

THE PRESENT POSITION AND PROBLEMS OF CHRISTIANITY IN JAPAN

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“WHAT goes before becomes master,” is a Japanese saying which finds abundant illustration in our history. It is a matter of common observation that a man’s choices, tastes, and judgments are determined chiefly by his preconceptions, his interests, or his beliefs ; and when such prejudices have sent their roots into the soil of the centuries it is well-nigh impossible to tear them out. “No man having drunk old wine desireth new ; for he saith, The old is better.”

I

In order to understand the present position of Christianity in Japan, let us first consider the moral and religious conditions of our people. There are many reasons for the opposition of educated Japanese to Christianity, but the first one that falls from their lips is likely to be that Japan already has her own religion,¹ and has therefore no need for the religion of the West. From the outset they are prejudiced against it. They declare that all religions, regardless of their different objects of worship, aim to foster goodness and discourage badness. “The paths at the foot of the mountain diverge, but they all lead to the same summit and command a view of the same moon.” What reason, therefore, for embracing a new faith ? Self-righteousness likewise repels the advances of a faith that says, “Ye must be born anew.” To such Pharisees among us one can hear Jesus’ pitying rebuke : “They that are whole have no need of a physician.” The attitude of such Japanese is aptly expressed by Kunitake Kume : “In what religion, then, do I believe ? I cannot answer that question directly. I turn to the Shinto priest

¹ Japanese Michi = Way = Chinese Tao.

in case of public festivals, while the Buddhist priest is my ministrant for funeral services. I regulate my conduct according to Confucian maxims and Christian morals. I care little for external forms, and doubt whether there are any essential differences, in the *Kami's* (Deity's) eyes, between any of the religions of the civilized world." ¹

The religious situation in Japan to-day is intimately connected with the culture of medieval Japan. That culture was dominated by the *Samurai*, for their training and authority were not confined to military arts alone. During the three hundred years ending about 1870, they held a monopoly of education no less than of government. Their conceptions were entirely based upon Confucianism. Now Confucius was a positivist; his world was the world of visible reality. Confucianism is poor in the element of imagination. It therefore offers but stony ground for the ideas of the supernatural, of mystery, of eternity, and of sublimity. Hence, to Japanese reared according to Confucianism, that is to the intelligent middle and upper classes, miracles have been a great stumbling-block. To be sure, Japanese customs and religions have not been free from superstition—ghost-stories and strange tales of answers to prayer abound; but such things are held lightly, and the educated class for the most part scorns them. The following is typical of this spirit: "That, in spite of the best efforts of missionaries, Christianity does not make a marked progress here is simply due to the fact that the higher and educated classes are not so prone and receptive to the miraculous and supernatural. How can it be otherwise when Western missionaries preach us blind faith in the sanctity of the Bible, and the consequent acceptance of all the miracles contained therein, while Western teachers and professors preach us the supremacy of reason, the necessity of scrutiny, and the disbelief of anything supernatural." ²

But strong as is the aversion to the supernatural, the most determined opposition to Christianity has sprung, strange as it may seem, from distrust of its ethical principles. For Japanese critics assert that neither loyalty nor filial piety finds clear expression in Christianity; and since these two principles are the very central pillars of Japanese morality, a religion that slights them is considered not only unsuited, but a positive menace to the nation. The principle of loyalty is not native to Confucianism. Filial piety is its basal

¹ *Fifty Years of New Japan*, vol. ii. p. 41.

² Keiroku Tsuzuki, in *Fifty Years of New Japan*, vol. ii. p. 486.

principle—"Filial piety is the mother of a hundred virtues." But Confucianism gradually underwent new developments after coming to Japan. For several hundred years Japanese morality rested equally upon the two principles. With the restoration of national peace, and the development of nationalism in modern times, loyalty crowded filial piety into a subordinate place and became itself the heart of Japanese morality. It should be said, however, that those who advocate the worship of the Emperor as divine are extremists. Apart from the narrowest of nationalists no one nowadays ventures to assert that the principle of loyalty and the principle of "Worship Heaven; reverence the gods" are in conflict. But, nevertheless, even to-day Christianity is eyed with suspicion by so-called patriots and imperialists. It is branded as an enemy of national morality. At the very least, Christianity is charged with not upholding the good customs and traits handed down from olden times.

Of late, also, Christianity has been generally suspected of being in sympathy with extreme socialism. It is true that socialist teaching was first introduced by Christians, but there was nothing, either in their character or their utterances, to warrant the charge that they were enemies of society. Last year, when the anarchist plot was discovered it was supposed at first to be intimately connected with Christianity; but it turned out quite the contrary, for among the plotters were Buddhist priests and anti-Christians. And the chief of the band, Kotoku, left a posthumous work entitled *The Annihilation of Christ*, in which he maintains, quite unexpectedly, that Christianity has nothing to do with extreme socialism.

Among the various measures recently adopted for the suppression of such "dangerous ideas" is the pronounced official encouragement of ancestor worship. This official action may merely be a part of the conservative effort to preserve old customs, foster a spirit of reverence for the elders, and maintain the social order. But it is open to question whether this conservative reaction can be harmonized with the mighty motives which gave birth to New Japan at the Restoration of 1868. In the Imperial Oath¹ proclaimed at that time are these striking pledges:—

4. Uncivilized customs of former times shall be broken through, and everything shall be based upon just and equitable principles of nature.

¹ The oath consists of five articles. The translation is by Prof. H. Hosumi of the Imperial University of Tokyo.

5. Knowledge shall be sought for throughout the world, so that the welfare of the Empire may be promoted.

Thus sanctioned and stimulated by the Imperial Oath, the renaissance sprang forward at a speed which has no parallel in the history of any other Oriental nation. But this extremely progressive spirit has suffered a decline in recent years. It was inevitable that a reaction should set in against the undeniable extremes to which the Restoration ran. But it is only just to say that without some such cataclysmic period it is doubtful if Japan could have leaped at a bound to a recognized place among the leading nations of the earth.

A glance at Japan's modern history will show that the present is not the only period of reaction ; indeed, a much more severe reaction occurred twenty years ago. About 1888 Japan was all aglow with the exhilaration of the spirit of progress. Political parties were proclaiming liberty and popular rights. Young men waxed eloquent over independence and self-reliance. Smiles' *Self-Help* enjoyed tremendous popularity among them. To carve out a career against all odds was the height of their ambition. Officials were despised, and mere knightly birth was looked down upon. Occidental ideas, good and bad alike, were welcomed with open arms. But from 1890, when the Constitution was proclaimed, a marked change occurred. For although the Constitution guaranteed popular rights, it also limited them. It proved to be more of a bulwark for the conservatives than for the radicals. The old social order, to be sure, had been in large measure replaced by the new, but under the influence of the reaction the old customs began gradually to be restored. From this time the cry of " Preserve the National Spirit " became clamorous. Instead of cosmopolitanism the watchword was nationalism ; instead of liberty, authority ; instead of popular rights, national rights. Politicians still talked glibly of the fortunes of their party, but they showed little inclination to fight for the rights of the people. Whereas young men of the earlier period had made political life the primary goal of their efforts, those of the new period strove after social promotion and the earning of a livelihood. The idea of democracy retired as constitutional government advanced. Narrow nationalists were not slow to turn this tidal-wave of conservatism to the serious disadvantage of Christianity.

The agitation for the preservation of the national spirit and tradi-

tions as against the West was not confined to Japanese. Europeans and Americans themselves had a part in it. It is true that many of the first missionaries and other Occidentals who came to Japan were inclined to classify Japanese with the barbarous peoples of the South Seas. Or even if they admitted that the nation was not wallowing in ignorance, yet they looked with contempt upon Japanese civilization. It required at least two decades before they were ready to admit the worth of Japanese religion, philosophy, and art. Gradually they came to see that Japanese art had struck out upon an original line, and that its creators could hardly be called semi-barbarous, nor their religious and philosophical ideas be dismissed as superstitious jumble. The works of Rein, Morse, and Hearn led the way in effecting this change, and later, the writings of Dr. Nitobe and Prof. Okakura opened up to the Occident still further the unsuspected wealth in Japan's storehouses. The Japanese in general began to realize their own worth, and to see that things Western were not necessarily superior. This changed attitude toward the West inevitably affected Christianity unfavourably—for it too was looked upon as Western—and led to the reactionary period in Christian work from 1890 to 1900.

On the other hand, Christian evangelism has created one of its own most formidable obstacles, for its activity has been partly responsible for the modern revival of the old religions. The priests have been aroused to the need of an education abreast with the age. They have founded colleges for the training of promising youths, or have sent them abroad for graduate study. The *Shin* sect has become especially active, not only inaugurating philanthropic and social activities at home, but sending missionaries to Japanese settlements abroad. Temples that had fallen into decay suddenly donned fresh garments, and sects that had long been stagnant began a new lease of life. But this phenomenon has been true not of all the sects, but of only one or two besides the *Shin* sect. The study of Buddhism has been taken up afresh by not a few among the educated class, but it would be an exaggeration to say that Buddhism as a whole had been deeply affected.

The wave of zeal for preserving the national spirit, and the aggressive activity of the Christian forces, have revived Shinto also, especially in its nationalistic aspect. Original Shinto consisted largely of the worship of nature. It had no founder, but arose in primitive times and, with the development of Japanese nationality,

gradually took the form of a religious cult, adding to nature-worship an emphasis upon ceremonies connected with the Royal House. At certain periods it formed an alliance with Buddhism, and at others it borrowed from Confucianism. The result is that to-day it peacefully shares with these other faiths the devotion of the Japanese people. Shinto as a national cult stands outside the pale of religion proper, and is under the direction of Government officials. Its chief function is to foster patriotism and solidarity by maintaining the national customs, and by preserving the shrines of royal ancestors and of all who have rendered notable service to the State.¹

Shinto is thus so closely interwoven with the nation's patriotic sentiment that it is a factor to be well reckoned with by Christianity. It is true that many Japanese confuse national pride with true patriotism, but both alike constitute possible obstacles to the acceptance of Christianity. To the historian it would be interesting to trace the rise of patriotism in Japan. It began in the form of the personal pride of the *Samurai*, who prized his own and his lord's honour above life itself. But national patriotism in any real sense may be said to have arisen for the most part after the opening of foreign intercourse. It speedily grew into a passion that counts it joy to sacrifice life for Emperor or country. The result is that no religion which fails to respect the national spirit can hope to prosper. It is doubtless a combination of personal and national sensitiveness that makes it so delicate a matter for a foreigner to criticize the Japanese. They especially resent criticism by unsympathetic outsiders. But, on the other hand, they take gratefully even the most adverse criticism of friendly foreigners. For the loving admonitions of proved friends like Verbeck, Brown, Davis, and De Forest, the Japanese feel nought but gratitude and respect.

The last barrier to the acceptance of Christianity which I would mention is not peculiar to the Japanese people. It is simply the perversity of human nature itself the world over. Pride now, as in Jesus' day, the love of the glory of men, and disguised self-indulgence, all combine to form a high barricade against the approach of Christ to the heart of the educated. Japanese who have looked into the teachings of Christ admit the loftiness of His ideas, but hasten

¹ Modern Shinto is divided into two parts—one having to deal with national ceremonial, the other being a popular religion, as represented by such sects as Kurosumi, Tenri, Remmon, and Mitake, which are composed for the most part of simple unlettered folk.

to excuse themselves by affecting to believe that they are impracticable in the modern world. The high and exacting moral standards of Christianity are in sharp contrast to the extreme lenience of other religions. The resulting "puritanic" character of Christians is admired by thoughtful men of high standing. They are eager to have their wives and children brought under Christian influences, but they boast that they themselves are above relying on the crutch of religion to walk a fairly straight course. No preacher of the Gospel should be deceived by such self-sufficiency under the guise of tolerant patronage; it is the universal symptom of pride and hardness of heart.

Turning now from the practical to the more metaphysical aspect of our subject, we would observe, first, that Japanese, in common with other Orientals, are inclined toward pantheism, for they have been steeped in Buddhism. Shinto, to be sure, is polytheistic, but, on account of the influence of Buddhism, it too has taken on a pantheistic tinge. Confucianism, despite its idea of Heaven, is distinctly positivist. Consequently, Japanese have had no clear conception of a personal God, nor even of the personality of man himself. It follows that they have never attained to an adequate conception of the worth of the individual. Sometimes the idea of duty has been confused with the idea of submission to authority, blessedness has been identified with happiness, and sin has been confused with crime. Hatred of sin and love of righteousness have been but feebly felt. Hence religion has too often been degraded into a tool, a means to an end, a method of training for the pursuit of worldly success. As Canon Barnett justly observes, there is nothing in Japanese literature that corresponds to the lament and aspiration of the fifty-first Psalm.

Secondly, since the Restoration of 1868 Occidental scepticism has rushed in like a flood. Together with scientific thought have come anti-religious theories. Thirty years ago the writings of Mill, Spencer, and Thomas Paine, and more recently the philosophies of Schopenhauer, Hartmann, and Haeckel, have all had a vogue among the more intelligent Japanese, as indeed they have had throughout the world.

In the light of the above facts we may divide all educated Japanese outside the Christian body into three classes. The first consists of those who rule out religion altogether, and profess themselves satisfied with ethics alone. Among them are those educators who clamour

for the revival of Confucianism. Their number is legion. Perhaps the most noted and most extreme anti-Christian among them is Baron H. Kato, formerly President of Tokyo Imperial University. The second is composed of the eclectics who would fain amalgamate with Christianity the strong points of Shinto, Buddhism, and Confucianism, making of the whole a rich mosaic. In this class probably a majority of thoughtful educated Japanese would enroll themselves. Quite recently two volumes on this line have appeared, the one called *The World's Three Saints* (i.e. Christ, Sakya Muni, and Confucius), the other, *Three Faiths United*. The third class cherishes the ambition of creating a new religion based upon scientific truth and idealism. It would do away with historical religions and their personal founders. These three classes taken together fairly represent the religious attitude of educated Japanese, and epitomize many of the difficulties confronting the Christian workers.

II

We have now passed in review the salient obstacles in the way of the propagation of Christianity in Japan. The question will probably occur to the reader: If all this be true, what accounts for the measure of success already attained?

1. First of all, we answer, is the fact that Christianity accompanied, and in some cases brought to Japan, the superior intellectual and practical civilization of the West. The missionaries of Christianity far outshone our scholars and priests in modern knowledge and skill. Even until a few years ago, to call a country or a man "Western" was synonymous with "superior." And since all the civilized peoples of the West were adherents of Christianity, that was admittedly the best religion. This period of infatuated Europeanization lasted from 1883 or 1884 until 1888 or 1889, and it was for the reason given above that Christianity made such rapid progress during this period.

2. The second reason was that Christianity brought a number of auxiliary agencies in its train. Missionaries were the pioneers of modern education in Japan. Dr. Verbeek, President Clark of Sapporo, Dr. Murray—who was once adviser to the Educational Department—and many others were employed by the national educational authorities, and Captain James, Dr. Griffis, and others were employed by the clan schools. Their influence for Christianity

is well known. In private education Dr. Neesima and Dr. Davis at Dōshisha, Keiu Nakamura at Dōninsha (for he at one time, at least, professed to be a Christian), and many other educators at such schools as Meiji, Aoyama, and Tohoku, exerted a powerful influence. Particularly great has been the contribution of Christian workers to women's education. Professor Fujisawa, of Tokyo Imperial University, gave an address before the Semi-Centenary of Protestant Missions in Japan, which contains the following tribute: "The field of women's education was opened up and tilled by missionaries. . . . Even after it had germinated and started to grow missionaries cultivated it side by side with the Government."

3. Movements like the Young Men's Christian Association have secured valuable assistance from non-Christians, both official and private, and have won the admiration of men who care nought for the Christian religion. As the writer said, in an address at the Conference held on 20th October 1910, at the White House: "The work of the Young Men's Christian Association is a force which has changed the sentiment of the Japanese toward Christianity. This has been indicated by the very generous gift by His Majesty the Emperor toward its work on behalf of the soldiers in Manchuria—the first gift of the kind to an institution professedly Christian." Even the Robert Ingersoll of Japan, Baron H. Kato, in his volume entitled *Evils of Christianity*, says, in the chapter on "Christianity and the State": "Although religion has so many evil features, it is not devoid of good, especially in its age-long devotion to philanthropic ministration. Christianity has been pre-eminently active and successful in such work, a fact too well known to need detailed proof. Above all, the Salvation Army's work in recent years compels our heartiest admiration."

4. All these Christian activities have no doubt done much to overcome prejudice and win sympathy and approval for Christianity itself; but equally potent has been the character of Christian workers. We have a pregnant saying—"The Way does not propagate men, but men propagate the Way." Certainly it is true that the character of the missionaries has been one of the most influential factors in promoting the "Jesus Way." We would not go so far as to praise the character of all the missionaries; but, speaking broadly, their kindness, sympathy, zeal, and consecration have in hundreds of cases awakened the deepest gratitude and respect. Their truly Christian homes have seemed to impartial observers

amongst us, regardless of creed, the incarnation of a hitherto unknown ideal, and convincing evidence of the truth of their religion.

5. But the Japanese judgment of Christianity has by no means been based solely upon its by-products. If the teachings of Christ had not the power of satisfying the deepest needs of the heart, it would be idle to expect converts among us. There are certain points in Christianity which seem to me to have appealed most strongly to Japanese. First, Christianity presents to us a Father in heaven who completely meets our ideal. The human heart can never rest content with an Absolute Reason, a vast Unknowable, or a pantheistic All. "My soul is athirst for the living God," we cry out with Israel's singer. Down the ages ring the sublimely simple words of Jesus to His Father and ours, "This is life eternal, that they might know Thee, the only true God." Verily, in a vital knowledge of our Father God we have found the secret of the life immortal.

Secondly, the personality of Jesus Christ Himself—so pure, so exalted, so comprehensive, so sympathetic, so courageous! None who touches that personality with open mind can resist the charm or withhold the tribute of spontaneous adoration. Men stricken down by the weight of sin, men longing for sympathy, search in vain for relief until they find Him and exclaim, "My Saviour!" In Him they discover love revealed at its highest power, for He is absolutely "full of grace and truth." Within the last twenty years "Jesus the Condemned" has been exalted in the popular mind until He is now generally recognized as one of the few pre-eminent persons of all times.

Thirdly, Christianity offers a positive view of life. Oriental religion is on the whole passive, or even pessimistic. Contrasted with it Christianity gives us a positive, optimistic conception. It is Christianity that has abolished the conception of religion as a dull, unprogressive, and sorrowful affair. The character of the missionaries and the methods of their activity altered the conception of religion, so that it is looked upon as a matter of active life. Thus the whole idea of religion has been changed in the minds of Japanese; especially have young men been impressed by this aspect of Christianity, and been drawn toward it.

Fourthly, Christianity gives a comparatively satisfactory world view. It does not lay undue stress upon the existence after death, nor is its chief purpose to give man full answers to his questions

regarding the future life. It avoids, on the one hand, the extinction of personality, or Nirvana, taught by higher Buddhism, and, on the other hand, the physical paradise held out by popular Buddhism. It takes a middle path, and essays to satisfy the highest and deepest longings of the human spirit. Primitive Buddhism, with its doctrine of Nirvana, could not long satisfy the demands of the heart. The whole history of Oriental religion is an eloquent testimony to this fact. Strange as it may seem, Brahminism and Buddhism alike gradually developed idolatry and other forms of worship and doctrine to satisfy the demands of ordinary human nature, and to-day by far the larger part of the adherents of these religions firmly believe in the future life. To be sure, the popular doctrine of these religions regarding the future does not satisfy the more highly educated ; indeed, they are accustomed to smile at it. Nevertheless, in Japan the fact remains that both educated and uneducated, regardless of their religious affiliations, firmly believe in the immortality of the soul. A decade or so ago Mr. Tokusuke Nakae introduced into Japan the materialism of the West, in a book called *No God, No Soul*. This was the first instance of such a bold atheistic book by a Japanese scholar. But his arguments, like those of Baron H. Kato, are practically mere repetitions of the views of certain Western teachers. Some Buddhist priests also have assiduously preached the extinction of the soul, but the fact that both educated and uneducated Japanese alike have gone on believing, like their ancestors, in the immortality of the soul is clearly reflected both in the poetry and in the customs of the people. But when all this is said, the conception of immortality in Japan is vague and exceedingly unsatisfactory. In contrast with it Christianity brings its clear teaching of a living God, of a spiritual Father, of eternal life—beliefs all of which commend themselves to the impartial mind as reasonable, positive, and ennobling.

Fifthly, Christianity produces innumerable examples of its power to produce repentance, transformation, and new life. It thereby gains a firm basis for its apologetic, for, as our proverb puts it, "Evidence weighs more than argument." Looked at subjectively, there are multitudes who declare that in their own experience it has given comfort to the despairing, hope to the defeated, assurance to the bewildered, and salvation to those engulfed in sin. It has brought the gift of a regenerate and victorious life to thousands who before had been at the mercy of an evil environment. And looked at objectively, any observer may see in the Christian Church

not a few "twice-born men," who have been made over from "broken earthenware," each of them incontrovertible evidence of the unparalleled power of Christianity. And such social reform agencies as the ex-convicts' homes and the Salvation Army rescue work give evidence of the living power of the Gospel, which even he who runs may read.

In a home for discharged prisoners established in Tokyo by a Christian, Taneaki Hara, 1117 persons have been cared for since its establishment thirteen years ago. This number has included 801 burglars, 74 murderers, 49 incendiaries, 141 prostitutes, and 78 vagrants. About 500 of these former jail-birds have been restored to a reputable life, 123 have died, and only 113, or about 10 per cent., have returned to a criminal life.

Personally, I am acquainted with several criminals who have been restored to a respectable life; some are now actively engaged in religious and reform work; one of them is carrying on a most successful home for discharged prisoners in Kobe.

I do not intend to dwell here upon the apologetic of Christianity, but it is clear that the indirect apologetic, such as I have alluded to above, is most effective in Japan, as it doubtless is in other countries. Whatever one may think as to the analytic and reasoning powers of the Japanese, it is beyond controversy that they are quick to draw conclusions from concrete evidence, and when there is a sufficient number of men who are completely transformed by the power of Christ, then the progress of Christianity will be greatly accelerated.

Any one who wishes to commend Christianity to thoughtful Japanese must certainly give the most careful attention to the relation of Christianity to non-Christian religions. He must be prepared to define to himself at least what he means when he says that Christianity is the absolute religion, or, what is still more fundamental, perhaps, to define what Christianity itself is. Any one who has tried it will admit that this is no easy task. Is Christianity to be defined according to the Roman, or the Greek, or the Protestant teaching, each of which conflicts with the other at not a few points? And the problem is still further complicated by the almost innumerable divisions in Protestantism itself. Or, shall we claim that the Old and New Testaments entire are the norm of Christianity? Or, with some, shall we hold that only the New Testament has final authority? Or, still more narrowly, shall we take the teaching of

Christ Himself as the ultimate norm ? Such questions as these are enough to puzzle the most confident and scholarly minds.

Again, if Christianity is the absolute religion, do we thereby declare that there is no truth whatsoever in other religions ? Or, if we admit that there is truth in other faiths, does that truth spring from the Fountain of all Truth—God Himself ? Is the activity of the Holy Spirit limited to times or races ? For my part, it is inconceivable that any one who has impartially studied the history of religion can fail to admit the universality of the activity of the Spirit of God, and the consequent embodiment of a degree of truth in all faiths. Few of us would hesitate to agree with the noble utterance of the late Professor Max Müller regarding Buddhism and other faiths : “ If I find in certain Buddhist works doctrines distinctly the same as in Christianity, so far from being frightened I am delighted, for surely Truth is not the less so because it is believed by the majority of the human race.”

The point on which by far the largest number of Christians are entirely agreed is this—that in Jesus Christ God has given to man the highest and most complete manifestation of Himself, and that the teaching of Jesus possesses the highest authority of all. This belief by no means denies that God has been at work in other religions, rather it conceives it to be the mission of Christianity to fulfil, not to destroy, the other faiths. It is extremely important that in Japan an attitude of appreciation and tolerance toward the old faiths be combined with a clear-cut emphasis upon the fundamental and distinguishing characteristics of Christianity itself. One of the greatest obstacles, if not the greatest, to the spread of Christianity in Japan is the lamentable divisions of its followers. It is therefore all the more desirable that we should at least agree in faith and spirit.

Once more, it is of the utmost importance, as I have already pointed out, that Christians should study deeply the national spirit of Japan and strive to do nothing wantonly to offend it, and especially to cast no unsympathetic reflection upon the relation of the people to the Imperial House. It seems to me that the veneration of the Japanese for the ancestors of the Imperial House and for their own ancestors is not a custom to be strongly condemned. How can we expect a man who feels no gratitude toward his own ancestors to have a true appreciation of the great mercy and goodness of God ? Is it not rather for us to cultivate and guide this sentiment

so that it shall be raised from mere reverence for human ancestors to worship of the great Father of all fathers ? The man who thinks little of his ancestors will end by thinking little of God Himself. Consequently, it seems to me that instead of attacking the so-called worship of ancestors, the better way is to emphasize its resemblance to the true worship of the Father of Lights, leading men on until they are willing to have the lower custom swallowed up in the higher, even as the light of the stars is swallowed up in the greater glory of the sun.

III

From what I have thus far said the reader will easily infer those general principles that should be carefully considered by the Christian apologists in Japan. I now proceed to deal with more practical problems which confront the Christian Church in this country.

1. One of the most imperative problems is the unification of the various branches of the Church, for there is hardly any greater hindrance to the spread of Christianity than the present diversity of denominations and antagonism between different communions. Among Protestants there are at present 931 foreign missionaries and 561 ordained Japanese evangelists and pastors, and some 75,000 Church members, and these are divided into over twenty different denominations. Furthermore, almost every denomination has its own educational institutions, with the natural result that the equipment of most of them is sadly deficient. If it were possible in the near future to effect the union of these various denominations and their educational institutions, their efficiency would be increased at least three- or four-fold. The present use of forces and equipment is in the highest degree wasteful of both men and money ; and here again, as "Evidence weighs more than argument," if we could exhibit a union in both spirit and organization no one could calculate how great would be the direct gain in evangelistic efficiency and the indirect gain in the heightened respect of the nation at large for Christianity.

2. The expansion of Christian education is the second urgent need. Thirty years ago Christian higher educational institutions could compare favourably with the corresponding grade of government institutions in both equipment and work, and Christian girls' schools were admittedly in the front rank. Meanwhile, however,

government and public schools have advanced a hundred paces, while Christian schools have taken but two or three faltering steps. The government schools now are like full-grown men and the Christian schools like boys. In the four imperial universities there are some 500 professors and instructors and 7500 students. In the eight higher schools and the fifty or so higher technical schools there are 2000 professors and instructors and 23,000 students. In the four hundred and fifty boys' and girls' government middle schools the number of pupils exceeds 160,000. It must be borne in mind that in all these government and public institutions the following "Instruction," issued by the Minister of Education in 1899, is strictly observed: "It being essential from the point of view of educational administration that general education should be independent of religion, instruction in religion shall not be given or religious services held at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside of the regular course of instruction."

Contrast with these figures the Christian schools, which have enrolled in the middle schools only 3416 pupils, and in the higher or collegiate schools 332 students, while throughout the Christian educational system there is no institution that is really worthy of the title of a university. Even Christian girls' schools have at length fallen behind the corresponding government schools. Meanwhile, Buddhist schools have caught up to, and in some cases passed, the Christian institutions.

When confronted by such discouraging facts as these some persons are inclined to throw up their hands and exclaim, "If that is the situation, what is the use of attempting to keep up the competition?" But such an attitude is, to say the least, short-sighted. Supposing for a moment that all the universities and high schools of Great Britain and America should have all Christian worship and Christian teaching eradicated, can one conceive that the Christian civilization of these countries could be maintained? Hitherto the respect accorded to Christianity in Japan has been due in large measure to the fact that there has been a comparatively large number of Christians of university standing, most of whom have spent some time in study abroad. They have held their own with non-Christian scholars as exponents of Western thought; but if the falling behind of Christian schools is not checked, it is no exaggeration to say that within twenty or thirty years Christian scholarship will be an incon-

siderable factor in the thought and higher life of the nation. It is certainly a crisis, calling for resolute action and large policies by all the Christian forces. We need the best possible middle schools, where the foundations of high and manly character may be laid; we need Christian higher schools, where a liberal training may be given; and we need Christian universities, with theological, arts, and science departments, to produce leaders in these branches of knowledge. Then, for the first time, we shall be able to say that Christianity is permanently planted in Japan. For the consummation of the evangelization of Japan in any true sense such educational institutions are a *sine qua non*, and for this reason, if for no other, we must continue to look for generous help to our Christian friends across the seas. In Christian education, at least, there is no room for argument as to the need of greatly increased reinforcements of men and of money from foreign countries. And it should be added that there is no fear that the number of Christian schools will exceed the demand, for, according to government statistics, there are at least three times as many applicants for admission to higher schools as there are places available.

3. Japan needs more teachers and scholars of the highest character and scholarship from abroad. One of the most encouraging facts in the history of Christian work in Japan is the deep and lasting influence exerted upon the educational and higher classes by such men as Professor Ladd, President Cuthbert Hall, President Churchill King, and others. Their eminent attainments have done much to raise the prestige of the Christian movement as a whole. I would not be understood as advocating visits by distinguished Americans alone. We earnestly hope that more men like Professor Macalister and Sir Alexander Simpson will come from Great Britain and Europe. In no way can Christianity be commended to our most thoughtful men so effectively as by specialists in literature, theology, philosophy, psychology, sociology, and science. They will command a hearing and sow seed that will sooner or later yield a rich harvest. But when such visitors come to Japan we trust that they will not give merely doctrinal expositions of Christianity, nor waste time in complimenting us, but will rather treat their special subjects, such as education and sociology, from the point of view of Christianity, as well as expose our defects and point the way to their correction through the power of Christ.

4. We need to have many more standard Christian works pre-

sented in our own tongue. The majority of Japanese scholars to-day look contemptuously on Christian philosophy as far inferior to Buddhist philosophy, and this view is unfortunately shared even by some Christians. One of the best means of correcting this misconception is to translate and publish in Japanese the standard literary works of the Occident. At the same time it would be extremely desirable to translate and circulate, among both Christians and non-Christians, some of the best recent utterances of Western writers. Furthermore, it is necessary that Christians should be made acquainted with the content, not only of their own faith, but also of the assured results of the critical study of Buddhism, Shinto, and Confucianism. A positive and open-minded treatment of such subjects would do not a little to correct the misconceptions among thoughtful men at large, and to create sound convictions among Christians themselves.

5. In addition to Christian scholars from abroad, Japan needs to be visited by Christians of less specialized training—men of standing in the business and political worlds, leaders in industry and applied science. They could do much for the spread of Christianity by coming into intimate contact with Japanese. For one thing, they could help to bridge the deep gulf of national and racial prejudice, and to demonstrate that Christianity, in fact as well as in theory, embodies the Confucian precept, "All within the four seas are brothers." Is it not the natural way for each class to evangelize its fellows—for publicists to win publicists, for men of affairs to win men of affairs? If this were realized more fully by the various classes of Western residents in the East, who can doubt that the Christianization of Japan would be greatly hastened? Would it not be but a carrying out of the underlying spirit of the Laymen's Missionary Movement, which declares that its members must give not only money but voluntary and personal service for the evangelization of the world? Let Western Christian laymen be assured that if they come in such a spirit to Japan they will meet with the heartiest welcome.

6. There is need for the Christian forces to pay more attention to promoting international peace. Fortunately, the impression that all missionaries were spies and emissaries for the betrayal of the country has entirely died out, and the fact that a person is a foreigner is no longer a cause for distrust or hatred. But at the same time there are deep-seated national and racial prejudices

which are by no means limited to Japanese. Looked at from the standpoint of both politics and religion, is it not incumbent upon every Christian worker, whether foreign or native, to exert himself to the utmost to do away with all these disturbing factors? The first purpose of the foreign missionary in Japan should be to preach his religion, not because it is his own religion, but because he loves the Japanese and wants to help them by giving them the most precious thing in his possession. The missionary who can create the conviction in the minds of Japanese that love is foremost and propaganda secondary is the one who will win their undying affection and lead them to Christ.

7. The time has come for a larger proportion of missionaries to be sent into the interior. Some may ask whether there is any need of increasing the missionary force at all, and to this I unhesitatingly answer, "Yes"; but most of the additional missionaries are needed for different functions than those hitherto filled by them. The pioneer period has passed. The need for missionaries to control the management and activities of the Church has now gone by. Henceforth, speaking broadly, the need will be for specialists of some sort, whether theologians, or Biblical scholars, or musicians, or science teachers, or experts in social-religious work and administration. At the same time, those whom we may term "ordinary missionaries" should be scattered from the large cities out into the towns and villages of ten or fifteen thousand inhabitants. They should live with the people like parish priests, knowing them in their most intimate needs, and establishing lifelong friendships—especially with persons of education and influence in the town. It would, of course, be important that missionaries should work hand in hand with Japanese evangelists, but in certain respects the missionary is better fitted to take the lead in such interior work than the Japanese. I feel sure that missionaries who combine a broad culture with ardent devotion to the people will still be able to play a notable part in the evangelization of the Empire. And they may work with the consciousness that their efforts are doubly worth while, for they are in a real sense working not only for Japan but for the world, for the mould in which Christianity is cast in Japan will modify not a little the outlines of Christianity throughout the world.

In conclusion, it is important for every one concerned to realize that the Christianization of Japan is no holiday task; indeed, it is certain to be a long and severe campaign. Since Christianity

assimilated Greek thought and conquered Roman civilization it has never faced a task so stupendous as that of the conquest of the Orient. Japan, with all her progress in the arts and crafts of civilization, and all her friendliness toward Christian ethical standards, is far from being a Christian nation ; indeed, she is in some respects more anti-Christian than at any time since the placards proscribing the " Evil Sect " were removed in 1873. Then there was unreasoning antipathy, now there is reasoned opposition. Yet Japan is a prize worth capturing. Gigantic as are the internal forces arrayed against Christianity, the Christian cohorts are daily growing in numbers and efficiency, and there are multitudes of Nicodemuses needing only a crisis to bring them out into the open. The disquieting consideration is that the tides of the new social and religious life are waiting for no man. To keep up with these rapid movements the Christian Churches and missionary bodies should accelerate their pace. The situation in the whole Orient, in fact, constitutes one of the most splendid opportunities, and at the same time one of the gravest crises, in the whole history of the Church. With every passing year the opportunity is slipping farther from her grasp. I make bold to say that her victory or defeat in Japan will largely determine the future of Christianity in the whole Far East.