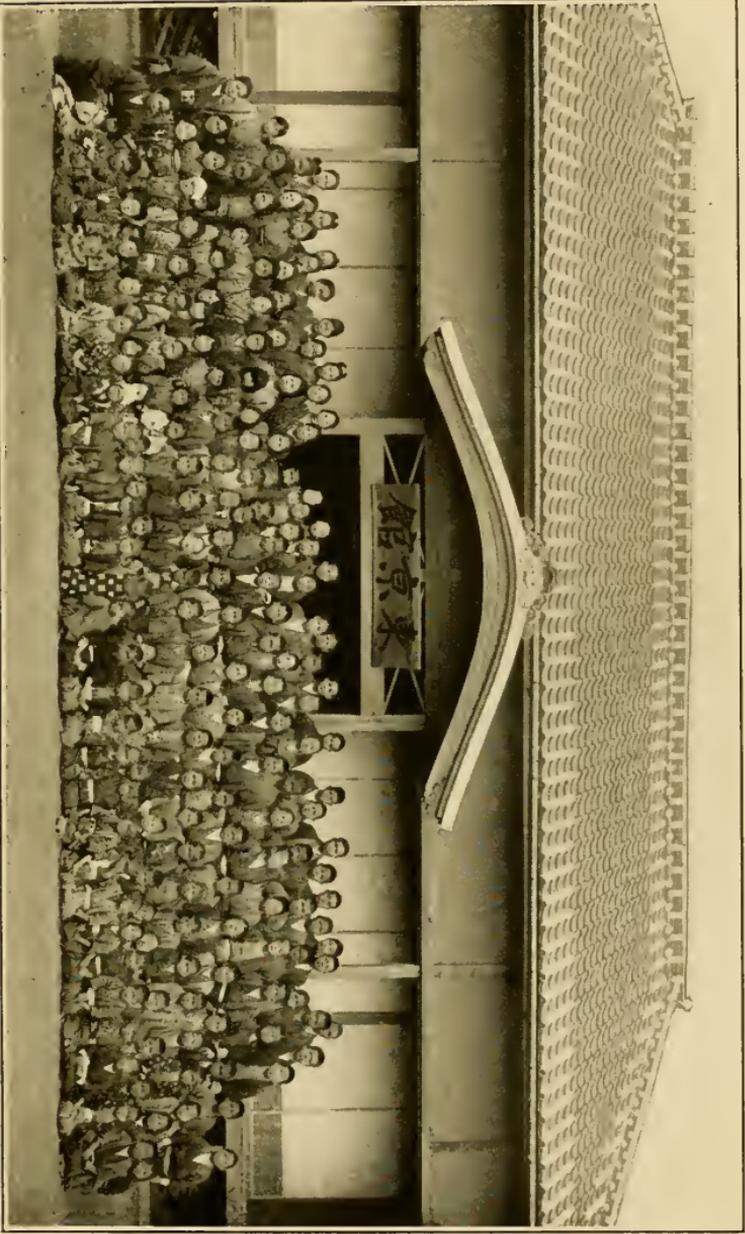
² *Ibid.*, p. 102.

³ 1883. Disciples, or Church of Christ. (The Edinburgh Medical Missionary Society withdrew in 1883.) 1885. Presbyterian Church South, U. S. A.; General Evangelical Protestant Missionary Society of Germany; American Society of Friends. 1886. American Methodist Episcopal Church South; Women's Christian Temperance Union. 1887. Christian Church of America. 1888. Unitarians; Canadian Church Mission; Berkeley Temple Mission of Boston (united in 1893 with the American Board Mission). 1889. Southern Baptist Convention; and Christian Alliance.

The number of foreign missionaries was more than doubled, and the number of stations was more than quadrupled. The work of each mission, or group of missions, was unified by the establishment of general conferences, synods, and similar bodies. The cause of Christian education was strengthened by the opening of such institutions as *Aoyama Gakuin*,¹ *Meiji Gakuin*, *Toyo Eiwa Gakko*, etc., and by the expansion of the work of the *Doshisha*, with the idea of making it a Christian university. And in this plan Mr. Neesima was able to interest not merely Christian but also non-Christian circles, and to obtain from the latter large contributions to an endowment fund.

This was the period of increased interest in temperance work along Christian lines. The visit of Mrs. Mary Clement Leavitt in 1886 gave a great impetus to this phase of the work and led to the formation of a Woman's Christian Temperance Union and local temperance societies in Yokohama, Hokkaido, and other places. Such a movement could not fail to arouse a deeper interest in the work of women for women, especially as the society displayed activity in social reforms. Ritter has remarked on the "remarkable phenomenon that at first the number of converted women was far behind that of the men." And he finds "a probable explanation in the dependence and the seclusion of Japanese women, and . . . in the greater reluctance of Japanese women . . . to step aside from the lines of popular custom." But

¹ The school was not formally opened on the present location till 1884, though the land was bought in 1882, and the school had been running in Yokohama since 1879.



THE OKAYAMA ORPHANAGE

in later years the proportion of converts "seems more in favor of women."

It was in 1887 that the Okayama Orphan Asylum was founded by Mr. Ishii, the Japanese George Müller.

In 1888 the work of Scripture translation was finished by the completion of the Old Testament, and a Japanese Bible thus became a fact.

The subject of union was one of the burning questions of this period. The spirit of unity manifested in the Osaka Conference was one that could not be entirely lost, and displayed itself in various ways. In the following year the various Episcopal bodies formed a union in one Japanese church known as the *Seikokwai* (Holy Catholic Church). And the years from 1886 to 1889 were the Olympiad during which occurred the earnest attempt to bring about the union of the *Itchi Kyokwai*, under which name the Presbyterian and Reformed bodies had been organized since 1877, and the *Kumi-ai Kyokwai*, the name adopted in 1886 by the churches more or less affiliated with the work of the American Board. And although this effort culminated in complete failure, it is worthy of attention because it illustrates one line of possibility still before the Christian churches of Japan. It is interesting to note that the rock on which the plan for union split was not doctrine but church government.¹

Another work which emphasizes the co-operation and unity of all Christian believers is that of the Young Men's Christian Association. This received an unusual impetus from the visit of Mr. L. D. Wishard in 1889, and in this year was held at Kyoto the

¹ See Ritter's "History of Protestant Missions in Japan," pp. 220-224.

first Christian summer school, modeled after that at Northfield.

This was the period in which the word "revival" (*rebaibaru*) was introduced into the Japanese language, because the thing itself became a matter of actual experience. This too was an outcome, almost immediate, of the Osaka Conference. In that city "all the denominations held for four weeks union prayer meetings," to pray especially for "the outpouring of the Holy Spirit." And "these prayer meetings culminated in the revivals which spread with ever-increasing power." The outpouring of the Holy Spirit was felt also in the great social meeting of Japanese Christians in May, 1883. In the *Doshisha* in 1884 "the classes spent hours together in tears, prayer, or praise." The Sendai revival in 1886 and the Oita revival in 1888 are worthy of special mention on account of the unusual meetings and their wonderful experiences; but it must be remembered that these "revivals" were widespread. And it is encouraging to observe that one of the results of the revivals was "a growing interest in Bible study."

It will not seem at all strange that all this activity on the part of Christians and the popular favor with which the gospel was being received should incite the Buddhists to active opposition. The latter had already learned to imitate Christian methods of work, and established schools for young men and even for girls, associations, orphanages, temperance societies, summer schools, etc. As Ritter aptly remarks, "involuntarily we are reminded of the downfall of Roman and Greek Paganism, for there also we see the pagaus

exerting themselves to keep back the unavoidable breakdown by imitating Christian institutions." And in 1888 and 1889 the Buddhists called in the assistance of an ally, the great American theosophist, Colonel Olcott, who made a tour of Japan. But owing to dissatisfaction between him and the Japanese Buddhists, he finally canceled engagements and returned to Ceylon.¹

This period may be fittingly brought to a close in 1889, the year of constitutional government and local self-government. The new constitution, modeled on that of Germany, was promulgated on February 11, 1889. This "Magna Charta" of Japan granted to the Japanese not only political and social privileges, but also religious liberty. The twenty-eighth article of that constitution reads as follows: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

The establishment of local self-government in April, 1889, is also worthy of special mention here, because it tended to spread the cause of liberty and to emancipate the mind from the old narrow ideas and prejudices. Both constitutional government and local self-government, moreover, are fruits of Christian civilization.

¹ See Ritter's "History of Protestant Missions in Japan," pp. 134-146.

CHAPTER V

PERIOD OF REACTION, 1889-1899

IT is natural that such unusual activity as was portrayed in the preceding chapter should be followed by a lull; for it is a law of psychics as well as of physics that action and reaction are equal. The causes of the reaction in Japan were partly internal and partly external, partly intellectual and partly social and political. For it should be clearly understood that the apathy which prevailed for a time with reference to Christianity was but one phase of a reaction against foreign ideas all over the empire.

Nor was this reaction at all abnormal; it was the natural result of various easily explained causes. Indeed, it might even be said that the previous condition of affairs was unnatural. There had been such a rage and craze for things foreign that occidentalizing was carried to an extreme. It seemed to be sufficient to say that anything was foreign to secure its wholesale adoption, regardless of usefulness or suitability. The Japanese, like the Athenians, were looking for some new thing, and so many new things were presented as almost to swamp them. The anxiety not to be behind the times led them into ludicrous excesses, especially in social manners and customs and in mercantile enterprises.

The political affairs of Japan were also of such a nature as to develop inordinate conceit and a senti-

ment of hostility to foreigners and their institutions. The failure of Japan to obtain what her people regarded as simple justice in her international relations provoked a feeling of Chauvinism which was carried to an extreme. The seeming injustice of the so-called Christian powers in refusing to admit Japan to the comity of nations on terms of equality aroused a strong resentment, which naturally extended even to the religion professed by said Western nations.

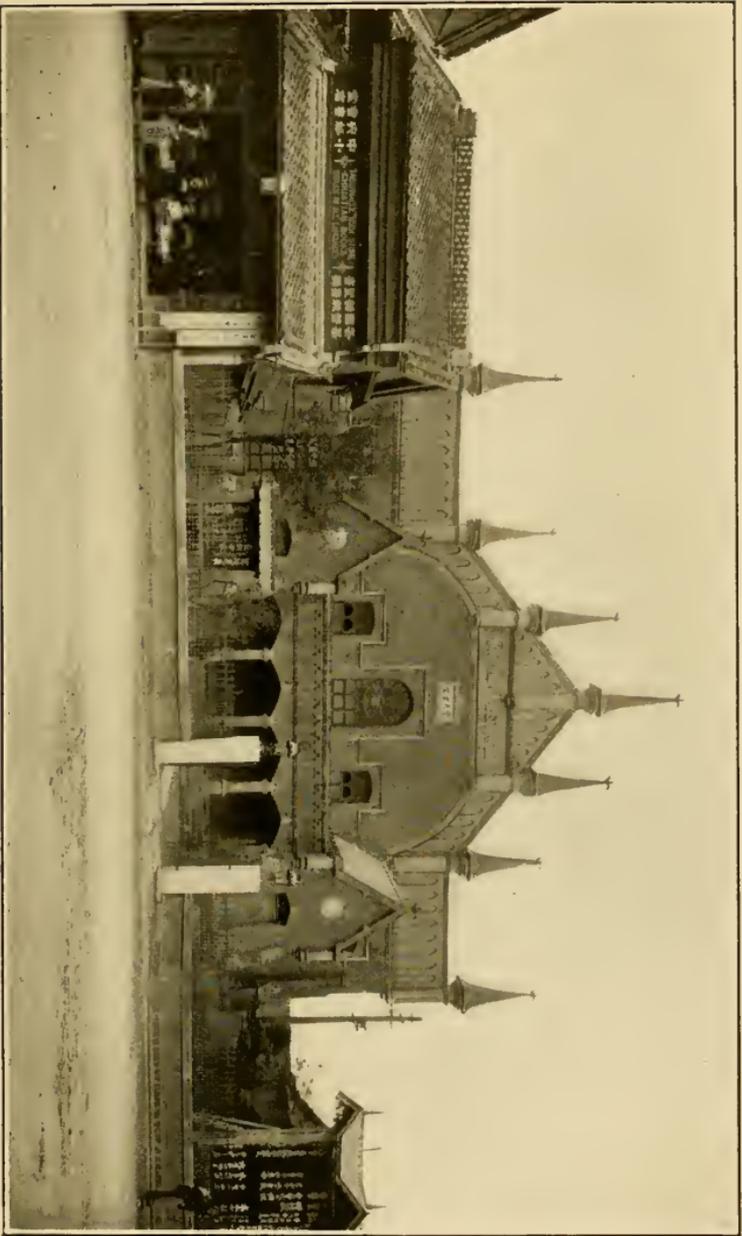
At the same time domestic politics also engaged the interest of the people and distracted their attention from moral and religious subjects. In 1889 the constitution was promulgated and local self-government was established. On July 4, 1890, the first national election for members of a house of representatives was held; and in November of that year the imperial diet opened its first session. Popular interest was quite largely devoted to the political questions of the day as they came up, and the energy of the nation was spent in the political contests of this experimental period of constitutional government.

The war with China in 1894 and 1895 also affected Christian work unfavorably in at least two ways: it tended to "stimulate both the military spirit and the national confidence to a harmful degree"; and it contributed largely to the development of material prosperity. A strong spirit of commercialism, with its greed for wealth, sprang up and deadened the moral and religious impulses. The "engrossing character" of the industrial and commercial prosperity which followed that war truly "affected most profoundly the life of the churches."

It is, however, only fair to add that the war with China was also beneficial to Christianity in several ways—particularly in the unusual opportunities for evangelistic work among the soldiers and sailors, and in the evidences that Christian soldiers manifested that Christianity did not, as claimed by opponents, weaken the feelings of courage and patriotism.

But there were also internal causes, intellectual causes, that attacked the churches and weakened, if they did not deaden, the spiritual life. The Unitarian "embassy," which came out with a great blare of trumpets wielded no little influence and accomplished considerable, not so much in construction as in destruction. A wave of rationalism "chilled enthusiasm and checked the faith of many." The new theology also "spread rapidly and widely and wrought sad havoc with the faith of some who had been looked upon as leaders of the young church." Especially was this true of many of the famous Kumamoto Band; but it was not true of the Sapporo Band and the Yokohama Band, which remained firm.

And yet this period was not all disappointing; it had many encouraging features. The number of missionary workers was still further increased, not only by additions to the missions already on the field, but also by the coming of new missions, as follows: International Missionary Alliance, Scandinavian Alliance, Universalists, Lutherans, Hephzibah Faith Mission, Salvation Army, United Brethren, and Seventh Day Adventists. In one case, that of the Baptists, it was a period of large reinforcements. Several schools, now flourishing, were organized during this period. The



CENTRAL BARRACKS, TOKYO

Canadian Methodist Mission established its important work of the Central Tabernacle, Tokyo. The Baptists opened work in the Riukiu (Loo Choo) Islands. Bible distribution was extensively carried on, especially in the barracks, and a copy of the holy Scriptures was presented to his majesty the emperor.

But while this period was not one of great extension, it was one of much intension, one of organization and union. Young Men's Christian Association work was re-organized by Mr. Swift, and the first Japanese secretary was appointed for Tokyo, in 1890, in the person of Mr. Niwa, who is still engaged there. The work of the Young People's Society of Christian Endeavor was also started here in 1892. The temperance work was enlarged and strengthened by the visits of Misses Ackerman, West, and Parrish and was unified in 1898 by the organization of the National Temperance League. In 1890 the Bible and Tract Society's work was unified, and in 1898 the Japan Book and Tract Society was organized. Conferences, or annual meetings, were organized in various missions, and the Methodist Conference had to be divided on account of geographical conveniences.

In 1890 the question of revision of the Presbyterian Confession of Faith came up in Japan, as it had come up elsewhere, and it was finally settled in a very practical way by adopting simply the so-called "Apostles' Creed" with a brief introductory preamble, "designed to guard it against an unhistorical Unitarian interpretation."¹

¹ See "Tokyo Missionary Conference," pp. 886, 887; also Chapter XIII. of this book.

The excessive spirit of nationalism and independence of foreign control manifested itself in both encouraging and discouraging phases. It was very encouraging, of course, to have many *Kumi-ai* churches become entirely self-supporting, and to have other Christian churches in various names striving earnestly to attain self-support. But it was very discouraging to encounter such ebullitions as that in case of the *Doshisha*, the trouble in connection with which finally necessitated the visit of a deputation from America and legal measures before it could be settled.

The war with China, as already stated, affected mission work both favorably and unfavorably. The opportunities for hospital service were utilized and a special privilege of Christian chaplains (*imonshi*) to attend the army was gladly accepted. On the whole, that war tended to assist mission work, both directly and indirectly, particularly in the encouragement of "the cosmopolitan spirit and the idea of personality," or in the gain of "precious world-consciousness and self-consciousness."

This was a special period of visitation by prominent Christian lecturers and evangelists, like John H. Barrows, D. D., Mr. John R. Mott, and Rev. G. C. Needham. The work of John R. Mott deserves further mention, because it culminated in the organization of so many student Young Men's Christian Associations in both government and private institutions, and in their amalgamation into the Students' Young Men's Christian Association Union.

The reactionary movement in educational circles reached its climax in 1899, when the department of

education issued an instruction, directed nominally against all religious instruction, but practically against Christian instruction, in public or private schools officially recognized by the government as having an equal standing with government institutions. This militated very seriously against several mission schools which had obtained such licenses for the sake of the attendant privileges of postponement of conscription and entrance into higher institutions. The agitation against the rescript culminated in a large and representative educational convention of those interested in Christian education held January, 1900, in Tokyo.

This period was one in which philosophical materialism aided commercialism in stifling spiritual and religious ideas. It was constantly maintaining that "religion is superfluous" to educated men.

A few social and political events of this period are worthy of mention at least on account of their indirect connection with Christian matters. The very fact, for instance, of the celebration of the silver wedding of their majesties the emperor and the empress in 1894 was a pleasing recognition of a Christian social custom. The new civil and commercial codes recognized Christian standards in their requirements. The removal in 1897 of arbitrary restrictions on the freedom of the press and of public meetings furnished better opportunities for the propagation of the gospel, both by literature and by preaching.

Even before the closing years of this period, especially in connection with the Mott campaign among young men, there were signs that the reaction had

spent itself and that a re-reaction was coming. The better appreciation of Japan manifested on account of her easy success in the war with China; the public acknowledgments that her power was greater than commonly supposed; and the final success of the attempts for a revision of the treaties on terms of equality, removed feelings of bitterness, occasions of friction, and causes of prejudice. When Japan, admitted to the comity of nations, thus became one of the "powers" of Christendom, and gained her political and judicial autonomy, in 1899, the period of reaction practically came to an end.

CHAPTER VI

PERIOD OF REVIVAL, 1899-

WE come now to the present period in both the secular and the Christian history of Japan. It was ushered in by the new treaties which went into effect in July and August, 1899. In political history the adjective "cosmopolitan" may appropriately be applied to the period, because such an appellation is a token of the ever-widening horizon of Japan's ideas and ideals. The first ideal was "Japan for the Japanese"; the second was "Japan for Asia"; and the third is "Japan for the world." The Japanese have outgrown "native Japan" and "Asiatic Japan" into "cosmopolitan Japan." The first ambition was merely a national Japan; the second was an Asiatic Japan; the present is an international, or cosmopolitan Japan. She has become one of the great world-powers.

The last year of the nineteenth century saw new Japan not only admitted theoretically by new treaties to the comity of nations, but also practically engaged, in alliance with the great powers of the West, in maintaining in China the principles of Occidental, or Christian, civilization.¹ In fact, in those Boxer disturbances of 1900 and 1901, the Japanese behaved with more Christian spirit than some of the so-called Christian nations themselves.

¹ See note at end of chapter.

The second year of the twentieth century saw Japan's claim to be a world-power still further recognized and thus confirmed by her admission to the Anglo-Japanese alliance.

In domestic politics, the last year of the previous century saw the spread of political privileges among the people by the extension of the electoral franchise. All such movements are both effects and causes of Christian civilization.

One way in which the new régime under the revised treaties has directly benefited mission work is by throwing Japan wide open, not only for travel without the vexatious passport system, but also for residence without restrictions. The result has been that missionaries are no longer concentrated in a few large cities, chiefly the open ports and foreign concessions, but are scattered all over the empire. Moreover, under the new codes and laws, mission property can be securely held by mission bodies duly incorporated. Thus missionaries are setting up more Christian homes as object-lessons of Christian truth. And a significant illustration of the unrestricted field open to Christian propagandism in Japan is the fact that a gospel ship, called "*Fukuin Maru*," is permitted to cruise freely among the islands of the Inland Sea, with the Stars and Stripes flying from the masthead.

The establishment of a woman's university¹ in Tokyo in the opening year of the new century may not improperly be considered as a fruit of mission work. Female education in Japan owes all that it is to-day to the gospel. At first it was almost entirely

¹ See "Chautauquan," April, 1902.

in the hands of missionaries, who alone seemed to realize the necessity of a better training for the mothers of the nation. And it was the benefits of these schools that aroused the government and individuals to more earnest efforts in behalf of public and private institutions for female education. The Christian kindergartens too are model institutions, whose good influence is more and more coming to be recognized even in official circles. And it is most encouraging that the principal institutions for both the lower and the higher education of women are largely under Christian influence.

It is, by the way, a singular fact that one of the most conservative institutions in Japan is the Department of Education, which often fails to keep pace with the general progress. And it falls to the discredit of this department of the government that the reactionary spirit lingered there longer than in most other places and led to that Instruction on religious teaching mentioned in the preceding chapter.

But there has since been a great improvement and there is a greater appreciation of the benefits of a symmetrical three-sided training—not merely of body and mind, but also of the heart. Foreigners are again welcomed as teachers of English, and are generally employed through the agency of the Young Men's Christian Association, in order that men of good character may be secured. They are allowed, in most cases, to carry on Bible classes among the students outside of the school premises, and are proving themselves a great assistance to the Christian cause.

The wedding of H. I. H. Prince Haru and the birth

of two sons as legitimate offspring of a monogamic union have caused great rejoicing in Christian circles, which have been striving so hard for the disestablishment of concubinage and the recognition of Christian marriage and the Christian home.

And another of the great Christian movements of this period along the same line is the crusade against the social evil. It is unnecessary to repeat the details of this movement. It is sufficient here to state that thousands of girls have been freed from the terrible slavery of the brothels, some of which have been compelled to close up; public opinion has been aroused; the number of visitors to brothels has largely decreased; and the tone of society has been purified. And yet from Christian America have come to Japan the missionaries of that modern phallic cult known as Mormonism.

The work among factory girls has also assumed great importance and is being carried on as vigorously as possible in many places. The present period seems to be in Japan as elsewhere one of emphasis on the power of the gospel in regenerating society.

This is also the period of phenomenal sales of the Bible or portions of the Bible. The unusual success of Messrs. Snyder, Brand, and others in this work is still fresh in our memories.

This period is also showing a great increase in the ways and means of union or associated effort. The Sunday-school Lesson Helps, issued by the co-operation of Baptists, Congregationalists, Methodists, Presbyterians, *et al.* are extensively used. The General Conference of Protestant missionaries held in Tokyo

in October, 1900, gave a tremendous impetus to the desire for greater unity.¹

The *Taikyo Dendo* movement, resulting in a great revival, was an object-lesson of what is possible in this line. The continued growth of the Young Men's Christian Association, the Young People's Society of Christian Endeavor, the Woman's Christian Temperance Union, and other inter-denominational institutions, shows similar examples. The plan for the union of seven Methodist missions in one Japanese Methodist church bids fair to be successful. The standing committee of Co-operating Missions is proving its *raison d'être*. The Japan Sabbath Alliance is another effort in the same direction. The special work at the Osaka Exposition has piled Ossa on Pelion, so far as concerns proof of the possibilities of practical co-operation in general evangelistic work. And last, but not least, comes the Union Hymnal, by which four-fifths of the Japanese Christians unite to "praise God from whom all blessings flow."

Almost all these plans for Christian unity or co-operation were the direct outcome of the Tokyo Missionary Conference, which, therefore, demands some special mention. It had been intended that there should be a conference of missionaries early in the nineties; but, as that time fell in the period of reaction, circumstances seemed unfavorable. Thus seventeen years elapsed between the Osaka and the Tokyo conferences. The plans for the latter were admirably made and successfully carried out; the

¹ See "Proceedings Tokyo Missionary Conference," Meth. Pub. House, Tokyo.

attendance was large and representative; the programme was very interesting and instructive; the spirit was intensely devotional; therefore, it is no wonder that its results were far-reaching. The conference, like that of Osaka, only in a larger degree, was a vivid object-lesson of what Christianity was doing in Japan. And it was in every way a history-making conference.¹

The chief credit of the *Taikyo Dendo* movement² does not belong to the missionaries, although they most heartily supported it and contributed in many ways to its success, but should be given to the Japanese Christians. They initiated it, planned it, managed it, and even financed it to a large extent; and they also enjoyed it. It was a great pleasure to see their evident delight in having a large share in such a wonderful movement in which there were thousands of inquirers and hundreds of converts. And the best results of the great revival may be found, not simply in the conversion of unbelievers, but also in the real revival of the Japanese church and the development of a stronger desire and a greater responsibility for the conversion of their fellow-countrymen. *Taikyo Dendo* was a very important stage in the evangelization of Japan.

Young Men's Christian Association work received a great impulse during this period. The second Mott campaign was really a part of *Taikyo Dendo* with special reference to the student class, and was

¹ See "Proceedings Tokyo Missionary Conference," Meth. Pub. House, Tokyo.

² See "Pentecost in Japan," in Appendix.

attended with much success. In 1901 a city Young Men's Christian Association Union was organized; and in 1903 this was merged with the Student Young Men's Christian Association Union into a single body. The work of the Young Men's Christian Association in all its branches has been strengthened by the arrival of four more secretaries from America, making six in all. The number of Japanese secretaries has also increased and several city associations have been organized. A special feature of Young Men's Christian Association work is now that of a kind of bureau to provide Christian men as English teachers in Japanese schools.

In January, 1904, the first Young Women's Christian Association secretary arrived in the person of Miss Morrison. And that work has just launched an organ in the form of a magazine called "Young Women of Japan."

The evangelistic work of the last few years has been aided by such visitors as Dr. Torrey, Dr. Pentecost, Dr. Franson, and Dr. C. C. Hall, who, each in his own way, presented various phases of gospel truth.

The present period in the history of the gospel in Japan is pre-eminently a "wide-open" one. It is possible to obtain an attentive listening almost anywhere. The opportunities for work are practically limited only by the means, time, and strength of the worker. The Russo-Japanese war is in some ways a distraction from regular channels of work, but it is in many ways the opening of new and grand opportunities. In connection with the war, for instance, the leading statesmen of Japan are realizing the necessity of

putting into practice the constitutional provision for religious freedom. The new Japan which is to emerge from the present conflict will more than ever need the old gospel of Jesus Christ in its life.

NOTE.—In 1870, the edict prohibiting the Christian religion was still on the public bulletin boards in Japan, and it was worth a man's life to be caught reading the Bible, as thousands of Roman Catholics had just been deported and cruelly tortured. In that very year a man was arrested and imprisoned because he was a missionary's teacher. In 1900 the Japanese troops were officially engaged, together with those of Christian nations, in rescuing Christian missionaries and Chinese converts from mobs ; and missionaries driven out of China were finding refuge in Japan, where their lives and their property were as secure as in the home lands. Verily, what had God wrought in thirty years in Japan !

CHAPTER VII

ROMAN CATHOLICS IN JAPAN

A CONSIDERATION of Roman Catholics in new Japan requires a reference to Roman Catholics in old Japan. It was the great Jesuit missionary Francis Xavier, who in 1549 introduced Christianity into that country. He and his successors labored so faithfully and successfully that at the beginning of the next century there were about one million Christians in various parts of Japan, especially in Kinshiu. But political complications, internal and external, and religious jealousies brought on a terrible persecution in which the church was practically extinguished.

Fire and sword were freely used to extirpate Christianity. Converts were wrapped in straw sacks, piled in heaps of living fuel, and then set on fire. Many were burned with fires made from the crosses before which they were accustomed to bow. Some were buried alive. . . The power of our religion to uphold and sustain even in the midst of torture was never more strikingly illustrated, and the ancient Roman world produced no more willing martyrs than did Japan at this time.¹

During the period when Japan was secluded from the world and Christianity was rigorously excluded from Japan, attempts were now and then made by zealous priests to effect an entrance into the forbidden

¹ Peery's "Gist of Japan," p. 155. See also "The Religions of Japan" (Griffis), and "History of Japan During the Century of Early European Intercourse" (1542-1651), by Murdoch and Yamagata.

land. In the early part of the seventeenth century one Sidotti succeeded in getting put ashore in Kinshiu, and he was taken to Yedo and kept in confinement. The Roman Catholic Church kept up the form of an organization in Japan by bestowing on certain missionary bishops sent to Asiatic countries the "barren title of vicar apostolique of Japan." And in the early part of the seventeenth century the Loo Choo Islands became the rendezvous of Roman Catholics who hoped from there to gain an entrance in some way into Japan proper.

As soon as the French treaty with Japan went into effect (in 1859) Roman Catholic missionaries came to Japan, but at first had to conduct themselves with the utmost caution and really limit their labors to ministrations in behalf of the foreign residents in Nagasaki, Yokohama, and Hakodate. Churches were built for such purposes; that at Yokohama was dedicated in 1862, and the one at Nagasaki was dedicated in 1865 to the memory of the twenty-six martyrs who had suffered death in that city in 1597. Within less than a month, on St. Patrick's Day, March 17, 1865, occurred the wonderful scene which is known as "The Finding of the Christians," and finally resulted in the discovery of thousands of Catholics who had "kept the faith" handed down during the centuries.

Thus, in spite of the absence of all exterior help, without any sacraments—except baptism—by the action of God in the first place, and in the next by the faithful transmission in families of the teaching and example of the Japanese Christians and martyrs of the sixteenth and seventeenth centuries, the sacred fire of the true faith, or at least a still burning spark of this fire, had



THE ROMAN CATHOLIC CATHEDRAL, NAGASAKI

remained concealed in a country tyrannized over by a government the most despotic and the most hostile to the Christian religion. All that was required was to blow upon this spark and to rekindle its flame.¹

But the secret soon leaked out, and as Christianity was still an officially proscribed religion in Japan, the persecutions were renewed. In 1868 the edict against Christianity was republished and ordered enforced. Christians were tortured, beaten, imprisoned, deported, and forced to hard labor in the mines. "It is calculated that between 1868 and 1873 from six thousand to eight thousand Christians were torn from their families, deported, and subjected to cruel tortures, so that nearly two thousand died in prison." But in 1873 the government withdrew its anti-Christian edicts from the official bulletin boards, set free all the Christian prisoners, and allowed exiles to return to their homes.

For the past thirty years the history of Roman Catholicism in Japan has been "one of most gratifying progress," according to an official publication. Nuns had been introduced in 1872, and "soon had several native postulants." The first Japanese nun of modern times, "also the first to die," was a young woman named Kataoka, known as "Sister Margaret," who was "the sister and daughter of martyrs," and "herself died quite young from the effects of the ill-usage she had endured as a child in jail, where she saw her father perish under the blows of the executioner." A native clergy has been developed; the first Japanese priest was ordained in 1883. The

¹ See Cary and Ritter for details of this event.

ecclesiastical organization has developed to keep pace with the growth of the church. At first there was only one vicarate of Japan; in 1876 this was divided into two; in 1888 another was created; and in 1891 a fourth was organized. In 1890 the first provincial synod of Japan was held at Nagasaki, and Pope Leo XIII. seized this opportunity to announce the formal creation of the Japanese hierarchy, which thus secured a recognized position in the community and the church.

The hierarchy of Japan was divided into the four sees of Tokyo, Nagasaki, Osaka, and Hakodate. The metropolitan see was fixed at Tokyo in charge of an archbishop; the other sees are in charge of bishops. "With the creation of the hierarchy the (Roman Catholic) Church of Japan entered upon an entirely new era of her history."

It may be noted in passing, that the first synod just mentioned was held twenty-five years after the discovery of the Christians and in the very church where that wonderful event had occurred.

Who could then have told Father Petitjean that twenty-five years later would be assembled at the foot of the same altar four bishops, with over thirty missionaries and native priests, and that his first meeting with a few poor women who were praying to Santa Maria would have had such rapid and consoling results?

The Roman Catholic mission in Japan has had much prejudice and opposition against which to contend; it has had to meet not only the general but also special hindrances, of which two may be mentioned, as set forth by Doctor Peery:¹

¹ "The Gist of Japan," pp. 163, 164.

1. The genius of the Catholic Church is not adapted to Japan. The priority of the spiritual over the temporal ruler, the exaltation of Church over State, the allegiance required to a foreign pope, the unqualified obedience to foreign ecclesiastical authority, . . . come into conflict with the strong national feeling now animating the Japanese, and seem to them to conflict with the great duty of loyalty. The celibacy of the clergy and the rite of extreme unction are also very unpopular.

2. The past history of Catholicism in Japan also militates very much against its progress. The people recognize it as the specific form of Christianity that the government in former times felt bound, for the sake of its own safety, to persecute to the death. They cannot forget that, although under great provocation, it dared bare its arm against the imperial Japanese government and inaugurate a bitter rebellion. In their work to-day the priests encounter all of these objections and must satisfactorily explain them away—a difficult task.¹

But, as ever and everywhere, the Roman Catholic missionaries, male and female, have been carrying on their work with complete devotion and self-sacrifice in a quiet and unostentatious manner; and they are overcoming to a large extent the above-mentioned prejudice and opposition.

The mission requires that its workers should live according to the precepts of evangelical poverty, and so, aside from lodging, it allows only twenty-three yen (\$11.50) a month to European missionaries. It is misery for those who have no private means. Nevertheless, there are several who must content themselves with this pittance and live on such modest resources. Strange to relate, it is just these last who succeed best in evangelization. The Japanese people, being themselves poor, listen more readily to an apostle who lives a life of privation than to one who has a modest competence.

¹ We are inclined to think that this objection is now less general than local.—E. W. C.

So writes a Catholic father;¹ and it must be acknowledged that the style of living of the Catholic is quite different from that of the Protestant, so far as missionaries are concerned. Explain as one will there seems among the former a greater endurance of hardness. And, so far as believers are concerned, those of the Catholics are perhaps of a poorer class than those of the Protestants. At least, the writer just quoted complains that the fifty-eight thousand Catholics of Japan contribute hardly two thousand yen annually. It is of at least passing interest to note the following phase of Roman Catholicism in Japan: There are two colonies of Trappists in the northern island of Yezo, not far from Hakodate. One is a colony of monks, the other of nuns; and they are about seventeen miles apart. They have been there for some time, and have lived so quietly as until recently to be practically unknown to the world. It was at first conjectured by the Japanese that they were Russian convicts escaped from Saghalien. The male recluses number seven Frenchmen, four Dutchmen, one Italian, and one Canadian. They have four horses and six oxen, which they use for agricultural purposes only, as they are vegetarians. They make butter and cheese and cultivate a large area of land. The Japanese authorities are said to appreciate highly "the excellent models they furnish and the good agricultural methods they teach to the people of the country." They divide their time between prayer and farm work.

¹ See "The Christian Movement in its Relation to the New Life in Japan," Second Issue, 1904.

Silence is imposed on them during several hours daily. They rise at two A. M. and employ themselves in regular tasks, according to the direction of their leader, whom they obey implicitly. The sisters number only eight, but two Japanese candidates have recently presented themselves. They are said to spend their time in gardening, the cultivation of flowers, and dairy work, as well as in reading and meditation. These Trappist fathers and sisters belong to the famous order of Cistercians, founded in the twelfth century in Normandy. The Cistercians, it is said, choose by preference the most insalubrious and least frequented lands and by their efforts fertilize and transform them, but in Japan they are located in one of the best portions.

“The Catholic Church throughout the East is noted for its splendid charities. It is doing more to care for the helpless, aged, and infirm than all the Protestant bodies combined.” This is the testimony of a Protestant;¹ and the claim of a Catholic, the one quoted above,² is as follows :

If the Catholic Church occupies a relatively modest place in the work of publication and of education, she takes, nevertheless, the first rank in works of charity. . . And so she maintains in twenty-one orphanages, the enormous number of one thousand five hundred and sixty children (one thousand three hundred and seventy-eight girls and one hundred and eighty-two boys) picked up, so to speak, in the streets. About one hundred thousand yen is spent annually in maintaining these unfortunate ones. . . A work still greater than that of the orphanages and at the same time more consoling is that which consists in visiting the sick, whatever their rank may be, in the different hospitals. . . I have several times heard that Protestantism is the religion of the upper classes and Catholicism that of the people.

Truly, Catholic philanthropy cannot be gainsaid.

¹ Doctor Peery, in “The Gist of Japan,” pp. 164, 165.

² In the pamphlet mentioned above.

CHAPTER VIII

GREEK CATHOLICS IN JAPAN

THE work of the Greek, or Russian, Church in Japan centers in every respect around one man, Nicolai Kasatkin. He first came to Japan in 1861 as chaplain to the Russian consulate in Hakodate. As his duties were not onerous, "for several years he devoted himself to a careful study of the Japanese language." Thus he has become "one of the most scholarly and eloquent speakers (of Japanese) among the foreign residents of Japan"; and he is also able to read Japanese literature at first hand.

His first convert, baptized in 1866, was a Buddhist priest who had sought him to revile him, but was quietly induced to study Christianity. In 1869 Nicolai, as he is always called, returned to Russia, and, having persuaded the holy synod to establish a mission, came again to Japan in 1871 and made Tokyo the headquarters of his work. But the first church, of about one hundred members, was organized in 1872 at Hakodate.

In 1879 Nicolai again visited Russia, where he was consecrated bishop of the Greek Church in Japan. This visit was also the occasion for obtaining funds for a cathedral in Tokyo. The bishop of St. Petersburg made the first subscription and gave the movement his hearty indorsement. The largest subscriber was a Moscow merchant, who one day came to Bishop



BISHOP NICOLAI

Nicolai and made him a present of ten thousand roubles. When asked for his name he declined to give it, and only said, "God knows." Before the completion of the cathedral his gifts had amounted to seventy-five thousand roubles. Other friends of the mission gave generously. One of the most beautiful and commanding sites had been secured, and upon this the finest and most elaborate building used for Christian purposes in Japan was erected. The cathedral bears the name of the Cathedral of the Resurrection. The area of the edifice is eleven thousand four hundred and sixty-six square feet; the height of the central dome is one hundred and fifteen feet, and that of the bell tower is one hundred and twenty-five feet. The building operations covered seven years, and the total cost was one hundred and seventy-seven thousand five hundred and seventy-five yen.¹

As already intimated, Bishop Nicolai is a man of strong personality, and has impressed himself upon the people of Japan, especially upon the membership of the church known in Japanese as the (Russian) Orthodox Church. He has had only a very few Russians to assist in the work. One, Anatoli, a young man of great promise, was in Japan for eighteen years and was then compelled by ill-health to return to Russia, where he died. Others have stayed only a short time, or have assisted in connection with other duties, as, for instance, in the Russian legation. The Japanese suspicions that Russian religious propagandism is covertly related to Russian political

¹ From sketch of Bishop Nicolai, by Rev. G. W. Taft, in the "Japan Evangelist."

schemes have been the chief reason for largely dispensing with the assistance of his fellow-countrymen. Nicolai's remarkable personality and his tact in utilizing Japanese workers have made a profound impression and have neutralized to a considerable extent the prejudice arising out of political animosity to Russia. It is interesting to note that in common parlance in Tokyo the cathedral is called simply "Nicolai."

A glimpse of his daily life and work has recently been given in the "Japan Evangelist,"¹ from which we quote as follows:

Father Nicolai sympathizes profoundly with the evangelists in their hard life and grants all the aid in his power, at the same time earnestly urging upon the churches the importance of helping their evangelists and pastors. And these nearly two hundred pastors and evangelists who preach the gospel while enduring hardness have a worthy example in the bishop himself. Being, of course, unmarried, he has no house of his own. This man, who in Russia would be fit for a minister of State, has not only no home of his own, he has no property, hardly anything at all. In a corner of the cathedral at Surugadai, a room of eight mats (twelve feet square) serves as office, bedroom, and dining room. The furniture consists of a table, a bed, two chairs, a small bureau, book-shelf, and book-rack. There is not a single article of ornament. He has also a small reception room where he receives every one, student or minister of State alike. As for clothes, he has one or two suits for special occasions and two or three ordinary suits for summer and winter. Bishop though he is, he has a scantier wardrobe than some of us. In his room no clock is seen. The plain silver watch he carries was given him by relatives. He has no finger rings or other such ornaments, of course. His best pair of spectacles is framed in silver. I have friends, evangelists, who have finer watches and spectacles than the bishop.

¹ Translated from the "*Fukuin Shimpō*," by B. C. Haworth, D. D.

As to daily habits : He rises at six A. M. and breakfasts at half-past six on a bit of bread and a cup of tea. Butter and the like he does not use at all. At half-past seven, the year round, he goes to his translation. The New Testament, prayer books, and other important literature used in the *Sei Kyokwai* were all prepared by the bishop and his helpers. He works till noon, with an intermission of ten minutes. At noon he takes luncheon, consisting of two or three very plain articles. He then takes a *siesta* till about two P. M. From two P. M. he transacts business with his secretaries and managers for several hours. From six to nine P. M. he works as in the forenoon. As he takes no evening meal, he has really but one meal a day.¹

The whole business of the church is in the hands of this one man, Father Nicolai, with his sixty-eight or sixty-nine years. On this account he never takes a summer vacation. We usually go away for a month in summer, but he remains summer and winter working away in the little room described above. Here he works without relaxation the year through. In my opinion Father Nicolai does more work than the eight ministers of State in Japan put together.

Most of the Japanese priests of the church are Nicolai's "sons in the ministry and have gladly followed his leadership," and many of them have been educated and trained in Russia. In Japan, however, are schools for boys and girls, in the former of which instruction is given in the Russian language "so that the church literature might be accessible and of value to the students." There is also a large library. A theological school is conducted in Tokyo, where assistants are trained for the work under the bishop's immediate supervision. Church magazines are published and the Christian literature of the church is growing. A

¹ The light breakfast above mentioned not counting as a meal, apparently, in the mind of the writer.—TR.

translation of the Bible is under way ; the New Testament is already finished.

The expenses of the mission in Japan come to about seventy-two thousand yen per year. This amount is met by a meagre grant from a small foreign mission society, by individual contributions (mainly from priests, rarely from nobles and rich merchants, in Russia), and by the donation of Bishop Nicolai's own episcopal salary. The evangelists of the church receive meagre compensation.

The work of the Russian mission is strongest in the Hokkaido, where there are more than twenty churches, and in the northern part of the main island, and weakest in Kinshiu and Shikoku. The total number of churches in the empire is two hundred and sixty, of which not a single one is wholly self-supporting. Once more we quote from the "*Fukuin Shimpo*" :

At present the membership of the *Nihon Sei Kyokwai* totals twenty-seven thousand nine hundred and sixty-six. There are forty pastors (priests), one hundred and forty evangelists, about thirteen editors and translators, seven or eight professors in a theological school, twelve or thirteen teachers in a girls' school, seventy-eight theological students, sixteen students in a training school for evangelists, and eighty-three students in a woman's theological school. Besides these there is a large number of teachers of singing and ten or more priests employed in various ways. The students of the theological schools, girls' school, etc., are nearly all boarding pupils whose expenses are borne by the church, about one-third of the mission funds going for school expenses.

Father Nicolai is the only missionary in the *Sei Kyokwai*, but as a religionist he is a pattern in his life of self-conquest, self-control, and unresting industry. We may be ever so poor, but we cannot be poorer than Father Nicolai. We may be ever so



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diligent in labor, but we cannot excel him in the amount of work done. He is now nearly seventy years old.

The existence of the *Sei Kyokwai* of to-day is due to the labors of Father Nicolai.¹ The policy of his mission is to evangelize Japan through Japanese alone. No effort is made to introduce foreign customs into Japan apart from the customs inherent in universal Christianity. The aim is to establish a truly Japanese church.

In methods no attempt is made at external show. The one method of the *Sei Kyokwai* is a method of the utmost quiet and mental concentration, viz., expounder and hearers sitting together in a quiet room tasting the gospel. Instead of noisy "lecture meetings," like the blare of trumpets in the ears of hundreds of auditors, our method is to sit in the secret room urging sinners to repentance by the light of the gospel. The kingdom of Christ is not to be organized from students seeking novelty nor from people who are amused with the striking terms of the so-called "New Theology," but it is to be made up of repentant and converted sinners.

There is one more special point that must not be passed unnoticed, for it is most remarkable. In the magnificent cathedral in Tokyo, to quote from Peery's "Gist of Japan":

One may hear the finest choral music in the empire. Those who believe it to be impossible to train well Japanese voices have but to attend a service at this cathedral to have their ideas changed. A choir of several hundred voices has been trained to sing in perfect harmony and the music is inspiring. Travelers who have heard the music of the most famous cathedrals and churches of Europe and America say that this will compare favorably with the best. The development of music in the Greek Church of Japan has been marvelous.

In the language of still another, "it really seems that a miracle has taken place." Of course "the great

¹ Bishop Nicolai might most appropriately say of that church, "*C'est moi.*"

cathedral dome, like a magnificent sounding-board, adding to the effect," produces what possibly the grand organ and immense choir could not alone produce. But "incessant practice and constant drill" also deserve credit for the remarkable result.

This is perhaps the most appropriate place to refer to the subject of religious toleration¹ in Japan, for in connection with the Russian Church has been manifested the most significant proof that the constitutional provision for religious freedom is not to be a dead letter. When the Russo-Japanese war broke out, Russian sympathizers in the West began to claim the sympathy of Christians on racial and religious grounds and to warn against the dangers of "the yellow peril" and the "heathen Japanese." In Japan too, Buddhists began to attempt to arouse prejudice against the Russian Church members in particular and Christians in general on the ground that Japan is a Buddhist country while Russia is a Christian nation. This movement was having no little weight, especially in the country districts, when the government issued instructions rebuking such an attitude. The prime minister, Count Katsura, in an interview with Rev. Honda, a Christian, said, "I sincerely hope that no one will be betrayed into the error of supposing that such things as differences in race or religion have anything whatever to do with the present complication."

¹ See also "Religious Liberty in Japan," Chapter XX.

CHAPTER IX

BAPTISTS IN JAPAN

THE history of Baptist mission work in Japan may be properly divided into three periods ; one from 1860 to 1872 ; another from 1872 to 1889 ; and still another from 1889 to the present time. The first period was under the auspices of the American Baptist Free Missionary Society ; the second was under the auspices of the American Baptist Missionary Union and the English Baptists ; and the third is that of the work of the American Baptist Missionary Union, the English Baptists, and the Southern Baptist Convention. In the first and second periods, the workers were changing often and reinforcements were few. In the third period, especially in the first two years (1889 and 1890), the American Baptist Missionary Union received large accessions ; and in 1889 the Southern Baptist Convention opened work, and in the past few years has sent out several new missionaries. The first two periods may be united into one, that of foundations ; and the third period is certainly one of expansion.

Baptists enjoy the distinction of having, as a sailor in Commodore Perry's fleet, one who had joined the expedition expressly for the purpose of spying out the land with reference to mission work. In Commodore Perry's official report this man is mentioned as "one of the marines named Goble, a religious

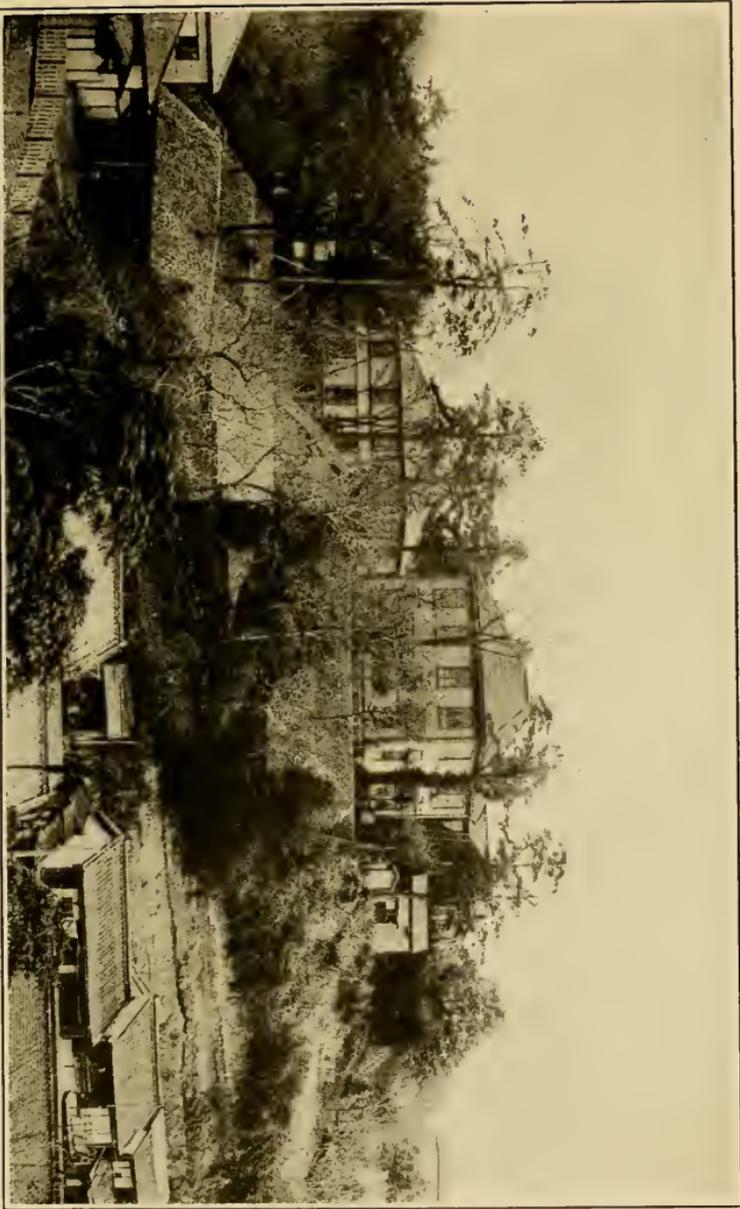
man." Among the Japanese whom the expedition had picked up on the way was one Sentaro, to whom the sailors gave the nickname of Sam Patch. Goble, "finding in his docility and intelligence promise of good fruit from a properly directed religious training, had begun with him a system of instruction which he hoped would not only make the Japanese a fair English scholar, but a faithful Christian."¹ Sam Patch united with the Baptist church in Hamilton, N. Y., and awakened a hope in the minds of Christians in America that he would lead many of his countrymen to a knowledge of Christ.² But this hope was not realized.

Goble, having pursued a course of study in the Theological Seminary at Hamilton, came out to Japan in 1860, with his wife, as the first missionaries of the American Baptist Free Missionary Society. They lived in Yokohama where, if various reports may be believed, Goble distinguished himself as a rigidly orthodox and strenuous Christian of the militant type. Moreover, the first portion of the Bible to be printed in Japan in the Japanese language was the Gospel of Matthew, translated by Goble and published in 1871.

In the following year (1872) the American Baptist Free Missionary Society transferred its work in Japan to the American Baptist Missionary Union, under whose jurisdiction thus fell not only Goble but also Nathan Brown, D. D. These two came to Japan in 1873; Goble, however, soon resigned; but others were

¹ Commodore Perry's official report.

² Doctor Verbeck, at Osaka Conference.



BAPTIST THEOLOGICAL SEMINARY, YOKOHAMA

added to the mission in the same year. Doctor Brown at once gave himself to the work of translation, for which he was unusually gifted. In March, 1873, the first Baptist church in Japan was organized; it originally consisted only of the missionary families; but in July of the same year the first Japanese convert¹ was baptized.

In 1874 the Arthurs removed to Tokyo and shortly afterward opened on Suruga Dai a girls' school which has developed into the Sarah A. Curtis Home, still in that locality. In the year following (1875), the first women missionaries arrived in the persons of Miss Kidder and Miss Sands (now Mrs. Brand), both of whom are still on the field; 1875 was also the date of the baptism of the first Japanese woman. We quote from Miss Kidder's paper on "James Hope Arthur" before the conference of 1892:

The Kanda River, which flows between Suruga Dai and Hongo, was our first baptistery, and into this were led, from time to time, sixteen who professed faith in the living Christ. Mr. Arthur with his own hands made a safe path down the steep embankment, and in this stream on November 6, 1875, the first Japanese woman, Uchida Hama, known to have received Christian baptism, was buried with Christ, from this grave to rise and work with her risen Redeemer.²

The first Baptist church in the capital of the empire was organized in 1876. It was three years later that Kawakatsu, who was originally one of the Yokohama band trained by S. R. Brown, D. D., but had afterward joined the Baptist church, became the first

¹ Not counting Sam Patch.

² She still survives, happy in the faith.

ordained native Baptist minister. The same year (1879) is the date of the arrival of Rev. (now Dr.) A. A. Bennett and wife, who are the senior couple of the Baptist mission in Japan.

It was likewise in 1879 that the English Baptists established their work in Japan through Rev. W. J. White, who had already served several years as a teacher in both private and government schools. Their work was finally transferred to the American Baptist Missionary Union in 1900.

In the work of translating the New Testament into Japanese, the Baptists had no mean share. For about eighteen months, Dr. Nathan Brown, the veteran linguist, who had already translated the New Testament into Assamese, sat with the union committee in Japan. But finally, on account of conscientious views concerning the proper translation of *baptizo* and its derivatives, he resigned from that committee and continued his labors alone. In 1879 he had the pleasure and the honor of publishing the first translation of the New Testament into Japanese. And although, for obvious reasons, this version does not enjoy a wide circulation, it is generally acknowledged to be clearer, simpler, and truer to the original than the other version. A remarkable tribute to the excellence of Doctor Brown's translation appeared in 1895 in a Pedobaptist magazine, called "*Kirisuto-kyo*" to the effect that students of the Bible "who understand English should use the Revised version, and that those who read Japanese only should use the New Testament published by the Baptist mission."¹ It

¹ "Gleanings," January, 1896.

is not expected that this version will ever come into general use; but it will always be useful as a work of reference.

The classes for preachers which Mr. Bennett started in 1879 were organized in 1884 into a theological seminary. At first each school year consisted of two terms, each of four months, in which the students alternated, so that one set studied in school while another set worked in the field as evangelists. In 1888 a fixed curriculum was adopted, but irregularity in attendance as well as lack of teaching force rendered it impossible to divide the students into classes and made it necessary to teach them as a body.

In 1886 Mr. and Mrs. Carpenter arrived and opened their work in Nemuro. This year is also the date of the death of the Baptist Nestor, Doctor Brown, who, in spite of the number of his years, which amounted to almost eighty at his death, was most indefatigable in labor. He died loved and mourned by both Japanese and foreigners. His constant prayer became his epitaph: "God bless the Japanese."

The period from 1889 till the present time has been denominated, so far as Baptist work is concerned, the period of expansion. It was opened by the arrival of ten or more new missionaries in 1889 and several others in 1890. It may seem a little peculiar that such large reinforcements should come at just that time, which was the height of the anti-foreign and anti-Christian reaction. But although it was a rather discouraging epoch in Christian work in Japan, it was nevertheless a good opportunity for new missionaries to devote themselves to the language study which is

such an important preparation for active work. Thus the new missionaries of the American Baptist Missionary Union and the Southern Baptist Convention were fully prepared later to improve the excellent opportunities afforded by the revival of interest in the gospel.

From about the very beginning of the work of the American Baptist Missionary Union in Japan the importance of female education was recognized. Miss Sands and Mrs. Brown in Yokohama, Mrs. Arthur and Miss Kidder in Tokyo, were the pioneers in this work. The first formally organized school was that now known as the Sarah A. Curtis Home, opened in Tokyo by Miss Kidder in 1875. The work among girls in Yokohama has grown into the present Mary A. Colby Home. The other schools all date from the second period of Baptist work in Japan—Sendai and Chofu¹ from 1891 and Himeji from 1892. Kindergartens came still later in organization. That in Kobe under Mrs. Thomson was the pioneer, dating from 1894, while the two in Tokyo date from 1897. The girls' schools and kindergartens are now among the mightiest forces in the Baptist work in Japan.

The education of boys was sadly neglected in Baptist work until a comparatively late period. It is true that there had been no little attention paid in a somewhat desultory way to primary schools, where boys and girls were educated together or even where boys alone were educated. But no provision was made at all for the secondary and higher education of boys until less than a decade ago. It was not until

¹ Burned down in 1902.

the fall of 1894 that the writer was appointed and not until February of 1895 that he arrived in Japan to start a school which eventually received the name of Duncan Academy. Its growth has been slow and steady, both in number of students and in equipment, but thanks to the generosity of Mrs. Robert Harris, Mr. E. M. Runyan and others, it now has a fine plant with good prospects. In April, 1904, it opened with the first-year class of a three years' higher or college course.

In 1894 Mr. Bennett, after just a decade of faithful labor in charge of the theological training work in Yokohama, gave over the presidency of the seminary to Rev. (now Dr.) J. L. Dearing. At the same time the institution moved into new buildings, including a dormitory and a recitation building, to which has more recently been added a residence for the president, making altogether a valuable plant. Moreover, the curriculum has been improved, the standard of admission raised, and the work of the school expanded in many ways. The alumni of the seminary have been holding most important positions in Baptist work in different parts of Japan, from Nemuro in the extreme north to Kyushu and the Riukiu Islands in the extreme south, and even abroad, especially among the Japanese on the Pacific coast of the United States of America.

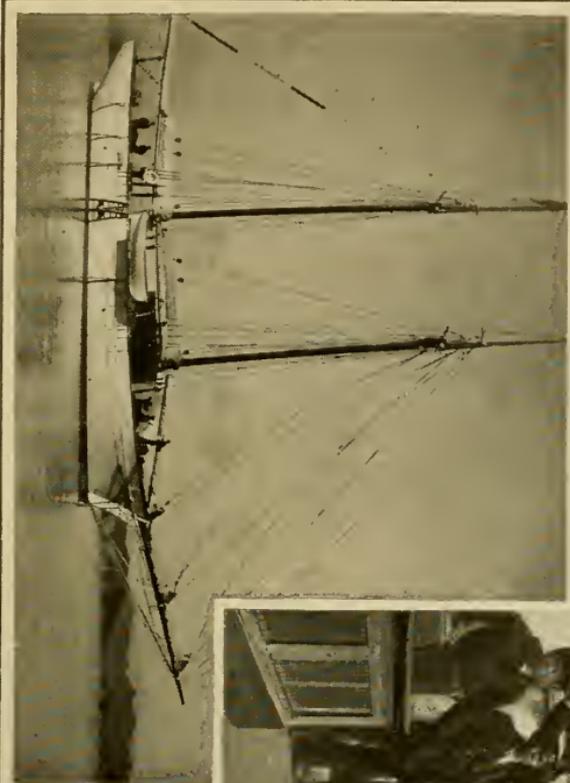
It was under Baptist auspices that mission work was opened in the Riukiu (Loo Choo) Islands in 1891. The means for this expansion of our work was provided by a Scotch Presbyterian lady, whose interest therein was aroused by Rev. R. A. Thomson. The

man to institute this work was Mr. Hara, who thus enjoys "the honor of being the first Christian Japanese evangelist to take up work" among that people. Mr. and Mrs. Thomson made their first visit to the islands in 1892.

By the generosity of the same Scotch family mentioned above, the Baptist mission was enabled to open work in 1899 among the islands of the Inland Sea, famed for its beauty. This work is carried on by means of the gospel ship "*Fukuin Maru*," in charge of Captain Luke W. Bickel, who is, indeed, "a rare man for this special field and fitted in every way for this peculiar pioneer work."

It was only by an accident that the Southern Baptist Convention was not among the very first societies on the Japanese field after it was opened to the work. In 1860 two missionaries of theirs started for Japan but were lost at sea, and others who had intended to come later were prevented by the Civil War. An interval of almost thirty years passed before missionaries were again appointed and started for Japan (1889). The pioneers were Brunson and McCollum, the latter of whom is still in the work and may honestly say of it, *Magna pars fui*. These men lived a short time in Kobe and Osaka in study of the language, but in 1892, after a consultation with the missionaries of the Missionary Union, removed to Kyushu, which was to be their special field. The harmony and co-operation that have marked all relations between the two Baptist bodies have been a source of great pleasure and comfort to all.

The evangelistic work of the Baptists in Japan has



THE MISSION SHIP "ECKIN MARD" AND CREW

not been limited to any special locality or district, as in the case of some missions, but has been spread out over an extensive area. Its stations, for instance, stretch out, with larger or smaller gaps, from the Hokkaido in the extreme northeast to Kyushu in the extreme southwest, and jump over to the Riukiu Islands. At a few points it reaches to the west coast. The chief stations, in geographical order, are Nemuro, Otaru, Morioka, Sendai, Mito, Tokyo, Yokohama, Kyoto, Osaka, Kobe, Himeji, "*Fukuin Maru*," Chofu, Kokura, Fukuoka, Nagasaki, Kagoshima, Kumamoto, and Naha. The biggest gaps in Japan proper are between Yokohama and Kyoto, Himeji and Chofu. There appears to be still plenty of land to be possessed, but where are the possessors? We may rejoice over what has been done, feel ashamed of what has not been done, and push on with renewed vigor and faith to what is to be done.

NOTE.—The Baptist missions in Japan publish a "baby organ" in the form of a bi-monthly English magazine called "Gleanings."

CHAPTER X

CONGREGATIONALISTS IN JAPAN

THE survey of the work of the American Board¹ in Japan must include in its vision what are called the *Kumi-ai* churches. Most of them have had more or less connection with the work of the mission ; some originally had no relation at all ; but all are now affiliated with each other and indirectly with the missionaries, so that they should be classed ecclesiastically under the same head. These *Kumi-ai* churches "form the most powerful and influential body of independent Christians in Japan." They have their own Home Mission Society and their own annual meeting, to which they invite the Congregational missionaries as corresponding members. Therefore, it is perfectly proper, as well as convenient, to include them in this chapter.

It was on July 13, 1869, that the Prudential Committee of the American Board adopted a resolution recommending the Board to open a mission in Japan ; it was in September of that year that the Board, in session at Pittsburg, authorized the opening of the mission ; and it was November 30, 1869, when Rev. (now Dr.) and Mrs. D. C. Greene, arrived at Yokohama, and these entered formally into the new field. It will be seen at once that the American Board

¹ "American Board of Commissioners for Foreign Missions," is the full title.

opened its Japan work ten years later than the American Episcopal, Dutch Reformed, and American Presbyterian Boards, and nine years later than the Baptists. But the results of its work, as a whole, will compare quite favorably with those of any of the Boards which have worked in Japan.

From the very outset the work of the American Board was varied; for the missionaries have included those interested, not merely in evangelistic, educational, and publication work, but also in medical, eleemosynary and sociological lines. Moreover, one of the very earliest of their missionaries was "the unyielding champion of self-support." The number rapidly increased, until in 1888 it was above one hundred and included those from different sections of the United States and of various schools of thought.¹

There is no doubt that one reason for the success of the work of the American Board in Japan has been the peculiar character of the relationship of their missionaries with the native workers; while a still greater reason may be found in the fact that their Japanese associates have been unusually able men, with the gift of leadership. It is only by means of such that a strong, self-supporting native church can be built up. It is never doubted that the missionary can instruct the native; but it is not always acknowledged that the native can teach the missionary. But it was the wise policy of the American Board mission in Japan "to trust the native leaders, believing that their knowledge of native conditions was as good as ours, if not better."

¹ At present the number is much smaller.

Among the Japanese who materially assisted in the upbuilding of the *Kumi-ai* churches, two stand out most prominent and can be mentioned without invidiousness. These two are Neesima (properly Nishima) and Sawayama. The story¹ of the former is so well known that it need not be repeated here; it is so intensely romantic that it is well worth frequent reading. If ever a man was providentially raised up to be a Christian leader among the Japanese it was Neesima. He holds the distinction of being the first Japanese ordained to the ministry. Without him the *Doshisha* could never have been founded; it grew rapidly under his management, and it declined after his death.

In him Japan has lost one of its foremost men, and the work of missions its apostle. In him, it may be said, the spirits of Old and of New Japan were united in the noblest sense. . . This purified *Samurai* spirit, this devotion to the country and at the same time to Christ, which Neesima embodied in himself—this it is which the students mean when they speak—as they love to do—of the *Doshisha Seishin*, the “*Doshisha* spirit.”

When he was once urged to “become a great public man,” he stated the aim of his life to be to “produce hundreds and thousands of Neesimas who can work for this country.”

Sawayama is not perhaps so well known as Neesima, but did a work of immeasurable importance in preaching and practising self-support. When he came back from study in America, he was not “spoiled” as so many have been, but was humble

¹ See “Joseph Hardy Neesima” (Davis) and “Life and Letters of Joseph Hardy Neesima” (Hardy).



REV. J. H. NEESIMA, LL. D.

enough to accept the pastorate of a small church in Osaka at six dollars per month, with the idea that teaching and translating would make up enough for his living until his church could give him full support. It certainly seemed like an experiment doomed to failure from the outset, but it proved "a grand success," as the following statements show:

The Naniwa church, at the end of five years, had increased its yearly contributions from seventy to seven hundred dollars. It had started another independent church in Osaka and made a beginning of Christian work in nine other places. It had also established a Christian girls' school in the city.

Sawayama was the first Japanese to be ordained on Japanese soil and the first to stand for self-support, in the practice of which he shortened his own life.¹

It was, of course, quite inevitable that the remarkable success of the policy of self-support should lead to independence of missionary control, in matters not merely of finance and management, but also of faith. But absolute independence in all things is the goal of the native church, and "'tis a consummation devoutly to be wished."

It is, however, natural in the transition from one condition to another that there should be some misunderstanding and unpleasantness. And the friction between foreigner and native was enhanced by the intensity of the prevalent anti-foreign feeling. In 1895 the native Home Mission Society, toward which the Japanese had been contributing only one thousand yen per year, relinquished the subsidy hitherto

¹ See "The Modern Paul of Japan" (Narusé).

received from the mission. This led to increased contributions from the Japanese Christians, so that the annual income amounts to five thousand or six thousand yen. In 1903 it celebrated its twenty-fifth anniversary.

As the Home Mission Society is unable to take over all the work to be done where there are no self-supporting churches, the mission aids such places in the support of evangelists. But it is the policy "to give the least financial aid," so that the "local Christians may bear the responsibility of caring for their evangelists." The present relations between the Congregational missionaries and the *Kumi-ai* Christians are "on the basis of equality and mutual sympathy."

The question of the orthodoxy of these *Kumi-ai* churches has been a burning one; but it scarcely falls within the scope of this book to discuss controversial points. It is quite evident that the theological discussions which have prevailed in the West have had their influence upon the thought of the young Christian church in Japan, and have possibly been felt more in *Kumi-ai* circles than in others. It is, perhaps, true that so-called "Liberalism," "New Theology," "Higher Criticism," have found more favor among *Kumi-ai* Christians than among others. Some of the old leaders of the famous "Kumamoto Band" have completely lost their faith, and churches have been weakened by doubt. But the common *Kumi-ai* creed reduced to its lowest terms, "though short, seems to contain the essential."¹

¹ We believe in the one infinite and perfect God, who is revealed in the Bible as Father, Son, and Holy Spirit.

We believe in Jesus Christ, who, being God, became man, and for

The educational work of the American Board and the *Kumi-ai* churches has been and is of tremendous importance. The *Doshisha* alone deserves a chapter; for in spite of its checkered career it has been a great power in Japan, and as we cannot believe that prayers and tears and lives have been poured out in vain for that institution we think that it will have a grand future. Kobe College maintains high rank among the institutions for female education in Japan. The *Baikwa Jo Gakko*, in Osaka, is "the first Christian school established in Japan without the aid of Board money"; it was founded by Sawayama's efforts. The Bible Women's School in Kobe has sent out many graduates into Christian work. The "Glory Kindergarten," in Kobe, claims to do "the highest grade of kindergarten work done in Japan."

The American Board is one of the few mission Boards which has carried on medical work in Japan. First, Doctor Berry, and afterward Doctor Taylor, have been eminently successful in their labors. The physician could often go where others could not; his medical skill, combined with tact and sympathy, opened many fields of work in early days. But now, on account of the abundant supply of efficient Japanese physicians, there is no special need for medical

the sake of saving a sinful world, took on himself our infirmities, died, and rose again.

We believe in the Holy Spirit, the giver of new life.

We believe in the Bible, which was given by the influence of God and which makes us wise unto salvation.

We believe in the holy church, baptism by water, the holy Supper, the Lord's holy day, the everlasting life, the resurrection of the dead, and righteous rewards and punishments.

missionaries. There is, however, a grand field for Christian Japanese physicians. The present war has demonstrated what Japanese physicians can do, and there is no less call for them in the field of Christian effort than in others, and no less success awaits them.

The American Board and *Kumi-ai* Christians have also been foremost in eleemosynary and sociological work. The Okayama Orphanage is the "first" of its kind in every sense of the word,¹ in Japan. Mr. Tomioka and Mr. Hara, who are prominent and successful in prison work, deserve mention here. The latest institution is the Factory Girls' Home in Matsuyama. In Tokyo, however, is an institution known as Kingsley Hall, modeled after Occidental "settlements"; it is in charge of a Christian, Mr. Katayama, and it emphasizes religious teaching.

The credit of the first Christian paper in Japan belongs to the American Board in the "*Schichi-ichi Zappo*" (Weekly Miscellany), started in 1876. The missionaries have also done an immense amount of literary work in the vernacular, in the writing of tracts, commentaries, and religious treatises, both expository and apologetic. They have also published several valuable books in English.² The *Keiseisha*, a publishing house in Tokyo; the *Fukisansha*, a publishing house in Osaka, and the Fukuin Printing Company, in Yokohama, are carried on by *Kumi-ai* Christians. "Mission News" is the title of an able monthly published in English by the mission.

¹ At least among Protestants.

² See books by Atkinson, Cary, Davis, DeForest, Gordon, and Gulick mentioned in Bibliography.



TEACHERS AND GRADUATING CLASS, YAMAUCHI, OSAKA

Rev. A. D. Hail, D. D., a Presbyterian missionary of Osaka, bears witness as follows :

This third of a century [1869-1903] has seen the development of the *Kumi-ai* churches, a body of some twelve thousand Christians, who wield an immense influence in the nation, far beyond the circle of their own immediate membership, and with a pulpit that numbers amongst its members men of great intellectual worth and spiritual power.

CHAPTER XI

EPISCOPALIANS IN JAPAN

TO this group of missions belongs the honor of possessing the first Protestant missionaries who reached Japan under regular appointment, *i. e.*, Revs. John Liggins and C. M. Williams. The former reached Nagasaki May 2, 1859, even "before the actual opening of the ports," and the latter arrived toward the end of the following month. Both of these men had already been engaged in mission work in China under the American Episcopal Mission. Mr. Liggins unfortunately was compelled by sickness to return permanently to America in 1860, but has always retained an active interest in foreign missions.¹ Mr. Williams later became the first Episcopal bishop for Japan under the title of "Bishop of Yedo." He was first appointed (in 1865) bishop of China, with the added care of Japan, but in 1874 he was relieved of China and had the charge of Japan only until 1889, when he resigned.² He is now the senior bishop in the American Episcopal Church.

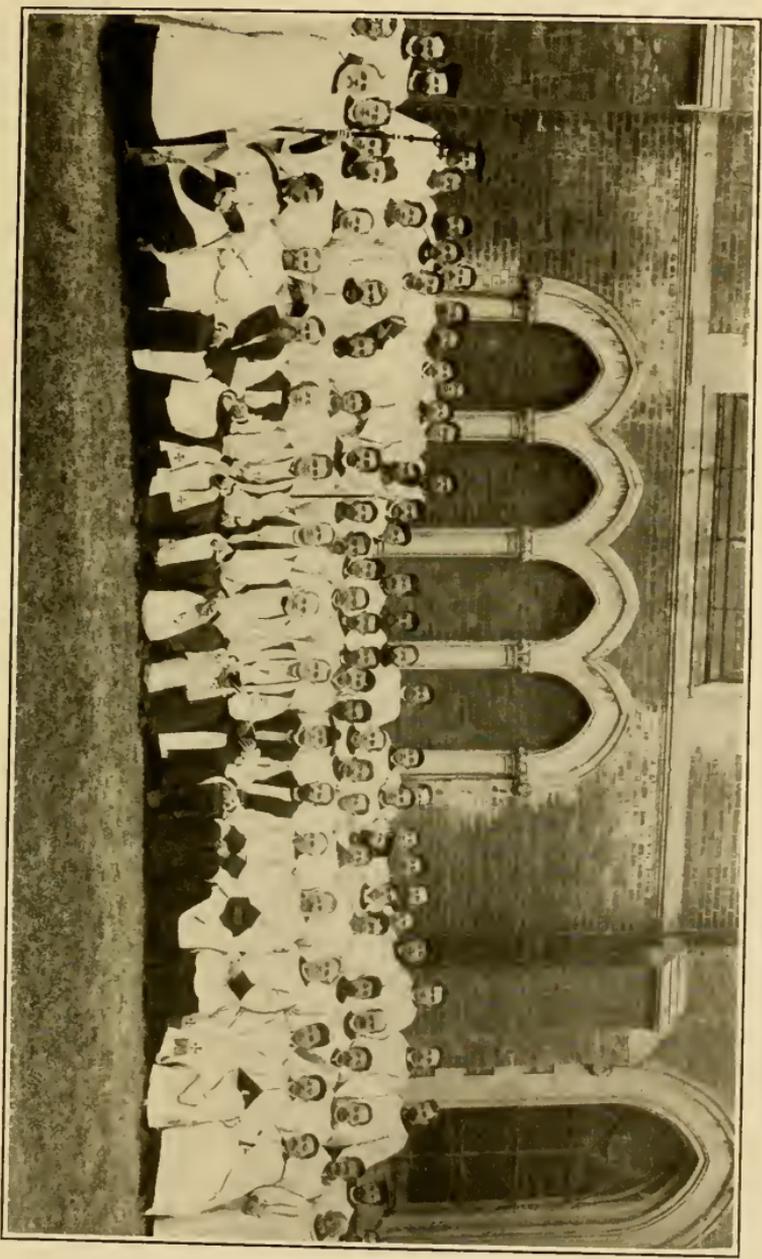
For a decade the American Episcopal Mission alone represented the group under consideration; but in 1869 Rev. G. Ensor and wife came out as the first missionaries of the Church Missionary Society (British)³;

¹ He still survives, living in Cape May, N. J.

² Bishop Williams is also in America.

³ C. M. S.

BISHOPS AND CLERGY OF SEIKOWAI



and in 1873 Rev. (afterward archdeacon) Shaw opened the work of the (British) Society for the Propagation of the Gospel.¹ A still later accession to this group was the Canadian Church Mission in 1888. There have been several other smaller bodies of this group, but they have generally been affiliated more or less with one or other of the regular missions. Moreover, by 1878 all the Episcopal bodies in Japan had come into such close co-operation that they decided in joint conference upon only "one Book of Common Prayer for the use of Japanese Christians." And by 1883 the two bodies of English Episcopalians mentioned above had succeeded in uniting in the choice of a bishop, Rev. A. W. Poole, who, however, died in 1885. He was succeeded in 1886 by Rev. Edward Bickersteth, son of the well-known writer and poet. Bishop Bickersteth died in 1897, but left his impress upon the work in Japan.

It was in 1886, under the guidance of Bishops Bickersteth and Williams, that the various Episcopal bodies met in conference and formulated a plan for a union of effort upon one Japanese church. This organization is known as the *Nippon Seikokwai* (Holy Catholic Church of Japan). The chief articles of its constitution are as follows :

Article I. (Name as above.)

Article II. This church doth accept and believe all the canonical Scriptures of the Old and New Testaments as given by inspiration of God, and as containing all things necessary to salvation, and doth profess the faith summed up in the Nicene Creed and that commonly called the Apostles' Creed.

¹ S. P. G.

Article III. This church will administer the doctrine and sacraments and discipline of Christ, as the Lord hath commanded, and will maintain inviolate the three orders of bishops, priests, and deacons in the sacred ministry.

This constitution can be amended only by a two-thirds vote of the members of a regular synod.

The next steps in the organization of Episcopal mission work in Japan were an increase in the number of episcopates and the delimitation of the dioceses. Bishop Williams (American) was succeeded by Bishop McKim, still in office. The number of Anglican Bishops was increased from time to time by the appointments of Bishops Evington, Fyson, and Awdry. And when the last-mentioned was transferred from Osaka to Tokyo to fill the place of the lamented Bickersteth, Mr. Foss was elevated to the bishopric. The diocese of Kyoto (American) was temporarily under the charge of Bishop McKim until 1900, when Rev. S. C. Partridge, a missionary in China, was consecrated in Tokyo to that post—the first instance of such a ceremony in Japan. The dioceses are as below.¹

The Episcopal group has several educational institutions. One girls' school in Osaka is called "Bishop Poole Memorial." There is another prosperous girls' school, known as "St. Margaret's," in Tokyo. But, in this connection, it is better to speak of the entire educational plant of the American Episcopal Mission in Tokyo. It is known in Japanese as *Rikkyo Gakwin*,

¹ North Tokyo, Bishop McKim, American; South Tokyo, Bishop Awdry, British; Kyoto, Bishop Partridge, American; Osaka, Bishop Foss, British; Kinshiu, Bishop Evington, British; Yezo (Hokkaido), Bishop Fyson, British.

and includes a theological seminary, a college an academy, besides the girls' school just mentioned, known in Japanese as *Rikkyo Jo Gakko*. This institution, as a whole, is one of the largest Christian educational institutions in Japan. There is also a flourishing boys' school, *Momoyama Gakko*, of academic grade in Osaka under the auspices of the Church Missionary Society. Night schools and English classes are also conducted in many places. But, with them as with some other missions, the schools "are not unfrequently a source of anxiety" on account of the difficulty in maintaining the Christian tone and influence.

Two special features of Episcopal work in Japan are the communities of St. Andrew and St. Hilda in Tokyo. The former is composed of single men and the latter of single women, and both carry on a variety of work in which they endeavor to exercise an uplifting influence upon the surrounding community. These communities are hives of industry and centers of great influence.

Hospitals and dispensaries, "homes," orphanages, and other eleemosynary institutions receive close attention from members of the Episcopal missions in both their official and their individual capacities. One of the latest and most promising of these features is the work among the factory girls of Osaka, the Manchester, or Pittsburg, of Japan.

The Episcopalians are also connected, not officially but individually, with the work for seamen in the principal ports of the empire, as several of the chaplains of these institutions are Episcopalians.

The Episcopal group is well represented in special fields. The Church Missionary Society, through Rev. Walter Dening, started work among the Ainu and have continued to carry it on through Rev. John Batchelor, the great authority on "things Ainu." The Japan Missionary Society of the synod maintains work in Formosa. A catechist is supported by the Society for the Propagation of the Gospel in the Ogasawara, or Bonin, Islands; and he is the only Christian worker there.

The Episcopalians in Japan fully realize the importance of Christian literature, and have a church bookshop and publishing house in Tokyo.¹

But almost all the bodies of this group put most emphasis on the general evangelistic work, and they have established, in addition to ordinary church work, *Sekkyo Kwan* (preaching halls) and *Dendotai* (evangelistic bands).

The high church bodies of this group are very exclusive and decline to co-operate with other Christian churches in general work. But the low church missionaries of the Church Missionary Society do not fail to work in co-operation as much as possible. And the Japanese Christians of this group are inclined to co-operation. In the great revivals of 1901 and 1902 some of the Episcopalians, both Japanese and foreigners, were among the most active and capable. The union meetings of Rev. B. F. Buxton, for the deepening of the spiritual life, have been a great help and inspiration to many.

¹ The English publications include the "C. M. S. Quarterly" and the "South Tokyo Diocesan Magazine," published three times a year.

The general policy of the Anglican group has been stated as follows :

Her missionaries will not hand over their churches to the Japanese clergy nor their dioceses to Japanese bishops nor diminish their forces while they believe that their presence is still needful for the maintenance of the life and the guardianship of the doctrines and the constitution of the church which they have been God's instruments in planting.

CHAPTER XII

METHODISTS IN JAPAN

IT was just twenty years after Commodore Perry first visited Japan that the Methodists began their mission work in the empire. In view of this fact, their success in gaining a large and earnest membership is a strong tribute to their zeal and skill. The first Methodist missionary to arrive on the field was from the United States in 1873; and the first from Canada arrived later in the same year. The Evangelical Association of North America opened work in 1876; the Methodist Protestant Church in 1880; the Methodist Episcopal Church South, in 1886; and the United Brethren in Christ not till 1895. These are the six Methodistic missions that are planning for union in Japan.

The pioneer missionaries of the Methodist group were Rev. George Cochran and D. Macdonald, M. D., of the Canadian Methodist Mission, and Dr. R. S. Maclay, Revs. J. Soper, J. C. Davison, M. C. Harris, and I. H. Correll, of the Methodist Episcopal Church, U. S. A. Doctor Macdonald and Doctors Soper, Davison, Harris,¹ and Correll,² are still engaged in the work. Doctor Maclay had already served for several years as missionary in China and became the superintendent of the new mission in Japan. It is interesting

¹ Doctor Harris has just been elected bishop of Japan and Korea.

² Now American Episcopal Mission.



THE METHODIST PUBLISHING HOUSE, TOKYO

at this point, merely to note that Doctor Maclay also had the honor of opening Methodist work in Korea in 1884, and was probably "the first Christian missionary to openly enter the capital of the last hermit nation." Seldom is it given to one man to play such an important part in mission work in three countries. In Methodist annals, Doctor Maclay's arrival¹ in Yokohama on June 11, 1873, is taken as the date of the birth of the mission.

It is most interesting to notice that, when the first Methodist leaders met together in Yokohama for the first annual meeting, Aug. 8, 1873, when the mission was formally organized, they "proposed to pre-empt for Methodism the three largest islands of the Japanese empire." To carry out this plan, they mapped out—

Four old-fashioned Methodist circuits; the first and second to be called the Yokohama and Yedo circuits, together with other portions of the island of Nippon [Hondo], on which these cities are situated, as we may be able to occupy. The third to be called the Hakodate circuit, embracing the city of Hakodate and such other portions of the island of Yezo, on which it is situated, as we may be able to cultivate. The fourth to be called the Nagasaki circuit, comprising the city of Nagasaki and such other portions of the island of Kyushu, in which it is situated, as we may be able to occupy.

In accordance with this plan, the missionaries located as follows: Maclay and Correll in Yokohama, Soper in Tokyo, Davison in Nagasaki, and Harris in Hakodate. Thus the pioneer Methodists "planted themselves in the four quarters of the empire." And in the following year (1874) Miss Schoonmaker arrived

¹ He was the first to arrive of all Methodists.

as the pioneer in the excellent woman's work of Methodists in Japan.

Within the next two years the first converts were gathered in at the various stations.¹ The work at Hiro-saki might be called a side issue, because it was indirect and was carried on in connection with the teaching of English in a private school. But it deserves special mention because from it have come sixteen preachers,² many of them leaders in the Methodist Church, and a great many laymen.

Indeed, all the branches of Methodists in Japan have given more or less attention to education in connection with their work. The Methodist Episcopal early announced as their programme "in connection with each local church a school, in each central station a high school, in Tokyo a college." It is, therefore, not strange that the Methodist schools, both for boys and for girls, are among the most successful. The educational plant at Aoyama, Tokyo, is one of the largest and most prosperous of Christian institutions in Japan.

Another reason for the rapid growth and remarkable success of the work of the Methodists in Japan is undoubtedly the fact that, from very early in their history Japanese pastors and preachers began to take part in the annual meeting. By thus bringing the Japanese into deliberation and equal ecclesiastical rights, the unfortunate distinctions of race and nationality have been minimized and the oneness of all

¹ The first converts in Tokyo were Mr. and Mrs. Sen Tsuda, parents of Miss Umé Tsuda.

² Seven Hirosaki women furnished eleven of these.



HIROTSAKI MOTHERS OF PREACHERS

in the gospel has been magnified and emphasized. It is undoubtedly due to this fact that the Methodists have avoided many of the difficulties which have troubled other missions. This unity has helped the work, and has produced "native workers second to none in the empire."

The years 1882, 1883, and 1884 seem to have been red-letter years in the history of the American Methodist Mission. The important events of these three years are the following: the opening of educational work in Aoyama, Tokyo, and in Nagasaki; advance in publishing work, especially in the provision of the Berean Sunday-school Lesson Helps in Japanese; special religious awakenings; large increase of evangelistic efforts; development of self-support plans in the churches; and the organization of the Japan Annual Conference.

The year 1884 is taken by the historian of the work of the Methodist Episcopalals to begin a new period in their history.

The work of the first period [1873-1875] fixed the mission's geographical boundaries; that of the second [1875-1884], the lines of our work. The third period has been one of stern contest, solid if not rapid progress, and on the whole, most remarkable results.

The same year (1884) was also an important date in the history of the work of the Canadian Methodists and the Evangelical Association. In the case of the former it marked the founding of the *Toyo Eiwa Gakko* (a school for boys) in Tokyo; in the case of the latter the acquisition of valuable property in Tokyo as a mission center.

The work of the Methodists in Japan has never been kept in narrow limits, but has broadened out into varied activities. For instance, as in America and other lands, the publication work has enjoyed a wonderful development, and the Methodist Publishing House is an important institution in Japan as elsewhere. It was started early in the history of mission work and at first was carried on by missionaries, who looked after it in connection with other duties. In 1898, Mr. J. L. Cowen came out to give his special attention to that phase of the work, and has succeeded in constantly enlarging the scope of the Methodist Publishing House, in connection with the Aoyama Printing Press, in the circulation of good literature in both Japanese and English. The sales for 1903 amounted to almost twenty-eight thousand yen (fourteen thousand dollars), an increase of about four thousand yen (two thousand dollars), over the previous year; and the stock on hand was valued at twelve thousand three hundred yen (six thousand one hundred and fifty dollars).

The Methodist branches in Japan have in common a weekly paper, known in Japanese as *Gokyo*, which is a translation of "Christian Advocate." It is "of increasing value as a Christian force."¹ The common Methodist Hymnal, which was used till the Union Hymnal came out, had a widespread sale on account of its excellent character. Another special feature of Methodist work in Japan is found in night schools, especially in connection with gospel societies.

¹ The M. E. Church, U. S. A., missions also publish an English monthly called "Tidings."

They supply in large degree the helpful agencies for young men that are offered by the Young Men's Christian Association, such as night classes, lectures, reading room and library, brief chapel exercises, and social and evangelistic meetings.

These societies have reached "the sons and apprentices of merchants, bank and government clerks, and other young men in business circles," and "a number of these are converted year by year."

The Epworth League is also a factor in Japan in training the Methodist young people for service.

As the work of the Methodist Episcopalals stretched out over such a wide extent of territory, from Hokkaido to Kiushiu and even to the Loo Choo Islands, it was found necessary, for practical reasons, to divide the annual conference into two bodies, by cutting off the extreme southern and western sections into a separate conference in 1898.

For the first four years of the current century, the work of the Methodist Episcopal Church in Japan, Korea, and China was under the continuous supervision of one bishop, Dr. D. H. Moore, who, residing in the far East, was thus able to give more intelligent and sympathetic attention to the work than could be given by different men coming out annually. But in 1904 M. C. Harris, D. D., one of the pioneers, was elected missionary bishop for Japan and Korea, and will permanently reside in Japan to oversee the work of those two countries, so intimately related to each other.

Methodists are always foremost in the social reform movements of Christianity. It was a Methodist Protestant missionary who started the crusade against

the social evil in Japan ; and it is Methodist missionaries and Japanese laymen who are leaders in temperance work. It is, perhaps, scarcely necessary to add that Methodists, in Japan as elsewhere, are very zealous in evangelism.

It happens that in this sketch more attention has been given to the work of the Methodist Episcopal Church because it is the largest ; but allusion must now be made to certain special phases of the work of other Methodist bodies. The Canadian Methodist Mission has given particular attention to both Christian and general education, to indirect as well as to direct methods of work ; their Central Tabernacle in Tokyo is a veritable hive of Christian activity, a sort of institutional church. The schools of the Southern Methodists have an excellent reputation ; and the *Kwansei Gakuin*, near Kobe, is being enlarged and equipped for still better service in educating young men. Many of their missionaries first came to Japan as teachers of English in government schools ; and the Oita revival in 1888 supplied them, not only with converts, but also with fine material for the native ministry. The Methodist Protestants have emphasized educational work, but are now giving more attention to direct evangelistic efforts. There is now an excellent hope that in a short time all the missions Methodistic will effect a union and make a strong body of about thirteen thousand Japanese members.

CHAPTER XIII

PRESBYTERIANS¹ IN JAPAN

PRESBYTERIAN and Dutch Reformed missionaries were the second to arrive in Japan after the treaties of 1858 allowed residence in certain open ports and foreign concessions. The first comer was the American Presbyterian, J. C. Hepburn, M. D., in October, 1859; and one month later arrived the renowned Dutch Reformed triumvirate (Verbeck, S. R. Brown, and Doctor Simmons). It is certainly not strange that a work founded by such strong men should have been eminently successful. The Woman's Union Mission was opened in 1871; and the other Presbyterian bodies came as follows:

United Presbyterian Church of Scotland, 1874; Edinburgh Medical Mission, 1874; Cumberland Presbyterian Church, 1877; Reformed Church in U. S. A., 1879; Presbyterian Church South, 1885.

But the first two bodies are no longer represented in Japan; for the Edinburgh Medical Mission withdrew in 1883; and the Scotch Presbyterians withdrew in 1901.

To this group of missions probably belongs the honor of the first convert in Japan proper, and the first baptism on Japanese soil.² The first convert was probably Wakasa-no-Kami, who, through a Dutch

¹ Including Presbyterian and Reformed bodies.

² See discussion of these subjects in Chapter I.

Testament picked up in Nagasaki harbor in 1855, was led to a study of the Bible and became a secret disciple, although he was not baptized until 1866, by Doctor Verbeck. The first baptism in Japan was that of Yano Riyu, in Yokohama, in 1864; it was administered by Rev. James H. Ballagh. It was this same mission (Dutch Reformed) that sent out the first single lady missionary, Miss Mary Kidder,¹ who arrived in 1869. Doctor Hepburn, of the American Presbyterian Mission, published the first tract in 1867; and in the same year issued the first edition of his dictionary, which was "the result of years of persevering and scholarly labor," and was not superseded by a better one for more than a quarter of a century.

The Presbyterian missionaries were among the first to establish schools for the education of both boys and girls, separately. It was very early in the history of their work that the foundations were laid of such important institutions as Ferris Seminary, Yokohama; *Joshi Gakuin*, Tokyo; *Meiji Gakuin*, Tokyo; Steele College, Nagasaki, etc.

The early Presbyterian missionaries were also foremost in literary work, both in English and in Japanese. The names of Verbeck, Hepburn, S. R. Brown, Imbrie, *et al.*, are prominent among those to whom later scholars of the vernacular are indebted for invaluable assistance, and among those who have contributed largely to the Christian literature of Japan, especially in the work of the translation of the Scriptures. And in recent days, Noss²

¹ Since Mrs. E. R. Miller.

² German Reformed mission, Sendai.

has rendered a great service by putting into English Lange's excellent work in German on the study of the colloquial language.

Of the periodicals of this group, the weekly "Glad Tidings" has a very large circulation; and the "*Fukuin Shimpo*," weekly, self-supporting since 1894, is one of the best in Japan.

The American Presbyterian, Dutch Reformed, and Scotch Presbyterian missions were the first to take active steps to diminish the disadvantages of sectarian divisions. In 1877 they united in forming an organization called *Nippon Kirisuto Itchi Kyokwai*—United Church of Christ in Japan. This was at first governed by only one presbytery; but, "when the increasing number of local churches necessitated a division into several (five) presbyteries," a synod was organized (1881), "consisting of all foreign missionaries, of Japanese pastors and elders." This union proved to be an occasion, if not a cause, of rapid growth. And when other Presbyterian missions entered Japan,¹ they worked for and with the United Church.

It was likewise early in the history of this United Church that a Home Mission Board was organized. The history of this institution has been divided into four periods which show the natural and gradual development of the work. The first period was an experimental one; the second was "that of mission control and Japanese counsel"; the third was "that of financial co-operation and joint control"; and the

¹ The Cumberland Presbyterians worked independently from 1877 till 1889, when they "united" with the others. The Woman's Union Mission did not join the Council till 1897.

fourth is "that of financial independence and synodical control." The evangelistic spirit thus aroused has been undoubtedly an important cause of the growth of the churches. "The Japanese Christians have come to feel more keenly that the work is theirs." Its annual budget runs above seven thousand yen.

Reference has already been made to the attempt to bring about an organic union of the Presbyterian and Congregational Churches. Doctor Imbrie has written concerning it that "the attempt is not to be regretted. It was in various ways an education to the church; . . . and it may be that by it seeds were sown that shall yet spring up, and in God's own time and way yield something better than was then hoped for." Certainly, the spirit of co-operation and unity is strong and frequently evidenced. Perhaps the most significant instance was seen when Hon. K. Kataoka, a prominent Presbyterian, became president of the *Doshisha*, an institution founded under Congregational auspices.

According to good authority the failure to unite with the Congregational churches led to a revision of the confession of faith in the synod of 1890. At the same time the name of the church was abbreviated by dropping the word *Itchi* (United), so that it has since been known simply as *Nippon Kirisuto Kyokwai* (Church of Christ in Japan). In connection with the revision of the confession of faith there was a strong feeling that the new confession should be brief and simple but irenic. The final result was the adoption of the Apostles' Creed with the following preamble:

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 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 holy men of old were inspired ; and he speaking in the Scriptures of the Old and New Testaments is the 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.¹

As already stated, the missions of this group have put great emphasis on educational work, but they have strenuously insisted that their schools should be uncompromisingly Christian.

It holds firmly to the principle that its schools as such shall be Christian ; that they shall be institutions in which, as institutions, Christianity shall be taught and Christ worshiped. It is ready to offer to the children and youth of Japan the wholesome meat of secular knowledge ; but there must be grace before eating.

The schools of this group include two theological institutions, three colleges with preparatory academic courses, a dozen female seminaries, several day schools and kindergartens, and training classes for women.

It will certainly not seem like an invidious distinction if further special mention is made of the great triumvirate of this group (Hepburn, S. R. Brown, and Verbeck). Doctor Hepburn, by his skill as a physician and his tact as a man, was enabled to

¹ The Church of Christ in Japan, with this creed, was in 1892 admitted to the Pan-Presbyterian Council, which *ipso facto* approved the creed.

overcome early prejudices and to do most valuable pioneer work. He had been a medical missionary in China before he came to Japan. Here he labored till 1892, when he returned to the home land, where he still lives in well-deserved retirement. His work in Japan was varied, and included not only medical practice but also English teaching and literary work. Besides his dictionary of the Japanese language and Scripture translation work he issued a valuable Bible dictionary. "Everything that Doctor Hepburn put his hand to was completely finished." "As a scholar, a physician, and a missionary, in private and social, secular and religious relations, this man has been a blessing to mankind and a convincing exhibition of the ennobling power of the Christian religion."¹

Dr. S. R. Brown is one more missionary who did his first work in China and came to Japan at a comparatively advanced age. He was also actively engaged in literary work in Japan, especially in the translation of the Bible. But he also did another most important work in teaching and training a large band of earnest Christian young men who have since become leaders in the Christian community of Japan. These men, known as "the Yokohama Band," have "stood firm amid every wind and wave of doctrine," and when others have fallen away have never wavered. Doctor Brown's excellent missionary policy may be summed up in his own words :

I believe that the best plan for the evangelization of Japan is to educate Japanese young men. Just think, twenty Japanese preachers educated in my school! That means twenty Browns

¹ See "Japan Evangelist," Vol. III., pp. 3-10.

sent out into the world. How much better and greater a work will they perform than I could ! . . For these reasons I educate young Japanese.¹

“Verbeck of Japan” is the apt title given by Doctor Griffis to his interesting biography² of the third member of this remarkable triumvirate. Guido Fridolin Verbeck was born in Holland, educated in America, and lived largely in Japan; but, owing to neglect of formalities, he had no political citizenship. He was literally “a citizen of no country,” and yet he really belonged to Japan. He was a scholar, a linguist, a civil engineer, a teacher, a preacher, a translator, yea, a statesman of the highest order. He was a man of wisdom, tact, and piety; broad-minded, an all-round scholar; a devout Christian. Most of his missionary work was done indirectly, while he was in the service of the Japanese government as adviser. His influence upon New Japan in her early and plastic years can scarcely be overestimated. “Doctor Verbeck has impressed his stamp on the whole future history of renovated Japan.” Many of the makers of New Japan were his own pupils. He was a statesman of statesmen, a missionary of missionaries.

¹ See “A Maker of the New Orient: Samuel Robbins Brown,” by W. E. Griffis, D. D.

² Read this inspiring book.

CHAPTER XIV

MINOR MISSIONS

THIS chapter treats of fifteen or sixteen minor missionary bodies which have not been included in the preceding groups of missions. Some of these are not "minor" when compared with single missions of the groups, nor must it be thought that their work is of minor importance, but they are here called "minor" for convenience, simply in comparison with the groups as wholes. The work or influence of some of these miscellaneous organizations is not necessarily "minor" to the work or influence of others. The limitations of this book required that a line should be drawn somewhere, and the line most easily and commonly drawn in religious circles is by the groups before given in alphabetical order. The miscellaneous bodies are treated in the same order.

1. CHRISTIAN. This mission was founded in 1887, and organized the first church in the same year at Ishinomaki, near Sendai. The principal work has been carried on in the North and in Tokyo; the two mission stations are Tokyo and Sendai, and the entire work is "distinctively evangelistic."

2. CHRISTIAN AND MISSIONARY ALLIANCE. This body began work in 1895 in Miyoshi, Hiroshima Prefecture. Since then the work has been extended to other places in that prefecture, including the city of Hiroshima. Their work is also strictly evangelistic.

3. CHRISTIAN CATHOLIC CHURCH. The work of this church in Japan, as elsewhere, is chiefly proselyting; almost all their adherents, missionary and Japanese, have been taken from other missions.

4. DISCIPLES.¹ This mission was established in 1883, and has of late years grown rapidly in number of missionaries and converts. At first their work was limited to direct evangelization, but now they have a Bible school in Tokyo in charge of Rev. H. H. Guy, PH. D. Their missionaries pay special attention to the study of the language with good results, and are unusually active and aggressive. Besides the missionaries in official connection with their Board there are several independent, self-supporting missionaries.

5. FREE METHODISTS. For several years the Missionary Board of the Free Methodist Church of North America has carried on work on the island of Awaji through native evangelists. In 1903 the first missionaries arrived and settled on Awaji and in Osaka.

6. FRIENDS. This mission was founded in 1885 by Mr. and Mrs. J. Cosand,² who settled in Tokyo and opened a school for girls. This work has grown steadily; in 1902 the school building was burned, but a finer one has been erected. Outside of Tokyo a most successful work has been carried on in Mito and vicinity. There are also several individual Friends who, though having no official connection with the mission, co-operate with its work.

7. GERMAN-SWISS MISSION. This was "the first attempt of the liberal wing of Christianity to work

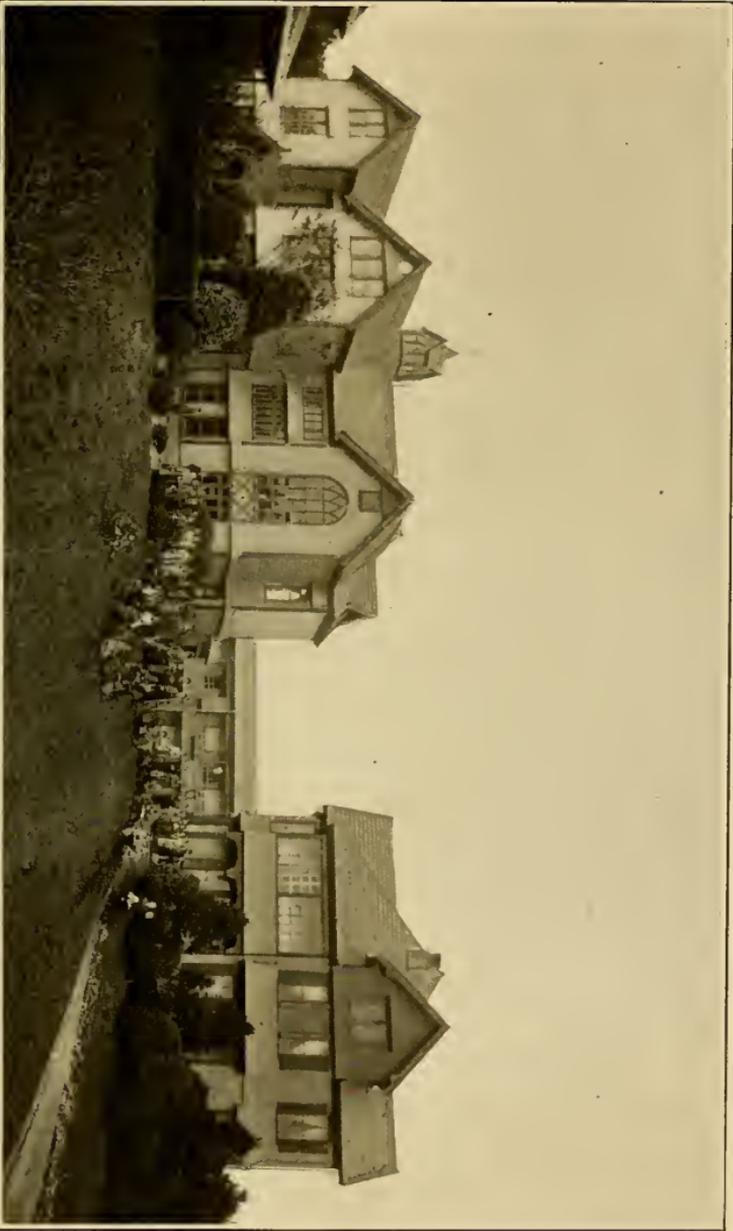
¹ Or, "Churches of Christ Mission in Japan."

² Now in the United Brethren Mission.

practically in the mission field." The first missionary settled in Tokyo in 1885. This work is very broad and quite prosperous, especially in its literary and publication lines. To this mission is due the publication in German of Ritter's valuable work, to the English edition of which frequent reference is made in this book.

8. GOSPEL MISSION. This claims to be "an interdenominational work"; but its tendency is toward separation on account of special "holiness" views. The work was started by Rev. C. E. Cowman and wife; it now has several foreigners connected with it. "No one in connection with it receives any salary or regular donations, but God has honored the faith of his children and supplied every need." The work has grown rapidly, both in Tokyo and in country districts, like Utsunomiya, where a branch station has been opened. "A camp meeting was held at the foot of Mount Fuji where more than one hundred and fifty teachers and preachers were gathered. This was the first holiness camp meeting in Japan and proved most successful." One peculiar feature of this mission is that it contains eight telegraph operators, Americans and Japanese, in the ranks of the special workers. For operators, it publishes a bi-monthly Japanese journal and a monthly English magazine called "Electric Messages."

9. HEPHZIBAH FAITH MISSION. This was commenced in Yokohama in 1894, and has since been extended to Choshi in Shimosa. Its motto is "Holiness unto the Lord," and its "assurance of support is found in Phil. 4 : 17."



FRIENDS' MISSION COMPOUND, TOKYO

10. INDEPENDENT WORK. Some of this has already been mentioned, and some will come just as properly under the head of interdenominational or philanthropic work. But we should perhaps mention here the Plymouth Brethren, who are represented, of course, not by organized work, but by individuals. We may also include in this paragraph, for the sake of convenience, the Railway Mission, the Police and Wardens' Mission, and the Postal and Telegraph Mission. These are somewhat interdenominational, have more or less connection with similar organizations in England, and obtain some support from those sources. These are all doing a very useful work. We ought also to state that there are a number of free lances, who wholly or partially support themselves by teaching English or other secular occupation, and also do Christian work.

11. JAPANESE INDEPENDENT CHURCHES. All through the history of the gospel in New Japan there have been efforts to organize churches absolutely independent of those organized in connection with the various missionary bodies. One of the very earliest converts organized such a church, but it was afterward consolidated with the First Congregational Church of Tokyo. A similar church in Niigata later joined the body of *Kumi-ai* churches. There is one independent Presbyterian church, that of Rev. N. Tamura, in Tokyo. It formerly belonged to the presbytery and synod, but when its pastor was expelled for writing "The Japanese Bride," the church withdrew from its relations with other Presbyterian churches.

The most interesting and instructive case of an independent church is that of the one in Sapporo. It was largely the fruit of the religious labors of Dr. W. S. Clark, when he was president of the Agricultural College there. Its early history is most entertainingly related by Mr. K. Uchimura,¹ one of its members. Those earliest members are called "the Sapporo Band." There was a period in the history of this church when it was not absolutely independent. It had borrowed money from a foreign missionary to erect a house of worship, on the presumption that the church would be of "the same faith and order" as the missionary. But the independent spirit prevailed, and, after hard struggles, the entire debt was paid, so that the receipt for the payment of the last balance was called the "Magna Charta" of the Sapporo Independent Church, which is now the only one of its kind in Japan.

12. LUTHERAN. This is quite a cosmopolitan mission. It was founded in 1892, by Rev. J. A. B. Scherer² and Rev. R. B. Peery,³ of the "Evangelical Lutheran Church in the South, U. S. A." But it has since received accessions of missionaries from the Danish, Finnish, and Norwegian Lutherans. Its work is confined to the island of Kiushiu, and its headquarters are at Saga. The methods are purely evangelistic, being deemed the most effective for reaching the people; no educational work is done, except the special training of evangelists.

¹ "The Diary of a Japanese Convert."

² Author of "Japan To-Day"; now in America.

³ Author of "The Gist of Japan."

13. SALVATION ARMY. There were not a few missionaries who did not cordially welcome the Salvation Army to Japan in 1895, simply because they felt strongly that the Army methods would be a distinct shock to Japanese conventionalism. But the Army has lived down prejudice and is generally acknowledged to be doing a grand work in Japan. Just as elsewhere, its work is carried on by a military organization, and includes a great variety of spheres of labor. All foreign workers, including the women, wear Japanese dress, and live more or less in Japanese fashion. "A large part of the funds required for the maintenance of the work is raised locally." The number of corps is now twenty-nine and of outposts is ten. Its fortnightly organ, "*Toki-no-Koye*" ("War Cry"), has a circulation of ten thousand copies; and another publication, "*Heimin no Fukuin*" ("The Common People's Gospel"), is very popular. The efforts of the Army for the elevation and purification of society are much appreciated by the Japanese. In the crusade against the social evil the Salvation Army was most aggressive and has done a great work through its Rescue Home.

14. SCANDINAVIAN ALLIANCE. This was established in 1891, when "the first group of fifteen arrived"; the founder of the mission was F. Franson, D. D. The number of missionaries has varied annually, and is now much smaller than at first. The mission is carried on by a society, supported by Swedish churches and individuals, and "avoiding the direct appearance of a denomination." Its work is evangelistic.

15. SEVENTH DAY ADVENTISTS. The first representative of this mission came to Tokyo in 1896. Their principal work is in the capital; but they have several out-stations. Part of the support of their work is obtained from the sale of health foods, for which there is an increasing demand in Japan.

16. UNITARIANS. The Unitarian mission, or "embassy," to Japan was opened by Rev. Arthur May Knapp in 1887 and was closed by Rev. Clay MacCauley in 1900. In this period there were also several American professors in the *Keio-gijiku*, Tokyo, in affiliation with this work, which claimed to be a unique affair. "The errand of Unitarianism to Japan is based upon the now familiar idea of the Sympathy of Religions." Another of its "ambassadors," as they styled themselves, said: "Unitarianism has not come to Japan to destroy but to fulfill," to encourage and co-operate with all desiring "the most mature and advanced thought" on religion. At one time Unitarianism was quite popular in Japan.

17. UNIVERSALISTS. The Universalist mission was opened in 1891 by G. L. Perin, D. D., and others, of whom Rev. I. W. Cate is the only one remaining on the field. "The policy of the mission has been to carry on work largely through the Japanese who have been educated and trained for it, and to have only a sufficient number of foreigners to prepare the Japanese workers and to superintend the work." At present a special feature of its work is a boarding-house, or "Home," for female students. English classes are also largely employed.

CHAPTER XV

INTERDENOMINATIONAL ORGANIZATIONS

THE Japanese are not at all inclined toward bigotry or sectarianism; they lean rather to the other extreme of liberalism and looseness in denominational principles. It is a very easy matter for Japanese Christians to change their church connections. This is perhaps not strange when we consider that said denominational differences are foreign and exotic; and there is certainly no reason why Japan should perpetuate Occidental¹ sectarianism. We are not surprised, therefore, to find union efforts and interdenominational organizations meeting with favor in Japan.

There are, of course, many things which tend to bring the different branches of the Christian church close together; but, as they are more fully treated in another chapter, they need be only mentioned here. In the first place, a common Bible is a strong bond of unity. It is true that there is another version (Baptist) of the New Testament; but its use is comparatively limited, so that there is only one version of the holy Scriptures in general circulation among the Protestants. The Week of Prayer is annually made an occasion for union meetings. Sunday-school lesson helps are used in common by Baptists, Congregationalists, Methodists, Presbyterians, and others.

¹ In some cases "accidental."

And the new union hymnal, in use by four-fifths of the Protestants of Japan, is proving another strong bond of unity. But let us also take into consideration the principal non-sectarian and interdenominational institutions¹ in alphabetical order :

I. ARMY AND NAVY MISSION CLUB. This peculiar and most important work has been going on for several years, and has reached considerable proportions. It was started in a humble way in Yokosuka, but it now has comfortable quarters there and branches in Sasebo, Kure, Maizuru. The number of members of the club, to which no one is admitted until he has joined a church, is increasing, as well as the number of visitors at the club quarters. The nature of the work is quite like that of the Young Men's Christian Association, and the work is far-reaching in results.

2. EVANGELICAL ALLIANCE. This was organized in 1877 or 1878 as an outgrowth of a large social gathering in Osaka. It has held meetings, not annually, but every two or three years, according to circumstances. It was at the initiation of this body, meeting at Osaka in 1900, that the *Taikyo Dendo* movement of 1901 was undertaken ; it was also managed by the Alliance through its branches in different localities. In 1902 a very important meeting was held in Tokyo, at which, after a long and spirited debate, the word "evangelical" in the constitution was defined, by a special resolution, as follows: "By those 'holding evangelical principles' we mean those who regard the Bible as the perfect rule both for our faith and

¹ Some, however, are treated in Chapters XVII. and XIX, on "Christian Literature" and "Christian Philanthropy."

practice, and believe that our Lord Jesus Christ, who came down to this world for men and for their salvation, is God." This organization has ever been a means of promoting good fellowship, greater unity, and closer co-operation among Japanese Christians.

3. NATIONAL TEMPERANCE LEAGUE. This is a union organization of all temperance societies in Japan; and it was effected in 1898 chiefly through the labors of Miss Parrish. Up to that time, besides the Woman's Christian Temperance Union (which is now closely affiliated with the League), the largest temperance societies were those of Yokohama, Tokyo, and the Hokkaido. Since the unification of temperance work in the League the cause has made greater progress. The president is Hon. Taro Ando, and the traveling evangelist is Rev. K. Miyama. There are altogether ninety-three affiliating societies with about seven thousand members. The League maintains an organ known as "*Kuni-no-Hikari*" ("Light of the Land"). A temperance text-book of hygiene, edited by Mrs. Hunt and translated by Mr. Ando, the first of its kind in Japan, has had a large circulation.

4. SABBATH ALLIANCE. The Sabbath question is one of exceeding difficulty and delicacy in Japan. Sunday is a holiday by official enactment, but it is not by any means a holy day.¹ It is unusually difficult and embarrassing to steer between the Scylla of the old merry-making idea of a *matsuri* (festival) and the so-called Puritanical idea of a holy day. Therefore, in order to educate the Christians, and through them the nation, up to the proper observance of

¹ See "Sunday in Japan," in Appendix.

Sunday as a Sabbath, a Sabbath Alliance, composed of foreign missionaries and Japanese Christians, has been organized and is pursuing its labors by means of addresses and literature.

5. SCRIPTURE UNION.¹ This was started among the Japanese about twenty years ago, and has grown rapidly. Its course of daily Scripture readings follows that used in England, except that for the Old Testament readings an alternative of New Testament passages is given for those who may not possess an entire Bible. This body publishes a monthly magazine, "*Seisho-no Tomo*" ("Friend of the Bible"), with explanatory notes of the daily Scripture portions and other religious matter. It also issues illustrated leaflets which have a wide circulation. This organization is helpful by uniting Christians around the common Bible.

6. STANDING COMMITTEE OF CO-OPERATING MISSIONS. One of the most recent and most promising instruments working for greater comity and unity in Christian work in Japan is the Standing Committee of Co-operating Christian Missions, which is an outcome of the Tokyo missionary conference of 1900. It is composed of about twenty full members, elected by fourteen missionary bodies, and six corresponding members, elected by as many missions too small to be entitled to full membership. This committee meets at least once every year, and delegates to sub-committees important matters requiring more frequent attention or special investigation. It publishes annually

¹ The work among policemen, railway men, and postal and telegraph operators is an outgrowth of this.

a pamphlet replete with the latest information concerning "The Christian Movement in its Relation to the New Life in Japan." This committee is one of the most important Christian organizations in Japan, because it is the promise of increasing comity, unity, and union among the Christian forces of this great empire. It is very important that Christians in Japan, as far as possible, should minimize their differences and magnify their correspondences.

7. WOMAN'S CHRISTIAN TEMPERANCE UNION. We feel keenly the limitation of space in dealing with this most important branch of Christian work, which might fill a chapter. There have been seven around-the-world missionaries of the World's Woman's Christian Temperance Union to visit Japan and render valuable assistance in developing the broad work of that organization. From the very beginning Mrs. Yajima, of the *Joshi Gakuin*, Tokyo, has been foremost in this work. All the various departments are well organized and are carrying on an aggressive campaign. In 1897, at the International Convention in Toronto, Japan won the World's W. C. T. U. banner for the largest per cent. of increase of membership during the year. The social purity phase of its work in Japan is a very important one on account of the prevalent license system for brothels. In the crusade against the social evil the Woman's Christian Temperance Union is foremost. It has just opened (1904) in Tokyo a Florence Crittenton Rescue Home for the girls who escape from their dreadful bondage to sin.

8. YOUNG MEN'S CHRISTIAN ASSOCIATION. When the forces which have made for righteousness in Japan

are figured out it will be found that the work of the Young Men's Christian Association has been no insignificant factor. It is impossible to do justice to that work in a paragraph when it needs a chapter. But we may confidently say that the work in Japan has met with great success and is most encouraging. The work is as varied as in America on quite the same lines with adaptation to Japan's special needs. The visits of John R. Mott were especially fruitful and led to a remarkable expansion of the work and affiliation with the cause in other countries. There are now fifty-one student associations with one thousand four hundred and fifty members, and six city associations with eleven hundred members, united in a Young Men's Christian Association Union, of which there is a Japanese secretary. Unusually valuable work has been done in publication of books and magazines. We have space only to emphasize particularly two phases of the work: the Christian boarding houses for students in large cities, and the bureau for supplying Christian teachers of English from abroad to public institutions of learning.

9. YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR. The oldest society of this kind in Japan is that of the children of the American Board Mission; it was organized in 1885. The first society among Japanese was at the Sanyo Girls' School, Okayama, about 1888. Two visits of "Father Endeavor" Clark, in 1892 and 1900, gave the work a great impetus. The Japan Christian Endeavor Union was organized in 1893 with thirty-six societies, and now includes ninety-one adult and thirty-five junior

societies, with a membership of more than three thousand. It conducts annually very enthusiastic conventions. The chief promoters are among the Congregationalists and Presbyterians, but active members are found also among the Baptists, Disciples, and Methodists. The Epworth League of the last-mentioned tends to militate against the unifying efforts of Christian Endeavor. In 1901 the first Japanese secretary to devote his entire time to the cause of the Young People's Society of Christian Endeavor was chosen in the person of Rev. I. Inanuma.

10. YOUNG WOMEN'S CHRISTIAN ASSOCIATION. This work is just in its beginning, but is already one of great promise. The need has long been felt, especially in view of the success of the Young Men's Christian Association work. The general need for the Young Women's Christian Association is emphasized by the special needs of female students and factory girls. The impulse given to female education compels provision for the moral and religious needs of the increasing number of female students, especially in the large cities. The rapid development of manufacturing industries has created similar needs among working girls. Miss Theresa E. Morrison came out from America in 1903 as the first Young Women's Christian Association secretary, and is organizing the work, which will first be started among the student class. A monthly magazine is published.

NOTE. — The "Japan Evangelist," an interdenominational monthly magazine, published in English by the Methodist Publishing House, Tokyo, is the best means for keeping posted on the current news of Christian work in Japan.

CHAPTER XVI

SPECIAL FIELDS

IN connection with Christian work in Japan, there are some special fields which warrant particular attention. For instance, the work for Ainu is unique, because it is in behalf of a people slowly but surely dying out. Work among the Loo Chooans also has interesting features; while that in the Bonin Islands is only in its beginning. And, as Formosa has been an integral part of the Japanese empire since 1895, the work there demands a place here. Work among the Japanese in America and England is of especial importance on account of its reflex influence on Japan proper.¹ And the work just beginning among the Japanese, Koreans, and Chinese in Korea and China is of particular interest on account of its bearing upon the future development of those nations. Let us now take up these special fields in alphabetical order.

I. AINU. The honor of being the first missionary to the Ainu belongs to Rev. (now Professor) Walter Dening, who first visited them in 1876. But as that work was only a side-issue of his work among the Japanese, he was not able to accomplish much. The first missionary to devote his entire time, indeed, his whole life, to the Ainu, is Rev. John Batchelor. His

¹ See Appendix for a short statement of the value of the "Influence on Japan of Work Among Japanese in America." It behooves the Christians of America to push the work for the Japanese among them.



REV. AND MRS. BATCHELOR AND THEIR CHILDREN

first visit took place in 1878, and his regular appointment to that work was made in 1882. Mr. and Mrs. Batchelor were the only workers in that mission until 1893, when a colleague was appointed. Now, however, the Ainu work is divided up among the Church Missionary Society missionaries in different parts of the Hokkaido; but still by far the largest part of it falls in Mr. Batchelor's Sapporo District.

Mr. Batchelor has been a true pioneer missionary in every sense of the word. He had to learn the language without text-books; he has reduced it to writing with Roman letters; and he has made its grammar and a dictionary. He is to-day *the* authority on things Ainu.¹

The work among the Ainu has moved on slowly but steadily. It includes not only evangelism but also education; there are schools for boys and girls and a "Home" for the latter. The number of converts at present is more than twelve hundred out of a total population of sixteen thousand. This refers to Protestants only. One interesting feature of work among the Ainu is the fact that with the rising generation the native tongue is not absolutely necessary, as Japanese may be used.

2. AMERICA. The large emigration of Japanese to America, especially to Hawaii, for various purposes, principally business or education, renders it important that Christian work for them should be carried on wherever they are very numerous. The Baptists, Episcopalians, Methodists, Presbyterians, *et al.*, have had such work for several years in the most

¹ See "The Ainu of Japan" and other works.

important places on the Pacific coast of North America—in Hawaii, California, Oregon, Washington, Vancouver, Victoria, etc. In this work have been engaged men like Doctor Harris, recently elected Methodist Episcopal Bishop for Japan and Korea, Doctor Sturge (Presbyterian), and Doctor Scudder (Congregationalist). And from this work have sprung leaders like Miyama, Ando, and others.

3. BONIN ISLANDS. In 1877 a Church of England missionary made a chance visit to these islands and brought back several lads to Japan to a mission school. One of these was Joseph Gonsalves, "a very earnest and pious young man," who is now a regular catechist, and "devotes his entire time to the good and uplifting of his fellow-islanders." "He teaches the children in school everyday and holds service and Sabbath-school on Sunday." There has never been a foreign missionary resident on the island, but several have made occasional visits, and since 1894 members of the St. Andrew's Mission (S. P. G.), Tokyo, have paid annual visits to cheer the few believers and baptize converts. "The problem that confronts the Bonin Islands to-day is a choice of three things: (1) Emigration. (2) Absorption by the Japanese element. (3) Extinction." The young men are beginning to take Japanese wives; so that extinction will probably come by absorption.

4. CHINA. It is unquestionable that the power and influence of Japan are to be paramount in China. No other nation can possibly exercise so much influence there as can Japan. This is already manifest in commercial, political, and educational circles. The

number of Japanese resident in China is rapidly increasing. "The Chinese are apparently to be led along their new path by the Japanese," whose influence is enhanced by their kinship. It is, therefore, fortunate that Japanese Christians are beginning to realize their responsibilities toward people of their own nation in China and toward the Chinese. An American, teacher of English in a Japanese school, after a short period of work in China, wrote as follows: "China is, indeed, the battle ground of the missions of the century, and Japan is the best base of attack." In Tientsin there is a Japanese Christian church, which works among both Japanese and Chinese. In former times, Old Japan received much from China in language, literature, philosophy, art, religion, etc.; now New Japan can pay back the debt, with compound interest, and in much better coin.

5. ENGLAND. Although the number of Japanese resident in England is not large, a great many Japanese visit there annually, and the number of sailors who frequent the port of London is quite large. In their behalf Miss Maclean, for several years a missionary in Japan, has been carrying on a Japanese Christian Institute at Tilbury Dock. The Japanese themselves speak in the most appreciative terms of that lady's devotion to Japanese sailors. The emperor himself has recognized her work by bestowing a decoration upon her, "possibly the first ever bestowed upon a foreign lady." After one of the blocking expeditions in Port Arthur harbor, which gave such examples of Japanese daring, the dead body of a Japanese was picked up, and in his

breastpocket was found a copy of St. John's Gospel, given to him by Miss Maclean, to whom it was returned as a sad souvenir of her work.

6. FORMOSA. Christian work in the "beautiful" isle of Formosa is of three kinds—among the Chinese, the aborigines, and the Japanese. The earliest mission on the field was that of the English Presbyterians, who began work in South Formosa in 1865. It has been carried on among both Chinese and Chinese-speaking aborigines, and it has met with encouraging results. The work of the Canadian Presbyterians was begun in 1871 by Rev. Geo. L. Mackay (later D. D.) in North Formosa among Chinese and Chinese-speaking aborigines.¹ This has also met with considerable success, and has put special emphasis on the development of a self-supporting church.

Since Formosa came under Japanese sway it has been brought into a condition of civilization that renders missionary labors less dangerous. A new feature has also been introduced by the necessity for Christian work among Japanese. The *Nippon Kirisuto Kyokwai* and the *Nippon Seikokwai* have already entered that field and are carrying on home mission work among their own countrymen. The probability is that, before many years, on account of the large number of schools teaching children the Japanese language, it will not be necessary to use the Chinese language as a means of communication. In any event, inasmuch as Formosa is an integral and important part of the Japanese empire, the value of active Christian work there cannot be overestimated.

¹ See his "From Far Formosa."

7. KOREA. The very intimate relations which must exist between Japan and Korea are sufficient to indicate the importance of Christian work among the Japanese in Korea. There will always be in Korea large numbers of Japanese,¹ not only of the common people, but also of persons in positions of influence. The Japanese will be the principal leaders of the Koreans in the path of civilization. It is, therefore, essential that the Japanese influence along Christian lines be emphasized. This feeling, always strong, has received impetus since the outbreak of the Russo-Japanese war. As a result, Japanese Christian leaders have been sent over to Korea to arrange for work there; and Baptists, Congregationalists, Methodists, and Presbyterians are planning for such work. It is hoped that this will have a reflex influence, not only in keeping alive the evangelistic spirit in the Japanese churches, but also in giving an impetus to the matter of self-support, in which the Japanese may learn much from the Korean Christians.

8. LOO CHOO ISLANDS. Christian work in the Loo Choo Islands may be conveniently divided into three parts: The Roman Catholic, the first Protestant, and the second Protestant. As early as 1844 a French vessel carried a priest and a native catechist to Naha, where they were allowed to remain but were kept under strict surveillance. From that time on, however, these islands became the rendezvous of Catholic missionaries waiting to get into Japan. Later, "they were less hampered," "but as regards evangelical work, all they could possibly achieve was to

¹ The English church in Chemulpo has a large Japanese congregation.

baptize a few babies at the point of death and also a few old people."

In 1846 Doctor Bettelheim and family arrived as missionaries of an organization of English naval officers and remained there for a few years.¹ They too were subjected to the strictest surveillance, and suffered so much from severe persecutions that their health gave way and they had to leave.

The second Protestant period opened in 1891, when a Scotch lady became interested in the islands through Rev. R. A. Thomson, a Baptist missionary in Kobe. In the fall of that year Mr. Hara, the first Japanese Christian evangelist to those islands, settled in Naha; and in 1892 Mr. and Mrs. Thomson made their first visit there. "The sight of a foreign lady nearly upset the equilibrium of the city of Naha, her appearance on the streets being the signal for a general suspension of business. She could clear the public square, which was the general market-place, of both merchants and customers inside of three minutes if it was known that she was out walking on the streets." But the novelty has worn off, and work goes on quietly. At present three missions are at work there—the Baptist among the Loo Chooans and the Methodist and Episcopalian among the Japanese settlers in the Loo Choo Islands. The work is carried on through the medium of the Japanese language. "The whole of the work on these islands is now beyond the formative stage, and it is not in mere additions to church membership that its progress is to be judged."

¹ Rev. E. H. Moreton was also there after Doctor Bettelheim, but probably for a very short time.

CHAPTER XVII

CHRISTIAN LITERATURE

THE Christian literature of Japan is truly voluminous and has already been an important factor in molding and elevating public opinion. This literature includes first of all the Bible, published in many forms; then tracts circulated by the millions; commentaries on books of the Bible; theological and philosophical treatises; books of both devotional and practical Christianity; magazines and newspapers. Of course, the largest part of this literature is in the Japanese language; but the amount of Christian literature in English which is being sold and read in Japan is rapidly increasing. The rising generation of Christians, especially of preachers, with a broad education, finds much mental and spiritual pabulum in English literature.

The earliest Christian literature in Japan was in Chinese, before the missionaries became familiar with the Japanese language. The educated classes in Japan could, of course, read Chinese; and books in that character could be printed in China and sent to Japan. When Wakasa-no-Kami learned that the book which he had picked up in Nagasaki harbor was a Testament, inasmuch as he could not read Dutch, he sent over to China for one in Chinese. Such books as Martin's "Evidence of Christianity," Williamson's "Origin of All Things," and "Lectures on St. Mark," were in

great demand. "The faithful authors of this [Chinese Christian] literature were little aware that, while working for the salvation of China, they had been, as it were, writing with a double-pointed pen and working for Japan as well. They had unwittingly been doing a work which, in the providence of God, was to be twice blessed."

The circulation of the Bible in Japan has been under the auspices of three societies: the American Bible Society, the National Bible Society of Scotland, and the British and Foreign Bible Society. Each of these societies worked independently until 1890, when the three agents "who had found it impossible to prevent friction and rivalry among the employees," and who realized the needless expenses of separate establishments, organized a "Bible Societies' Committee for Japan." This plan worked successfully till 1903, when the tremendous growth of the work required a geographical division of the field into two agencies, one in Yokohama and one in Kobe. But "under the new plan no change is to be made in the general conduct of the work; as each agent will be subject to the same rules, and one price-list will be used throughout Japan."

It is hardly necessary to describe the usual methods of Bible distribution, which has been carried on largely by colportage; but it may be well to refer to some special methods or opportunities. At the time of the war with China (1894-1895), the privilege was first given of free distribution among the soldiers in the barracks and the sailors on the ships. Within recent years missionaries, like Snyder and Brand,

have met with unusual success in selling Bibles and portions on the streets or trains or wherever they could collect a crowd. The Fifth National Exposition at Osaka was another special occasion improved "with very gratifying results." And the Russo-Japanese war is giving another splendid opportunity for extensive Bible distribution at military and naval centers. Until a few years ago it was almost impossible to induce a non-Christian bookseller to keep the Bible on hand; for its presence in his store might prejudice him in the eyes of the public, and, moreover, it was not salable. But such prejudice has died away, and a demand for the Bible has sprung up, so that it has become to the bookdealer a profitable article of his stock. In 1895 a fine copy of the Japanese Bible was presented to the emperor through the kind offices of Marquis Ito.

The Japanese Bible is in "the noblest, the Yamato dialect," because "in this way it was hoped to make the Bible intelligible to the uneducated without giving offense to the educated." And it was also hoped that "the pure and simple native style and dialect of this sacred book, so readily understood by the most uneducated, so pure and free from Chinese and foreign expressions, and read by the millions of this people, might have a strong influence in maintaining the native language in its purity."

Some of the Christian literature of Japan has been printed and published under private auspices; but the largest part of it has been issued by public societies. The American Tract Society began its work in Japan in 1874, when it sent out a sum of money (two

hundred dollars) to different missions "to be used by them in the production and distribution of Christian literature." The London Tract Society began work in Japan, probably in 1876; at least, "the earliest available record of its work is dated February 7, 1876." After a few years it was felt that the work of the two societies should be united; and in 1891 a "Tract Societies' Committee" was formed, under whose supervision the annual grants from the two societies were expended. In 1897, the American Tract Society was compelled by financial embarrassments to discontinue its grants. In the same year an independent organization was effected in the Japan Book and Tract Society, which receives aid from abroad. "Thus, through various changes, extending over many years, the organization has reached a form which, it is hoped, will prove to be permanent; and the day is looked forward to when the work can be taken over by the Japanese Church and the Society become a Japanese institution." The Methodist Publishing House (*Keiseisha*), and other establishments also do an extensive business in the publication of Christian literature. "The tracts available for use cover a wide range of subjects and are adapted to almost all classes of readers."

Bibles and tracts alone do not constitute the Christian literature of Japan; there is a rapidly increasing number of books on Christian topics. At first these were of necessity written largely by missionaries and consisted mainly of translations; but of late years a great deal of this work has been done by Japanese Christians. Exotic Christian literature is better than

none and useful to a certain extent; but the real Christian literature should be indigenous and should spring out of the individual experience. The Christian books of Japan were at first very largely apologetics and commentaries; now they are also devotional and practical. Many of Murray's and Meyer's books have been translated.¹

Biography has proved to be a very popular form of Christian literature in Japan. St. Paul, Luther, Wesley, Mary Lyon, Elizabeth Fry, Gordon, Livingstone, and many other Christian worthies are thus represented. "The Life of Christ" has been written in various styles, from the ordinary colloquial upward; and it has also been "briefly, but comprehensively, and in a simple, straightforward way," told by a non-Christian graduate of the Imperial University, Tokyo.

The Christian novel is already an established feature of Japanese literature. One of the most popular novels of the year 1901 was *Ichijiku* (The Fig Tree), with a distinctively Christian moral. In fact, all the works of the younger Tokutomi, author of *Ichijiku*,¹ *Nami-Ko* are said to show traces of Christian influence. A more thoroughly Christian novel has just been issued (1904) by the Methodist Publishing House under the title of *No-yuri* (Wild Lily). Moreover, the Christian tone may be often detected in the ideas of the modern, general literature of Japan.

Hymns deserve a prominent place in the Christian literature of Japan. For a long time it was almost

¹ A translation of Bunyan's "Pilgrim Progress" has passed through several editions.

unanimously agreed by missionaries that the Japanese had "no music in them and could never be taught to sing." But the work of translating hymns for Christian services was not neglected; and, especially in mission schools, music (both vocal and instrumental) was taught. The success of the Greek Church in this line has already been mentioned. Finally, the fruits of all this labor began to be evident in an increased interest in music. Organs and pianos came into use and are now manufactured in Japan; the baby organ is especially useful. Each of the large bodies of Christians came to have its own hymn book; and Sunday-schools, kindergartens, Young Men's Christian Associations, and Young People's Societies of Christian Endeavor, each had its own hymns. The tonic sol-fa system proved very popular.

At the Tokyo Conference in 1900, a proposition for a Union Hymnal for Protestants met with such favor that a committee was appointed to have the matter in charge. The Baptist, Congregational, Methodist, and Presbyterian missions co-operated in this movement and appointed Japanese and foreign representatives on a joint committee. This committee worked most industriously and finally, in December, 1903, brought out the Union Hymnal. There are altogether almost five hundred selections of hymns, including specials for particular purposes, and chants. Among these about one-quarter are uniform with hymns in the Episcopal hymn book, and can thus be used in union gatherings of all Protestants. The Union Hymnal itself is used by about four-fifths of all the Protestants in Japan. The first edition of forty-five thousand was

practically exhausted as soon as issued; the second edition is now in preparation.

In Christian journalism we see evidences of rapid and substantial progress since 1875, when the first Christian paper was issued. Now each large body, and many a small body, of Christians has its own organ, more or less prosperous; in fact, not far from a hundred periodicals are officially registered as Christian. Among them we find weekly, semi-monthly, monthly, bi-monthly, and quarterly publications. The principal ones are the *Kirisuto-kyo Sekai* (Congregational), the *Gokyo* (Methodist), and the *Fukuin Shimpo* (Presbyterian); the last is entirely self-supporting, while the others receive subsidies from either missionary or Japanese sources.

It would be unjust to omit altogether from this chapter the daily newspapers which are owned, managed, and edited by Christians and are working in their way to uphold Christian institutions. They are also striving to introduce into Japanese journalism higher ideals. For instance, the *Kokumin Shimbun*, Tokyo, under the able editorship of Mr. Tokutomi, a friend of Neesima, and the *Mainichi Shimbun*, Tokyo, edited by Hon. S. Shimada, M. P., are examples of dailies which are indirectly promoting the cause of Christianity. Moreover, some editors, here and there, though not professedly Christians, favor Christianity, especially in its social and moral aspects, and have, for instance, given a hearty support to the crusade against the social evil. The influence of Christianity is also seen in the elevation of the tone of the Japanese press.

CHAPTER XVIII

CHRISTIAN EDUCATION

THE duty of the Christian missionary is not completed simply in the conversion of unbelievers; it should extend also to the training of these converts into a useful body of Christian people. It is unwise to rely entirely upon public education by a system so well organized even as that of Japan. If private schools under Christian auspices are useful in America, they are necessary in Japan. It is dangerous to leave Christian boys and girls under the often irreligious influences of public institutions. As "an ounce of prevention is worth a pound of cure," it is supremely important to keep Christian Japanese youth under positive Christian instruction and influences during their impressionable period. It is also of the utmost importance that these young Japanese Christians should live in the Christian atmosphere of a dormitory or "home," where they can be surrounded by Christian influences. It is certainly necessary to train up a strong body of Christian pastors and laymen.

The cause of Christian education in Japan has had its ups and downs. At first, on account of the great desire for the English language and Western customs, the mission schools were very popular and largely attended. But when the reaction against foreigners and their civilization set in, the Christian institutions

of learning were severely, but not altogether unfairly, criticized as a means of too rapid Occidentalizing. The effect was seen in a considerably diminished attendance. But now that the reaction has spent itself and a more normal and reasonable trend toward Occidental civilization is prevailing, the value of Christian schools as centers of good intellectual and moral influences is generally acknowledged.

Christian high schools and academies for boys, known in Japanese by the name *Chu Gakko* (middle school), have had a long and severe struggle to obtain equal rights and privileges with government institutions of the same grade. They have been handicapped in two important particulars. Their students have not enjoyed the privilege, like their fellows in government schools, of postponing their conscription and lessening their term of service under the colors, but have been liable to interruption of their study by conscription at the regular legal age. Moreover, they could not enter higher institutions of learning except through officially recognized channels; in fact, they could not even compete in the entrance examinations. The Christian *Chu Gakko* had practically no official existence.

Up to the time (1899) when the new treaties went into effect, a few Christian schools had obtained *Chu Gakko* licenses from the government, so that their students were entitled to the privileges mentioned above. But in August of that year the Department of Education issued an Instruction which caused consternation among those interested in the cause of Christian education. That Instruction read as

follows: "It being essential from the point of view of educational administration that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at government schools, public schools, *or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.*"¹ This Instruction, by the way, militated against not only the *Chu Gakko*, but also the *Sho Gakko* (primary schools), under Christian auspices. But, as the latter occupy a less prominent position than the former, the movement for the removal of the disabilities of the *Chu Gakko* will be the chief one to consider.

As soon as this Instruction was issued a conference of representatives, both Japanese and foreigners, of several Christian institutions, was held in Tokyo and decided to submit to the authorities a statement and petition. This was presented in an interview with the minister of education, who felt himself unable to grant the petition for relief. The gravity of the situation led to the call for an educational convention in Tokyo, January 3-5, 1900. This was well attended by representatives of almost all sections of the empire and almost every missionary body working in Japan. It was a very important gathering, characterized by a definite, earnest purpose, and marked by a vigorous and careful discussion of all questions brought before it. The outcome of this inspiring convention was the adoption of strong resolutions.

As a consequence of the agitation over that Instruction, almost all the Christian schools surrendered

¹ Only the portion in italics was objectionable.



YAKOSUKA CORPS, SALVATION ARMY

their licenses rather than their principles, although a very few made an arrangement by which Christian instruction was eliminated from the course of study, but maintained in the dormitory. Shortly afterward regulations were issued by which graduates of Christian schools were allowed to compete in the entrance examinations of *Koto Gakko* College; but in 1902 inconvenient restrictions were put upon that privilege. Then it became necessary to take another course, and the privilege of admission into *Semmon Gakko* (special schools) was finally secured. But, as the entrance requirements for both *Semmon Gakko* and *Koto Gakko* are the same, the logical result was that the privilege of admission to the latter was also granted in 1904. This result has most properly been called "one of the most remarkable triumphs of Christian diplomacy."

The Christian educational system in Japan now includes kindergartens, primary schools, middle schools, and what are called "higher schools" (*Koto Gakko*). The first two institutions correspond to those of the same name in America. The "middle school" (*Chu Gakko*) corresponds generally to an American high school or academy, except that the first year laps over the last two years of the primary school. The "higher school" thus corresponds to the last year of a high school and the first two years of a college in America. Above these, in the government system, is the university (*Dai Gakko*), of which the Christians have none at present. The *Doshisha* once attained that rank and will probably reach that position again.

It would be most economical and delightful if a plan of co-operation could be formulated in Christian educational work. It would be advisable for each group of missions—for instance, the Baptists, Congregationalists, Episcopalians, Methodists, and Presbyterians—to have as many *Chu Gakko* as may be necessary and at least one *Koto Gakko*. But there seems to be no reason why they should not unite or co-operate in establishing one Christian university, to which the other schools would be feeders. It will probably be a long time before the necessity for denominational universities is felt in Japan; but the need of a Christian university is already urgent. Such an institution would round out the Christian educational system in Japan and make it complete.

Special reference ought to be made here to the important topic of female education. During the early years of New Japan this was almost entirely in the hands of the Christian missionaries, who alone seemed to realize the necessity of a better education and training for the future mothers of the nation. It is perhaps not strange that, in the first period of Christian female education in Japan, the period of great popularity, there was in some cases a tendency to excessive Occidentalization. This naturally exposed the mission schools for girls to a not unreasonable criticism, that they spoiled their students and educated them out of their sphere.

But here, as elsewhere, when the reaction spent itself, there was speedily developed a sane appreciation of the work of those Christian schools. Thinking Japanese have come to realize, with Count Okuna,

that it is vain "to work with the male sex as a single standard," and that "Japan, by raising woman to her proper place, should provide herself with a double standard." Thus public opinion is now pretty generally in sympathy with the idea of a better education of girls, and is no longer prejudiced against Christian schools for the daughters of New Japan. It recognizes the truth of Miss Bacon's statement: ¹ "It is not possible to understand the actual progress made in Japan in improving the condition of women without some consideration of the effect that Christian thought and Christian lives have had on the thought and lives of the modern Japanese." Female education in Japan practically owes all that it is to-day to Christianity.

There is certainly a peculiar need of Christian education in Japan. "It is, among other reasons, precisely because the government is doing so much for the secular—*i. e.*, the godless—education of its children and youth, that Christian education is imperatively called for."² "In a non-Christian land, the church has a positive duty to her children; the sons and daughters of the church are the hope of the church. Refusal to train her children is suicide for herself."³ "One is led to the conclusion that Christianity must lengthen its educational cords and strengthen its stakes if it would maintain the ministerial standard in Japan"⁴ "Without doubt there should be greatly increased emphasis placed on educational missions in Japan."⁵ Dr. S. R. Brown's

¹ "Japanese Girls and Women."

² Wm. Imbrie, D. D.

³ R. E. Lewis.

⁴ *Ibid.*

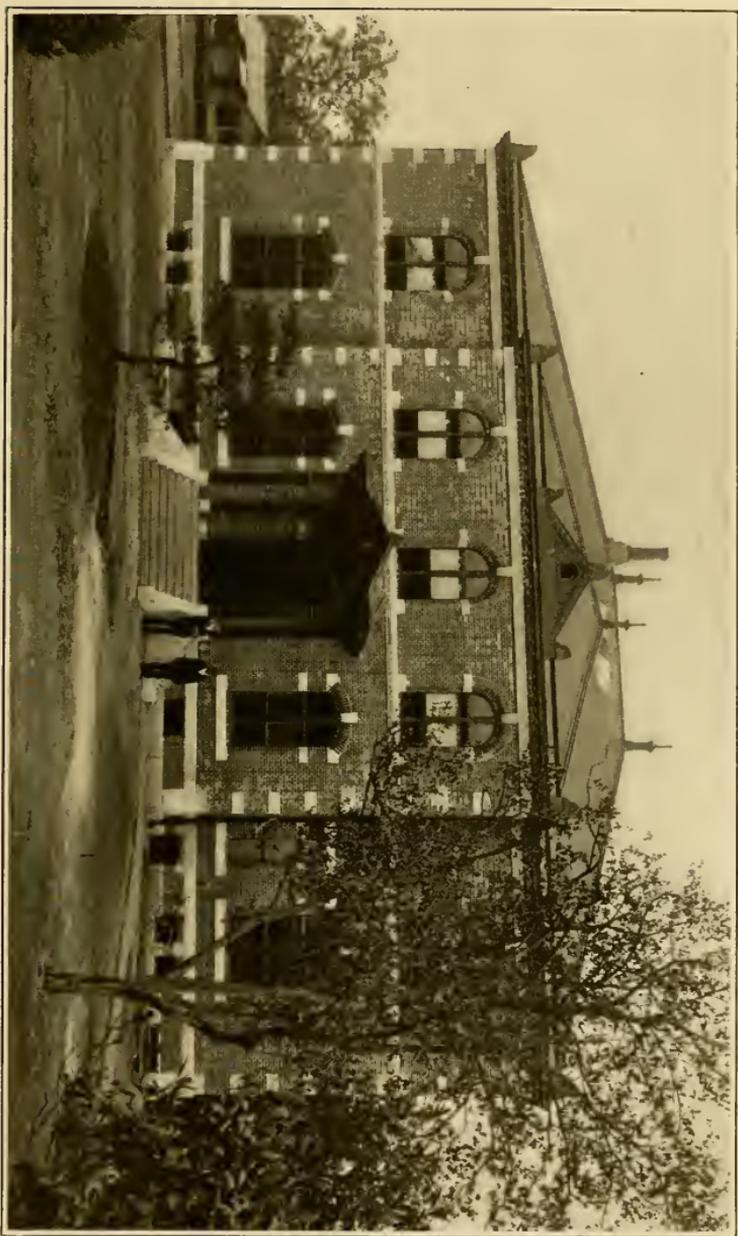
⁵ John R. Mott.

opinion has been quoted in Chapter XIII. Neesima strongly desired "not education for its own sake, but education for the sake of God's glory and the salvation of men." He said: "Why should we seriously object to raise up Christian statesmen, Christian lawyers, Christian editors, and Christian merchants, as well as Christian preachers and teachers, within the walls of our Christian institutions?"

It cannot easily be gainsaid that "among the causes that have contributed to produce the present more favorable conditions, the Christian schools for young men and young women must be given a prominent place. They have trained and sent out competent evangelists and pastors, they have broken down prejudice and disseminated religious ideas in quarters inaccessible to the direct worker, and have raised up a class of influential men who, even when not believers themselves, are constantly favorable and helpful to Christian work of every kind."¹ "The most striking evidence of the influence of mission schools upon the government system of education is found in the great number of their graduates now teaching in the *Chu Gakko*."² Even Buddhist schools employ Christian teachers of English.

The need of Christian schools in Japan is endowment, to make them independent of annual appropriations. Even "if the annual appropriations for this purpose should be doubled, not a *yen* too much would be available." We believe that, while the age of evangelism is by no means past, that of special emphasis on Christian education has come in Japan.

¹ "The Christian Movement" (1904), Rev. A. Pettee. ² *Ibid.*



MIYAJI GIRLS' SCHOOL, SENDAI

CHAPTER XIX

PHILANTHROPIC AND SOCIOLOGICAL MOVEMENTS

CHRISTIANITY in Japan is also philanthropic, as it should be, and therein exposes clearly what Buddhism left undone. The latter "allowed humanity to suffer, while it regarded animals as sacred." Christianity, however, established, or inspired others to establish, in Japan eleemosynary institutions. Even the Red Cross Society may be included in this category; for, although the branch in Japan was first organized as an independent association, yet the very fact that the need of such a society was felt was due to Christian influences. In Japan, as elsewhere, Christianity should be "a practical religion that harnesses deeds to creeds and teaches the simultaneous training of the heart and bettering of the outward conditions of life." "Creeds and charities, or faith and works, are the twin steeds that draw the chariot of Christian civilization. It matters little whether they be thought of as running tandem or abreast."¹ In this chapter, therefore, attention is directed to the practical sociological movements of Christianity in Japan.

Under this head would naturally fall the numerous schools and classes for the poor. There are about fifty altogether under Protestant auspices, representing about all the sects, and there are seventy under

¹ Doctor Pettee, in "Christian Movement" (1903 and 1904).

Roman Catholic auspices. These schools are supported in some cases by private contributions and in a few cases partially by work. In most cases the industrial feature is employed for the sake not of the income, but of the development of good habits.

The number of Christian orphan asylums is almost equally divided—about twenty each—between the Roman Catholics and the Protestants; but the former have a much larger number of inmates. The oldest and best known of these institutions is the Okayama Orphan Asylum, founded in 1887 by Mr. Ishii, who is often called “the George Müller of Japan.” This is now quite a well organized institution, with several departments and buildings. Its two special features are “faith” and “work.” The industries supply a good share of its needs, but “faith” is the main reliance. Mr. Ishii has been honored by the emperor with a decoration.

There are in Japan about thirty Christian hospitals and dispensaries, almost evenly divided between the Roman Catholics and the Protestants. The oldest of the latter’s hospitals is known as St. Barnabas Hospital, in Osaka, under American Episcopal auspices. This mission has two other hospitals, both in Tokyo. The *Doshisha* Hospital, Kyoto, and the *Akasaka* Hospital, Tokyo, are also well known.

The Leper Hospital, in Kumamoto, being at least indirectly connected with English Episcopal work, commands the assistance of many friends. It also possesses the confidence of the authorities, who help it in many ways. There is another leper home in Meguro, near Tokyo. The Roman Catholics have a

leper asylum in Gotamba, where seventy-five lepers are cared for, of whom almost all have received baptism at the hands of the French priests.

Mention should also be made of the late Mrs. Draper's school for the blind. It was established by the mother of a Methodist missionary who, since her death, has kept up the work himself in Yokohama. The Braille system is employed and Bible instruction is given daily.

The work of Mr. Hara for discharged prisoners is one of the most important sociological movements of New Japan. Mr. Hara himself spent a short period in confinement as a political offender and thus became interested in the cause of prisoners. Finally the burning question what to do with those released upon the expiration of their terms of service engaged his close attention. He at once opened his own house as a place of refuge and help, and was forced to move into larger quarters to accommodate the increasing demand on his attention. It can be shown by carefully collected statistics that only about one-fifth of those who come under the influence of himself and wife "relapse into their old criminal ways," while four-fifths are "saved to society and honest lives." No wonder that mothers of rescued ones place Mr. Hara's picture on their godshelf and worship it.

Closely related to this is the work of Mr. Tomeoka, who first served with great credit in prisons of the Hokkaido. Later he made a trip to America, where he made a careful study of the latest and best methods in penology. After serving a short time as chaplain of a Tokyo penitentiary, he was forced out by Buddhist

opposition. But he received an appointment as instructor in the school for prison officials in Tokyo, and later he conceived the idea of a *Katei Gakko* (home school) for wayward children. It has proven quite successful, and is the model for reformatories which the government wants to establish in other parts of the empire.

Mention has already been made¹ of several temperance organizations; but further reference should be made to the temperance movement in this connection as a sociological influence. The old religions of Japan never made any attempt to check the tobacco, liquor, and social evils, but seemed to assume that they were inevitable. By the untiring efforts, however, of Christian individuals and organizations, public sentiment against these evils is rapidly increasing. A bill prohibiting the sale of tobacco to minors was introduced into the Lower House by Hon. Sho Nemoto and made a law by the Diet, and a similar bill about liquor is being pushed by the same champion.

Perhaps the greatest social reform of Christianity in New Japan is the crusade against the social evil, which is licensed and thus legalized. Formerly no girl was able to escape from her awful slavery, no matter how much she desired to free herself, except by permission of the keeper of the brothel. But within the past few years a campaign has been waged that has greatly weakened the tyranny of that abominable system. A test case, bitterly fought at every point, was carried up through all the courts to the highest, and finally won by those who contended that

¹ Chapter XV.

a girl could not be kept in a brothel against her will. Another test case carried up to the Supreme Court and decided in favor of the keepers, to the effect that the financial obligations of the girls are valid in law, has given the reform movement a temporary set-back. But, in spite of all obstacles and opposition, the crusade against the social evil has achieved a large measure of success. About fourteen thousand girls have been set free; the number of visitors has so largely decreased that some brothels have been forced to close, and public opinion has been aroused against licensed prostitution.¹

The work among factory operatives is not so old as some movements already mentioned, but it is meeting with encouragement. Missionaries have lately been emphasizing its need, which is, of course, felt most strongly in large manufacturing centers like Osaka and Tokyo. In the former city a woman missionary has a rented house near the entrance to the Osaka cotton spinning factory as headquarters for a work "which includes early morning and evening reading, and sewing classes, and frequent lantern talks, as well as direct religious work, both personal and public." What is considered "the most systematic work along this line" is at Matsuyama, under the auspices of Congregationalist missionaries. A "home" has been started to provide not only material comforts, but also intellectual, moral, and religious instruction. The girls are taught faithfulness, honesty, economy, and other good habits. The Christian hymns they are learning are displacing the immoral songs they used

¹ See also Appendix,

to sing while at work." "In a word, their womanhood is being raised."

"Kingsley Hall," in Tokyo, is a "settlement" in charge of a Christian, Mr. Katayama.

This would seem to be the place to mention cooking classes which, as Mrs. Binsford, in Mito, and others have shown, are an excellent means of helping both materially and spiritually the housekeepers of Japan. Sewing and knitting classes are similarly useful, and all such things help to draw toward mothers' meetings.

It is not improper to class the Red Cross Society among the Christian institutions of Japan. It is true that it started as an independent organization¹ in 1877. But just ten years later, after revising its rules and taking the name of "Red Cross Society of Japan," it was officially recognized by the International Red Cross Society. Since then it has grown rapidly and enjoys great prosperity. It has a very large membership of all classes, and is honored with the special patronage of the empress. It owns a large property of several hospitals and two hospital ships, and it has a good annual income. Its efficiency is being splendidly exhibited in the Russo-Japanese war. With Christian principles as a foundation, a Christian name, and a Christian emblem for a banner, it must be recognized as a Christian institution.

¹ Known as *Hakuaisha* (Extend-love Society).



AKASAKA HOSPITAL DOCTORS AND NURSES

CHAPTER XX

RELIGIOUS LIBERTY IN JAPAN

ON May 16, 1904, there was held in Tokyo a most significant mass meeting of representatives of all kinds and shades of philosophies, cults, and religions. The thousand persons present included foreign missionaries, American and British, and Japanese Shintoists, Buddhists, Roman Catholics, Greek Catholics, and Protestants of various denominations, besides, probably, freethinkers. There was a small number of ladies, both Japanese and foreign, in attendance. The following summary of the addresses is from the *Japan Mail*:

There were many speakers, but each was limited to twenty minutes. They all dwelt on the necessity of union among the various sects. Mr. Kozaki ventured somewhat into the field of politics. He insisted that Russia represents the ideals of the sixteenth century; Japan those of the twentieth. Russia is for despotic government, for feudal protection, for the closed door, and for restraints on conscience. Japan is for precisely the opposite. The present war has nothing whatever to do with differences of race or religion. It is simply to secure the peace of the East. Doctor Murakami insisted that, however different religion and patriotism might be in their theoretical scope, they are not separable in practice. He also held that war, though in itself indefensible, might be condoned as an instrument for securing subsequent peace. Mr. Ouchi, the representative of Buddhism, declared that the Japanese do not constitute the yellow peril. The Mongols constitute it, and above all the Russians, who are Mongols. Napoleon had well said that a Russian has a white skin over a yellow

heart. Japan has a yellow skin over a white heart. The whole practice of Russia, her boundless aggressions, her despotism and her intolerance mark her as the true yellow peril of the era. As for religion, it is entirely unconnected with the war. Mr. Shibata, representing Shinto, said that the pity of Buddhism, charity of Christianity, and the pure heart of Shinto are one and the same thing under different names.

Doctor Imbrie adduced as proofs that religion and race have nothing to do with the present war, first, the fact that one of the belligerents, Japan, has a constitution guaranteeing freedom of conscience ; secondly, the meeting now assembled where all creeds and all races united in a common cause. He believed that the heart of the nation was with them in this matter, and that such an assembly might be convened in any part of Japan. He believed also that the victory in the war would be with Japan for the sake of the principles she represented. The mayor of Tokyo, Mr. Ozaki, declared his entire accord with Mr. Kozaki's statements. The only part of the world where Japan adopted the policy of the closed door was at Port Arthur. He congratulated the meeting on the resolution passed. Baron Senge also delivered a congratulatory address, as did a representative of the Roman Catholic faith. Mr. K. Semema, principal of the Theological School of the Greek Church in Tokyo, read a congratulatory paper, which is said to have been very cordially received.

The meeting unanimously adopted the following :

The war now existing between Japan and Russia has for its object, on the part of Japan, the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the civilization of the world. With differences between races or religions it has nothing whatever to do. We, therefore, meeting together without distinction of race or religion, agree that we will endeavor to publish to the world, each in a manner accordant with the methods observed in the religious body to which he belongs, the real purpose of the present war as now described. We also express a most earnest desire for the speedy accomplishment of an honorable peace.

The significance of this meeting can scarcely be overestimated. Japan stands before the world as a champion of "the equality and fraternity of all races." The so-called "yellow peril" is a myth; the reality is found in the "golden opportunity" to win the Orient for Christ through Japan.

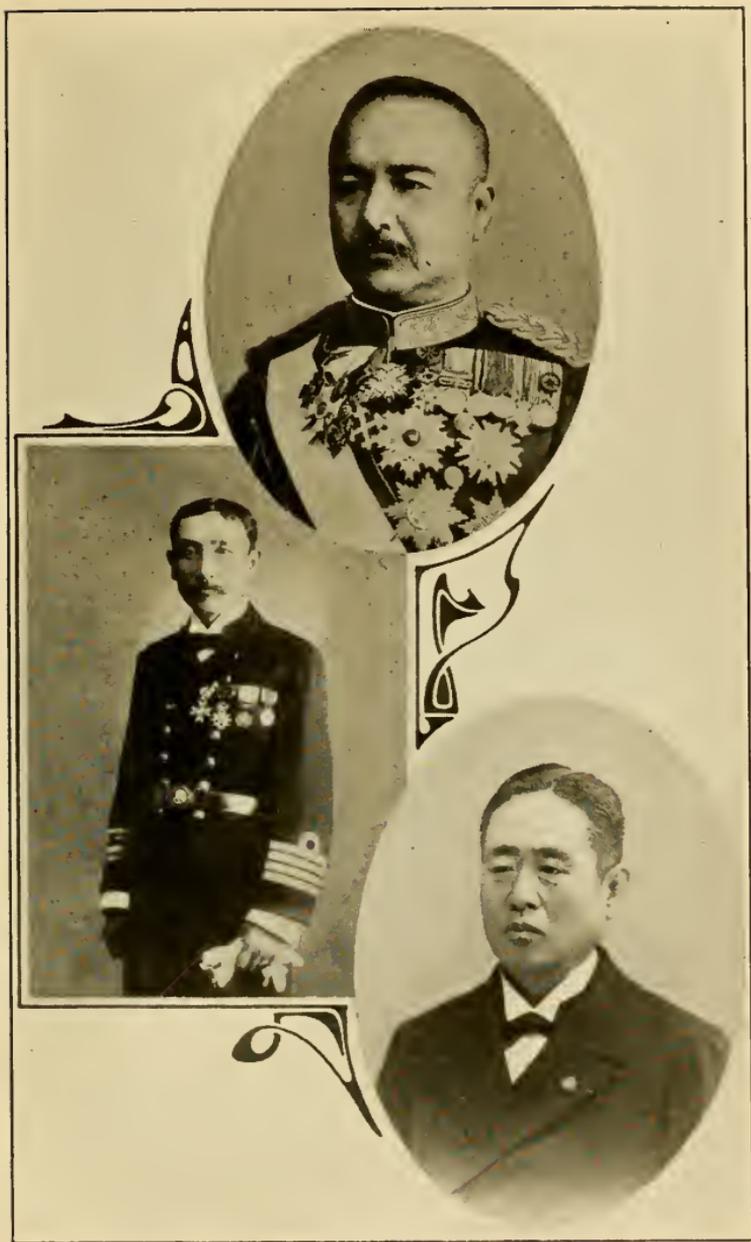
Not long after this meeting, Doctor Imbrie (who is a prominent Presbyterian missionary of Tokyo) had a long interview with Count Katsura, the prime minister, and was permitted by the latter to publish a full account of the interview. Moreover, in the course of that interview, the premier said: "In saying this I am not speaking as an individual only; I am speaking as prime minister also; and more than that, I am expressing the mind of his majesty the Emperor." From such an authoritative and significant interview we make the following extracts:

The truth is that Japan stands for religious freedom. This is a principle embodied in her Constitution; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it; but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

There are Christian churches in every large city, and in almost every town in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other, as freely as such a thing might be done in the United States, and without attracting any more attention. 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; and recently an ordinance has been issued by the Department of Education under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade. 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 by the Department of Home Affairs. These associations are allowed 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. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have such associations. In passing, it may perhaps be worth while to ask the question, How far do the facts to be found in Russia correspond with all these facts now stated?

The number of those professing Christianity in Japan I do not know; but it must be a large number, with a much larger number who are Christian in their affiliations. 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. Christian literature has entrance into the military and naval hospitals; and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. . . . I repeat . . . Japan stands for religious freedom.



PRIME MINISTER KATSURA, VICE-ADMIRAL URIU, COUNT ~~OSHIKA~~
KATAOKA

It is interesting to add that the present premier has always shown himself favorable to religious toleration and liberty. We take pleasure in quoting in full the following incident¹ of his career in the war with China:

Lieutenant-General Katsura Taro showed himself, from first to last, eager to protect, not only the lives and property of the foreign residents in Chinese towns and cities, but also the welfare of the native Christians and all peaceably disposed citizens. Thus, when Haiching had been definitely taken, outposts were stationed at various places in the neighborhood, charged with the duty of reassuring the natives and maintaining good order among them. One detachment of the advance column was engaged in work of this description, and the men were especially enjoined to suffer no harm to come to any shrine or temple. In the town itself was a Christian (Roman Catholic) church, and here Lieutenant-General Katsura posted special sentinels. The officiating priest, a French missionary, was at the time in Newchang, and to him Lieutenant-General Katsura made Lieutenant-Colonel Muraki write a letter in French, assuring him that the Japanese would afford special protection to the church and the native converts. . . . These letters were most gratefully replied to by the recipients, the missionary in especial thanking the Japanese general for his great kindness to the little flock in Haiching.

In this connection it is interesting to note also that Count Katsura's first wife, who died in 1890, was an earnest Christian lady, member of the Bancho Congregational Church in Tokyo. Her funeral was conducted with Christian rites and ceremonies. An account thereof may be found in Ritter's "History of Protestant Missions in Japan,"² and makes most suggestive reading.

¹ "Heroic Japan," p. 233.

² Pp. 162-164, Note.

We certainly feel most grateful that, in the present crisis, the helm of State is in the hands of one who takes a broad view of all subjects, and who has especially taken a pronounced and advanced position in favor of thoroughly putting into practice the constitutional provision for religious liberty in Japan. We believe that we are not over-sanguine in prophesying that this is the beginning of a new era in the history of Christianity in Japan.

NOTE.—Since the above was written, the author of this book has enjoyed the privilege of a special interview with his excellency the prime minister, who then reiterated with emphasis the point that the constitutional provision for religious liberty is to be justly enforced.

CHAPTER XXI

CHRISTIANITY IN JAPAN IN 1853 AND 1903

IN order to obtain a vivid idea of the present position of Christianity in Japan, it may be well to set forth some contrasts between then and now. The comparison might cover the entire period of one hundred years from 1803 to 1903. But for convenience we shall take into account only the half-century between 1853 and 1903. We do not mean, however, to be limited to exact dates, but to set forth in a general way what progress Christianity has made in New Japan in the first fifty years of her history. We desire to show just how much of a power and an influence the gospel has been and is in transforming Japan. In short, we desire to set forth, as concisely as possible, what Christ has done and is doing for Japan.

In 1883 the edicts against the "evil sect" were upon the public bulletin boards all over the empire; but in 1903 such boards could be found only with difficulty, and with a large sum purchased as curios, and the Christian principle of religious liberty was an integral part of the Constitution. In 1853 there was not a single missionary in Japan;¹ but in 1903 the missionaries were numbered by hundreds. In 1853 there was neither Christian church nor chapel in Japan; but in 1903 the churches and chapels were numbered by four figures. In 1853 there was not a

¹ Except in Loo Choo.

single publicly professing Christian in Japan ; but in 1903 the believers were numbered with six figures and were found even "in Cæsar's household." In 1858 there was not a Bible, nor even a portion of a Bible, publicly circulating in Japan ; but in 1903 the number of Bibles, portions, tracts, and books that had been distributed was represented by seven or more figures.

In 1853 not a single Christian hymn had been sung in Japanese ; but in 1903 the new Union Hymnal was far and away the best selling book, not only of that year, but even of many years. In 1853 the biblical division of time into periods of seven days each was unknown, and each day was called either by its number in the lunar month or by its mythical name according to the Chinese zodiac ; but by 1903 Sunday had long been an official holiday and was coming to be observed more and more as a holy day. In 1853 education was almost confined to the priestly and the military classes ; in 1903 there were no such limitations, elementary education was free, and Christian schools and the ideas of Christian education had become a mighty force in the nation. In 1853 girls were not considered worth being educated ; but by 1903 female education had received a tremendous impulse from Christian institutions, and a woman's university had been started just two years before, largely under the influence of Christian men and women.

In 1853 there was not an asylum or hospital in Japan ; for Buddhism was, comparatively speaking, "kind to the brute and cruel to man" ; but in 1903 there were many "homes," hospitals, asylums, refuges, for the poor, the neglected, the widow, the

fatherless, the sick, the insane, the outcast, the Magdalene, the worst criminal—all organized under the influence of the teachings of the gospel and made to illustrate its spirit. In 1853 revenge and “no quarter” were the doctrines of Old Japan; in 1903 there was a flourishing Red Cross Society with its distinctively Christian banner to inspire feelings of love and mercy even to one’s enemies. In 1853 the Japanese woman had practically no rights that her husband was bound to respect; in 1903 by the terms of a new civil code, based on Christian models, woman’s rights as a human being and as an individual were clearly recognized.

In 1853 there was not a newspaper in Japan; in 1903 there were papers and magazines in large numbers, many of which were either directly or indirectly Christian. Indeed, the output of Christian literature for 1903 was voluminous; and that for 1901 included a popular novel with a biblical name (*Ichijiku*, or The Fig Tree) and a Christian tone. Moreover, the business of publishing Christian literature was so profitable as to support several companies.

In 1853, the individual was swallowed up in the family, the clan, the nation; by 1903 the word “personal” had been introduced into the language by Christian teaching, and individual worth, rights, and responsibilities were acknowledged in the codes, the courts, and the Constitution, the latter itself a fruit of Christian civilization. In 1853 feudalism and absolutism prevailed in Japan; by 1903 representative institutions were established.

In general, in 1853, there was not a single Christian

institution in Japan; but in 1903 Christianity was represented in Japan by organizations as given below.¹

It may be just as well at this point to drop the comparative form of expression and state a little more directly what the gospel has done and is doing in Japan to-day. A summary of the most important social reforms has been made by Doctor Griffis, as follows :

It would take a long chapter to tell of all that has been done in the moral uplifting of her people. Here are a few : The giving of citizenship to her former pariahs, the Eta ; manifold reforms in every grade of society ; the opening of the army and navy, the schools, courts, and lines of promotion to all her people ; the entire change in the system of family names and aliases, by which justice was constantly thwarted ; the abolition of persecution and of the ban upon and insults to the Christian religion ; the doing away with judicial torture ; the improvement of her prison system ; the elevation of the status of women ; the discussion in her newspapers of the loftiest moral questions and the unceasing editorial demands for amelioration of abuses, social and moral, as well as political, etc. All this reveals a new world of thought and life as compared with the old days but a generation back.

And in bringing about these much-needed reforms the influence of Christian teaching cannot be gainsaid.

¹ A. B. C. F. M., M. E. C., C. M. S., S. P. G., H. F. M., I. P. T. C. A., S. J. A., N. K. K., E. L. M., R. O. C. C., E. P. M. V., S. D. A., W. C. T. U., Y. M. C. A., Y. P. S. C. E.—which give practically the whole alphabet for spelling out a complete vocabulary of Christian activity. For the sake of those who may be unfamiliar with some of these abbreviations, we write out in full the following : American Board of Commissioners for Foreign Missions (Congregational), Methodist Episcopal Church, Church Missionary Society, Society for the Propagation of the Gospel, Hephzibah Faith Mission, International Postal and Telegraph Christian Association, Scandinavian Japan Alliance, *Nippon Kirisuto Kyokwai* (Presbyterian), Evangelical Lutheran Missions, Russian Orthodox Christian Church, Evangelical Protestant Missions-Verein (German), Seventh Day Adventists, etc.



THE LATE REAR-ADMIRAL SERATA AND FAMILY

Even to this day most of the leaders in social reforms are Christians; and many others are persons who, though not themselves professing Christians, have been greatly influenced by Christian teachers and teachings.

Christianity is affecting the language and the literature of Japan. "Quotations from the Bible are now often used in the same way as are extracts from Japanese and Chinese classics and Buddhist scriptures." A diary issued by a Tokyo publishing house, though compiled by non-Christians, contains a number of passages from the Bible. Such words as *rebaibaru* (revival), *insupireshiun* (inspiration), *Kurisumasu* (Christmas), *perusonaru* (personal), and scores of others, have become permanent in the Japanese vocabulary; and old words have taken on new Christian meanings.¹

There are also influential Christian men in public life. In the case of one prefecture alone (Gumma), "several members of the first provincial assembly and a majority of the standing committee were Christian men, and two-thirds of the members of the first Imperial Diet elected from that province were Christians." In fact, every diet contains a disproportionately large number of Christians.² In army and navy circles,³ on the bench and at the bar, in business and in many other high positions, Christian men are prominent.

It is, moreover, true that the Japanese are coming more and more to realize that Christian civilization

¹ See Notes in Appendix.

² See "Japanese Christians in Politics," in Appendix.

³ The late Rear-Admiral Serata and Vice-Admiral Uriu.

without the gospel is of little avail or permanent advantage.¹ And many of those who do not themselves profess to be Christians desire that the rising generation should have the full benefits of a complete Christian civilization. "It is even growing to be a common thing for non-Christian parents to say that they have brought their daughters to such a school, because it makes religious instruction a specialty."

The influence of Christianity is being felt even in Japanese art in furnishing subjects for treatment. A Christian student chose "Jesus in Gethsemane" as his subject in the graduating examination of the Art School; and Christian pictures are appearing in exhibitions.

In fact, in whatever direction we look, we can scarcely fail to find evidences of the direct or indirect influences of Christianity upon the civilization of New Japan. The numerous Christian forces described in this and the preceding chapters have become a real power in Japan. The Christian element is a large factor in the equation of Japanese civilization. The moral and religious doctrines of the Bible have taken deep root in Japan and are bringing forth the usual fruits of the Spirit. The life of Jesus Christ has been infused into the life of New Japan; and that life, with its vital and vitalizing truths, is transforming this

¹ In Japan they have been trying to copy the free system without having attained to the free spirit, and the result may be disastrous. A native paper, devoted to the defense of the Shinto religion, says: "We have imported a constitutional machine; but we forgot to buy at the same time some moral oil to make it run." A country can make no worse blunder than to import the flowers and fruits of a free civilization, but leave the roots at home.—*S. S. Times.*

people. Christianity, in the broadest sense of that term, is rapidly taking possession of Japan, and it is all-pervasive in Japanese civilization.

Since, therefore, Christianity is already such an influence in this land, ours is the most imperative duty and glorious privilege to see that its power be not allowed to decrease, but be assisted to increase. And in this connection a special responsibility rests upon the Anglo-Saxon peoples, the Americans and the British. Already they are linked together with the Japanese in more or less formal bonds, historical, political, commercial, social, educational, etc. ; but these three nations should also be closely united in

The tie that binds
Our hearts in Christian love.

A quotation from the introduction to the "Proceedings of the Tokyo Missionary Conference" indicates the present position of Christianity in Japan :

The perusal of the various papers submitted to the Conference can hardly fail to impress every thoughtful student of missions. The conviction will force itself upon him that Christianity has ceased to be an exotic, that it has sent its roots deep down into the soil of Japan ; and that it is exhibiting in every department of activity an independent life. Japan occupies a unique position as she stands between the East and the West. Two more or less conflicting civilizations meet within her borders. She is vexed with many problems. She has, there is reason to believe, already solved some of these problems in the light of Christianity ; others still seem in a fair way to be solved in the same light. It cannot be doubted, that as time goes on, this period of transition, of storm and stress, will claim to an increasing degree the attention, not of Christians merely, but of all thoughtful minds. There is no class of social

phenomena more interesting and instructive than those within the observation of the Christian missionary ; and when men come to see, as the missionary sees, how powerfully the thoughts which Christianity has brought to Japan have affected the habit of mind and the social ideals of the Japanese people, they must be led to a revision of many of the dicta which during recent years have passed for truths. Is it too much to hope that such a recognition of the working of the Divine Spirit among men may open, not a new era of missions only, but a new era of faith throughout the world ?

The condition of Christianity in Japan at the present time is quite like that of Christianity in the Roman empire in the days of Constantine. There is a heathen body, for the great mass of the Japanese (many millions) still cling to the old faiths. But there is a Christian head, because the leaders of New Japan are favorable to Christianity and its institutions, and are reconstructing the nation largely on Christian lines and with Christian ideals. And there is Christian life at the heart, for it is that life, as shown in the preceding pages, which is inspiring Japan with new ideas and ideals. And when we take into consideration how much Christianity has done for Japan in fifty years, we feel quite warranted in prophesying that within this twentieth century Japan will become practically a Christian nation.

APPENDIX

CHRISTIANITY VERSUS HEATHENISM IN JAPAN

IN the course of reading Uhlhorn's "Conflict of Christianity with Heathenism" we received a great deal of encouragement through the light which was thrown on the solution of various difficult problems in mission work in Japan. It became quite evident that the warfare of Christians in the Japanese empire is practically the same as was the warfare of Christians in the Roman empire. The enemies are the same; the weapons are the same; the pitfalls and ambuscades are the same; the apparent defeats may be the same, and the assurance of victory is the same. The conflict of Christianity with heathenism is going on in all parts of the world, even in so-called Christian countries, but especially in what we know as mission lands.

The conditions of the Roman empire when Christianity began to spread through its provinces were so similar to those found in Japan when it was opened to the world and the teachings of Christ began to be preached there, that comparisons are most appropriate. Let us notice a few points :

In the first place, in the old Roman empire, in spite of the skepticism and the atheism which were prevalent among the educated, "the old religion was also still firmly supported by customs and usages." "Even

where the father of a family belonged to the advanced thinkers, the customary religious observances were never omitted at betrothals and marriages, at births and deaths." "Finally, there were countless local rites in which the old faith lived on notwithstanding new enlightenment." Precisely similar conditions exist in Japan even now. Statesmen like Marquis Ito and Count Okuma may affirm that religion is unnecessary, and young men liberally educated at home or abroad may sneer at superstitions; but, when occasion requires, they will all perfunctorily go through with various religious or idolatrous ceremonies. It is, indeed, a most difficult matter to weaken the force of the long-established rites and customs.

Secondly, in the ancient world "the deification of the emperors was deeply rooted in pagan modes of thought," and their worship was considered "specifically significant" of the vitality of pagan religion.

Moreover, this cult gained great political and social importance. . . . Thus, now existed what hitherto had been unknown, a formal universal State religion in which it was the duty of the citizen to participate, and which he could not violate without committing at the same time a crime against the State. . . . It could be tolerated that Christians worshiped neither this god nor that, but that they scrupled to pay the emperor the divine honor which was his due was not to be endured. . . . Here, therefore, was the point where the growing Christianity necessarily came into sharpest conflict with heathenism.

These sentences may be applied, almost word for word, to conditions in Japan, although, fortunately, they are not now so appropriate as they were a few years ago. And yet there are still plenty of places

and times where and when the same old objection is brought up against Christianity. And there are still not a few occasions on which it is very embarrassing for Christians to be present, and impossible for them to be absent, without incurring the charge of being unpatriotic.

Thirdly, the attitude of many Japanese toward Christianity is described in the following characterization of some old Romans :

Conservative in their disposition, they adhere to the faith in which they are born, neither from choice nor from inclination, but from decorum and love of quiet. They are unwilling to see the old traditions disturbed, and they are easily influenced against religious innovators. . . They had no longer any heart for the old religion, yet they did not venture directly to break with it. . . They lacked the energy which was necessary to seize a new one [faith].

One of this class would argue as follows :

Since, then, either chance is uncertain, or nature is uncertain, is not the tradition of the fathers the most venerable and the best guide to truth? Let us follow the religion which they have handed down to us, let us adore the gods whom we have been trained from childhood to fear.

This kind might be called the lazy type of unbeliever.

Again, "the spiritual worship of Christians was something utterly unintelligible to the heathen. No pagan could conceive of a religious service without temples and images, without altars and sacrifices." Since the Christians had none of these, "they could not have a god." "Therefore, the Christians appeared to them to be godless, to be atheists." This view was that not so much of the educated as of the

common people; and it has not, perhaps, prevailed much in Japan.

And later, when the Christians became more numerous and were found even among the higher classes, the strictness of conduct was somewhat relaxed and the distinction between Christian and heathen was not rigidly maintained. That is to say, it became a subject of discussion how far it was permissible for a Christian to go in his relations with unbelievers, and what course it might be prudent to pursue in order to win converts. Such laxity prevails at times everywhere.

But we may hasten on to some very instructive points to be noted in connection with the attitude of Constantine toward the old cults after he had embraced Christianity and become sole emperor.

The heathen worship, indeed, was not forbidden. . . Those who felt the need of sacrifices were to go to the temples. . . The forcible suppression of heathenism in any way was never thought of. . . . The State did not esteem itself able, or in duty bound for its part, to uproot everything unchristian with excessive zeal, but it withdrew from partnership with heathenism. . . The new religion was left to work itself out.

And we cannot refrain from making one more even extended quotation from Uhlhorn's inspiring pages :

But we must not imagine that the whole huge empire, the entire life of the people, at once became Christian when the emperor set up the Cross. The most mighty of forces cannot change in a day the customs and institutions of an empire more than a thousand years old. The emperor was still called *Pontifex Maximus*; even the succeeding emperors, who forbade the rites of the ancient religion nevertheless bore the same title. The

statue of Victory still stood in the Roman senate, and before every session libations and offerings were brought to it. At the time when Constantine was having regular Christian preaching in his palace in order to convert the heathen of his court, the altars of the *Gens Flavia*, the imperial gens, were smoking in the cities, and the emperor still bore the title *Divus*—that is, he was still in his own person a heathen god. Especially in the Western empire the heathen were still greatly in the majority, and the ancient religion was still deeply rooted in the manners and customs, in the domestic and public life. Heathenism was conquered, but it was far from being really subdued, still less extinct. In this new city on the Bosphorus Constantine set up a colossal statue of himself. It was an ancient statue of Apollo. Its head was struck off and a head of Constantine substituted. Also, inside the statue was placed a piece of what was supposed to be the holy cross, discovered by the Empress Helena. This is a kind of mirror of the age. A heathen body with a Christian head and Christian life at the heart, for Christianity was in truth the dominant power within, though externally heathenism everywhere appeared, and would have to be gradually overcome from within. This unique character of the times is to be duly considered.

Now it cannot be denied that we are in a period of a similarly unique character in the history of Christianity in its relations to the empire of Japan. There are, of course, some special circumstances different from those of the Roman empire; but in general the conditions are practically the same, as the preceding extracts have shown. It is, of course, true that Christianity is not the established religion of the Japanese empire; but it is also true that Shinto and Buddhism have been disestablished and Christianity has a free field to win popular favor. And that it is gaining believers slowly and adherents rapidly, and making its influence widespread in that empire, no

one can deny who reads the signs of the times. There cannot be any doubt that Christianity is destined to become during this century not the established but the predominant religion of Japan.

And such an epoch in the history of Christianity in Japan is fraught with dangers, just as in the time of Constantine. Such a period of transition is naturally full of embarrassments for Japanese Christians, and it is one that demands the utmost circumspection on the part of missionaries. We must not expect too much of the converts or condemn them for not attaining at once to the stature of full-grown and mature Christians. We should not censure, but rather pity, them in their difficulties. We should hold up to them an ideal; but we must not expect them to realize it immediately. We should not give them the stone of fault-finding when they need the bread of sympathy. We must not expect them to do just as we should do in similar circumstances; we must leave all to the individual conscience and the Holy Spirit. It is unjust, for instance, to demand or expect that all converts, only one or two generations out of idolatry, should at once abstain entirely from such things as Paul classes under the head of "things offered to idols." Nor is it proper for us to lay down a law and positively decide what is idolatrous and what is not. For example, it is impossible to affirm *ex cathedra* that bowing to the emperor's picture is idolatry. If any man thinks that it is idolatry and deliberately refuses to perform the act, we must honor him for having the courage of his opinion, for it would be idolatry to him. But if another man does not consider it idolatry and

makes his bow, it is not idolatrous to him, and we should not condemn him for having the courage of his convictions. This is, of course, dangerous ground; but our only contention is that in all such doubtful cases we cannot do better than follow the teachings of Paul (Rom. 14 and 1 Cor. 8).

Again, it is unjust to expect people who have been brought up on the *matsuri* idea of a holiday to put into practice the ideas of a holy day as exemplified in the Puritan Sabbath, especially in this transition period. And when we are shocked at the frequent irreverence displayed toward sacred objects of Christianity even by Christians, we must not forget that this is a subject of education, like the other matters herein mentioned. One phase of the question of Sabbath observance is seen among students who, after they became Christians, are troubled about the question of the preparation of their Monday lessons. It is easy enough to suggest preparation on Saturday, and with some it is practicable, but with others it may be impossible. In the Duncan Baptist Academy, Tokyo, such trouble is averted by having on Monday branches like drawing, singing, composition, penmanship, etc., which require no preparation.

Comparisons and illustrations of this kind might be multiplied; but these will perhaps suffice. There are also, of course, points of contrast, but in general there is a remarkable similarity in the political, social, intellectual, moral, and religious conditions of the Græco-Roman and the Japanese civilizations. It behooves us, therefore, to learn lessons from the first conflict between heathenism and Christianity, and to

be less dogmatic in our judgments upon our weak brethren of Japan, even if they do some things which, according to our interpretation of Scripture, or our moral standards, may be wrong. There are, indeed, many occasions on which we, like the three monkeys carved on a temple building at Nikko, should close our eyes, stop our ears, and keep our mouths shut against the faults of others. We, as Occidentals among Orientals, must certainly "be wise as serpents and harmless as doves."

Egregious conceit, manifesting itself in a narrow patriotism and unreasonable anti-foreign spirit, may also be called a feature of Confucianism. I do not mean to affirm that this spirit of bigotry is not also traceable to Shinto influence; but I mean that the natural patriotism of Shinto was confirmed and possibly even narrowed by the prevalent Confucianism of the Tokugawa era. The extent to which the anti-foreign spirit has interfered with the propagation of the gospel in both Japan and China is so well known as only to need mere mention. And, of all the unreasonable objections raised against Christianity, this is certainly one of the most irrational, but at the same time it has proved to be one of the most powerful.

Now, it is not, perhaps, too strong a statement to say that of the three elements (Shinto, Buddhism, and Confucianism) that contributed more or less to the formulation of Japanese thought during the two hundred and fifty years of seclusion, Confucianism was the most influential among the educated classes. Buddhism, as I have said before, was despised; and Shinto had a period of neglect and decay followed, it

is true, by a revival of pure Shinto in harmony, however, as far as possible, with Confucianism. Professor Chamberlain says that "during the two hundred years that followed the whole intellect of the country was molded by Confucian ideas."¹ Doctor Griffis says: "This discipline in the Chinese ethics, literature, and history constituted the education of the boys and men of Japan." And Rein also testifies that in Japan "widely diffused religious indifference and formal atheism are the consequences" of the pursuit of Confucianism.

We have analyzed the three principal elements in the mental constitution of the Japanese as developed under the old order of things. If we compare these analyses we find that bigotry, or nationalism, is common to Shinto and Confucianism; that polytheism and idolatry are common to Shinto and Buddhism, and only apparently lacking in Confucianism because it ignores religious matters; and that atheism, pantheism, materialism, and impersonality are common to all. We are thus able to comprehend clearly the kind of mental pabulum, intellectual nourishment, that the Japanese mind received, particularly during the period of seclusion and crystallization; and we need not be surprised that, when Christian doctrines were offered as food, a sort of mental nausea was produced. Many a Japanese would sympathize with Vinicius, the young Roman noble, who "felt that if he wished to follow that teaching [Christianity] he would have to place on a burning pile all his thoughts,

¹ "All Japanese social, official, intellectual, and literary life was permeated with the new spirit."

habits, and character, his whole nature up to that moment, burn them into ashes, and then fill himself with a life altogether different and an entirely new soul." ¹ Yes, Vinicius, Nicodemus, and the Japanese savant "must be born again."

It is not, therefore, at all strange that when Japan was opened to the world, and Occidental learning and literature poured in, the atheism, pantheism, materialism, and agnosticism of the West met with sympathetic reception and tended to confirm the beliefs of feudal Japan. The antiquated and worn-out garments of Shinto, Buddhism, and Confucianism were often willingly and speedily discarded; but the old beliefs in their new Occidental dress were gladly retained. Thus it was apparently possible without any intellectual revolution or cataclysm to fall into line with the liberal and progressive thinkers of the world; and Huxley, Tyndall, Spencer and that school of philosophers became the teachers of the would-be scholars of Japan. Accordingly, the indifference, prejudice, and hostility of the educated classes to Christianity continued to be experienced.

The condition of Japan at the time of her opening, and even now, though to a much less extent, may be summed up in the words of Paul, first, in his terrible indictment in Rom. 1 : 20-25; and again in his profound paradox in 1 Cor. 1 : 20-25. Now, inasmuch as the Japanese in many points may fittingly be called the Romans of the Orient, and in some points might be called the Greeks of the Orient, both of those passages are peculiarly applicable. In fact, human nature

¹ "Quo Vadis."

is quite the same the world over, as Paul well understood and taught the Corinthian Christians.¹

It is the same old, old story. The seed of gospel truth may be sown in the heart; and, when the Japanese savant, wise in his own conceit, "heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart."

We are laboring among a people who, although "too superstitious," are "not highly endued with what has been termed 'the religious faculty.'" The fatalistic and stoical philosophy that has prevailed has deadened sentimentality and developed a comparatively unemotional and impassive nature. Yet we all know that the Japanese are abundantly capable, under certain circumstances, of being aroused and stirred up; that their emotions are only dormant and may be awakened; and that

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

As Doctor Griffis has well expressed it,² "The average Japanese man has not come to that self-consciousness, that searching of heart, that self-seeing of sin in the light of a holy God's countenance which the gospel compels." Yet this is exactly what the Japanese

¹ 1 Cor. 2 : 14-16.

² "Religions of Japan," p. 285.

need. Only Christ's gospel can give it. They must be led somehow to see and realize that

The fear of the Lord is the beginning of wisdom;
And the knowledge of the Holy One is understanding.¹

EDUCATED JAPAN AND CHRISTIANITY

THE general attitude of the educated classes in Japan may be summed up in one word—"hostility."² This may be active or only passive; but it expresses a state of mind which makes it difficult to accept the teachings of the Bible. This feeling might be expressed by the word "indifference," in most cases, or by the word "prejudice," in the sense that preconceived and long-established notions, whether right or wrong, prevent one from being open-minded toward new doctrines or ideas. I am inclined to think that the seclusion of Japan, whether due to excessive and misdirected zeal on the part of Roman Catholics, or to mistaken notions then instilled into Japanese minds, proved to be a closing or hardening of the Japanese heart against the teachings of Jesus Christ.

If we wish to ascertain particularly how this came about, we must closely investigate and carefully analyze the Japanese mental constitution, as developed by their system of education. Their intellectual training came from three sources of greater or less importance in different periods—Shinto, Buddhism, and Confucianism. The intellectual history of Old Japan is commonly divided into three periods, "each

¹ Prov. 9 : 10.

² "The carnal mind is enmity against God" (Rom. 8 : 7).

characterized by a distinctive system of religion and ethics." The first era was that of the "early insular or purely native thought," during which Shinto prevailed. The second period was the era when Buddhism "furnished to the nation its religion, philosophy, and culture." The third period was the era when the "developed Confucian philosophy" was "the creed of a majority of the educated men of Japan." And, if we characterize the present period of New Japan, we may call it the "era of modern science." Now, it is true that Shinto and Buddhism had influenced Japanese thought for centuries before the period of seclusion and had not been able to prevent the remarkable spread of Christianity in the sixteenth and seventeenth centuries. But my contention on this point is that, whereas the Japanese mind had been susceptible not only to Shinto and Buddhist, but also to Occidental ideas, yet during the Tokugawa period of seclusion, when Occidental learning only filtered in secretly here and there, the ideas of Shinto, Buddhism, and Confucianism had practically unlimited sway and succeeded in stereotyping the Japanese intellect.

If, then, we take up these doctrines one by one, we should naturally begin with Shinto, and ask what influence it had upon Japanese thought. In this connection it is scarcely necessary to discuss the question whether Shinto was a religion or not; because, in the Tokugawa era, even among the educated classes, it had more or less the force of a religion. The *literati* of those days, whether of the *samurai* or of the priestly class, knew little if anything of higher criticism or any other kind of criticism; they blindly accepted

the theory of the literal inspiration of the Kojiki, which was a Bible to them. Now, we all know very well that the doctrines of Shinto would not create a mental atmosphere in which the teachings of Christianity could thrive, but would rather develop a state of mind naturally hostile to the precepts of the Bible. For Shinto was not only polytheistic, but atheistic for that reason; because, according to so eminent an authority as John Stuart Blackie, polytheism is in reality a species of atheism.¹

Shinto may also be said to have encouraged idolatry; for although "historical Shinto has no idols," yet, in Aston's opinion, the use of the word *hashira* (pillar) as an auxiliary numeral for deities suggests "a time when the gods of Japan were wooden posts carved at the top into a rude semblance of the human countenance." And even though in pure Shinto shrines no image is visible, yet the *gohei*, or paper fillets, and the mirror are emblems of deity and practically idols. Another element of Shinto was impersonality, by which the individual was completely absorbed in the family, the clan, and the State; but this feature became much more prominent under the influence of Buddhist teachings. Shinto also emphasized a conceited nationalism, fostered by myth and legend in the Kojiki.

Materialism too, by which is meant any doctrine or sentiment that tends to exalt matter and degrade spirit, or to abolish the distinction between matter and spirit, may be called an element of Shinto.

But there was one more tendency among the primi-

¹ See "The Natural History of Atheism," Chap. IV.

tive Japanese—one that is naturally associated with polytheism—that is, the tendency to pantheism. Doctor Griffis says that “the Japanese mind runs to pantheism as naturally as an unpruned grapevine runs to fibre and leaves.”¹ The Japanese came spontaneously to see eight hundred myriads of gods in trees, mountains, rivers, ocean, serpents, foxes, badgers, unicorns, queer-shaped rocks, lightning, earthquake, flood, typhoon, pestilence, the sun, moon, and stars, etc. Thus the nature worship of the Japanese assumed the forms of Shamanism, Fetichism, Phallicism, and other degrading kinds of superstition. Again, the Shinto ancestor worship was the deification of family progenitors, national heroes, and emperors, whether good, bad, or indifferent, and often set up for reverence frightfully immoral personages. Thus the Japanese mind became accustomed to worship the creation, both animate and inanimate, instead of the Creator,² the material rather than the spiritual, and easily drifted into pantheism and materialism.

Shinto, of course, contained doctrines which might be utilized by the Christian teacher in leading up to his own higher and nobler conceptions. The doctrine of purification, for instance, in Shinto is more physical than moral, but is a good illustration on a low plane of the biblical doctrine that our sins are washed away in the blood of Jesus Christ. The Shinto doctrines of reverence and loyalty to parents, prince, and emperor may be employed as the starting-points from which to teach our duties to God and Christ. But the tendency

¹ “The Religions of Japan,” p. 277.

² Rom. I : 25.

of Shinto as a whole was not along the lines of the tendency of Christianity. Sir Ernest Satow has called it "nothing more than an engine for reducing the people to a condition of mental slavery." Another has said that (in its higher forms) "Shinto is simply a cultured and intellectual atheism; in its lower forms it is blind obedience to governmental and priestly dictates." The doctrines of Shinto, therefore, including atheism, polytheism, pantheism, idolatry, and materialism, produced naturally a mental condition that would be not merely unreceptive or indifferent, but actively hostile, to Christianity.

We come next to Buddhism, which profoundly affected the mental constitution of the Japanese. This is true even of the educated classes, for, though they came to despise it on account of its mass of superstitions, they were unable to escape from the powerful influence of its philosophy. Doctor Griffis writes:¹ "Buddhism has so dominated common popular literature, daily life and speech, that all their mental procedure and their utterance is cast in the molds of Buddhist doctrine." Prof. B. H. Chamberlain writes:² "All education was for centuries in Buddhist hands. . . Buddhism was the teacher under whose instruction the Japanese nation grew up." It may not, however, be necessary to go much into detail in this division of the subject, because many of the points made with reference to Shinto are just as applicable to Buddhism. It is true, for instance, that Buddhism contains many doctrines which can be made

¹ "The Religions of Japan," p. 320.

² "Things Japanese."

the foundation of Christian teaching. But it is also none the less evident that the general tendency of Buddhism would be to create a mental attitude naturally hostile to the doctrines of the Bible. For Buddhism in Japan is atheistic, polytheistic, materialistic, pantheistic, and idolatrous.

Another feature of Buddhism is impersonality. "Non-individuality is the general principle of Buddhism." This is, of course, directly antagonistic to the teachings of the Bible with reference to the personality of God and the necessity of individual regeneration and salvation through faith in Jesus Christ.

The pessimism of Buddhism also is in dark contrast to the optimism of Christianity; on the one side despondency, despair, vanity, death, annihilation; on the other side, faith, hope, aspiration, love, life eternal. But this is, perhaps, rather one of the points in which Christianity may so easily prove its superiority to Buddhism by clearly supplying the desires and satisfying the longings of the human soul.

The Buddhist doctrine of transmigration is also utterly repugnant to the Christian idea that the soul of man comes from God and returns to God. The blind, merciless fatalism of the Buddhist *ingwa* (cause and effect) is only another illustration of the all-pervading atheism; and this doctrine undoubtedly contributed largely to the corroboration of the Japanese stoical idea, embodied in the common phrase *shikata ga nai* ("doing-way is-not"—"There's nothing to be done," or "It's no use") that so often expresses utter helplessness and hopelessness. Christianity, of course, in this case also supplies the needed help and hope

and confidence; but Christian teachers find no little difficulty in eradicating the deep-seated ideas of generations on this subject. Doctor Griffis has well said: "Buddhism is law, but not gospel"; and "The symbol of Buddhism is the wheel of the law, which revolves as mercilessly as ceaselessly." Other peculiar concepts of Buddhism have been thus described by a missionary:

We speak of God and the Japanese mind is filled with (ideas of) idols. We mention sin, and he thinks of eating flesh or the killing of insects. The word holiness reminds him of crowds of pilgrims flocking to some famous shrine, or of some anchorite sitting lost in religious abstraction till his legs rot off. He has much error to unlearn before he can take in the truth.

In the third place we must take into consideration the Confucian element in the make-up of the Japanese intellect. Here we find atheism, agnosticism, pantheism, materialism, negativism, and impersonality. The atheism is not that of affirming that there is no God, but of not saying that there is a God, or of ignoring the question of the existence of God. The materialism is like that of Shinto and Buddhism; the agnosticism is not very dissimilar to that of the present age in the Occident. The impersonality is seen in the use of the word "heaven" instead of "God." The negativism is illustrated by the "silver rule," "Do not to others what you would not have them do to you," of Confucius in contrast with the "golden rule" of Jesus Christ. Concerning pantheism, Dr. W. A. P. Martin, has testified as follows: "(Confucianism) has degenerated into a pantheistic medley, and renders

worship to an impersonal *anima mundi* under the leading forms of visible nature.”

CHRISTIANS IN JAPANESE POLITICS¹

ONE of the most significant evidences of the influence of Christianity upon the civilization of Japan is manifested in political circles. It is noteworthy that the first step taken by Japan in local self-government, by the opening of provincial assemblies in 1880, resulted in the election of an unusually large number of Christians to membership in these assemblies. Their election was due chiefly to their high reputation and established character as men of honesty and integrity. And their success in those positions was owing in no small degree to the training they had enjoyed in church assemblies in association with foreign missionaries. It was not strange, therefore, that when constitutional government was established in Japan, Christians were found in disproportionately large numbers in the first Imperial Diet, and have continued to obtain in every election more seats than they were entitled to, if the number of Christians in the whole empire be compared with the entire population. Moreover, the speaker of the House of Representatives in the first Diet was Mr. Nakajima, a Christian. Mr. Shimada, another prominent Christian, has served five terms as vice-speaker, and the late Mr. Kataoka was five times elected to the speaker's chair.

The present (twentieth) Diet contains seven Chris-

¹ Reprinted by permission from "The World To-day."

tian members. They include one Baptist (Mr. Tamura, of Tochigi Prefecture), two Congregationalists (Mr. Hinata, of Gumma Prefecture, and Mr. Yokoi, of Yokohama Prefecture), and four Methodists (Mr. Ebara, of Tokyo; Mr. Shimada, of Yokohama; Mr. Nemoto, of Ibaraki Prefecture, and Mr. Tatsukawa, of Nagano Prefecture). Mr. Shimada was originally a Presbyterian, drifted into Unitarianism, but has recently united with a Methodist church. He is editor of the *Mainichi Shimbun*, a Tokyo daily, and is very active in social reforms, especially in attacks upon monopolies, the tobacco and the liquor traffics, and legalized prostitution. Mr. Nemoto is also very prominent on account of his activity in temperance work. His anti-tobacco bill, prohibiting the sale of tobacco to minors, was passed by both houses a few years ago, and his anti-liquor bill, prohibiting the sale of liquor to minors, has only barely failed to pass, and will be presented as long as he is a member. It is interesting, by the way, to note that he is one of the representatives of a large tobacco-growing district, but regularly wins his election in spite of the bitter opposition of the tobacco and liquor men and the Buddhists. Mr. Yokoi, formerly a Congregationalist minister and later president of the *Doshisha* University, Kyoto, is quite well known in Christian circles in America. Mr. Ebara is one of the leading educators of Tokyo, and was prominently mentioned as a candidate for speaker. He was one of the three persons whose names were presented to the emperor as nominees of the House of Representatives for that position. But the emperor, in accordance with an

unwritten law, appointed Mr. Matsuda, who had received the largest number of votes.

The proportion of seven out of a total membership of three hundred and seventy-nine, makes one Christian for every fifty-four members. The total number of nominal Christians in Japan is about one hundred and fifty thousand, who may be said to represent a Christian community of about three hundred thousand. Among these about fifty thousand are Protestants, who thus represent a community of about one hundred thousand. If, therefore, we reckon the population of Japan at fifty millions, we get one Protestant for every thousand of the people, while the seven Protestant members of the House of Representatives stand one to about every fifty. This is one of the clearest proofs that, in general, the influence of Christianity upon Japan must not be estimated merely by the number of believers. Moreover, in the Diet and in party councils and political affairs in general, the Christian men in politics exercise an influence out of proportion to their mere numbers, and may be counted on to stand up for right principles. There is also a large number of prominent men who, although making no profession themselves, are, nevertheless, favorable to Christianity, especially in its movements for social and moral reforms. It is the powerful influence of Christian sentiment that abolishes, and keeps abolished, legal prostitution in Gumma Prefecture.

In this connection it may not be out of place to refer to a few phases of the influence of Christianity upon the political institutions of new Japan. In old Japan Shintoism, Buddhism, and Confucianism all

encouraged absolutism and feudalism, while constitutional government, representative institutions, and local self-government are fruits of Christian civilization. The old idea of impersonality, by which the individual was swallowed up in the family, the clan, and the nation, and was called a "thing," could not long survive the Christian teachings of individual worth, rights, and responsibility now acknowledged in the social and political institutions of new Japan. Moreover, the doctrine of religious liberty affirmed in the Japanese constitution is of Christian origin.

In general, it may be stated that the leaders of new Japan are favorable to Christianity, and are reconstructing the nation largely on Christian lines and with Christian ideals. Christianity is not an officially "established" religion in Japan, but its influence is rapidly increasing along all lines of civilization. The gospel of Jesus Christ is a positive force making for social amelioration and civic righteousness in Japan to-day.

THE CRUSADE AGAINST THE SOCIAL EVIL

REV. U. G. MURPHY, the Methodist missionary to whom is due the credit of initiating and carrying on with remarkable perseverance the crusade against the social evil in Japan, has recently published some facts and statistics which strikingly portray the success of that movement. We quote from the "Japan Times," Tokyo, Mr. Murphy's letter, as follows:

The following statistics relating to the social evil question may be of interest to your readers. The number of licensed prostitutes in Japan at the end of December, 1902, was thirty-eight

thousand six hundred and seventy-six, or one thousand five hundred less than in 1901 and thirteen thousand eight hundred less than 1899, the year before our work was started. The number of *geisha* (dancing girls) for the last year was twenty-eight thousand one hundred and thirty, a reduction of nearly two thousand from the year before. This is the first time that any particular reduction has occurred in the number of *geisha*.¹

Arrests for illicit prostitution show a reduction of nearly forty per cent. when compared with 1899. If this great decrease is the result of "free cessation," it is certainly very remarkable, as no one expected any immediate decrease in the number of unlicensed courtesans. A slight increase in illicit prostitution was considered almost inevitable, but the statistics for 1901 and 1902 show a tremendous and apparently permanent decrease.

The number of guests or visitors to houses of prostitution was less last year than the year before, and when compared with the year before "free cessation" began (1899), there has been a reduction of over one-third.

Before our work began, about one-fourth of the prostitutes were under twenty years of age; now less than three per cent. are under twenty; and the applications for permission to become prostitutes come almost exclusively from women who have previously been living immoral lives, thus causing a great lowering of the "grade" of prostitutes. This may have something to do with the great reduction in visitors.

The condition of the girls who have accomplished "free cessation" is very satisfactory on the whole. The few who return to a life of shame do so because of pressure from parents or relatives, whose property the brothel keepers have distrained upon in order to recover the debt. Because of these distrains, it is almost impossible to secure sureties to prostitutes' financial contracts, thus reducing the number of applicants who desire to become prostitutes.

To carry on the work successfully, there should be a free cessation bureau or committee wherever there are licensed prostitutes. If the present effort is continued a few years longer, the overthrow of government-sanctioned prostitution will be inevitable.

¹ "Passing of the *Geisha*."

This movement is one of the greatest successes that Christianity has scored in Japan ; for it is entirely the result of Christian thought and action.

Formerly the Japanese young woman was not permitted to take part in social entertainment, and this function fell to the professional entertainer. Men found the *geisha* far more amusing than the women of their own acquaintance in society, and this led to the creation of this peculiar class. Now that education is accomplishing for woman in Japan what it has accomplished for woman in France, England, and America, it is evident that the day of the *geisha* is passing. It needs only an opportunity for development to show that the *musume*, the Japanese girl, can be as entertaining and as interesting as the most charming *geisha* of Kyoto—which has attained the bad eminence of producing the most beautiful and entertaining *geisha* in the Japanese empire.

INFLUENCE ON JAPAN OF WORK AMONG JAPANESE IN AMERICA ¹

I HAVE lately been much impressed with the importance of getting the Japanese to become Christians while they are in America. They can do very much to help our work by correspondence with their own people.

Nothing breaks down prejudice against Christianity quicker in a Japanese home than a letter from the loved one written from America. Everything he tells about is told from mouth to mouth through the whole

¹ By Rev. E. H. Jones, Baptist missionary in Sendai.

village, or among the whole group of relatives and acquaintances. If there is a favorable reference to Christianity, it has a weight with the hearers that many sermons of ours, or of the Japanese evangelists, cannot have. It is our business to speak favorably of Christianity. They naturally put themselves on guard against the interested propagandist. They do not see for some time that we do not have anything to gain. They never saw any one yet working for pure love, and they do not believe it of us.

I know two families that resisted all attempts to convince them that Christianity was superior to their hereditary religions, but who gave in at once when letters came from sons in Hawaii and America, urging them to become Christians. The whole village has changed front, and they are now willing to give our religion a favorable hearing. Both of the heads of the families have made up their minds to become Christians. . . .

Therefore, push your work for these studious, energetic Japanese visitors to America if you want to help the work of evangelizing Japan. One of these gained, made into an earnest Christian, will "save a soul from death and cover a multitude of sins." "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

PENTECOST IN JAPAN

THE special evangelistic services which have lately been carried on under the auspices of what is known

here as the *Taikyo Dendo*, and has also been called "The Twentieth Century Forward Movement," have met with so much success that this heading seems perfectly proper. The first signs of unusual blessings appeared in connection with the work in the Kyo-bashi District of Tokyo. Here the Japanese and foreign workers of the Baptist, Episcopal (English), Evangelical Association, Methodist, and Presbyterian missions planned a fifteen days' campaign (May 12-26). During that time a prayer meeting was held every afternoon at 3 o'clock in the Ginza M. E. Church; and from that prayer meeting the bands of workers went out to their different kinds of labor.

We ought, perhaps, to add that excellent preparation, both practical and prayerful, had been made. Large colored posters, very attractive in appearance, had been posted up here and there in the most public places, including, for instance, all the bath houses, in which crowds gather daily. Small handbills had been distributed all over the district; so that, when the meetings began the people were not taken by surprise.

The campaign included not only evening preaching, but also street preaching by several companies, including a students' band, house-to-house visitation, and after-meetings for inquirers. The street-preaching bands were, moreover, provided with banners.

Only a few days had passed when it became quite evident that the Holy Spirit was blessing this movement. The attendance at the afternoon prayer meetings rapidly increased until the church was filled by those interested, not merely of that district, but from all parts of the city and even from Yokohama. The

inquirers came to be numbered by the thousands, and those who made a decision (*kesshin*) to give themselves up to Christ by the hundreds. We purposely refrain from giving exact figures, because we consider that they have no definite value, but are rather dangerous. On Sunday, May 26, which happened to be the anniversary of Pentecost, the attendance at the prayer meeting numbered more than seven hundred, and not only packed the church full, but many sat and stood out in the yard. The meetings were continued on a somewhat smaller scale for one more week, and have since been transferred to other districts of the city. In Kyobashi Ku alone over one thousand persons have repented of their sins.

But these Pentecostal blessings have not been confined to the capital. From Yokohama, Sendai, Osaka, and other places, has come most encouraging news of a similar kind. It seems, therefore, that the movement is spreading, and that the first year of the twentieth century will be memorable in the history of Christian missions in Japan for this great revival.

There have been some remarkable and encouraging features in this movement. In the first place, the Japanese have taken the initiative and the leadership. The missionaries, of course, have gladly co-operated to the fullest extent, and have been heartily welcomed as co-laborers. But the management has been in the hands of the Japanese, who have carried on the campaign with the usual adaptation of foreign methods to Japanese conditions. Such ability in leadership might be expected of the pastors, who have been trained for such a purpose, or of business and public

men, like Hon. Taro Ando, Hon. Sho Nemoto, M. P., and others who have had more or less experience. Not only such men, however, but also the rank and file of the churches did nobly, especially in personal work, which is generally a heavy "cross" to Japanese. Their latent powers were drawn out and have become the tokens of great possibilities. They have also given unstintedly of their time and means to the great work; they have often forgotten, or purposely neglected, their meals, and have gladly contributed their mites.

In the second place, the preaching was evangelical. It seemed to be generally understood and acknowledged that this, at least, was not the proper time for preaching about Christian civilization or indulging in fine orations along the line of apologetics. The preaching was direct, personal, and aimed at the heart. It presented sin, God, Christ, and salvation. It was an appeal to the heart more than to the head; it worked upon the feelings more than upon the intellect. At the same time there was little, if any, claptrap or working on sudden impulses. The appeal was made with zeal and earnestness, but marked by Japanese dignity; and it was received in the same calm manner. Not but what there were frequent outbursts of feeling; they seemed, however, quite natural and not at all forced. As is well known, the Japanese are not a demonstrative people, and are, therefore, naturally protected from going to such sentimental extremes as those into which Occidentals are prone to fall frequently. And, just because the people are un sentimental, it was encouraging to find

that down in the Japanese heart too, "Feelings lie buried that grace can restore."

A third encouraging feature of this revival is the fact that, while there have been many "sudden" conversions, there are also very many cases of those who, having heard the word for one, two, five, ten, or twenty years, have at last been brought to the point of decision. Undoubtedly, in the case of the former, there will be a heavy falling off, or "leak," as the Japanese call it. In spite of the precautions that were taken in getting the names and addresses of those who came to a decision, a loss is inevitable. Christ himself has born witness, in the parable of The Sower, that some seed is wasted. But no matter how much seed may be apparently lost, this revival will have had its permanent effect, not only in the conversion of hundreds who will remain constant, but also in the awakening and revivifying of the churches. And, just as the revival this year has reaped so much fruit from the seed apparently lost years ago, so some of the seed which may seem to have been wasted in this year's sowing will bear fruit in some later period, and bring joy and happiness to the workers who succeed us.

And this suggests one very important thought for our own consideration in the midst of the rejoicing over this Pentecost. We must not forget that these blessings have been largely the result of the praying and the preaching and the teaching of the years gone by. For four decades missionaries and Japanese have been proclaiming the gospel in this empire. Testaments, Bibles, entire or in portions, have been

scattered profusely throughout the land. In mission schools for boys and girls the rising generation has been taught and trained in our symmetrical Christian education. In Sunday-schools too, the children have learned the great facts and truths of Christianity. Without all this preparation there could have been no Pentecost this year. "One soweth, and another reapeth"; but "he that soweth and he that reapeth may rejoice together."

The revival continued to spread and increase in power. During the month of June the special services were extended over all the districts of Tokyo; so that the entire city was more or less affected by the earnest preaching of Christianity. The final regular services of this "first campaign" were held on June 30; the "second campaign" will be started early in the fall. On Saturday, July 6, a large thanksgiving service was held in the Y. M. C. A. hall. A full report was made of the campaign in Tokyo, its encouraging features were emphasized, and more than two hundred *yen* were raised for the "fall campaign." The statistical report read on that occasion is reproduced here and makes a very interesting "exhibit." But we must be careful not to attach too much importance to the mere counting of the converts and inquirers.

From other parts of the empire also, from Yokohama, Osaka, Sendai, Nagoya, Shiushu, Kyoto, Kyushu, etc., come encouraging reports of similar meetings. In Sendai one of the most successful features of the big theatre meetings was a large choir of about a hundred young people, trained by Mrs. Cleveland and Mr. Noss. And from there Mrs. Cleveland and

four of the best singers went out on a tour northward as far as Morioka. The testimony from that section, as well as from all other places, is summed up as follows by Mr. Cleveland in "Tidings": "Everywhere we found a willingness to hear and an inclination on the part of the church to more aggressive work for the Master. The time certainly seems ripe for a great forward movement."

The first tangible results are already apparent in baptisms in most of the churches. The first fruits of the revival have been reaped, and include from ten to twenty per cent. of the singers.

The noteworthy points in connection with the present revival are :

1. It is in the churches. That of 1883 was in large halls, not in the houses built for worship.

2. Character of the workers. Men and women of the best society, members of Parliament, people of every class, unite to assist the regular Christian workers in spreading the truth.

3. The remarkable good order preserved. We do not know of an instance of either fanatical demonstration on the part of believers or of disturbance on the part of those opposed to Christianity.

4. Street preaching. This has been carried on with the express approval of the police, often with their assistance to facilitate the work without interrupting traffic on the streets in the vicinity of the crowds.

5. Immense crowds. Never before in the history of the churches have they been so packed night after night.

6. Four thousand seekers in four weeks, and the

work but just begun! It is already spreading to the provinces, where very successful meetings are being held.

7. The widespread knowledge among the masses concerning the fundamental doctrines of Christianity. A dozen years of faithful preaching with little apparent fruitage has done wonders to prepare the people for this outpouring of the Spirit. Some have been saying of these meetings that they are *fushigi* (miraculous), but to the thoughtful observer they are the most natural result. For a dozen long years faithful missionaries and native agents have been preaching a full gospel over more or less of this entire land. War, political unrest, treaty revision, educational and social problems, all have combined to take the attention of the people from religion, and we have seen little fruit. But with these questions more or less settled, the people for various reasons are ready to turn to serious things. God is answering much prayer and faithful work with a mighty outpouring of his Spirit. Let us thank God and take courage.

REPORT.—Period: May 12 to June 30.

Districts: (1) Kyobashi; (2) Shiba, Azabu, Akasaka; (3) Nihonbashi, Shitaya, Honjo, Asakusa; (4) Yotsuya, Kojimachi; (5) Kanda, Hongo, Ushigome, Koishikawa.

Churches: Methodist Episcopal, five; Episcopal, six; Presbyterian, sixteen; Evangelical Association, six; Baptist, seven; Canadian Methodist, five; Christian, four; Congregational, two; Friends, one; total, fifty-two.

Workers: Methodist Episcopal, eleven; Episcopal,

eight; Presbyterian, twenty; Evangelical Association, eight; Baptist, nine; Canadian Methodist, eight; Christian, seven; Congregational, five; Friends, three; total, seventy-four.

Evangelistic bands: Twenty-seven in number, including more than three hundred and sixty members.

Publications: Bills, five hundred and seventy thousand; posters, three thousand seven hundred and ten; tracts, three hundred and ten thousand; Bibles, two thousand eight hundred; "Songs of Salvation," twenty-seven thousand; total, nine hundred and thirteen thousand five hundred and ten.

Meetings and attendance: Prayer meetings, eleven thousand six hundred and twenty-six; preaching services, eighty-four thousand two hundred and forty-seven; street preaching, "several ten thousands"; total, over one hundred thousand.

Collections, by districts: (1) six hundred *yen*; (2) two hundred and forty-eight *yen*; (3) ninety-seven *yen*; (4) one hundred and ninety-two *yen*; (5) two hundred and eighteen *yen*; total, one thousand three hundred and fifty-five *yen*.¹

Converts and inquirers: (1) twelve churches, one thousand two hundred; (2) nine churches, one thousand two hundred and seventeen; (3) ten churches, four hundred and seventeen; (4) ten churches, one thousand three hundred and nineteen; (5) eleven churches, one thousand one hundred and fifty-four; total, five thousand three hundred and seven.

¹ There were also several rings and other articles of jewelry. The first ring, which had an interesting history, was bought and sent to England as *Spolia Opima* taken from the Buddhists.

As has been already said, there is no disposition to emphasize these large numbers. However much care is taken to seek them out, the majority will probably elude the visiting committees, not generally from any conscious purpose, but for various reasons growing out of business engagements or necessary travel, for it is known that many live in remote places. The great and most valuable results will probably prove to be the warmer and more vigorous life exhibited by the respective churches and their deeper sense of a common responsibility for the propagation of Christianity in Japan.

THE FIRST PROTESTANT BELIEVER
IN JAPAN¹

WHO was the first Protestant believer in Japan? The answer to the inquiry depends in part upon the meaning given to the words. If the Loo Choo of fifty years ago is considered a part of Japan, the persons instructed by Doctor Bettelheim must not be forgotten. Newcomb's "History of Missions," edition of 1858, says: "Three persons have received baptism in Napa, and another is a candidate for the same privilege at Shuy." A letter by Doctor Bettelheim in 1851 speaks of a young man who died in a prison where he was confined on account of his Christian faith. His name is given as Satchi Hama, "Front Shore," and he is described as the nephew and namesake of a professor of Christianity whose fate is recorded in reports of the Loo Choo Naval Mission. The name as given could

¹ By Otis Cary.

readily be corrected into Japanese, and raises the query whether the persons who bore it may not have been officials from Satsuma.

Dr. S. Wells Williams¹ writes of two men whom he calls Rikimatz and Otosan, who were among the shipwrecked Japanese that the "Morrison" tried in vain to return to their own native land. They afterwards lived in Shanghai. "Both showed in their correct lives that the faith which they had professed was a living principle. They were the first fruits of the church of Christ in Japan."

A curious statement is found in Gragg's "A Cruise in the United States Steam Frigate 'Mississippi.'" Speaking of a religious service held August 1, 1858, in Townsend Harris's house at Shimoda, he says: "Inside of the house were several (six) Christian Japanese who had for some time been converted from heathenism." According to the "Missionary Herald" for March, 1864, the report for 1863 of the Mission Board of the Reformed Protestant Dutch Church in the United States mentions the organization among Americans in Kanagawa "of the First Reformed Protestant Dutch Church in Japan, one member of which, it is elsewhere stated, was a Japanese." Rev. James H. Ballagh, to whose notice I brought this statement, did not remember who the Japanese was, but thought it might possibly have been Sentaro, better known as "Sam Patch." This man was with Perry's expedition, and afterwards united with the Baptist Church in Hamilton, N. Y.

¹ "Life and Letters," p. 99.

STATISTICS OF CHRISTIAN MISSIONS IN JAPAN—1903

DESCRIPTIONS	1869	1872	1887	1902	1890	1884	1885	1894	1892	1873
	American Board	(a) American Baptist Union	American Church Convention	Bible Societies' Com. for Japan	Christian and Missionary Alliance	Church of Christ	General Evangelical Missionary	Hepzibah Faith	Lutheran Mission	Methodist Church of Canada
1. Year when opened.....										
2. Married missionaries (men) including those on furlough.....	22	20	3	2	1	6	3	2	4	8
3. Unmarried missionaries.....	3	1	1	1	1	1	1	1	1	1
4. Total missionaries, including wives.....	24	17	2	2	3	7	4	2	2	20
5. Estimated value of mission property, excluding schools and churches (in yen).....	69	58	8	5	5	20	6	6	9	37
6. Estimated value of mission property, excluding schools and churches (in yen).....	40,000	96,250	7,000	.....	.....	15,000	6,000	1,400	6,000	29,300
7. Native ordained ministers and helpers (men).....	70	8	7	.....	.....	9	8	1	3	25
8. Native Bible women.....	46	30	1	26	3	.....	2	1	2	18
9. Number of communicants (or full members).....	38	22	2	2	2	4	4	.....	2	14
10. Total number of baptized persons not included in No. 9.....	10,693	2,151	41	.....	20	992	150	.....	143	2,431
11. Probationers, catechumens or trial members.....	.....	.....	.....	.....	.....	198	92	24	13	.....
12. Baptized children (if not included in Nos. 10 or 11).....	.....	.....	.....	.....	10	.....	20	.....	56	219
13. Total membership (including Nos. 10, 11 and 12).....	726	.....	.....	.....	.....	.....	193	.....	.....	.....
14. Adult baptisms during the year.....	11,380	2,151	413	.....	30	1,190	14	.....	212	2,750
15. Infant baptisms during the year.....	879	210	36	.....	.....	.....	8	6	27	185
16. Confirmations on confession of faith.....	79	.....	.....	.....	.....	.....	.....	.....	10	28
17. Number of preaching places other than churches (i. e., where preaching is done not less than six times a year).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18. Organized churches.....	87	81	17	.....	2	8	5	.....	16	44
19. Churches wholly self-supporting (including payment of pastor's salary).....	104	33	7	.....	.....	14	3	.....	1	27
20. Churches partly self-supporting.....	40	5	.....	.....	.....	.....	.....	.....	.....	.....
21. Number of church buildings.....	64	28	7	.....	.....	.....	2	.....	.....	3
22. Estimated value of churches, land, and parsonages (in yen).....	74	26	3	.....	.....	5	1	.....	1	27
	135,107	21,500	6,000	.....	.....	.....	4,000	.....	2,500	88,307

23. Number of Sunday-schools.....	136	81	15	2	24	3	7	6	39
24. Number of teachers and scholars in same.....	7,310	3,960	800	200	950	105	400	297	2,547
25. Number of young people's societies in churches	80	12	2		5		1	5	
26. Native missionary board? What amount did it collect last year? (<i>yen</i>).....	2,912								778
27. Amount raised by Japanese churches for all purposes last year.....	42,732	4,054	350		946	70		222	5,737
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, not including missionary salary and expenses (<i>b</i>).....	17,270	16,000	3,800			7,000	500	2,900	25,390
29. Boys' schools (boarding).....	1	1			1				
30. Students in same (total).....	426	30	15		15				
31. Girls' schools (boarding).....	5	4							4
32. Students in same (total).....	680	272							484
33. Day schools, including kindergartens.....	7	5			3	2		1	8
34. Students in same (total).....	340	332			100	40		24	275
35. Theological schools.....	1	1			1			1	
36. Students in same (total).....	24	18	4		(?)	3		1	
37. Bible women's training schools.....	1								
38. Students in same (total).....	10	8							
39. Total number to present time of graduates from theological schools.....	163	23				6		3	
40. Number of same still in service.....	58	18				2		1	26
41. Estimated value of school property (in <i>yen</i>).....	300,000	99,250			20,000	10,000			43,000
42. Number of publishing houses.....						(c)		6,000	
43. Volumes published in current year.....		500 N.T.	190,100					172,000	
44. Number of pages.....		443,000				(?)			
45. Estimated value of publishing plant (in <i>yen</i>).....									1
46. Orphanages and homes.....	6								15
47. Inmates in same.....	360								
48. Hospitals and dispensaries.....	5								
49. In-patients treated.....	4,000								
50. Out-patients treated.....	5,000								
51. Industrial establishment.....	4								2
52. Total inmates in same.....	180								52

(a) Gospel ship (*Fukuta Maru*) in Inland Sea—value 16,000 *yen*, included in No. 5.

(b) In the case of the American Board, the sum named includes touring expenses of missionaries.

(c) One monthly; two books, of 200 pages each.

23. Number of Sunday-schools.....	134	39	34	23	9	275	168	29	8	4
24. Number of teachers and scholars in same.....	7,908	2,852	1,255	778	592	11,226	6,959	600	322	70
25. Number of young people's societies in churches.....	10	3	5	7	1	30 (?)	.....	.....	.....	.....
26. Native missionary board? What amount did it collect last year? (<i>yen</i>).....	582	163	.....	381	.....	2,977	926	.....	.....	.....
27. Amount raised by Japanese churches for all purposes last year.....	14,586	3,000	1,326	1,610	255	34,859	18,335	4,894	277	1,000
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work not including missionary salary and expenses (<i>æ</i>).....	19,600	15,000	17,822	12,179	3,075	15,000 ?	84,000	5,908	12,000	5,500
29. Boys' schools (boarding).....	2	1	1	.....	.....	3	5	.....	.....	.....
30. Students in same (total).....	525	168	108	.....	.....	501	785	.....	.....	.....
31. Girls' schools (boarding).....	8	1	1	.....	.....	11	6	.....	.....	.....
32. Students in same (total).....	1,010	309	71	.....	.....	977	300	.....	.....	.....
33. Day schools, including kindergartens.....	7	8	1	.....	.....	10	22	.....	.....	.....
34. Students in same (total).....	1,680	249	37	.....	.....	811	1,738	.....	.....	.....
35. Theological schools.....	1	1	.....	1	.....	2	4	.....	.....	.....
36. Students in same (total).....	23	1	.....	3	3	25	32	.....	.....	.....
37. Bible women's training schools.....	2	1	.....	.....	.....	5	3	.....	.....	.....
38. Students in same (total).....	27	6	.....	.....	.....	54	18	.....	.....	.....
39. Total number to present time of graduates from theological schools.....	80	13	6	19	3	160 (?)	.....	.....	.....	.....
40. Number of same still in service.....	49	9	4	12	2	70 (?)	.....	.....	.....	.....
41. Estimated value of school property (<i>in yen</i>).....	183,500	94,500	34,400	5,000	.....	250,000	.....	.....	.....	.....
42. Number of publishing houses.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....
43. Volumes published in current year.....	453,530	.....	.....	.....	.....	?	.....	9,000	.....	16,000
44. Number of pages.....	14,000,000	.....	.....	.....	.....	?	.....	1,081,000	.....	500,000
45. Estimated value of publishing plant (<i>in yen</i>).....	45,000	.....	.....	.....	.....	.....	.....	.....	.....	.....
46. Orphanages and homes.....	1	1	.....	.....	.....	.....	8	2	.....	.....
47. Inmates in same.....	20	.....	.....	.....	.....	?	154	40	.....	.....
48. Hospitals and dispensaries.....	1	1	.....	.....	.....	.....	5	.....	.....	1
49. In-patients treated.....	(b) 10,044	.....	.....	.....	.....	.....	160	.....	.....	.....
50. Out-patients.....	.....	.....	.....	.....	.....	.....	700	.....	.....	.....
51. Industrial establishment.....	5	.....	.....	.....	.....	?	2	.....	.....	.....
52. Total inmates in same.....	392	.....	.....	.....	.....	?	34	.....	.....	.....

(a) In the case of the American Board, the sum named includes touring expenses of missionaries.

(b) Prescriptions.

23. Number of Sunday-schools.....	22	6	5	5	1,074	(?)
24. Number of teachers and scholars in same.....	1,993	157	169	2	51,450	1,416
25. Number of young people's societies in churches it collect last year? (<i>yen</i>).....	1		2		176	1
26. Native missionary board? What amount did purposes last year.....	329	40	319		8,669	8,772
27. Amount raised by Japanese churches for all in aid of Japanese churches or through your mission work not including missionary salary and expenses (<i>f</i>).....	1,758		3,278		267,980	52,688
29. Boys' schools (boarding).....			1		15	4
30. Students in same (total).....					2,553	1,200
31. Girls' schools (boarding).....	1				41	11
32. Students in same (total).....	76		1		4,129	523
33. Day schools, including kindergarten.....			1		70	30
34. Students in same (total).....			20		5,646	4,244
35. Theological schools.....					15	3
36. Students in same (total).....					137	39
37. Bible women's training schools.....					12	16
38. Students in same (total).....					123	
39. Total number to present time of graduates from theological schools.....			10		486	
40. Number of same still in service.....			5		256	
41. Estimated value of school property (in <i>yen</i>).....	35,000		1,200		1,075,850	
42. Number of publishing houses.....					2	1
43. Volumes published in current year.....					675,130	(?)
44. Number of pages.....					16,196,000	
45. Estimated value of publishing plant (in <i>yen</i>).....					45,000	
46. Orphanages and homes.....	1		1		20	21
47. Inmates in same.....	12		7		608	1,560
48. Hospitals and dispensaries.....					12	17
49. In-patients treated.....					4,160	200
50. Out-patients treated.....					5,700	49,650
51. Industrial establishment.....			1		14	see no. 46
52. Total inmates in same.....			20		678	47

(a) Printed during 1902, 8,400 books of 1,087,200 pp.; 160,000 tracts and 25,000 S. S. cards—together about 3,500,000 pages. Purchased also 845 books, 3,450 tracts, and 56 pictures. Sold 5,225 books, 139,159 tracts—total value 2,870 *yen*.

(b) Children's societies.

(c) Baptized adults and children.

(d) Also 2,421 adults and children baptized in *articulo mortis*, nearly all of whom died.

(e) Ten translations from Russian and 15 books and tracts by Japanese authors.

(f) In the case of the American Board, the sum named includes touring expenses of missionaries.

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