



Top row: Foxes; symbol of Shinto worship; wine vase; god of good luck.

Bottom row: God of wealth; goddess of mercy; shrine and image of Kobo Daishi; idol of Buddha.

Christ

THE

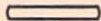
Light of the World

Ten Lectures Delivered at Foster Street
Church of Christ, Nashville, Tenn.,
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By J. M. McCaleb

Author of

"From Idols to God" and "Social Life in America"



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Christ
Light of the World

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PREFACE.

These lectures are the result of a growing demand. Many are asking for further information on the various features of missionary work among the unevangelized nations. The time should not be far distant when there shall be no such thing as a heathen nation. The chief end of the church on earth is to impart the knowledge of life to a perishing world.

Man is a creature of conquest. If his energies are not turned into one channel, they will flow in another. The acquisition of wealth with some has no limit, for they would own all the world and make the rest of mankind their vassals. The spirit of conquest is also what has made the cruel practice of war so popular through the ages. This spirit, common in all the races, must be sanctified by the gospel and turned to a worthier purpose. The conquest of the world for Christ is a cause of sufficient magnitude and grandeur to engage the activities of the greatest minds. Instead of going forth in armies equipped with weapons of death, man must learn that his mission in the world is that

of a benefactor, and that his own happiness depends chiefly on imparting happiness to others. That saying of our Lord, "With what measure ye mete, it shall be measured unto you," is as true of the blessings we impart as the injuries we inflict. Henceforth we must seek riches by giving them to others, and must wage war to make alive rather than to kill.

It is hoped that the reader may catch the spirit here suggested, and by the time he has read the last page will rise from his seat with the feeling and determination that his mission in this world shall be to bless with the message of hope.

J. M. McCALEB.

Christ the Light of the World.

THE GREAT COMMISSION IN THE LIGHT OF HISTORY.

The commission is as long as time and as wide as the human race. Its primary purpose is the purity and redemption of man; but indirectly it has proved the basis of union and the terms of friendship through which the nations have reached conclusions of peace and good will.

Rapid Progress of Early Christianity.

Let us place ourselves back at the source of the gospel and trace its stream down to the present time. The gospel began in Asia, as the word is now used, at the eastern end of the Mediterranean Sea, in the land now called "Palestine," and in the capital of that little country, the city of Jerusalem. It was about twenty years after Pentecost that the gospel reached Europe. Paul and Barnabas had made their first

missionary journey through the island of Cyprus and into Asia Minor. The second journey of Paul and Silas was through Syria, Cilicia, Phrygia, Galatia, and "Asia," down to Troas. Here Paul saw a man in a vision summoning him over into Europe. From the time the gospel first entered Europe, at Philippi, its spread throughout the Roman Empire—"the whole world" in Paul's day—was very rapid. I read from "A Hundred Years of Missions," by Leonard: "The attempt will not be made to follow in detail the spread of Christianity during the early centuries. Suffice it to say that before two hundred years had passed the name of Jesus was known and revered in regions as distant as Arabia and Abyssinia, in Armenia, Persia, Media, Parthia, and Bactria. Also along the whole southern coast of the Mediterranean, past Carthage to the 'Pillars of Hercules' [modern Gibraltar]. By this time, too, missionaries had gathered harvests for the gospel in Spain, Gaul [France], and Britain. Britain and Bactria then constituted the western and eastern boundary of the church. It is not surprising, therefore, that we find Origen, who died in 258 A.D., expressing the confident belief that Christianity, 'by its inherent power and without help of

miracle, would supplant the religions of the heathen.' ”

Progress Checked.

Had the Christian religion continued as it began and had it made such strides throughout the succeeding centuries as it did the first few, there would be to-day no such thing as heathen nations. But at the close of the fourth century this progress was checked. Several things operated to check it. One was the centralization of power. There were five great centers—Jerusalem; Antioch, in Syria; Alexandria, in Egypt; Rome, in Italy; and Constantinople, in Turkey. These five centers exercised authority over the churches and began to legislate for the church as a whole. Another thing that was fatal to the missionary spirit was the forbidding of “lay preaching,” as it was called. They said the common people did not know enough to present the truth; that preaching should be confined to the theologians, who were prepared for such work. This was death to the missionary spirit; and, beloved friends, we have not fully recovered from that mistake even unto this day. We can see traces of it now in our own churches. Too much dependence is placed on the pulpit. Everything is referred to the preacher. Ad-

justment of church troubles is deferred till the preacher comes around. This is a relic of the mistake made by our fathers in the fourth century.

Nevertheless, with all the obstacles thrown in its way, the Christian religion continued to make some progress, and by the tenth century it had spread east and west from Ireland to China, and, from north to south, from Greenland to India.

Eight Centuries of Inactivity.

During the next five centuries the gospel was at a dead standstill—that is, during the period from the tenth to the fifteenth century. These were the darkest of the Dark Ages. But there were two things that happened at the close of the fifteenth century and the beginning of the sixteenth that were far-reaching in their influence. The first was the discovery of this great Western Continent that we now occupy and enjoy. Columbus discovered America in 1492. The other event was the rise of Protestantism in the person of Martin Luther, in 1517. Protestantism, however, did not take on at once an active, vigorous missionary spirit. There were still about three hundred years to pass by be-

fore what is commonly known as "Protestantism" should wake up to this, the greatest of all religious questions.

During this time the Catholics, having lost ground at home, regained their losses by pushing out into foreign fields. Early in the sixteenth century Spain and Portugal pushed westward and overran Mexico and all of South America. They were also found in China and in Japan and other countries of the East. Catholics were in Japan more than three hundred years before Protestantism ever reached her shores.

There were various reasons why Protestantism lingered so long.

One reason was, they had little faith in what are commonly known as "foreign missions," and it is somewhat singular that they made exactly the same arguments against them that are made at the present day.

In the second place, others made this objection: they said they opposed foreign missions "on the ground that missions to the heathen were neither necessary nor proper." Gentiles themselves assumed the attitude of Jews, and looked upon these people across the sea, these barbarians, as dogs. Even to this day, across in

South Africa, where the Boers have had rule, they have placed over the church doors: "Dogs and Hottentots not admitted."

Others said, in the third place: "The time is waxing late." They made the mistake that was made in the time of Paul of believing that the end was near at hand, and it was useless to begin such a great work as the Christianizing of the heathen.

Others made the excuse that the commission had already been fulfilled, and I suppose you have heard in our day that same excuse. This is one of the most peculiar objections a man can raise to preaching to those who have never heard the gospel. If the commission was fulfilled in the days of the apostles, how is it that we happen to have come into possession of the gospel? Have we not taken to ourselves that which does not properly belong to us? If we admit that it was the proper thing for us to receive it, does that not point as clearly to the fact that we ought to pass it on to some one else? It is just as plain as a question can be that every argument we make that the gospel should have been given to us could be made with equal force as to why it should be given to those who have not received it. This objec-

tion is one of those peculiar cases in which human nature manifests its selfishness, which is illustrated in the old saying about the dog in the manger.

In the fifth place, Protestantism, during these three centuries, spent its strength and time in combating the errors of Rome; and also, unfortunately, failing to agree among themselves and borrowing from the "mother church" the spirit of persecution, the various forms of Protestantism practiced the same against each other. Thus we have as great and good a man as Calvin giving his voice in favor of burning Servetus at the stake.

Now there is a peculiar similarity between this particular phase of Protestantism and present conditions in the religious world. Take, for example, the Restoration of the nineteenth century, when men began to step out and say: "Let us stand upon the word of the Lord as our plea, and let us be one, as the Bible makes us one." I fear those great men and those of us who have followed after have spent too much of our strength combating the errors of the people around us, so that we have almost lost sight of the great commission. While we have been opposing their errors, they, like the Catholics,

have been pushing out into these great mission fields in the regions beyond; and now, when we go as missionaries to a new people, there they have been established a century or two already. Questions of how missionary work should be done have sprung up, and we have spent too much of our strength in showing the folly of doing it the wrong way. It would have been better during all this time to have been presenting the right way by a practical demonstration.

There are two distinct elements among those who oppose the various missionary boards. Many have risen up against them because they believe them to be wrong; they oppose them because they believe them to be a violation both of the spirit and letter of the word of God. Again, others, it seems to me, have fallen in with the opposition to the boards, not because they were so in love with the scriptural way of doing it, but rather because they did not want to do it either way. They believe in "home missions" because this means to send every dollar home—right down into their own pockets—and keep it there. They do not think much about missions of any kind, because their thoughts are given to increasing their bank accounts and to extending the boundary of their

farms. When they see an article that opposes the boards, they say: "That's right; I always said boards are wrong, and I'll just keep my money." Opposition to societies is no excuse for keeping back our means, staying at home ourselves, and discouraging those that do go. The unquestionable way is wide open to all.

Now we that believe in doing it the Lord's way will find it profitable to give less attention to the errors of those around us in doing missionary work and more attention to the Lord's way of doing it; let us push out in the right line and give the people an affirmative argument. This will be effective in two ways: it will be carrying out the Lord's will in the evangelization of the world, and it will present the Lord's plan by practical demonstration, and will disarm those who say they do not do the work because they object to doing it in the wrong way. If we push out in the right way, that not even the most scrupulous can question, they will be left with not even a shadow of excuse for neglect. I believe the brighter day is dawning when the churches are beginning to see that the most effective argument for missions is to do the work.

The Awakening of the Nineteenth Century.

Now we come to the end of the eighteenth century and the beginning of the nineteenth. Here we find another marked change in regard to mission work. During the three centuries of which I spoke, missionary work, both of the Protestants and the Roman Catholics, partook somewhat of a commercial enterprise, or for the purpose of national conquest, to obtain new territory, as Spain and Portugal, for instance, extended their dominions. They were not purely religious enterprises. There were chaplains who went with the government ships, and they taught the people of the new lands something of religion; but it was to bring them into subjection politically, rather than to Christ. Then there was the East India Company. They, to some extent, favored religious teachers, but it was mainly for the purpose of extending their business. If in any way the business seemed to be imperiled by missionary effort, then the company was against it. "The East India Company was prejudiced against missionary effort, believing it would tend to make the natives discontented and rebellious." But at the beginning of the nineteenth century there was a

step in advance. Those most interested in missionary questions began to get together and study how they could proceed purely for the purpose of Christian evangelization.

The first society was formed in England in 1792—the “Particular Baptist Society for Propagating the Gospel Among the Heathen.” William Carey was their first missionary. He was preaching for a small church in Leicester, England, when he decided to go himself to the foreign field. His brethren said: “We have been praying for the spread of Christ’s kingdom among the heathen, and now God requires us to make the first sacrifice.” It acted like that crooked stick used as a weapon by the natives of Australia, called the “boomerang.” Sometimes when it is thrown it will come back and strike the person who throws it. Those people had been praying for God to enlighten the heathen, and their prayers came back with a blow upon themselves in their having to give up their own beloved minister.

It is interesting to trace the life of that man; to see how persevering and consecrated he was, and to see how reluctantly his brethren took hold of the work. They raised, to begin with, the great sum of twelve pounds, two shillings,

and six pence, or about sixty dollars, and that was the great missionary fund with which Carey started off to India.

Adoniram Judson is considered the apostle of foreign missions from the United States. He was sent by the Congregationalists under what was called "The American Board of Commissioners for Foreign Missions." He was convinced on the way, however, that immersion was the proper baptism, and he and his wife were baptized by the Baptist missionaries on their arrival at Calcutta.

Now let us consider the various enterprises that have contributed to the Christianizing of the heathen. First, there were those political enterprises mixed with religion, but not purely for the conversion of the heathen. Next, those of a commercial nature. Then came purely religious organizations in the form of missionary societies. The latter was a marked step in advance in giving the gospel to the heathen world. I do not know why it is; but if we study the gospel, we learn that the lower forms of religion usually precede higher forms. Roman Catholicism and corrupter forms of Protestantism have preceded the purer and higher forms of Christianity, and I believe there is still a higher and

purser form that is more scriptural now being propagated than in former times. I am unable to explain why these things are so, but they seem to be true nevertheless.

Hopeful Signs of Our Times.

At the present time there is a tendency to go back, back beyond that time when the mistake was made, at the end of the fourth century, of forbidding lay preaching. Let us mention some of the indications. You are all acquainted with the custom among the various denominations, first started by the Methodists, of establishing what are called "Living Links," or, in other words, encouraging a particular church to support some particular missionary. I have before referred to the fact that among the Southern Methodists are seventy-seven churches each one of which supports a missionary. Many others are working in the same way. This is pointing back in the right direction to the time and order when Paul and Barnabas started out as "living links" from the church at Antioch. There are some things about it that are not correct, but, nevertheless, these are steps in the right direction.

Also, that great movement that is sweeping

over nearly all the world, "The Laymen's Missionary Movement," is a very distinct effort to get back to the apostolic methods. Their motto is, "Each one save one"—to get each man and woman actively engaged in the missionary cause. This is encouraging; it is the same spirit as that abbreviated form of the commission in Revelation, which says: "And he that heareth, let him say, Come."

In the third place, you will find all over the world what are called "independent missionaries." We find them in China, in India, in Africa, and in Japan—missionaries who do not affiliate with foreign missionary societies. Some fifty years ago there was a missionary who severed his connection with the London Society and started what is known as the "China Inland Mission." To-day there are connected with that mission not less than nine hundred missionaries. This great company of workers are supported by freewill offerings. Other instances might be given.

The churches of Christ here in America have been laboring in a similar manner, endeavoring to get back to apostolic Christianity. I believe that as people prove by the folly of their own experiments the wisdom of God's plan in mis-

sions, there will be yet many more who will fall in with it. But this is new to people in this twentieth century of organizations; we are not very well acquainted with it, and the work is not going forward as rapidly as it will in years to come.

Nevertheless, we have much to be encouraged over, and the signs of the times are that we are getting ready for greater things in the future. I believe, beloved friends, our attitude should be just what I have indicated. Rather than be spending our time and strength in fighting the errors we see around us, we should be pushing out doing the work in the way it should be. Of course we must point out error; but instead of allowing that to be our chief object, we should make it our chief purpose to study and follow the right way. Admitting and accepting all the good others do, let us rather say: "Yet show I unto you a more excellent way."

Our Peculiar Advantages.

We are living under peculiar conditions, conditions of peculiar advantage. There never has been a time in all the history of the world when the nations were so thrown together as they are now, when the nations were on such friendly

terms as they are now, when the nations had such facilities for communication as they have now. Both by land and sea there is a complete network of communications joining every principal country with every other country on the face of the earth. Not a day passes but the great steamers, those "palaces of the sea," leave our shores, both east and west, and every one that leaves takes upon its decks our people. Ships also continually come to our shores, and every one brings other peoples to this land. It is interesting to go to one of our great seaports, like San Francisco, or Yokohama, in Japan, and watch the passengers as they come ashore; and scarcely a ship comes or goes that does not bear some messenger of the cross of Christ. I have gone down to Yokohama and watched the people come ashore from vessels just from the home land, and in almost every instance there were among them men and women in the missionary work. I have often felt sad, though, and disappointed, because I could go down to that great landing and watch the various missionaries belonging to the various denominational enterprises coming ashore and passing on to take their places; but one might watch year in and year out and not see a single man or a single

woman from the churches of Christ. We criticize others, and justly, for leaving off the last half of the commission; but I fear we have committed the same mistake as they by leaving off the first half, the very first word of which is "Go."

Now, what we need is to get the churches aroused—every man and every woman in the church up and doing for the spread of the gospel, both at home and abroad, and get them so full of this spirit that they must do something. Out in California they do things on a large scale. When I was there in July, 1909, a brother took me out to see one of those great harvesting machines. We got into a buggy and rode and rode, till it seemed we would never get there. When we finally reached the place, something had happened and they had stopped to mend it. But in a little while everything was all right, and they were ready to move on. The brother explained that I had come out to watch the machine, and they said: "If you don't mind the dust, you may come up on the platform where you can see." The driver was ready, the men at their places, with a team of twenty-eight horses, and they said it was not a full team, either. Thirty-two is a full team. When the

time came, the driver gave the signal, and the horses were so well trained that it was marvelous to see how they started out. First, those six all abreast back at the machine began to pull on the traces, then those in front of them, and so on till, like a wave, as it were, passing over their backs, I saw that great team get itself into position; and when the last ones began to lean against their traces, that old machine moved. The blade, which was twenty feet long, began to rattle back and forth, the wheat began to fall before the blade, was caught up on the revolving canvas and carried into the thrashing machine, thrashed and poured into sacks, and those sacks dumped out, three in a place, across the field, in a row as far as one could see.

When I saw that, I said to myself: "That is the church at work." Whenever we get every man and every woman to leaning against the traces, something must happen. The trouble is, but few are leaning against the traces, while some are even trying to kick out. We must get every man and every woman to leaning against the traces. When we get in line with this movement and feel and experience the delights of it, we will say: "I had no idea we could accomplish so much." Let us make an earnest effort

to get ourselves into line, and never cease the effort until the everlasting gospel is preached throughout the whole world. I believe there is upon us at the present time one of the most thrilling and one of the grandest opportunities that has ever come to a people. I verily believe we are in the midst of that age predicted by John, when he saw an "angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people." That angel, with his outstretched wings, represents the messengers of the cross who are to-day flying with the message of life to every nook and corner of the inhabited earth.

PRESENT-DAY MISSIONS IN ALL LANDS.

“Lift up your eyes, and look on the fields, that they are white already unto harvest.” (John 4: 35.)

In order to understand what is in the Bible, we must also, to a certain degree, understand what is outside of the Bible. The Bible applies to man and the world in which he lives. In order to understand the language of the Bible, we must understand the human race to which it refers and the world in which he lives.

For instance, in what is commonly called the “great commission,” Jesus says: “Go ye into all the world, and preach the gospel to every creature.” Before we can grasp the import of the expression, “all the world,” we must study geography. Before we can thoroughly understand what is meant by “every creature,” we must study the human race.

An Explanation of the Map.

Now this great map hanging before you represents the world and the entire human race.

Very properly it puts all men under some form of religion. You see, it is colored to indicate the different kinds of religion that now exist on the face of the earth. There is a set of squares between the two hemispheres also, corresponding in color to the colors about over the map. The first we notice is the dark, slate color, across which is written the word "Heathen." As you notice from the proportion of the squares, each of which represents 10,000,000 of people, the slate-colored ones include a little more than half of the world's population, or about 800,000,000.

Next comes the green, representing Moham-
medanism, a peculiar corruption of Judaism,
which had its rise in the country of Arabia in
the fifth century after Christ. This peculiar
form of religion includes about 200,000,000 of
the world's population, or 40,000,000 more than
all Protestantism put together.

Next, we have the brown color, representing
the Greek Church. Away back in the early his-
tory of the Christian religion there arose a con-
tention between Constantinople, in the East,
and Rome, in the West, as to which should have
the rule—which should have the greatest reli-
gious authority. They could not settle it, and,
as a result, there was a divide, making the first

two sects of the Christian religion—the Western section, or the Roman Catholic Church, and the Eastern section, or the Greek Catholic Church. The Greek Catholics represent about 120,000,000 of the world's population.

Then comes the yellow, including a large portion of Europe—Portugal, Spain, France, Austria, and Italy—representing also most of South America and a part of Eastern Canada. The Roman Catholics claim about 230,000,000 of the world's population.

The last to consider is the white, representing Protestantism, or those who protested. Some of these little people may not understand that word "Protestant." A long time ago, about the beginning of the sixteenth century, there were men who rose up and strongly opposed the corrupt teaching of the Roman Catholic Church, and strong opposition to a thing is sometimes called a "protest;" and hence they were called "protestants," or "Protestants." Protestantism to-day represents about 160,000,000 of the world's population.

Now this is not a very pleasing picture, but we have to deal with things as they are, not as we would have them to be. It is encouraging for us to know that the colorings of the map

are gradually being changed, and the world's condition is not to-day what it was a century ago. There is at the present time scarcely a country on all the face of the earth that is closed to the Christian religion; and if the map were marked more minutely, little white spots would be found dotted all over heathendom.

Spanish America.

I desire briefly to pass over the main heathen, or pagan, countries that are attracting most attention at the present time. First, we will begin with our nearest neighbor, Spanish America, including Mexico, Central America, and South America. There are about twenty different independent States included in this territory. The population is about 47,500,000. The conquest of Spanish America was early in the sixteenth century, carried on by Spain, and, as a result, you see it is yellow, or of the same religion as Spain. Until the beginning of the nineteenth century all this vast territory south of us was subject to that little European country; but about the year 1809 there was a restlessness and revolution that took place in those South American countries, and in about twelve years every one of them broke away from Spain and became

independent republics. Later on they also broke away from Roman Catholic authority, until, at the present time, there is not a republic in all South America or Mexico but what is open to the proclamation of the gospel. But modern missions have had their martyrs.

There was a man by the name of Allen Gardner, for a long time an officer in the British Navy, and by being thus associated he was permitted to travel over the different parts of the world, and, seeing the worship at a heathen temple in China, his heart was stirred within him to do something for the benighted. His first attempts were in Africa, but circumstances finally led him, in the year 1850, to go to South America, away down to the island of Terra Del Fuego. He and a company of six landed there, and navigation across the sea being very limited in those days, another ship was not expected for six months. As a result, before he was reached the second time, he and his entire party starved to death. He left behind him, written and found near where he died, a portion of the sixty-second Psalm (verses 5-7): "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defense; I shall not be

moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God."

In 1859 there was another company sent out, a company of nine this time. While they were engaged in worship, the natives, like so many ferocious beasts, rushed in upon them all unsuspected and murdered the last one of them.

Still the work was not given up. They conceived the idea of starting work out a little to the east, on one of the Falkland Islands, a British colony, and taking certain of those wild savages and training them and Christianizing them, so that when they had prepared them for native workers they might send them back among their fellow-countrymen as missionaries. This is the method that is followed at the present time.

Without going further into detail in regard to the beginnings in South America, let us mention something of the results. For forty-eight years there were only fifty converts. Now there are 383 male missionaries and 299 female missionaries, or a total of 682. There are 237 native workers, 37,840 believers, and 6,000 students in the mission schools.

In regard to Mexico, it has a population of

13,650,000. The inhabitants consist of the native Indians, Spaniards, and a mixture of the two. General Scott, early in the past century, opened the way for the Bible in Mexico. Miss Malinda Rankin was the first missionary there. At present there are 210 missionaries in Mexico, 546 native workers, 469 congregations, and 20,000 believers. Missionary work is about forty years old in Mexico.

Africa.

Let us pass on now across the sea, and we will consider first that great and dark continent, the continent of Africa. To give some idea of the magnitude of that great country, it contains 12,000,000 square miles of territory. All South America and North America combined contain only about 17,000,000. Africa is three times as large as all Europe. It contains a population of about 175,000,000. All around the coast is low. The central part of Africa consists of highlands and mountains. Some portions are almost fatal to health; but it has been found in late years that Africa is like almost every other country—like our own, for instance—it has its dangerous places in

which to live, and also places that are more healthful.

Remember, now, we are on scriptural ground—I mean a territory concerning which we read in the Bible. In Northern Africa, or Egypt, the Bible has had some of its most fruitful results. That eloquent man, Apollos, whom Priscilla and Aquila took aside and taught the way more perfectly, was an African Jew. His native place was Alexandria, in Egypt. Alexandria was also one of the greatest centers of learning in the early history of the church, and had the largest library in the world. It was in North-east Africa that another Bible character, the Ethiopian, lived. To be more explicit, the present Abyssinia occupies about the same place as that of Ethiopia. Tradition has it that the Ethiopian whom Philip baptized went back to that country, and there established the worship of the true God. However that may be, from a very early date down to this present time, in Abyssinia they have had the Bible, and are holding on to the Christian religion even to this very day, though in a very corrupted manner.

There is also in Africa the greatest desert on the earth. It stretches all the way from the River Nile clear to the Atlantic Ocean, and cov-

ers a territory equal to all Europe, or 4,000,000 square miles.

The religions of Africa are mostly as follows: There are about 1,000,000 Jews; and, using the word in its accommodated sense, there are about 8,000,000 Christians in Africa. About one-third of these are Roman Catholics. Mohammedanism has about 60,000,000 people in Africa. You can see from the green color on the map that all the Northern portion of Africa is Mohammedan. I read an article by a returned missionary from Africa a short time ago in which the writer said that this great and corrupted form of religion was spreading itself from the north southward over Africa like a great cloud, and if something was not done to arrest its progress, the time would come when all Africa would be under the dominion of the false prophet.

There are also about 100,000,000 pagans in Africa holding to all kinds of foolish superstitions, under the most abject slavery to their superstitious ideas and pagan practices. It was on this great continent that for about four hundred years that awful slave trade was carried on. During that time it is said that about 40,000,000 of the black people were sold into slavery. I am glad that we have gotten beyond

that at the present time; but still Africa is not free. It is said that from one ship there was landed a single missionary, and at the same time there were landed fifty thousand barrels of whisky. So Africa is still in a state of slavery of the worst kind. I am glad to know that strenuous efforts are being made in order to break up this form of slavery also.

The Moravians began work in Africa in 1737. They go to the hardest places they can find, and it is said that they have one missionary in the foreign field for every sixty members. In 1817 Robert Moffat also entered the great and dark continent as a missionary. In 1840 the great explorer, David Livingstone, entered Africa.

Without going further into detail as to the early work in that great and dark continent, let us look at some of the results. There are some great lakes up in Central East Africa. These lakes correspond somewhat to the Great Lakes on the Northern border of our own country. Travel in Africa is exceedingly difficult—no public highways to speak of. Everything is in the wilds, only a footpath here and there, and, being a tropical country, the undergrowth is such that it is almost impossible to get through, so that these lakes are indispensable,

as, together with the rivers, they furnish the highways. There are seven steamers now plying these lakes; there are also nineteen other steamers that go up and down the great Congo, a rival of the Nile, or the Mississippi of our own country. These are all mission steamers used solely for the purpose of conveying missionaries, with mission supplies, to their various places of labor.

There are nearly 3,000 English and American missionaries in Africa, some 6,400 native workers, 170,000 students in mission schools, and 240,000 believers.

It seems that the most promising place in all Africa for Christian work is the section called the "Uganda." It is very encouraging to know some of the facts connected with Uganda. Now, in order to give you some idea of the work being carried on there, I desire to read a paragraph or two from this volume, called the "New Horoscope of Missions," by Dennis: "In those pioneer times from three to four months of toilsome, dangerous travel were required to reach Uganda from the coast, while to-day steam facilities are at our command, and the journey is only a matter of three or four days. If we look about us in what might be called the 'land of

missionary magic,' we shall find there a self-supporting church of over 60,000 baptized Christians; and of this number at least 56,000, or five-sixths, have been added within the last ten years. The number of baptisms, according to a late report, now exceeds 9,000 annually. The Protestant Church organization of the kingdom of Uganda receives no financial help whatever from England, except the salaries of the British foreign missionaries. It builds its own churches, which already number nearly 800, and also supports its own Christian schools, numbering over fifty, paying the salaries of the native teachers. On the heights of Mengo an immense cathedral has been reared, which will accommodate between three and four thousand worshipers, and is usually crowded at special services. The social life of the country has been greatly purified and uplifted, even to the extent of placing polygamy under the ban of public opinion and securing the voluntary abandonment of slavery. The young king is a Christian, and many of the highest officials of the government are men of evangelical faith, while liberty of conscience is recognized as a religious privilege and a social law. Uganda will soon be a radiating center of evangelistic effort, from

which an effort will be made from the south into the Sudan along paths which foreign missionaries would find it difficult to tread in conducting on a permanent basis ordinary missionary operations."

In view of the rapid strides the gospel is now making in Africa, how fitting becomes the language of the psalmist: "Ethiopia shall haste to stretch out her hands unto God!"

Now, passing on to the work in North Africa, or Egypt, I make this quotation from the July, 1910, number of the *Missionary Review of the World*: "The total amount paid by the people in Egypt in 1907, including book sales, and in connection with educational and medical work, was \$157,498, while the amount sent from America was \$114,523. For every dollar sent by America, Egypt gave \$1.37." This is interesting for us to know, because the impression is made on the minds of some that these converts in heathen lands will not give to the Christian cause, and that their conversion reaches no further than the loaves and fishes.

Turkey.

Let us turn now to Turkey, that difficult country to reach. Although Turkey has been so an-

tagonistic to the gospel, yet we are again in a Bible land, or in territory where the Bible early made its way and where the Christian religion was planted. There has been a remnant of Christian believers in the empire of Turkey from apostolic days, and it is estimated that there are to-day of the "Armenian Christians," as they are commonly called, from 2,000,000 to 3,000,000.

For a long, long time, and until quite recently, a Christian missionary was an enemy in Turkey; but the impossible has happened, and we are all more or less acquainted with the wonderful revolution or change that has taken place there within a very few years—how Turkey deposed her ruler, and the young Sultan took the reins of government and gave the people a constitution and freedom in religion. Last year the American Bible Society sold in Turkey 10,000 copies of the Bible.

The first of February I heard a missionary in Louisville, lately returned from Turkey, and he said that the Turkish government, like Japan some forty years ago, was now working out a system of public schools, and, being short of teachers qualified to fill the various situations opened by this new enterprise, they were apply-

ing to the mission schools for teachers. Think of Turkey doing this!

There is a little Mohammedan country north of Turkey called "Bokhara." I came across a very interesting little extract the other day in regard to a certain convert there who was once a Mohammedan. He is now a teacher in one of the high schools. He gave utterance to the following words: "I am convinced that Jesus Christ will conquer Mohammed. There is no doubt about it, because Christ is King in heaven and on earth, and his kingdom fills heaven now, and will soon fill the earth." It is truly refreshing to know that away over there in that cruelly antagonistic country which has so long opposed the Christian religion we find one of their own people giving utterance to an expression like this.

Russia.

Passing on northward, let us go to that great country called "Russia," the state religion of which is the Greek Catholic Church, called by themselves the "Holy Orthodox Church." Russia, like Africa, is a country of great territory, and it is about two-thirds as large, including about 8,000,000 square miles. It has a population of some 150,000,000. Christianity in a

crude form entered Russia in the tenth century, but they established a state religion, and, until very recently, no one was allowed to believe and think for himself. Every one had to conform to the state religion or else suffer the consequences, which was sometimes to be sent across the great Siberian plains over to the island of Sakhalin and remain in banishment. To-day, though, there are about thirty different Protestant denominations in Russia.

I heard a missionary, returned from Russia the first of February, 1910, in the city of Louisville, and he said since Russia had given a constitution and freedom of religion there were at least 15,000,000 of the people of Russia who had broken away from the "orthodox" church and were studying the Bible for themselves. Just as the Protestants, in the beginning of the sixteenth century, were considered by the Western section, or the Catholic Church, heretics, even so now Russia is repeating history, and these fifteen millions of people who have declined to subscribe to the Russian Church are called "heretics."

Also, I heard a Methodist missionary, speaking in regard to Russia, say that they have one missionary in Russia, and these people who

have broken away from the state religion are trying to work out a basis of belief for themselves, and for seven nights in succession they invited their missionary to come and explain to them the doctrines of Methodism. When I heard him say that, I felt within myself what a great pity God's people do not have their representatives there simply to go to those people with God's basis of belief and, in a straightforward, plain, simple way, without any denominational incumbrances whatever, present to them the divine basis of belief; and I wondered why it was that we were not on the ground, for, to my mind, there is not a richer field on the face of the earth to-day for the propagation of the gospel—the pure, simple gospel—than Russia. If others have split the commission, neglecting the last half of it, we have also split it at the same place, and have neglected the first half.

Now, when you go to Russia, you do not go to a pagan people. While, of course, their religion is very crude and is not much above paganism, yet you do not go to people who are to be included among those commonly known as "pagans." Neither do you go to a nation that is away back in civilization and education. Now, of course, Russia has much yet to learn in that

regard; but the Russian nation is a brainy nation, and they are up in many things. Not only so, but they are a similar nation to ourselves. I have seen many of them in Japan. For instance, I have seen the Russian sailors marching the streets, and unless you should stop and attempt to talk with them and find that they did not talk "American," you would not know but what they were a company of broad-shouldered, strong-armed Americans.

In Bowling Green there is a student who pointed out to me on the map where he lived in Russia, and said his father and mother were living there still, and his desire is to go back to Russia when he finishes school and engage in missionary work. I hope and pray that this young brother will not get such a taste of America that he will be turned aside from his purpose.

India.

Let us pass on to this great field south of Russia, India. Some two hundred years ago there were two missionaries that went out from Denmark to India. It is said they stood all day on the shore before they could find a place to lodge. They were now in a heathen country consisting of some 300,000,000 people. Later

on, in the year 1793, there was a Baptist who went out from England, from the town of Leicester, and also landed, after a long and tedious voyage by an old-fashioned sailing ship, on the shores of India. He, too, met with his difficulties. The natives were unfriendly, and then the great East India Company, composed of Englishmen, were opposed to missionary effort. They were afraid that, if the people were enlightened and came to know their rights in business, the company would lose something, and they considered Carey an "interloper." Carey and Thomas, his coworker, labored seven years in India with only one convert.

Also, the American Baptists worked twenty years in South India, at the end of which time they could only report one native preacher and a little church of nine believers. One of their missionaries, Mr. Jewett, returned home in 1863 broken down in health, and the general outlook was so unpromising that his brethren were thinking seriously of closing out the work and retiring from the field. He was asked for his opinion, and his reply has become historic: "Well, brethren, I do not know what your mind is; but if the Lord restores my health, I am going back to live, and, if need be, to die, among

the Telugus." "Then," they said, "we must send a man over to give you a Christian burial." They labored on in India, and in 1878 the Baptist people in one day baptized 2,222 people, and in about six weeks they had baptized 8,691.

George Sherwood Eddy, whom also I heard in Louisville the first of February, said that in South India there were three other denominations operating—the Congregationalists, the Church of England, and the Methodists—and that they had about 150,000 converts. He said, further, that these denominations all coöperated as one, and were not known in India by those different names, "but we have only the church of Christ in South India." He added: "We are miles ahead of you." One member of the audience did not like that much, and called out: "Here, here! We are together over here." Now, of course, there is a great deal yet to be accomplished before people are together religiously, but there is this to be said: The effort of the people in what are called "Christian lands" to convert the pagan nations has been one of the most powerful factors to open their eyes to the fact that a divided state in religion is not according to the Holy Spirit, and it is

perhaps doing more to-day to bring people together than any other one thing.

As to results, generally speaking, there are to-day in India some 4,346 missionaries, 25,000 native workers, 500,000 believers, and some 2,923,000 under Christian influence.

China.

Let us pass on to the neighbor of India, the great empire of China, with her 400,000,000 people. Missionary work in India is some two hundred years old, but in China it is just a little over a hundred years old. The first missionary to China was Robert Morrison, in the year 1807. When Morrison landed in China—well, he did not land in China, but on the island of Macao. Such was the antagonism of the Catholics that he had to keep himself in secret. He had to clothe himself in Chinese style and go out at night for exercise. On the mainland his life would be equally in peril by the natives. Morrison labored twenty-seven years in China, translated the Bible, made a grammar, a dictionary, and one convert! Twenty-seven years' work and one convert! Forty-six years after Morrison arrived in China there were only 5 churches and 351 members. Now, or in 1907,

tion of the town or city and there rented a building and fitted it up, or built one, and then went around in that community and gathered up every child that they could get and put it in this school. They found some very sorry cases—children wholly neglected, and such as the Japanese people thought were beyond the reach of any worthy effort, for at that time it seems Japan did not pay much attention to the neglected and the poverty stricken. They gathered these little folks into schools and started them right along, just as any other child would be started, and along with the common-school branches they would teach them little simple lessons in the Christian religion.

One of the first things they would teach them would be a song. In order to teach them a Christian song, they would have a chart about three feet square, and on that chart they would write in large letters the words of the song, and the little fellow, not yet able to read, would be taught this song simply from memory. The teacher would call over the words of the song and have the school in concert to repeat the words after her (or him, as the case might be); and after they had gone over it a few times, so as to have it committed to memory, then they

would sing it. One of the little simple songs that has been taught to these children I remember learning myself when a child. That is the song of—

“Jesus loves me, this I know,
For my Bible tells me so.
Little ones to him belong;
They are weak, but he is strong.”

In Japanese it would be like this:

Yesu ware wo aisu,
Seisho ni zo shimesu,
Tayore waga to mo;
Sono mi-megumi ni.”

I have had my heart stirred many times hearing the little folks sing this song, and it is just as much to them in Japanese as it is to you and me in English. Well, these are seeds dropped into their hearts that will bear fruit in years to come. Many a missionary has worked along at a mission school like this for years and years and seen very little results, and yet was doing a work that was destined to be very fruitful in the final outcome. For instance, in the town of Yokohama, the greatest seaport of Japan, where all the ships of the world cast anchor, there was a Baptist lady missionary some thirty years or

more ago teaching just such a school, gathering in these little fellows, and among them she had one little boy that was full of mischief; he could not be kept still, and sometimes she had to send him out of the class. I doubt not if you had talked to that woman years afterwards about her school and had asked her about the various ones that attended, she might have named over certain ones, and said: "Well, there is Ohana San, who is a very faithful woman now; and there is Nakano San living an upright Christian life; but as to that little Fujimori boy—well, he was certainly a problem. I never could get his attention; and if I ever made an impression on him, I did not know it." But still she did make an impression on the little Fujimori boy. That little fellow grew up to be a young man, came to this country, was converted in Detroit, Mich., and is to-day one of the most useful and earnest teachers and preachers we have in Japan. Since he and F. A. Wagner started their work out there in Shimosa, they have baptized one hundred and seventy-eight people, have a good congregation there to-day, a nice chapel paid for, and a school for the children of the community similar to the one he went to when he was back there thirty years ago; for

Otoshige Fujimori, of the Wagner-Fujimori Mission, was that very little mischievous boy. In telling me about it, he said he did not remember one single thing that woman taught, but that he did remember she was very patient and had a kind face, and that's the lesson which has remained with him till this day.

We for twelve years had just such a school, consisting of all the way from thirty-five to sixty children. Perhaps, all told, a thousand children passed through that school, and, as to what are commonly called "visible results," I had the privilege of baptizing but one little girl—a most beautiful character she was. Her name was "O-Suzu;" that means "a little bell." She lived to be fourteen years old, and took brain fever and died. If there was ever a blemish of any sort in the life of that little girl, I did not find it out. The teacher always praised her, and said that whenever any difficulty came up among the children she was the peacemaker. Now that does not look like very great results for twelve years' work; but so far as I am concerned, I feel that our labor has been repaid. But I am confident, my friends, that, though we only baptized one child out of that school, there will be fruit in the future growing out of this

work; and it may be that, when I am laid to rest, there will be men and women rising up in Japan and saying: "He gave me my first start in the Kanda Charity School."

Now these charity schools run by the missionaries opened the eyes of the government. They did not think that this class of outcasts could be reached, or that they were worth reaching; but when they saw the development of such children, and saw them growing up into manhood and womanhood and going out and filling important places in the busy world, they said: "This is a good work. We ought to have been doing this before. It is rather a shame to let these missionaries come over here and do this work that we ought to have been doing." As a result, the government has bestirred itself, and has built schools all about in the poverty-stricken sections of the towns and cities, so that to-day the "charity school" is no longer a necessity.

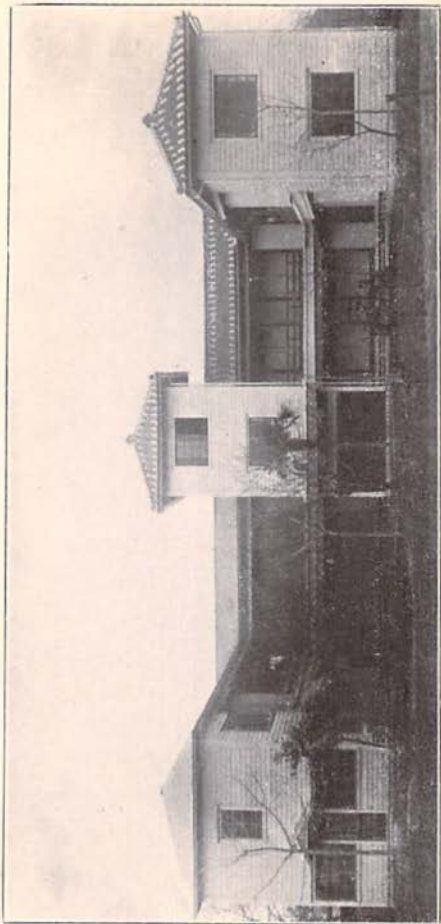
Other Mission Schools.

The mission schools in Japan do not consist of charity schools alone, but there are other schools for the young men and the young women of Japan of different classes. The schools run by the various missions number 153, and in

these schools there are 12,588 students. These students are taught just about the same course as they would be taught in the Japanese public schools. In addition to this, they are brought under Christian influence. Every morning school is opened with Christian services, such as prayer and reading of the Scriptures. Also, in these schools there are Bible departments, where there are students trained especially for Christian work. In addition to this, there are 100,000 of the Japanese children in the Sunday schools and about 8,000 in the kindergarten.

This line of work is a great power for good in Japan, for many who have gone through the mission schools, both men and women, are now occupying important stations in Japanese society—in business, in the diplomatic service, in the hospital, and in other professions; also in government offices and in the schools; and Japan to-day is seeing the value of such work more clearly than she saw it in former years.

And especially have these schools been a blessing to the women of Japan. Many of the young women who have gone through these schools are now the wives of honorable men, because these men realize that they make better wives than those who have not had such train-



ZOSHIGAYA GAKUIN.

ing. Not only so, but the Japanese people themselves are taking up such training for their young women, and are giving them all the advantages that the boys have, which was not the case a few years ago.

Zoshigaya Gakuin.

Seeing the need of religion and good morals along with education, some ten years ago I began to think about establishing a school; but it is not an easy thing to start a school in a pagan land, especially if you have no means to establish it with, and that was just the fix I was in. However, I did not despise the day of small things, but began to collect a school fund and to lay the matter before the Lord and the brethren and churches of this country. The school fund kept growing, and while it was growing I was doing what I could toward starting the school. At first I rented a little Japanese house and opened the work. That was September 1, 1902. After the school fund had grown about five years, I had an opportunity of selling my own home and buying in a suitable place for a school; and by getting two lots adjacent, so that my private property could be used to the advantage of the school, we obtained a fair-sized

piece of ground of a little more than an acre. Suitable buildings were erected, and the school was opened at the new plant October 1, 1907. Up to June 30, 1908, there had been enrolled two hundred and one students from the beginning. Of course, we did not have that many present at one time; usually we have about twenty or twenty-five.

Now, in regard to this work, I want to say some things that are of interest. It was a new experience in connection with work in Japan. You know, you can go out on the street and speak to an audience, and you do not come into any very close relationship with the people. They stand off here and listen and then scatter, and that is the end of it. You may get together an audience in a hall and speak to them; and when the meeting is over, it is over, and all responsibility with them is ended. But when you come to enter into school relations with people, it is different. It is more like a family, and the relationship is closer, and I had some misgivings as to whether or not a foreigner would be able to get along successfully with Japanese under those circumstances.

When I had completed the buildings, my family were in America, and so I rented out my



J. M. M'CALEB'S DWELLING.

own dwelling to another and took the third story of the school building for my room. There was just one room up there, and in building it I had it fitted up specially for my own comfort and convenience, and with the design also that, when I was not occupying it, it could be a sort of prayer room for the students, where they could go away up there in the quiet and engage in the study of the Scriptures, in meditation, and in prayer.

For more than a year I lived right there in the dormitory with the young men and superintended the work, and was brought into the closest relationships with the students. I learned some things from that experience that I did not know before about Japanese character and Japanese life. For instance, I had some misgivings about whether or not I would be able to get along successfully in regard to managing the finances, for the school is established upon the principle that every student that enters it must pay. He pays a certain rent for his room and a reasonable tuition for his English, if he takes English, and these fees are collected every month. Also, we had to come to some understanding about how the students were to be fed. We finally reached this basis,

which has proved very satisfactory: The culinary department is turned over to the students. I have nothing to do with that, except to advise with them, which I found to be a very pleasant experience. They have a committee appointed for each month. That committee attends to the buying for the kitchen, employs a cook, and sees after the cooking. Every student pays in for his board to the committee his proportion for the month, which is seven yen, or \$3.50. Sometimes there is a little margin left over at the end of the month, but they endeavor to use up the full seven yen, because the students are coming and going, and in order to give each one his share it is necessary to have nothing left over. This system has been found to work well.

As to the collecting of the school fees, the tuition for English and the room rent, the principal does that himself. This constitutes a fund to keep up the running expenses of the school. I will give you some figures here for 1908. Including room rent and tuition, the income from the school was 436 yen 6 sen. A yen is 50 cents. You can divide that by two and get the number of dollars. The house was painted and a number of furnishings put in, and all current expenses paid out of this fund, after which there

was, at the end of the year, a balance of 33 yen 75 sen.

The policy of the school is that the income shall meet the expenses. Since I have been back in America, Brother Klingman has been superintending the work, and has been able to show an income at the end of almost every month. Sometimes the expenses take up most of the income. We enlarged the building shortly before I left and incurred a debt, and this income in each month from the school helps pay off that debt. When this is done, it will serve as a fund to keep up current expenses and to help us in forwarding the work. In starting a school, a church, or anything else, it must continue to grow. It is impossible to stand still. Nothing is fixed, but change. The idea is that we must keep the school growing at all times. I do not want to see the day when our school shall have reached the limit. I want to see it growing all the time.

Now there is this much to be said in regard to that particular point of the school being self-supporting. There are not many schools in Japan of that kind, but this school to-day could be run if it were left entirely in the hands of the Japanese people, so far as the finances go;

and that is the basis to be aimed at for all missionary work, whether church or school. We cannot always reach it immediately, but that is the ultimate end to be reached—to put the churches and schools, as far as possible, on their own financial responsibility; and I feel very grateful that our school is on just such a basis, so that, instead of being a constant drain all the time from the missionary funds, it is really bringing in a little income.

As to the curriculum of the school, we do not pretend to teach a full course. In the first place, we haven't the force to do it. In the second place, it is not so necessary. As already stated, Japan has a thorough system of schools in all the common branches, and in establishing this school we did so with a view of having it in reach of the schools of Tokyo. Not to speak of other schools, just twenty minutes' walk from us is the Waseda University, a school of some sixteen hundred students. Many of our boys go over to the university for their various studies. They come back in the afternoon when their classes are over, and have a good, clean, Christian home in which to lodge. We endeavor to make their surroundings as comfortable as possible. In the evening we have Eng-

lish and Bible classes. Every morning we have a short session of song and prayer service before they go out to school. On Sundays we have, from eight to nine o'clock, a lecture to the young men in English—they all know English; then from ten to eleven we have a meeting of the church for the Lord's Supper. Ten have already been baptized at this place. Then at two o'clock we have Sunday school, and at night we have preaching in Japanese for all that we can get to come from the neighborhood round about.

It is a village where we live, and a good place for work. When we went there three years ago, it was a new field. It seems that nothing had ever been done there in the way of Christian work.

I remember very well the first time we tried to have Sunday school for the little children. I went out to get them to come into the chapel. Three or four came as far as the street corner. I had put up a swing right on the corner of our grounds for the benefit of the children, and finally I got them as far as that swing. I then took one of those charts, on which was written a song, and put it out on the side of the house where they could see it, for the letters were

large. One or two of the students assisted me, and we sung the song to the children off there in the swing. That was as near as we could get them that day. We talked to them a little, and told them to come back next Sunday. That was the beginning of our work among the children. When I left there last June, there were, on the last Sunday before I left, seventy-two of the children of that community in the Sunday school. We have regular attendance now of about thirty, and they do not stop at the swing any more. We have a nice chapel large enough to seat about fifty or sixty, and, like children anywhere else, they come right in and take their seats, and are ready for the songs and lessons whenever the time comes.

Just a short time ago some of the friends in the community came to Brother Klingman and said it was their custom to gather together the children in the beginning of every year and tell them some old Japanese stories, and, as the chapel was the most convenient place in the neighborhood, they would like to use the chapel. Brother Klingman did not know just what to do, but, after consultation with some of the Japanese brethren, and also with one of the best women in Japan, they decided that they would

allow them the use of the chapel, but under restrictions. They had about sixteen speakers on the programme; but the brethren got together and said this was too many speakers, and to cut it down to half. They also said that they must not have any stories but nice, clean stories, and so they had it understood as to what stories were to be told. The time came, the children assembled, the house was running over, and the speakers told the stories, and Brother Hiratsuka and other of our coworkers there also told Christian stories, and, all in all, they had a most satisfactory meeting.

As an introduction to the work in general at Zoshigaya, on the first New Year's Day we bought enough New Testaments and tracts to give one to every neighbor in the community. Also, we bought some oranges for the children, and had a little sack of oranges and a package containing a New Testament and some tracts—enough, in all, to make a cart load. One of the boys and I put them on the hand cart we keep about the house there and started out. We gave to each house a copy of the New Testament, some Christian tracts, and a little present of oranges. They received them very politely, according to their custom. In giving these little

Testaments out to the people, I took occasion to talk to them about what they call the Shin-yaku Seisho—the “New-Covenant Holy-Book;” and then, of course, I would have to explain about what it was and what it taught. In this way I was all the while endeavoring to get a life thought into their minds.

It was a long time before we could get the people out much, and it is hard even yet, because they are strong Buddhists in that section. They are old-fashioned and slow to give up old customs, but gradually the older people are coming out to the meetings as well as the children.

I feel very much encouraged over this work. It has been a promising work from the first—not that there have been such great results, but I am sure it is becoming a power for good among the people. We are endeavoring as far as possible to keep track of all students that come into our school, so that we may know what becomes of them and what are the results of their stay with us. We receive letters from them occasionally. I had a letter from one not a great while ago, and there are some very interesting things in it. I will only take the liberty to mention what he says in regard to his religious experiences. He is away down south now at his

home in the island of Kyushu. In his characteristic English he says: "When I was living in the dormitory under your guidance, I felt I was on the side of Buddhism. I was mistaken. Having mingled among my native villagers, who confess themselves Buddhists, I found my belief in religion was quite different from theirs. I had been carried to the camp of Christians while I was not aware of it. The true Buddhism might not differ from the true Christianity, but it is undeniable fact that the interpreters or the monks of the Buddhism are quite mistaken or neglecting their duties to enlighten the people who are full of prejudice. At a time Bible class and morning service were unpleasant to me, but in such place where no air of Christianity is found for breath I keenly long for them." There are scores and hundreds of such towns and villages all over Japan where "no air of Christianity is found for breath" and where many others also "keenly long" for something better than the hopelessness of Buddhism.

Another student who is not a Christian also wrote me a letter not long ago. He was at the time engaged in teaching in one of the middle schools in South Japan, and he said that he had

a Bible class of the students in his school. There is another student, married and has a family, who, though not a Christian, yet one would almost think he was, to hear him talk. His fellow-students have sometimes accused him of being one. He was with us about a year, and knew a good deal about Christianity before he came to us (for I do not wish to make the impression that we have taught these young men all); but for a year he was with us under Christian teaching and instruction. To-day he is living not far away, and is always ready to assist us in anything that is for the good of the school, and his three bright little children, a little boy and two girls, are among our Sunday-school children. His wife is yet a Buddhist. I do not believe it is proper to call him a "Buddhist." He is Christian in sentiment. When his wife came up to Tokyo a year after he did, her mother, knowing that her husband was leaning toward Christianity and was going to a Christian school, made a request that she never change her faith, but stick to the faith of her mother, and she, out of regard to her mother, is still holding to the Buddhist faith.

I would like to add this thought: We need a larger working force. We need some more

American missionaries there and our buildings enlarged. Also, we need a similar work started for the girls of Japan. We are only working for the boys. We need some competent, consecrated woman to take charge of a girls' home, such as we have for boys. What England has been to Europe, Japan is destined to be to all Asia. "Japan is leading the East, but whither?" This will depend on where she is led herself. Now is the time to strike. Already Japan is sending her missionaries to Korea, Manchuria, and China. Several young men taught by Brother Bishop, myself, and others are already in distant parts. Let us push this work, and not only reach Japan for her own sake, but through her reach all Asia.

MISSION WORK OF THE CHURCHES OF CHRIST.

“And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.” (Acts 14: 27, 28.)

It will be observed that these two missionaries, the first foreign missionaries sent to foreign fields from the country where the gospel had been planted, were sent by the church. When they had fulfilled their ministry, they returned and reported to the church. This missionary tour of these two apostles lasted about two years, it seems; and so it is the proper order to follow at the present time. Every church, if it is truly an apostolic church, is God's missionary society, and every member of that church, if he is a New Testament Christian, is a missionary.

It is the privilege and the duty of every one

who labors in a distant land and who is in co-operation with the churches in his home land to do just as the apostles did—return at stated times, gather the church together, and rehearse all that God has done with him. This is profitable to the church in regard to their work at home and abroad, and it is profitable also to the missionary himself. I believe it a mutual blessing for missionaries to make periodic returns to their home land. Now, in a foreign field, among pagan people, a person is deprived of that spiritual uplift that comes from association, and so has to have a pretty good stock of religion if he continues to give out every day and does not exhaust his store, and for this reason it is good occasionally to come back home, get in touch with God's people again, get in touch with his country, get a sort of new inspiration, and also keep up with the progress of the country of his nativity.

Now, to-night I desire to give you as full and clear an outline of the work in Japan as the time will admit. The work commonly known as "the work of the churches of Christ in America" was begun in Japan in the year 1892. This was the first work done in that land by the

churches of America independent and apart from all foreign missionary societies.

The Workers.

The first company that went to Japan in the spring of 1892 consisted of five persons, two men and three women. From that time until 1910 twenty-three American missionaries have entered this work. This includes our brother, B. W. Hon, who is to sail on September 19, he and his wife and little boy. [They reached Japan in the early part of October.] At present there are over forty young people, men and women, who have expressed a willingness to go as foreign missionaries. How many of these will really go is not yet determined, for it is one thing to be willing to go and quite a different thing bravely to overcome all and actually go. Various obstacles stand in the way of going which need not be repeated just now. However, I believe that out of these forty we will have some, at least, in the foreign fields before many years. I take this occasion of saying that I hope those thinking about going to the foreign field, as well as the churches sending them, will not confine their thoughts and efforts simply to Japan. Now, I am especially interested in Ja-

pan, because that is my field of labor, but I believe we ought to take the whole world into view and send out workers into the various heathen fields.

We have also, from first to last, fourteen Japanese workers who have been associated with our work in Japan. Out of the fourteen, we have at present nine.

Here are the missionaries who are now connected with the work, taking them in the order of their entering the field: J. M. McCaleb and wife (1892), William J. Bishop and wife (1899), C. C. Klingman and wife (1908), B. W. Hon and wife (1910)—eight in all. The names of the native helpers are as follows: Fujimori and two native helpers, Hiratsuka, Mrs. Kato, Mrs. Yoko, Mrs. Matsumoto, Tsukamoto, and Hashimoto. Of these helpers, there are only two that receive support. The other seven receive no remuneration for their work. Hashimoto is a man of easy circumstances, and does not need or ask anything for his services. He works because he loves to work.

As to the churches, seven congregations have been established. The number of baptisms from the beginning until now, as nearly as we can get at it, for complete records have not been

kept, are five hundred and nineteen. All of the churches are partly self-supporting, two of them entirely so.

Summary of the Work.

As to schools, we have five Sunday schools, or Bible schools. The number of children in these schools is about two hundred and thirty. Boarding schools for young men, one. That is the Zoshigaya Gakuin. Number of rooms in this boarding school, twenty-four; number of students we can accommodate, thirty-two. The total enrollment in this school up to June 30, 1908, was two hundred and one. I have not received any statement from our coworker and brother there as to how many have been enrolled since; I kept the record up to that point only. If I should make a guess, I would say perhaps seventy-five have been enrolled since then. That would make a total of two hundred and seventy-six who have entered the school since it was opened some eight years ago.

As to mission property, we have three church buildings—one at Zoshigaya; one at Koishikawa, where Brother Bishop works; and one at Shimosa, where Brother Fujimori is located.

As to mission homes, we have four—Brother

Bishop's home, my own, Brother Fujimori's home, and Brother Hiratsuka's home—all of which were built with money from the United States. Now, I would have to modify that a little in regard to my own home, because I bought a little piece of land years ago, and it increased in value, and my house was built out of the increase.

As to school buildings, we have two.

Value of church buildings estimated at \$2,250.

Mission homes are valued at \$4,000. That would be an average of a thousand dollars each, but the Japanese homes did not cost as much as the two foreign homes.

School buildings valued at \$2,500.

Value of lands owned, \$9,000. Brother Fujimori owns fifty acres of land valued at, I would say, \$40 an acre, which would make \$2,000. The land belonging to the school, I think, is worth \$3,000, and the private property I own next to it I estimate at \$4,000, making the total of land values \$9,000. This lot of mine is private property, it is true, but, nevertheless, to all intents and purposes, is used the same as mission property, and so long as it is in my possession and I am engaged in mission work in Japan it will be used in the same way. Some day

I hope to transfer it completely to the school, so as to leave a plant there that will be a very useful religious and educational center when my own labors are ended.

Trips to Some of the Work.

I have given briefly the work that has been done in Japan. Now I desire that we take a visit to Japan and make a few hurried trips to the different places of work. We have been to Zoshigaya on previous occasions already, and the next place in order we will visit is Koishikawa, some two miles away. This is the oldest mission work of the churches of Christ in Japan. It was begun by our lamented brother, E. Snodgrass, more than twenty years ago. He rented a little Japanese house, fitted it up with seats, started a Sunday school for the children, also preached for the grown people, and soon gathered together a few believers, and, in the course of time, built up a congregation. He labored on until the declining health of Mrs. Snodgrass required his return to America, and at that time he turned over the work to our present co-worker, Brother William J. Bishop. This work has had a steady growth from the beginning until now. By and by they moved out of the little

Japanese house and moved into a neat, comfortable building. Brother Grow, of Kentucky, generously gave the money to build the chapel. At present the church consists of about sixty-two members, and we have there with that congregation a very efficient Japanese brother, who is one of the most consecrated men that I have ever become acquainted with. It was at Koishikawa that I attended my first Japanese meeting, where I got my first experience and came first in touch with the work in Japan.

Now, passing on from Koishikawa, let us take a trip out into the country about thirty miles from the city of Tokyo. We go about twenty miles on the train, then we must walk across the country about a mile or a mile and a half. We come to a village called "Foochoo." This is a characteristic village, and represents the villages generally in Japan. It consists mainly of one long street, which is simply a part of the main highway, while the houses are built on either side. There are no pavements or sidewalks. We must walk just as we would do in the country, in the middle of the road; and that is true not only of the villages of Japan, but of all towns and cities. Even the great city of Tokyo has very few sidewalks.

A Japanese brother is along with us by the name of "Ozaki." We have a supply of tracts and Christian literature. As we walk down the street, the first to see the foreigners are the children, who are always out of doors. They begin to follow along to see the curious seiyojin, those of a little larger size begin to stop and turn around and follow after, while the grown people begin to turn their heads, and by the time we reach the village we have, perhaps, a hundred people following us. We stop and give out tracts and talk to the people right in the middle of the street, and unless we block the street completely the policemen will not interfere. We have never gathered any fruit in this town, but I mention it because it is one of the first fields of labor in my experience in Japan.

B. Ozaki is one of our early converts, and is the fruit of a Bible class in my own home. He and a companion were baptized at the same time in the River Smeda, about five or ten minutes' walk from our home. Ozaki was a teacher in one of the common schools in the city of Tokyo. After filling that position for quite a while his father fell sick, and he had to return home. I have lost sight of him; but if he is the

man that I take him to be, and is still living, he is a shining light among his people.

On one occasion, as we returned from Foo-choo, we stopped at the station to wait for the train, and a number of people were also sitting around in the station waiting. We went to an open place, gave out some tracts and got the attention of the people, and spent about an hour talking to them of the Christian religion. A policeman stands by and silently listens, with about as much expression on his face as a statue. But when the preaching is over, he comes up and asks for a tract. Of course, we are glad to give him one. When all is over and we are leaving the place, Ozaki says: "They may think that I am mad, but my God knows that I am not mad." The idea with this young man was: These native people, my countrymen, may think that I have gone crazy, this is such an unusual thing for a Japanese to do. Not only was it an unusual thing, my dear friends, but I want to say to you that it was a courageous thing. Now, how would one of you young men feel, going right out here on the street where you are known and standing out in the midst of your own people, exhorting them and warning them to flee the wrath to come, or, what would

make it still more trying, begin to teach them something new, a religion that you had adopted that was not common in your own country, and which we would consider a heretical religion? That is what B. Ozaki did.

We are back in Tokyo and want to visit the province of Shimosa, some sixty miles from the city. This is where Fujimori is located. In order to give a brief history of this work, I must go back several years. Soon after the World's Fair at Chicago in 1893 there was a man by the name of "Yoshikawa," who had been baptized by some brother there, that was sent by one of the Chicago churches back to Japan as a missionary. Yoshikawa did not show all the wisdom that a man ought to show. He went back with a sort of boastful spirit. You know, it is an easy thing to criticise, and he said the missionaries over there were not doing nearly as much as he could do, that he could do as much in a year as they would do in five or six; and he promised the brethren at Chicago that he would go back and have a large, prosperous, self-supporting church in a very short time. They were foolish enough to believe it, and sent him back on that condition. Things did not come out just as he thought they would, and

after a little while there was dissatisfaction. He started to work in Tokyo, but afterwards gave it up and went out to Shimosa and bargained for a piece of land, with a view of establishing a Christian colony. After he settled there, I went out to his place and lodged with him several nights in his little straw house, or "shack," as we would call it. Some posts were put up, and across them he tied bamboo rods, and then covered it with straw. That is the kind of house he was living in and in which we were entertained for several days. He started a work there that, if it had been properly managed, would have been a very useful and profitable work; but he was not the man for the place; he lacked character. He finally gave it up and went to one of the middle schools in another part of the empire and engaged himself as an English teacher. Now, Yoshikawa's work would be considered a failure, yet the work in Shimosa to-day is partly due to Yoshikawa. While he was still there, F. A. Wagner and O. Fujimori made their arrival in Japan. The colony idea was one that Brother Wagner liked and a work that he desired to imitate, so we went out there to see it and spent a night or two with Yoshikawa. These two men, Wagner and

Fujimori, went about two miles away and located the present plant. Not only so, but during Yoshikawa's labors there he converted one of the men of the community, who is still in that place, and a faithful Christian man—a very striking illustration of the fact that seeming failure sometimes results in success.

We go out to Fujimori's place and find him living in a comfortable Japanese house, and right on the same grounds, inside of the same wall, is the chapel, costing about a thousand dollars—a very substantial building built partly Japanese style and partly foreign, fitted with seats and pulpit similar to ours, and large enough to accommodate two hundred and fifty people. I was there at the opening of this house, and was very much gratified by what had been accomplished.

It has been my privilege to make frequent visits out to this work, and it is encouraging to know that it is making gradual progress. Of course, wherever you plant the Christian religion, it is going to meet with its backsets, its opposition and discouragements.

I remember especially one occasion when I met with the brethren there: Brother Fujimori was in one corner teaching a class of the

older brethren; across yonder was one of his helpers teaching another class; over there was a third teaching a class; and back in the small room, corresponding to the room in this building, was Sister Fujimori with the infant class, such as Sister Emma Page teaches here; and as I think of this work going on there—a very promising work, for on that occasion there were seventy-odd present—I cannot but contrast the Christian work that is being carried on at that place with its surroundings. Now, of course, God's work is important anywhere. It is important right here, just as important as it is there; but when you see a work like that planted right in the midst of the darkness of heathenism, the contrast is brought out more vividly, and you appreciate it more than you do in a Christian land where the contrast is not so great. All around this work is dense darkness, ignorance, superstition of all kinds, temples in every village and priests in the temples, and the people so priest-ridden that they are afraid not to obey their masters. There is nothing in the temple service to elevate, refine, or give hope. Such a thing as discipline is unknown. Every one does what he pleases, and none is guilty of misconduct. On special occasions there are

great festivals, and the people come out sometimes by the thousands. Their coming together, however, is not for spiritual uplift, but purely for the gratification of the flesh, and decent language would not describe what is carried on at these temples. Now there are just such places as these all around Fujimori's work. When we think about the environment of the Shimosa work, and then step inside and see that God's power is taking hold of that people, leading them out and lifting them up, and taking their feet out of the mire and placing them on the rock, we begin to realize that God's message is still, even among the heathen, God's power unto salvation.

One year ago last spring I paid my last visit to this work. I remember, as we were standing out under one of the cherry trees, right at the corner of the chapel, the last person in that little familiar group I told good-by was Sister Fujimori, the teacher of the infant class. I said to her: "My sister, a great deal depends on you in this work. You must not overtax yourself; you must go slow and turn the heavier burdens over to others." But in six months after I left Japan the sad news came that Sister Fujimori was dead. When the chapel was built, there

was a Methodist class leader present who made a speech, and in that speech he referred to the time when the plains of Shimosa were in the wilds, but now, in place of the howl of the fox, there was heard the voice of praise going up to God from a Christian assembly. He also said: "People, seeing Fujimori riding around over the country here on his horse, might think that he was doing it all out here at Shimosa; but there is a power behind the throne that is doing this work, and Fujimori is not the only one in it." Now, this, coming from a Japanese, is a very high tribute to woman, but no more than she deserves and no more than others are giving to women in Japan, yet it is foreign to the Japanese not touched or elevated by the Christian religion. She was one of the most efficient workers that I have ever met among the women in Japan—quiet, unassuming, cheerful, faithful, and with tact and ability to keep things together. Our brother has keenly felt her loss since she went away.

Another brief visit before we close, and this time we will go away from Tokyo about eighty miles to another town of some forty thousand people, called "Ashikaga." It was here that I had some of my first experiences in missionary

work in Japan. Work had already been begun there by the Presbyterians, and some of the people had broken away from idolatry. One family especially, I remember, had given up their idols. They were Buddhists. When they learned of the true God, the old father gathered up all of his idols and cast them away, saying he had no further use for such things. However, he had not rendered a full obedience, but he was ready and willing to study the Christian religion further. It was either the first or the second visit that I made to this place that I had the privilege of baptizing two young men of the town. On a later trip I baptized others—in all, eight. Among the number was this old father that had formerly cast away his idols, but who had not yet fully followed the Lord in becoming a Christian. As he saw more truth, he accepted it. That is what all of us ought to do. None of us have all the truth; we ought not to sit down with the feeling that we have it all, and that we are right in everything. I know the Bible is right, but I do not know that I have reached the full measure of the stature of the Christian man in Christ Jesus. I know I have not, but I am willing to grow. Every Christian man and every Christian woman

ought to keep on growing. This man was growing; he was walking in the light that he had, seeking more. When he found more, he was willing to accept it; and on that beautiful afternoon we went out there to the river which flows down from the snow-capped mountains, and this old man and several others went down into the clear waters of that stream, and I buried them with the Lord in baptism. As he came up out of the water, the old man said: "Tadaima yoroshii"—"Now I know it is all right." He was not sure about that substitute for baptism; but when he had followed the example of his Lord, he said: "Now I know it is all right." This should be the case with every one. We have but one life to live. We pass through this world but once, and we cannot afford to take any risk where we can be absolutely certain; and, granting that there may be a convenient substitute for the original manner of burying people with the Lord in baptism, there is always more or less doubt about it. Every man ought to be able to say: "Tadaima yoroshii"—"Now I know it is all right."

These were the first baptisms that ever took place in that town, and I had the happy feeling that I was building on a new foundation, and

I believe I got a little of that joy and gladness that Paul must have had when he said that he desired not to build on the foundation of another, but to go out into new fields and plant Christ in virgin soil. There is still a church in this town. I do not know how many they number now; but when I used to know them, they numbered about thirty-five, were independent, had a lot purchased, and funds started to build a house. They have departed somewhat from the simplicity of the faith, but to what extent I do not know. However, I am sure that even the work in Ashikaga to-day is far ahead of what it was before Christ ever entered there. When I go back to Japan, it is my purpose to go up there and see if I can strengthen them and get the brethren back again.

We will not have time to make any other visits now. There are several others we might make, but the ones already taken will give you some idea of the manner and nature of the work in Japan. I say "some idea," because it is impossible for you to get a perfect idea by an imperfect and fragmentary description. The only way for you to understand the work in Japan is to go and see it for yourselves.

I have long been wanting some good brother

to come over and visit us, see what we are doing, criticise us, encourage us, suggest to us this or that point where we might make improvements, and to come back as an eyewitness and tell what he saw in Japan. Now, you know we missionaries are always placed at a discount when we come back home, for people have a feeling that perhaps we are overdrawing the picture, whether we do it or not; and we may do it, for we are always having to plead our own cause, and it is perfectly natural to suppose that a man pleading his own cause will make it as favorable as possible. It is not at all impossible that we may sometimes overdraw the picture. But I would like for some of the brethren to come over there and see the work, and then it might be brought before you in a truer light. At any rate, you would naturally be inclined to give more credence to what an outsider would say.

Nature of Mission Work.

Now, the work in Japan is a slow work, at least it has been. All these mission fields have been hard to work. Men have labored and lived and died without any visible results. Take Robert Morrison, for instance, who spent in China twenty-seven years of his life, and had

one convert. It is slow work; but the work in Japan, my friends, is not slower than in the days of the apostles. It is said by those who have carefully looked into the matter that more has been done in Japan in the last half century than was accomplished in all Europe in the first hundred years. I do not say in all Asia and Europe, but in all Europe. Paul and Silas crossed over into Macedonia and began work in Philippi, the first work in Europe. From that time on until the end of the century it is said that not as much was accomplished in all Europe as has been accomplished in Japan in the last fifty years. It required about four hundred years to convert Great Britain to nominal Christianity. The Christian religion entered that island about the end of the second century, but it was not till some four hundred years later that they were nominally Christian.

Seventy-five per cent of the believers in Japan have been won during the last ten years. During the forty years previous very little was accomplished in the matter of visible results for very apparent reasons. The workers were engaged in laying what are called "foundations"—getting ready for the work. Here is a little book that in itself represents about twenty

years' labor. The translation of the New Testament and the Old Testament together required about twenty-eight years. Then, again, work among a heathen people is necessarily slower than it is among a people that have been brought up in the atmosphere of the Christian religion. Take, for instance, a heathen. You talk to him about "Kami," the word for "God," but he may take you to mean such kami as I have been showing you here on the table. The first thought that comes into his head is Shaka-Muni; or maybe it is the goddess of mercy, Kwannon, or possibly Fudo. Such as these are all the gods he knows anything about, and it may require weeks, or even months, or a year, to get his mind clear on the subject of God. There is possibly a year's work on this one truth that would not be necessary in a land like ours, as you can talk to any of these little children here about God, and they will know what you mean. They have never been entangled in idolatry. Speak to the heathen also about Christ. Who is Christ? Then there is another long explanation about who Christ is. Speak to the heathen about the Holy Spirit. There is another strange subject to him. Every religious term must be explained and reëx-

plained carefully to him, line upon line, precept upon precept, here a little and there a little, making it necessarily slow work. However, at the present time it is not as slow in Japan as it used to be. The Christian religion is publicly known, and the meaning of the word "Kami," as used by the native believer and the missionaries, is now generally understood; and whenever the people hear a Christian believer talking about Kami, the average Japanese understands who is meant, and it does not refer to his gods, but to the God of the universe. The work has reached the point now where we are finding some material that is partially prepared to enter the kingdom; every little while men and women are coming and asking to be baptized.

Granting, though, that all of these fields are hard fields in which to work, that does not present any sort of obstacle against entering them. It is a false conception, beloved friends, for us to suppose that because a field is a hard field we ought not to enter it. I suppose conditions when Jesus was on earth were, to say the least of it, no better than they are now. I am very sure the facts would show that they were worse, and that the world was steeped in heathenism

as deep as it is to-day. He knew what it meant to present his message to a heathen people, yet he, nevertheless, said to his disciples: "Go ye into all the world, and preach the gospel to the whole creation." Beloved friends, when Jesus said, "Go ye into all the world," he probably did not mean to stay at home and argue against it. There it stands to-day just as it was when he gave it, and I believe that you and I are under just as much obligation to-day to carry out the purpose of Jesus and to answer to his orders and go as were the first Christians. "Why," says one, "didn't the apostles fulfill that command?" Study their history and you will see that, so far as the apostles were concerned personally, they did not. It was the church that went forward preaching the word in the beginning, the rank and file of the church, and the apostles remained back in Jerusalem, and it has ever been the case from that day unto this. For four centuries the church spread abroad throughout the Roman Empire carrying this message. This is the order to-day, and God has laid it upon us, dear friends, to go forward to all parts of the earth and carry his message to those who have not heard it.

Mission Fields Compared.

Though the gospel, as history will show, has sometimes leaped from one nation to another at a single bound, leaving much intervening territory untouched, let us suppose, as some do, that it has and shall always proceed in regular succession from one adjacent country to another. On this supposition we will take as our starting point the city of Nashville, one of the greatest religious centers of the churches of Christ in the world. Nashville shall be our Jerusalem; Tennessee, our Judea; the United States, our Samaria; and the rest of the world, "the uttermost part of the earth." "Jerusalem," with a population of 145,000, has 43 preachers, or one preacher to every 3,372 people. There are enough preachers in Nashville, then, to preach daily to every man, woman, and child in the city.

The State of Tennessee has 249 preachers who are considered faithful, loyal men. Dividing that number into the population of Tennessee, it gives to each preacher 8,623 to preach to. One man could preach to that many very easily in eight or ten days. The State of Tennessee has two male missionaries in a foreign land.

(Two others are there from Kentucky and Iowa.) In that foreign land alone there are about 50,000,000 people, or to each missionary 12,500,000, while back in our own State there are only 8,623 people to the preacher. See what a difference! Some difference between 8,623 and 12,500,000. Let us consider "Samaria" and see how well it is supplied with the gospel. In the United States there are about 1,719 preachers, or one to about every 48,000 people. It is estimated that one man, with such workers as he will raise up, can reach 50,000 in a generation; and now the effort is being made to supply at least one missionary to every 50,000 people. At present the churches of Christ have in Japan only one to 12,500,000. That being the case, we are not doing as much as we ought. This does not take into consideration the greater problem. Including other heathen lands, there are China, India, and the islands of the Pacific that have not less than 800,000,000 other heathen, and the churches of Christ in America have not a single missionary among them. Now, there is something in this short of our obligation to go to the whole human race. We ought to consider it seriously. We should wake up to the situation and begin to think about somebody going,

for that is the only way it can be done. Dear friends, somebody must go. There is no substitute for this that I know anything about, and this means somebody prepared to go, somebody willing to go, somebody able to go; it means consecrated men and women that will go forth into these heathen lands and set forth the message from heaven in the proper way, men and women that have the depth of character which can stand against the trials and temptations that come against them. Until you enter into it you will hardly realize what it means. Here is a man in this congregation, for instance, who is considered a good man. He has a good reputation, and everybody knows him as a good man. Away over yonder in the heathen land by himself he discovers a defect in his make-up he did not know he had. While back yonder in Nashville, meeting with those good people at Foster Street, he was as a soldier in the midst of the forces and upheld by those around him; placed over yonder, he must stand alone or fall. There is great need for men and women that, by the Lord's grace, can go forth and live and labor among a non-Christian people and stand for God. Let us work and pray that we may have more and more of them rising up to say:

“Lord, here am I; send me.” May we have more that are willing to step forward and say: “I’ll go where you want me to go, dear Lord; I’ll be what you want me to be.”

Rise, ye Christians, brave and true,
There is work for all to do;
Let God’s banner be unfurled
To every nation of the world.

THE GRACE OF GIVING.

“Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel.” (1 Cor. 9: 13, 14.)

One evening last week a brother came to me and said: “What are you going to speak about Sunday morning?” I replied that I had not decided on the subject, and he said that a certain one in the congregation had asked him the question, “Why can’t Foster Street send a missionary?” and he suggested that I take up a line of thought bearing on that idea. Another brother said the reason why Foster Street has not done more for foreign work is because the matter has not been brought before the church as forcibly and as vividly as it might have been.

Thus I am in the happy position this morning of speaking by request on the subject of giving—not that I would disparage any other

line of Christian work, you understand, because God expects us to carry on all lines of work, and one is just as important as the other.

I believe, however, that there ought to be more practical teaching in regard to giving. I am afraid that we preachers sermonize too much, dealing with the abstract and the doctrinal, leaving the churches somewhat at sea as to what they ought to do and how to do it. My idea is that we should make our religion thoroughly practical, for a religion that cannot be practiced is worthless. Giving, properly considered, becomes a delight.

What the Denominations are Doing.

Now, in order to give you some idea of what we are capable of doing, I want to give you a few items that I received from the secretary of the Methodist Church, South, a short time ago. I wrote him, asking for figures showing how many of the churches in the Methodist Church, South, were supporting a missionary in foreign fields. He very kindly gives me these figures. At the top he says: "Statistics of the Board of the Methodist Church, South, exclusive of women's work, either in money or missionaries." He says: "One individual gives to the

cause of missions annually a thousand dollars; one individual gave to the cause of missions in 1909 three thousand dollars; fifteen individuals support each a missionary; twelve districts support each a missionary; two Conference Epworth Leagues support each a missionary; five Epworth Leagues support each a missionary; two District Epworth Leagues support each a missionary; Sunday schools of four districts support each a missionary; nine Sunday schools support each a missionary; one Sunday school class supports a missionary; one Sunday school association supports a missionary; one college supports a missionary; seventy-seven churches each support a missionary. Including their wives, there are two hundred and seventeen missionaries now in the foreign field. There are one hundred and twenty-nine missionaries supported by individuals or single institutions, and, in addition to this, there are others supported in the regular way, making a total of two hundred and seventeen missionaries on the foreign field. One hundred and eight native traveling preachers are in the foreign field; one hundred and sixty-five local preachers in the foreign field; twenty-one self-supporting churches in the foreign field. In the foreign field 25,210

members raised for foreign missions from all sources in 1909, \$624,452.19. In addition to the above, we have supported by specials ninety native helpers in Korea at one hundred dollars each; thirty-five scholarships in Anglo-Korean colleges at twenty-five dollars each; forty-five scholarships in two schools in China at twenty-five dollars each; fifteen scholarships in Collegio-Wesleyano, San Luis Potosi, Mexico, at seventy-five dollars each; fifteen or more scholarships in the theological school, Kwansei Gakuin [Japan], at fifty dollars each; twelve or fifteen in the Hitoshima Girls' School [also in Japan] at fifty dollars each; twenty scholarships in the Lambuth Memorial Bible Training School at fifty dollars each; and other miscellaneous specials."

Now, the point I make is this: What the Methodist people are able to do in the way of support, we are able to do. What a Methodist church is able to do, a church of Christ is able to do. Of course, now, no one will conclude that I indorse all of these various outside organizations, but I wish to emphasize the fact that we are just as capable of doing the work through the church as they are through some other organization; and, moreover, if seventy-

seven Methodist churches of the Southern Methodist Church have seventy-seven missionaries in foreign fields, why not seventy-seven churches of Christ have at least that many?

I might refer to other denominations which could make a similar showing to the one I have referred to. It is not necessary, though, to go over details like that, for it would be repeating the same thing pretty much; but take, for example, what the Congregationalist people are doing. Their work in foreign fields is just one hundred years old. Since 1810, including both men and women, they have given as missionaries to the foreign field 2,572 workers. They have to-day 581 workers in foreign lands. They gave last year \$947,163.21 to foreign missions. Native converts number 73,671. These converts gave to the work in 1909, \$260,000.

Personal Mention.

I hope to be excused for referring to my own experience in regard to giving, because I do not do it as a matter of boasting, but simply to show what we may do, and yet live—and live in comparative comfort, too. For example, last year I received from all sources \$1,637.93. I spent for traveling \$300.17. I gave to the work in

America and Japan, \$232.69. Of this traveling money, \$102.50 was spent on the sea, being the cost of my ticket from Yokohama to San Francisco. The rest was spent in coming from California to Kentucky and Tennessee, and in going about from place to place. Now, the total that I spent last year in the work was \$532.86, or about one-third of my income, and I have lived and supported my family—a wife and three children, all the children being in school, which, as you know, is rather expensive.

“Well,” says one, “I don’t believe in blowing one’s own trumpet like that; it looks to me like you are not following what Jesus taught when he said: ‘Let not thy left hand know what thy right hand doeth.’” Let us turn back to what Jesus does say back there in Matthew. In regard to praying, he says: “But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.” Now, if we follow literally this instruction in regard to praying, as we are inclined to in regard to giving, we would never pray in a public assembly like this at all, and yet we all feel that it is perfectly right to do so. Hence, in regard to praying, we

see that we must look at the spirit of prayer. We must not go out there on the street corner, like the Pharisees did, and make long prayers to be heard of men and have our flowing robes on to be seen of men. That was what Jesus was opposing. Even so in regard to giving. He says not to give to be seen of men. Do not let that be your object. And I do not believe I have repeated these figures in regard to my own experience in order to be seen, but simply as an example.

Zaccheus, you know, said to Jesus: "Lord, the half of my goods I give to the poor." Jesus did not reprove him, but commended him, and said: "To-day is salvation come to this house." So, then, on this matter of giving, let us be willing whenever called upon modestly to give the facts.

Now, a missionary's position is a little delicate. If he does not report at all, some one will say he is amassing a fortune over yonder. If he reports \$1,637.93, and does not give an account of where it goes, they will say: "That is too much for a missionary; my family does not get that much." If he begins to tell where it goes, they say he is sounding a trumpet. So it is a little hard for a missionary to please ev-

erybody. In the phraseology of Abraham Lincoln: You may please some of the people all the time, and you may please all the people some of the time, but you cannot please all of the people all the time. Common honesty requires that a missionary make reports, and make full, fair, and honest reports, and in doing this he must tell where his money goes. Especially is this true of the missionary. Brother Smith or Brother Jones lives here in your midst and preaches for the people right around in the community. He goes in and out among you constantly; and if he is not so particular to get up and give an account of what he has received, you do not call him to account for it, for you see how he is living and you know about what he is getting. However, I believe this would be a good practice for every preacher to follow. Be this as it may, the missionary across the sea eight or ten thousand miles from his home land is not seen by the people who support him, and they are entirely dependent upon his reports, and there is no recourse but for him to give a full report of all he receives, but in doing so he will have to do as I have done and tell where the money goes.

Now you have seen where what I received

last year went. You have seen that almost a third of it went for the Lord's work in various ways, and yet I have been able to support myself and those depending on me.

Well, what I can do, beloved friends, you can do, anybody can do. It is not a special case nor a peculiar condition, but it is just such a course as anybody can follow.

Should Teach Our Children to Give.

We ought also to teach the little folks the habit of giving. Get them into the habit of it when they are young, and teach them that they should "enter into his gates with thanksgiving ["a thank offering"—margin], and into his courts with praise," so, when they grow up to be grown people, it will be a part of their nature. Now, I have a boy and two girls, and I know it is a good thing for children to teach them to give to a worthy cause. Take your boy, for instance, and say to him: "Tommy, it is not so good for you to run to the picture show and spend a nickel or a dime every day or two; no need for you to be buying chewing gum and every little foolish thing like that. I will get a savings bank for you, put it up there on the mantle, and you can drop your little earnings into it. This

will be much better than wasting everything that comes into your hands." But, my friends, if you get your boy to put his money into the savings bank without having a worthy object—if you just get him to put it in the saving bank and merely teach him to love the money for its own sake, it will make a miser out of him, and, when he gets to be a grown man, he will be piling up his money without a purpose. It will become to him what the fellow's gold did as he was returning from the Klondike. The ship struck a rock and began to sink. Quickly tying his gold around his waist, he leaped in and tried to swim ashore, but the weight of the gold sunk him to the bottom of the sea. But you teach your boy or your girl that there is something in the world for that boy or that girl to do, that those extra nickels and pennies are for a purpose, and that they ought not to waste them, but should lay them aside for something that is worthy—for the assistance of the neglected and the poor—then you are giving a double blessing to your children. You are teaching them lessons in economy that will bless them in later years, and you are teaching them also to have fellowship and love for their fellows.

Where to Find the Missionary Offering.

I know just what it is for a church to be spoken to about this matter of increasing its offering. It is often the case that a congregation is doing a commendable work; and when another matter is presented, the church begins to feel that this is an extra burden that they are hardly able to bear, and they see no way to do more. Now, before deciding that you cannot do it, ask yourself this question: "Am I giving as much as the Lord directs—that is, am I giving not less than a tenth of my income?" I do not believe the Lord will excuse us with less; and if you are not coming up to this amount, then you are not doing as much as you ought to do, not as much as you can do, and live comfortably besides. If you are giving a tenth, as some of you are, still do not be too hasty to cast aside the problem of increasing your usefulness, because still you may be able to do something that will not injure you. Cast up in your mind like this: "I am giving one-tenth, it is true, but what am I doing with this nine-tenths? Am I spending part of it for something that does me no good? Could I not occasionally save a car fare by walking by starting ten or fifteen min-

utes earlier to my place of business? The exercise three times a week would do me good." Fifteen cents a week would make sixty cents a month—\$7.80 a year. This would be a handsome sum for the average Christian to make to foreign missions, and would be no extra draw on his purse; besides, he would come out at the end of the year with a better stomach and stronger muscles for having done it. Could you not leave off coffee? My brother in the flesh said that he had to leave off coffee because he found it was injuring him; and, in fact, whenever you meet a coffee drinker, you meet a man that is injuring himself, whether he finds it out or not. A brother down in Florida said that he decided he did not need coffee, and gave it up. "Now," said he, "I am able to give six dollars a year more to the Lord's cause." Think what it would amount to if the whole church should do that! At the end of the year you would be far better off physically, and you would be much more satisfied in your heart to know that, instead of drinking it down just to satisfy an abnormal appetite, you were giving it for the benefit of the lost. The cost of many a human soul goes down the throat or on the back of pro-

fessed Christians, only to do them bodily injury or inflate their vanity.

Another brother in Florida said, when asked about it (he did not voluntarily tell me that), including his family, he spent fifty dollars a year for tobacco. Every one of them used it—his old mother used it, his sister used it, his boy used it, his nephew used it. Fifty dollars a year! I said: “Brother, do you give that much to the Lord in a year?” “Well,” he says, “I will have to be straight with you; I don’t do it.” Now, if you are going to be filthy, beloved friends, and stick to that habit, you ought at least to give as much to God as you spend to satisfy a depraved appetite. You ought to do at least that much. I think you ought to do a good deal more: you ought to quit it. There is absolutely no excuse for it. What would that mean? Why, that would mean for many of the churches the support of a missionary. The average church throughout our land, dear friends, of from two to three hundred members, is spending annually all the way from \$300 to \$1,000 for tobacco—the church members, mind you. It is a pretty serious thing, dear friends, to spend this money just to be burnt up and puffed out, or chewed up and spit out, leaving its filth and

disease behind, while the souls of men are perishing for want of the bread of life. The American people are spending annually \$20,000,000 for chewing gum, \$80,000,000 for theaters, \$700,000,000 for tobacco, \$1,000,000,000 for grog, and only \$5,000,000 for missions.

Says one: "I just cannot quit tobacco." You are mistaken about that. It is just like a certain brother said: "I tried several times to quit tobacco, and I would fall back into the habit every little while; but Brother Young, down in Texas, preached a sermon once, and before he got through that sermon I had made up my mind—I had made it up—and I said then and there, 'I am done with tobacco;' and," he added, "whenever a man makes up his mind to quit a habit, his battle is fought and won. I have had no more trouble since." The trouble was, before, you know, he was just trying to quit, and was saying to himself: "I don't know whether I can quit or not, but I believe I will try and see." In other words, he was saying: "Good-by, old fellow; I may have to come back and see you again." Some time ago a brother said: "I have tried to quit four or five times." I said to him: "You have tried too often; one time is enough."

I might go on and mention a great many other things that we are practicing, dear friends, that are a positive injury to us, which, if we would quit, would so fill the treasury for foreign missionary purposes that we ourselves would be surprised.

Why Not?

“Well,” says a brother, “I don’t believe in preaching so much on this matter of giving. It seems to me that preachers are begging too much.” I am not begging. I want you to understand that. I am trying to teach you your duty, and I want to give you this suggestion: Here is the Lord’s Supper. In a short while we are going to pass around the bread on the plate, and you think that is right—and it is right. Now, why should it be thought out of place for the Lord’s contribution plate to be passed around also to every member every Lord’s day? The same Book which says that “upon the first day of the week” they came together to break bread, says, also: “Upon the first day of the week let each one of you lay by him in store, as he may prosper.” It is not an irksome task, my dear friends. You have the wrong idea about it. It is one of those pleasant duties that the Christian has which he should regard as a

privilege. I cannot say just how you feel about it, but, as for myself, I want no man to come to me and say that I ought not to give. I would consider that a calamity and a privation to which no Christian ought to be subjected. And just here allow me to suggest that the preacher who, for fear of criticism or of becoming unpopular, will evade the subject of giving in the pulpit, is just as guilty before God as he who declines to declare the whole counsel of God in teaching sinners what to do to be saved.

Not only this, dear friends, but if you give not less than a tenth of your daily earnings for God's purposes, the remaining nine-tenths will do you a greater service, will be a greater blessing to you, than the ten-tenths spent or kept. The very fact of your setting apart a portion of your income for the Lord's service will so strengthen your character and will so fortify you against the many temptations that are all around about you to spend your money foolishly that you will find the nine-tenths will go further than the ten-tenths; and I say, further, that the man who gives one-fifth will get more out of the four-fifths than he would have gotten out of the nine-tenths. Economizing for God helps

one to form the habit of economizing for himself.

Must Get All to Giving.

But here is the main trouble about nearly every congregation, and it is much the same thing everywhere I go. I could pick out, for instance, a dozen here in this congregation that are giving liberally; but you take out that dozen, and the rest make but little effort. They are very likely like I used to be. For eleven years I met from week to week with the brethren, and what I had I would throw in; and if I did not happen to have it, I would not throw it in. I made no special effort to be prepared. That was not right. I am glad I have repented. I watch my account just as carefully to see if my gifts to the Lord come up to at least a tenth as I watch my grocery bills, and I believe every Christian should do the same. The elders should appoint suitable ones to make a personal canvass of every derelict member and exhort each one to do his duty, nor rest till the end is accomplished. I fear some of the elders themselves would need a little waiting on.

We must get all the members to giving. We must get all of the boys back there to save their nickels and dimes that they foolishly waste and

turn them into the Lord's treasury. We must get these girls to do this. We must get those that have fallen into the rut of neglect to turn over a new leaf, and say: "I am going to run an account with the Lord." Those who are stirred up on the subject and who are doing their duty should take the time to go to see those brothers and sisters personally. Go right to their homes, let them know what you have come for, and say: "Now, brother, give as you are prospered. Set aside a portion of your income. How much are you willing to give? One cent in the dollar—one per cent? Will you give one-twentieth—five cents in the dollar? Well, give that, and be sure that you do it. If you are not there next Lord's day, send it, or put it in a box at home and bring it next Lord's day. Instead of a nickel, bring a dime. Thus go to every brother in the church, and in patience and kindness impress upon them that covetousness is idolatry and neglect a sin.

Well, I believe if we would go to the brethren on this subject, just as we go to the brethren when they have fallen away or done something else wrong, and plead with them and talk with them, we would see wonderful results, and it would not be very long until we would see the

whole church giving—giving as the Lord directs. They must also be taught to love God and his work more, for people give to what they love. Of course, this takes time.

Giving Time.

Now let us consider the question of giving some of our time to God. It takes time to build up a church and save souls. If you think you can live a Christian and just plunge into your business by daylight Monday morning and come out late Saturday night, and think of the Lord just a very little on Sunday, you are greatly mistaken. You must think about the Lord oftener than that. David speaks of the godly man, and says: "On his law doth he meditate day and night."

Over in Korea there is a great religious awakening among the natives. In the early part of this year they had meetings at different places for the purpose of considering whether or not during the year they would be able to convert a million people. That is the task they have set for themselves. Here is one way they are trying to accomplish it. At one of the meetings it was proposed that those present who were willing to do so give a definite amount of their

time to teaching their neighbors and fellow-countrymen about Christ. The writer says: "I was amazed at the marvelous response to the appeal. Sometimes there would be ten or fifteen or more men on their feet at once eager to call out their days of service. A merchant arose and said: 'I am going to do this work continually, but I will devote my entire time to it for one week of every month, making twenty-one days during the next quarter.' [Now the period in which they were to give a portion of their time was a period of ninety days.] A boatman said he would give sixty days to the Lord during the three months. A third declared he would give every day, save Sunday, when he wanted to attend church himself! Another said he could only give three full days, but he was going to preach every day, no matter where he was. A traveling merchant said he was going to preach all along the road, but would give six entire days. One man aroused enthusiasm by saying that he would devote sixty of the ninety days to the Lord, and would keep on in this way until the million souls were won. At length the blind man arose—the one who had walked twenty miles to be present—and said he would give the entire ninety days to the work. One

of the women delegates said she could only promise six days, but she was going to preach to every one that she met. The total number of days promised was twenty-seven hundred and twenty-one days, or the equivalent of one man preaching Christ constantly for seven years, seven months, and five days."

Then, in order to get all the members to work, how would it do—say, at least once every month—for the whole church to turn out and give one complete day to the Lord in an earnest endeavor to stir up all the brethren and get them to giving. Every one who is giving up to his duty, or giving approximately up to it, let him go out to those who neglect to give once a month or once a year. Or if there is anything else the church is lacking in, let all turn out and devote at least a whole day to it. Maybe you have not evangelized the community as you ought. Take a day in each month and go out and distribute tracts and literature and talk to the people, and put in the whole day just like you would in your business. That would do us as much good as others. We are becoming so engaged with the affairs of this world over here in America that it is very hard for us to remember the Lord or serve him as we ought.

Take, for instance, the Jews. The Lord demanded of every Israelite that when sundown came on Friday, the hoe must be put away, the plow laid aside, and everything put in readiness for the Sabbath—not even a fire was to be kindled. It was a day of absolute rest. Now, I tell you that would strain the nerves of some of us American people, wouldn't it, to have to rest full twenty-four hours and not even cook a meal, but eat cold victuals? That is not all. Every seventh year was the sabbatical year; and when the six years were rounded up with the last day of the old year, everything was in readiness by the Israelitish family, not simply for a day's rest, but for a whole year's rest. Yes, sir! They were not even to plant, not to till the soil, not even to gather the fruit that grew of itself, but they were just simply to rest a whole year. Now, I tell you that would strain the nerves of us people in America, sure enough, wouldn't it? Why, you would hear such a wail going up in this country as never was heard before if such a thing as that were laid upon us. A twelve months' rest! And yet the Jewish people prospered and were blessed—blessed spiritually and blessed in their storehouses and in their barns.

I believe the same God is over spiritual Israel to-day that ruled over natural Israel in ancient times, and I am confident that, if we are willing to give a portion of our time to the Lord's service, he is watching us and will prosper us in our daily affairs, and bring us out all right at the end of the month and the end of the year the same as he did his ancient people.

Down where I grew up, some of my neighbors, 'way back when I was a boy, would haul their produce here to Nashville, and, in order not to lose too much time from their crops or their business on the farm, they would hitch up Friday morning, get here in time to sell out Saturday night, and spend the Lord's day on the way home, in order to save a day and get back Tuesday instead of Wednesday.

I have watched those men, and they have not prospered, neither do they stand high as men of character.

But, on the other hand, whenever you are willing to serve God, he is going to build you up in every respect—build up your character and build up your prosperity.

Now this matter of giving, beloved friends, is called by Paul the "grace of giving." It is a Christian privilege, and we ought so to culti-

vate the habit of giving that it may bless us as well as others; make it a part of our daily life, and look upon it just as we look upon anything else that pertains to the development of Christian character; and when we give to any purpose, let us remember that we are not holding a few cents at arm's length to get rid of people, but let us give ourselves with the gift. Let it be known that your heart goes with it, and that it is simply an expression of your interest in that person.

“Not thy gift, but thyself, with others share;
For the gift without the giver is bare.
He who gives in love always blesses three—
Himself, his worthy neighbor, and me.”

**THE REFLEX INFLUENCE OF MISSIONS
ON THE HOME CHURCHES.**

“There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself.” (Prov. 11: 24, 25.)

I was in a certain home not a great while ago, and on the wall of the room where I slept was a map. All over the map were the faces of men. These men were the agents of the Brown Shoe Company, in the city of St. Louis. At the top of the map were the words: “St. Louis our home; the world our territory.” This great shoe company represents thousands of dollars, and has agents pushing its business into distant countries. It has discovered that the way to become great and wealthy at home is to extend its business throughout the world.

You will notice on a map of the world, in the northwest corner of Europe, a little island

country consisting of England and Scotland. It is not a large country. You could easily cover it, as it appears on the map, with your hand; but across that country is written, "Great Britain." What is it that has made this little country great, for it justly has that title? There may be several factors that have united to make it great, but one is that England has been a colonizing country. She has planted herself in all parts of the world. Wherever you go to-day, you find Englishmen; and that world-wide empire boasts of the fact that the sun never sets on her possessions. England has spent millions of men and millions of money to transplant herself in every part of the world. But she has the greatest city at home on the face of the globe. England to-day is a world-wide power—the greatest power of earth. I know the people of the United States like to think of this country as being the greatest country in the world, and in some respects this may be true, but an impartial judgment will, I think, concede that, so far as world-wide influence goes, England has the lead, because England is world-wide. As to power and prestige at home, also, she is second to none; she is great and pow-

erful at home because she is great and powerful abroad.

What is true of the great shoe company at St. Louis and the great empire of England is preëminently true of the kingdom of God. It is destined to be a great world-wide kingdom. This has been its purpose from the beginning, and its greatness has increased according to its universality. Just as nations to-day find it necessary to have open doors for their commerce, and to enter into commercial treaties with all the leading nations of the earth, that they may have free course for international trade, even so must the church have open doors for her religion; and I am glad to see that in the goodness of Providence all the doors are opening and the Lord's people are waking up to the fact that they must enter in and do business for our God.

Jacob Riis says: "Every dollar contributed for foreign missions releases ten dollars' worth of energy for dealing with the tasks at our own doors." This is very strikingly illustrated in the case of the Presbyterian people. Last year forty-eight churches of that denomination gave on an average of four dollars per member, and these forty-eight churches had double as much

increase in membership as the church as a whole had.

Again, I remember that eighteen years ago, when we were on our way to Japan, we stopped in Los Angeles, Cal. It was my pleasure and privilege to stop with a brother there who took a lively interest in us as outgoing missionaries. From that day he and the congregation where he worships have taken an active part in the work in Japan. At first they gave only a partial support for a missionary. By and by they said they would support a missionary entirely, and for the last ten or twelve years this congregation has been supporting their own missionary in Japan.

Last July a year ago I was in the home of this same brother, and he told me about the work they were doing in Los Angeles. In addition to the work in Japan, they have a mission for the Japanese in Los Angeles, and a worker employed to teach them daily the word of God. Also, he said they had two missions among the white people and one mission church established for the colored people of the city. [The church now has three white missions, two colored, one for the Japanese in Los Angeles and one in Japan—seven in all.] “When I lived

back in Tennessee," he added, "I never realized that I was under any obligation to the negroes. After coming out here I was reminded of that fact, and now I am trying to redeem lost time." Afterwards, when I was in Clarksville, which was once the home of that brother, they told me he had built a house and paid a preacher a whole year to establish the work there among the colored people. This illustrates how, when people become interested in work abroad, it quickens their interest in work at their own doors. This brother did not go into details as to how he had his eyes opened to those at home, but it is so natural and plain that an explanation was not needed. For instance, his attention was called to this distant nation in the East—a nation now of over fifty million people—which was without the gospel of Christ. He felt like something ought to be done, and he gave of his means to help send the gospel to them. Having taken this step, he began to look around, and, finally, to say: "Here are many of those same people at our own doors. They are as worthy of our attention and assistance as those across the sea." Hence the home mission among the Japanese of Los Angeles. Having taken this second step, he looks around again,

and says: "Here are black folks just as worthy of our attention and help as the brown people across the sea. Not only so, but they can speak our language, and we can more readily approach them than those having a foreign tongue and customs differing from our own." And the inevitable conclusion was that he ought to do something for the black people. Having become interested in a mission for the brown and the black people, he would naturally say: "If it is my duty to help those of other nationalities, it is my duty to help those of my own nation." As a result, there are also two missions for the white people in that city, making a total of five missions in all for this church. [Now seven.]

On the other hand, beloved, suppose that man eighteen years ago had taken a negative position, and had said: "Well, I am not much interested in those people across the sea. I hear they are treacherous and unreliable, and I haven't much faith in trying to convert the Japanese. I think I can employ all my means here at home. It is not worth while to send the gospel to the Asiatics." By this act he would have thrown out about half the population of the world, including India, China, Japan, and Korea. Then, looking around and seeing the Asi-

atics walking the streets of Los Angeles, he would have said: "These are just like those brown people over yonder. If they are not worthy of attention, these are not." Then, seeing the black people, he would have said: "They are no better than the Japanese. We cannot depend on them. About all they are fit for is to drive mules or dig potatoes, and I don't think it is worth while to bother with them." There would have gone out again about twelve million more of the human race in our own country and one hundred and seventy-five million in Africa. Having taken these steps, if some man had come to him and said, "There are down here in the city hundreds of white people who are neglected, and swarms of children who are growing up in ignorance; let us go down there and rent a hall and try to do something for them," he most likely would have replied: "I don't belong to that class. I am a prosperous merchant; these people are of the lower class; they are a shiftless set, always changing about. I don't think it is worth while to try to benefit them. I believe in getting hold of men of character; no use to try to do good to those of that kind; it is wasting time in dealing with folks like

those you are talking about." So he would have done nothing.

Every time, beloved friends, you lose confidence in a part of the human race, it weakens your faith in all mankind, and it is only a matter of time till you begin to lose confidence in yourself. But every time we take a step for the benefit of mankind, it matters not who, it strengthens us in our own lives and in our own efforts, and gives us more confidence in the power of the gospel to redeem.

A certain church in this State for a long time had a hard struggle to make ends meet. At the end of each year they would come out behind with their finances. After a time this church was induced to take an active part in helping on the work in Japan. I was there last February, and they told me that they not only did not come out behind last year, but had a balance in their treasury. [Since the above statement was made this same congregation has had in one series of meetings one hundred and three additions. They have already secured a lot on which to build a new house.] Do you say that you had always thought this missionary work was a sort of "robbing Peter to pay Paul," and that every dollar we take to send to the mission-

aries is so much taken from our work at home? Then you are mistaken. It is not a matter of ability, either in individuals or churches. It is a matter of willingness. It is looking around and discovering our power to give, an opening up of that latent force that we have not yet discovered—a stopping of the waste in life. God's people have an abundance with which to evangelize the world and yet live in comfort, if only they will consecrate it to him. But we go on accumulating and accumulating above that which it takes for a living, only to leave it to render ungodly our posterity, who turn it back into the hands of the wicked either to squander or turn again into some worldly channel, while God is thus continually robbed of even millions which are his dues. Again, the average Christian is giving more to-day for the indulgence of sinful and injurious habits and questionable worldly pleasures than he gives for the spread of the gospel.

Recently I was in the city of Atlanta, and there I learned another very striking fact, showing further that interest in the world as a whole quickens interest and activity at home. Three years ago there was in the city of Atlanta a little handful of brethren, about thirty-five in

number, who had a hard time to keep alive, because they were trying to help themselves instead of trying to help others. They were just nursing their own little, poor, sickly souls to death. A brother went in there and said, "Let us turn over a new leaf;" and they did. One item on the new leaf was to get interested in the people across the sea. They became interested in Japan. What effect has that had on the work at home? They told me the thirty-five had grown to two hundred. The brother who works with them said to me that he wanted me to stir up the brethren on foreign missions; but really I did not need to stir that church much. They were stirring already. Not only were they giving monthly to a foreign missionary, but they have waked up to the home demands and are working there in Atlanta, having two mission churches in the city.

I could give you a score of such examples, showing that wherever you find a church awake to the cause of world-wide missions, you will find that church awake to the interests of those about its own doors.

Again turning to the negative side of the question for a little while, there is scarcely an exception to the rule that where people lose in-

terest in a part of the race, they are sure sooner or later to lose interest in their next-door neighbors.

I meet with some who say they are opposed to foreign missions; but I have concluded that the brethren are mistaken. It is not opposition to foreign missions, but a more serious trouble. Down in Florida the orange trees have what they call "foot rot." It is a disease that attacks the roots of the trees. One of the signs is that the leaves begin to turn yellow. One not acquainted with the disease might think that by cutting off the sickly branch it would stop the trouble, but still the tree would continue to turn yellow and finally die. The disease is at the root, and, unless you can arrest it there, you might as well cut down the tree. Some congregations also have the "foot rot." The trouble is not opposition to foreign missions, but lack of life.

But let us proceed to a further consideration of the brighter side. The blessing comes back to us in other ways than those I have described. Not only does it stimulate activity in the church at home and make us do more right in our own town and neighborhood, not only does it replenish the church treasury, but there are other

ways in which the blessing comes back. The truth is, God is watching every faithful effort, and has given us the promise that no acceptable service shall be lost. About twenty years ago there was a heathen boy walking the streets of Detroit. He came of a nation that believed in the worship of their ancestors. He was brought in touch with some Christian people in Detroit, who invited him to their meetings, got him interested, and finally led him into Christ. That converted heathen turned himself about and at once began to work for the conversion of the American "heathen." When I was in Detroit the latter part of last year, a brother said to me: "Do you know Fujimori? He baptized my son." Those brethren, when they converted Fujimori, probably did not have the least idea that they were converting a man who would in turn convert their own children, but this is the way it turned out. Fujimori has not only come to be a great blessing to his own people, but a blessing to us as well.

Twelve or thirteen years ago I was teaching an English class, and in that class was a policeman. I got acquainted with him, invited him to our meetings, and later on had the pleasure of baptizing him. So far as I can remember,

my only thought was that I desired to convert a boy who had been taught to bow down to the image of Buddha. But God, it seems, was watching that young man for a special purpose. Perhaps he said: "I will make an example of this young man, and will rebuke those people in America who often would discourage my servants by saying, 'You can do more good here than there.' " At any rate, the young man found his way to the shores of the United States. Fortunately, unlike many of our own countrymen, he did not leave his new religion behind him. He brought it with him, and for six years he labored, doing Christian work in California among his own people—people I could not have reached directly by my own labors. Thus, by converting one heathen in Japan, I was enabled through him to do six years' mission work at home. I refer to Brother Hiratsuka, Brother Bishop's colaborer, and to-day one of the most faithful men we have in Japan.

Brother Fujimori and F. A. Wagner went back to Japan about fourteen years ago, and have done a great work there since. They established work in the province of Shimosa, and there, among others, came in touch with a certain farmer. They became intimate friends,

and Wagner led him from idols to Christ. In doing this, Wagner did not know he was doing anything for America. But when I left Japan, that very farmer came to my home and brought the address of his brother in America, and said: "I want you to go and see my brother and talk to him about becoming a Christian." All these years he has been corresponding with his brother and sending him Christian literature. I sought him out on my arrival in San Francisco. He is a laundryman, and has forty other Japanese working under him. By mutual arrangement I went back next morning, which was Sunday, in company with a young brother of that city. We met at nine o'clock. There were about thirty-five of the forty present. I took my Japanese song book, sung two or three songs, opened my Japanese Testament and read to them that beautiful figure that Jesus used of the vine and the branches, and made comments. When the meeting was over, the man stood up and spoke in substance as follows: "This friend that has come from our own country is a friend of our people. He knows my brother and family in Japan. He is over there teaching our people about this religion, and we are very glad he is with us to-day; and we ought to show our

appreciation of his being with us." Suiting the action to the word, he picked up a hat and passed it around. When he came back, he took out thirteen dollars and five cents and handed it to me—a gift from the "heathen" of Japan for the furtherance of the gospel in America! He added: "I am not a Christian, but it is not because I believe in Buddha. Yet I am here, you see, in America, and do not know the language; the American people do not know Japanese; so there is a sort of separation between us, so that no one takes special interest in me." The seed has been sown; we wait for the ripening grain. In converting Tsukamoto in Japan, Wagner was preparing the way for this meeting in the laundry of his brother in America—a meeting with a class of people that the people here probably never would reach if their attention were not called to them by the converted heathen in Japan.

Another instance: In 1908, you know, the great American battleship fleet went around the world. They came to Japan and were entertained there five days, October 20-25. Japan endeavored to give them a royal reception. Everything was done that was necessary to make that great fleet have a pleasant time. In addi-

tion to other things, the authorities thought of putting the "geisha" girls on the programme to entertain the American officers. These little Eastern butterflies have winsome ways and sing sweetly; and if that were all, it would not be so bad. But the "geisha" girls are not such girls as adorn pure society. There rose up as one man a great company, both Japanese and foreign, and offered their written petition against it. As a result, it was struck off from the programme. Fifty years' mission work in Japan had established such a moral sentiment that it threw around our people as guests in a foreign land this protection against sexual vice, a thing which would have been impossible had we not been unselfish enough during these years to give both men and means for the uplift of others.

The missionaries and the native believers had combined to have everything ready. They had their places of amusement and soft drinks instead of intoxicants. They had companies of young men who would take these "blue jackets" about over the city. You would see this army of young men going down and meeting the trains as the "blue jackets" came in, to offer their services as guides to places of importance—such as the parks, temples, and other places

of interest. In that company were five or six boys of our dormitory who went down to the station each day for five days. You know, sailor boys are not always as exemplary as they should be. Now and then you will find one that is, but not as a rule. When they are turned loose on shore, they are inclined to run wild and go to pieces for a few days. There was an effort made in Japan to prevent this. I was much interested in the stories the boys would tell when they came back at night. Sometimes they would have pleasant stories to relate, over which they would laugh. I remember once, however, that Nomura said he had gotten hold of a "bad boy." He did not say a "tough case," for he did not know idiomatic English well enough for that. He said: "I got a bad boy. Before we went far, that young man said: 'Let us go in here.' I said: 'No, I am a student; I don't go to places like that.' We hadn't gone much farther when he took hold of my arm, and said: 'Let us go in.' I said: 'No, I am a Christian, and do not go to places like that.' 'What! You a Christian?' he said, ridiculing me." But Nomura kept his ground, and also kept that young man out of those dens of iniquity as long as he stayed with him.

I do not know whether the young man came from a Christian family back here in America, but it is not at all impossible that he did. It may be that the father of this young man who wanted to dive into those dens of vice was a deacon in the church, accustomed to sitting up in the "amen corner;" and it may be possible that a missionary went around to that very church and made a speech on missions, and it is quite possible that the old brother shook his head, and said: "Not for me; no fure'n missions for me. I believe in working on the heathen at home. When we get 'em all converted here, it will be time enough to begin on the Japs." And yet here was a "heathen Jap" in a distant land arming his "Christian" son around and keeping him out of the dens of vice. A boy from "Christian" America saved from iniquity by a "heathen" Japanese! Who knows but the influence exercised over that sailor boy that day may be the seed that is yet germinating in his heart and which may ultimately bring forth fruit unto a model Christian life? What was true of Nomura and his charge was true of many other similar cases. At the landing in Yokohama there were held services on shore while the sailors were waiting for their launches to

return to their ships, and, remarkable enough, two Japanese Christians who were up in English engaged in the public speaking along with the missionaries.

Then, again, there are other ways in which the blessing comes back to you and me. For instance, all congregations have some differences among the members. There is not a church in all this land of ours that does not have its "ups" and "downs," especially its "downs." These little questions bring disunion. One of the ways to settle such questions is to get away from them, dismiss them, and forget them. It is said that at one time when this country was in an upstir over some political question, some one asked General Grant what he thought should be done to restore harmony, and Grant replied that the best thing to do would be for the United States to open war on Mexico. The idea was that if they could get the country interested in some common cause, trifles at home would disappear. A great many of the questions that spring up in congregations would disappear if they would become interested in some important work outside themselves—if they would open war on Mexico. If they would only open war on the great heathen world, they

would then stand shoulder to shoulder doing God's service.

I met a peculiar case that illustrates this point down in Georgia. I went to a certain congregation that seemed to me to have more native ability than I had met in a long time. They were not doing much, however. In that congregation there was an aged brother—a man of whom everybody spoke well—who had but one blemish on his Christian character: he had gotten it into his mind that in passing around the bread a plate should not be used. A preaching brother said that he was too sensible to hold such a belief, and he went and talked to the brother; but the more they talked, the worse matters became, and he still held on to his opinion. He grew more and more disagreeable, and contended that it was not the Lord's table when the bread was passed around on a plate. He stopped eating with the brethren. In thinking over the matter, I tried to figure out how a good man could get into such a condition of mind. That congregation meets on the first day of the week, breaks bread, and goes back home. The next Sunday they meet, break bread, and go home. This seems to satisfy their consciences as being the sum total of

Christian duty. They have become self-centered, to the neglect of their fellow-men; and so this brother, not being occupied with aggressive work, got it into his mind that the loaf should not be carried around on a plate. With nothing else to elicit his energies, he kept holding that little microscopic item up to his eye until he could see nothing else. If that congregation had been waging war on the unconverted portion of the world and had been stirred over the lost condition of mankind, I do not believe such trouble would ever have arisen.

The blessing comes back to us still in another way. It consecrates our hearts. Nearly a hundred years ago there went out from this country a missionary to India by the name of "Adoniram Judson." He was sent by the Congregationalist Board. He was led, by the thought that he was called and sent to preach to heathen people, to consider whether he himself had ever been baptized. "During the voyage Mr. Judson was led to reconsider his views upon baptism, wishing to defend them before the Baptists he expected to meet, and also to be 'fully persuaded in his own mind' concerning his course with the heathen converts." ("Life of Adoniram Judson," by Julia H. Johnston.) When

he reached Calcutta, he and his wife were baptized. It is probable that if he had never gone as a missionary to India, he would never have considered that question for himself. It is a very serious matter that bears in upon the minds of men and women who go as missionaries. Here at home we are accustomed to religious differences and are satisfied with our religious beliefs; but when a man goes as a missionary to a heathen country, he wants to examine himself to see if he is in the faith, so that he may not go and simply substitute one error for another. As a result of such self-examination, Adoniram Judson was led to see the truth in a clearer light.

It deepens and broadens our love. Up in Kentucky I heard a story that illustrates this. A brother decided that he would build a meeting-house close to where he lived. He said that he put up the house in order that his family might have an opportunity to hear the truth. Now, that was a noble act, but it is not the noblest and highest thing a man can do. There is danger, if we confine our efforts to our own particular kith and kin, of our becoming narrow and self-centered, interested in a select few, somewhat like the man who is said to have prayed

to the Lord to bless "me and my wife, my son John and his wife, us four and no more." It is a very dangerous thing for a man to limit or confine his efforts to such a narrow scope of activity. You want to have preaching done in a certain neighborhood because you have an uncle there who has not heard the truth. That is good, but there is something better. When a man views the great world and sees various nationalities—looks into Africa and sees the black men, or into Asia and sees the brown men—and then plants himself in the midst of a foreign people with nothing in common with himself, speaking a different language and having customs many of which are disagreeable to him and are often shocking to his sense of propriety, and looks upon these people with compassion, and goes to them with no other inducement than the love of Christ, such a man has taken a great step in advance. He stands on higher ground than when he tried to convert his uncle. He begins to get a clearer view of what it meant to Christ for him to come into this world and die for mankind. He gets a taste of what it meant for Jesus to come into the world and die the ignominious death of the cross that we might live. It is only when we get on a higher

plane and view this work as Christ looked at it that we feel truly grateful to him for what he has done for us, and we thank him for our having a part in the great work of redeeming men from sin and destruction.

Indifference to world-wide missions may come from lack of information. There are many good people throughout our land who are not interested in these questions because they have not given them much attention. But I am afraid a great many are not interested in carrying this message to those who have it not, because the grade of religion they have is not such as to lead them to place a very high estimate upon it. Down in their hearts they feel that the religion they have is not worth while; they are not sure it would benefit the heathen. We do not want that kind of religion in a heathen land. A religion that stains itself up with a quid of tobacco; that goes out from behind screened doors wiping its mouth and looking this way and that; that idles away its time on street corners or in front of a store whittling on a goods box while engaged in secondhand swearing by relating the curse words of others; that takes more interest in a fair than in the fellowship of the saints; that rushes into the

muddy pool of politics, to the neglect of pure religion and undefiled; that turns a deaf ear to the cries of the poor—such a religion would not be likely to help the heathen if they had it. But “pure religion and undefiled before our God and Father,” that fills the hearts and souls of men, and makes them feel, as Paul felt, “Woe is unto me, if I preach not the gospel”—that is the religion that will help those in darkness. This is the kind we should first have ourselves; this is the religion that will prove itself worth while to be imparted to the heathen abroad. Let us then consider the whole question anew; first get ourselves right with God; then start out and never be contented till we have carried this message to the uttermost parts of the earth, with the blessed assurance that in so doing all the more stars will be set in our crown; for “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.”

THE CHURCH AND THE MISSIONARY PROBLEM.

The greatest institution in the world is the church, and the greatest problem in the world is the missionary problem. This, the greatest of all problems, is to be solved by the church, the greatest of all institutions.

The Problem.

The population of the various mission fields is distributed as follows: Latin America (including Mexico, Central and South America), 47,500,000; Africa, 175,000,000; Turkey, 35,000,000; Russia, 150,000,000; India, 300,000,000; China, 400,000,000; Japan, 50,000,000; Korea, 12,000,000; Philippines, 8,000,000; East Indies, 40,000,000—a total of 1,217,500,000. This does not include the semi-Christianized nations of Europe. It is estimated that a missionary and his wife, with what native help they may be able to raise, can reach 50,000 people in a generation. On this basis the various denomina-

tions are endeavoring to undertake the complete evangelization of all the heathen world. I read the following from "The Uprising of Men for World Conquest," by Samuel B. Capen: "It is a matter of profound gratitude that so many of the denominations have already taken official action in this matter and declare themselves responsible for the evangelization of the following numbers in non-Christian countries: United Presbyterians, 15,000,000; Southern Presbyterians, 25,000,000; Northern Presbyterians, 100,000,000; Northern Baptists, 61,000,000; Southern Methodists, 40,000,000; Northern Methodists, 150,000,000; Congregationalists, 75,000,000; Dutch Reformed, 13,000,000; Reformed Church in United States, 10,000,000; Canadian Societies, 40,000,000; United Brethren, 5,000,000; Foreign Christian Missionary Society, 15,000,000."

This makes a total of 549,000,000, or about one-half of the entire heathen world. Great Britain has nearly as many missionaries in foreign fields as all the United States and Canada combined. Germany, Norway, Sweden, Denmark, and Australia—all Protestant countries—can also be counted on to do something. If these countries increase their efforts in propor-

tion to those being made on this side of the waters, all pagan lands will soon be supplied with enough workers to bring the gospel in reach of every man and woman in the wide world.

In order to supply the pagan world with a male missionary to every 50,000 people, it will require 24,350 workers. At present there are about 22,000 missionaries already in heathen lands. About 9,000 of these are women. To bring the number up to 24,350 male missionaries will require a doubling of the present forces.

This will require a similar increase in the missionary offerings. The Southern Presbyterians have increased their gifts to missions in four years from \$223,000 to \$412,000. The Methodist Episcopal Church, South, has set as its "financial goal the increase of their missionary offerings from \$750,000 to \$3,000,000 annually." The Methodist Episcopal Church has decided "to increase their scale of giving to foreign missions from \$2,000,000 in 1908 to \$6,000,000 by 1912." The Northern Presbyterians have passed recommendations to raise the foreign missionary offering to \$5 per church member. Other denominations are acting in like manner.

These facts give us some conception of how Protestant Christianity is grappling with the greatest problem of this age—the evangelization of the world—and that, too, in this generation. Let us all rejoice at it, for it is not only doing much for the enlightenment and uplift of the nations in giving them a knowledge of God and of the world's Redeemer, but it is paving the way for the work that God expects us to do. If he has in his providence blessed us in giving us more light than others, he requires us to be all the more zealous in imparting it to the benighted. Let us also rejoice that God has led us to see that the only acceptable and successful way of doing this work is through his own institution—the greatest in the world.

The Church.

The church in itself is God's missionary society, and every member of it is a missionary. The church of God may be fitly compared to an army. This implies organization, consecration, and individual effort. An army without organization would be useless, and not a soldier on the roll is exempt from service; while every one must be subject to orders, having no will of his own. This is consecration. And one of the

chief needs of the church to-day is organization, personal enlistment, and individual consecration. Orderly arrangement of all parts of the body is a necessity. This must be done in order that all the members may operate and cooperate. It behooves every church to come together and get itself properly adjusted, so that all the parts may be in place and fill the place they are in; for not only must the church act as a whole, but it must act individually. "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Eph. 2: 10.) Now, the idea that a Christian is to come into the church and sit down just to be fed like a young bird is foreign to the Scriptures. To "keep house for the Lord" seems to be about the only idea many have as to what the Christian's duty is; but we were created in Christ Jesus, not to "keep house for the Lord," but "for good works, which God afore prepared that we should walk in them." What is generally meant by "keeping house for the Lord" is to meet together on the first day of the week to break bread. I am not criticising this part of the Christian's service, only I would admonish against settling down to this as the center and

circumference of the whole round of Christian duty. When Jesus said "Go," he did not mean simply to go to meeting on Sunday morning, but "into all the world"—not for one's own benefit, but for the good of others.

We need to get all the church together for the purpose of getting every member of the church enlisted in some kind of service, and this is the secret of getting the members to attend. Now, for instance, if that young brother sitting back there is not given something to do, he sits there and sings or does not sing, as the spirit moves him, or does not, then he gets up when the meeting is over and goes out, while no one, perhaps, even so much as speaks to him. He goes back home and says: "I didn't get much out of that meeting." He comes possibly the next Lord's day, but he is back nearer the door than he was before; he observes what goes on, partakes of the Lord's Supper when it is passed to him, and goes home again. The next Sunday he is absent, for he says: "I do not do anything when I go to the meeting. I have nothing to do. Things would go just as well if I were not there." And as a result he drops out and drops back into the world. The secret of keeping people in the church is to keep them busy in the

church. This, to my mind, is one of the greatest needs at the present time. In order to keep them busy we must lay out work for them to do. Now, for example, away over in that little peninsular country of Korea this year they are endeavoring to reach a million people with the gospel. The missionaries and the native believers get together at stated times to consider this matter as to how they may do it. But the Korean people, like the people in the East generally, are poor. They are unable to give a great deal of money, but they get together in these meetings for the consideration of work, and, if possible, to bring in a million people during this year. One of the members of these assemblies will stand up and say, for instance: "I will give exclusively to evangelistic work three weeks." He may be a merchant. Another man will say: "I will devote a whole month to evangelistic work." He is not a preacher; he is a common man in some business; but what he means is that he will supply himself with Christian literature, tracts and Bibles or Testaments, and will go from village to village, and will, just in a quiet way, talk to the people and distribute these, and will give his whole time during that period strictly to evangelistic work.

Now, something like that would be good for the churches in our own land. It would be a little bit new, I admit. I do not know of any church that has ever done it, but it seems to me it would be a very delightful and profitable thing for the church to do. For instance, Foster Street comes together on Wednesday night. It is prayer-meeting night. It is not just simply to have the prayer meeting, though, for its own sake, dry and uninteresting, with no one particularly prepared for it; but you come together and say: "We must do something. Here is our State largely unconverted, and the great wide world beyond is almost totally without the gospel, and God expects us to do something worthy of the name that we wear." Every member of the church, young and old, male and female, is expected to enlist. Their names are all taken down, the elder prays, and those appointed go round to every one to see what they can do. "Well," says one, "I will give a whole day next week to Christian work right here in Nashville." Or it may be that the whole church will be induced to take concert of action, and every one will be persuaded to give a day out of a month to evangelistic work, and on that stated day you come together again—say, at six

o'clock in the morning—and spend an hour in prayer and meditation before you start out on that campaign; then you go out in every direction round about here in the city of Nashville looking up those that are neglected and those you have never seen before, with literature in your hands and the Word in your mouth and the Bible under your arm, doing something for those you have never spoken to before about Christ. Something of that kind, though it would be new, would soon so fill you with enthusiasm that you would not be content with confining your labors to the city of Nashville, nor even to the State of Tennessee, nor yet to the United States, but you would take in the full scope of the Master's language about the field, which is the world; and then, when you had your prayer meetings, there would be something to pray for.

Two Classes of Church Workers.

In God's sight, I suppose, there is no such thing as home missions and foreign missions. Distance counts nothing with him, and all nations are equally precious in his sight. Humanly speaking, however—and the Bible speaks in a very human style—it is quite proper and

altogether right to distinguish between the home field and the foreign field; and, also, there is propriety in dividing the workers into two classes, the home missionary and the foreign missionary. When Jesus had cured the demoniac, the poor fellow was so drawn to his Benefactor that he wanted to get into the boat and go with him and be with him; but Jesus said to him: "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marveled." (Mark 5: 19, 20.)

Here is a man sent out preaching immediately after he had learned of Christ. No further preparation was necessary than that he had simply become a disciple. Most likely he was uneducated and altogether unskilled in public speaking. Neither was he of good report as to his past record, nor had he built up any character back of the message he was to bear. He was not required to make orderly speeches on any of the deep and difficult doctrines of religion—such as the nature of the Godhead, the atonement, the resurrection, the new birth, the two covenants, and subjects of that nature; but

the story he was to tell to his home people was a story of experience—what the Lord had done for him. This kind of preaching is such as every Christian should engage in, regardless of health, age, natural ability, or education. Every one can tell about what God has done for him. Christians will not only be glad to do this, but they will be impelled to do it. I once met a man returning from Hot Springs, Ark. He had gone there an invalid, all crippled up with rheumatism. He was coming away a well man. I met him in a railroad station as a perfect stranger. But he was soon in an enthusiastic conversation with me, telling me what Hot Springs had done for him. It was no task for him to do this, but he delighted in it. Neither did he have to think out how he would say it, for his heart was so full of his subject that the particular method of telling it did not trouble him. Every Christian man and woman must be like this man cured of rheumatism—their hearts must be overflowing with the feeling:

“ I love to tell the story,
It did so much for me;
And that is just the reason
I tell it now to thee.”

The commission given to this new disciple begins also with the word "go," and may properly be called the "home commission," while the one given to the twelve later on might be designated the "foreign commission." The one extends to the whole world, while the other is primarily to one's own community. "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee." Suppose that request were made of you here to-night, what could you say? Let us imagine some Christians telling what the Lord has done for them. What sort of a story would it all make? Brother Wayside, for instance, meets Neighbor Unbeliever and begins to tell him his Christian experience:

"I hope I am a Christian, Neighbor Unbeliever, but really I don't know whether I am or not. I often think of that old song we used to hear sung when I was a boy:

"'Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no?
Am I his, or am I not?'"

"Then you don't seem to know whether you are a sheep or a goat?"

“No, I really don’t, Neighbor Unbeliever. We had a mighty good meetin’, though, when I was brought in. Brother Skinner was the preacher, and he preached some as fine sermons as I ever hyeard. He certainly preached the doctrine straight and hewed to the line. It wuzn’t long, though, after the meetin’ wuz over, till I got mad at the mules and cussed ’em out. I drink sometimes, but I hardly ever git past goin’. I chew and smoke just like I did before I was baptized. I go to meetin’ in fine weather, but never pray either in church or at home. I can’t read in public if it’s in the church. When the preacher comes, if I like his preachin’, I throw in a nickel. I don’t have time to visit my neighbors, and I am ashamed to talk on religion when I do go, but I can put it in on politics about right, though; I do love to talk on politics.”

What do you think of a Christian experience like this, brethren? Think you such a story would win others to Christ? Every Christian should so live that the relation of his own experiences would be a sermon. You hear people talking about a “drawing card.” The true Christian is always a drawing card. This is the kind of preaching every one must engage in.

It requires no special qualifications other than a consecrated life.

O, my dear friends, we see that in order to tell this story it requires a worthy life on the part of the person that tells it; and do you not know that whenever you begin to talk about your religion to other people and endeavor to induce them to accept it, it stimulates you, and you are encouraged to endeavor more earnestly to live up to the life that you profess than you would be if you went about through the world with your mouth shut? The home missionaries! O, we need them! We have a great many people professing to be Christians, but we have too few home missionaries. The great rank and file of the church should be just like a working beehive, telling the simple story and living it so that they could tell it in a way that would call people to Christ—not in any set form, but just telling along in a simple way what God has done and what he will do, presenting the way of truth by word of mouth, backed by a holy life. Now that is a home missionary, and this embraces the whole church. For example, any man, however feeble in body, may be a home missionary. Why, he may hobble around the streets on his crutches; he may be a hunchback,

as such a brother I have in mind now, and sell peanuts on the corner of the street, and yet be a home missionary. But a man like that would not do for these foreign fields. That is a different matter. We do not want to send invalids to foreign lands, but able-bodied men and women.

Like the elder, who must have all the qualifications of the common Christian and also some others in addition, in like manner must the foreign missionary have certain parts as necessary qualifications which the ordinary Christian could get on without. I consider this matter of such primary importance that I pause here to give special emphasis to it. The foreign missionary is a picked man sent forth by the church in an orderly manner. (Acts 13: 1-3.) His success depends on a number of things. First, a very important qualification is health. One may be a devout Christian under very serious bodily afflictions; but as a missionary this would stand very seriously in his way, and would make it very unadvisable to encourage his going to a foreign field. Second, temperament should also be considered. One given to moods may get on fairly well in the midst of friends to help him up out of the dumps when he is down; but

such a person in a foreign land, who must often be alone with God without the uplift that comes from associates, will always be handicapped. Third, one who is accustomed to lean on others, who distrusts his own judgment, and who finds it difficult to take the initiative and do things on his own responsibility, is not a proper person for a foreign missionary. Fourth, fickleness of character might be bearable in an ordinary Christian; but in a missionary it would be a very serious, and possibly a fatal, defect. A fixed purpose and untiring perseverance are sterling qualities essential to success in a foreign land. One must go in to win or die, let come what may. Fifth, education is another necessary qualification of a foreign missionary. The reasons for this are so apparent that it is hardly worth while to go into details here. On the mission field where one goes as a teacher, one is expected to know everything; and while this is not possible, yet a well-rounded education comes in as a part of one's missionary equipment. One very essential part of the missionary's training is to learn where and when to spend a dollar. Missionaries, like preachers, generally are poor managers of finances. They are poor at keeping accounts and unsystematic

in the management of their affairs. Often they subject themselves to financial straits by showing poor judgment as to when they should spend and what they should spend for. A man who is poor in the management of his finances will always be hampered and crippled in his influence. Another item in a missionary's education is to know human nature. He may read books well enough; but if he cannot read men, his efforts will be seriously crippled. Sixth, the missionary must also be a man of faith. Though he must work as though God would not do anything, he must trust as though man could not. This is necessary for every Christian, but doubly so for the missionary. He must have faith in God as the ever-present help in the trying hour of need, as a Friend among strangers, a Sympathizer under criticism, and One who never forsakes in time of adversity. Though one's faith be weak, if he be at home surrounded by friends to encourage and strengthen him, he may be able to overcome; but placed in a distant land amid strange surroundings and a strange, unsympathetic people, with home and home influences having receded at a great distance from him (so great that even their existence scarcely seems real), one must be conscious

of an ever-present God who in all places is the same yesterday, to-day, and forever.

I have spoken of the qualifications of the missionary and the duty of the church. There is a joint obligation. The church has its part of the work to do, and so does the missionary. The laborer who goes forth from the bosom of the church is worthy of his hire. I mean, if he is worthy as a laborer, he is worthy of his hire. If he is not worthy, he should be kindly and plainly told as much and dismissed from the service. Let such a one then seek a place where he can be useful, so that the word of God be not hindered. The missionary is not to be tolerated, but indorsed.

On one occasion I commended one of the churches for sending regularly to a certain brother laboring in a destitute field. Later one of the brethren said to me privately that they were not sending regularly to the brother, but that they watched the papers, and when they saw he was in distress they sent him something. Now, I say frankly that this is a shame. If a brother is worthy of fellowship at all, he is worthy of it as a "double honor," and not as a humiliation. If anything is due him at all, it is due without his having to get down on his

knees before the brethren and plead with them for it. Dire distress is not the only thing that should prompt people to act. A missionary's needs recur as often as those of other people. If he needs food, shelter, and clothes one month, he is likely to need the same the next; and there is not a passage in all the Scriptures that precludes the act of regular, orderly giving to those who have gone forth to reap for God. The command to take regular weekly collections implies the principle of regular, orderly distribution. Instead of a monthly gift, it would be still more scriptural to send the missionary a weekly one. Let the churches take up mission work in the support of those that are worthy and communicate with them on the principle that they are really men and women worthy of double honor, both for their work's sake and the hardships they bear. If it should so transpire that one cannot be regarded thus, let him not be fellowshiped at all as a missionary, but let him retire to private life and there find his place of usefulness. The churches have been too neglectful in regard to this matter. Every church should feel, even down to every member in it, that the church is just as deeply involved in this matter as the missionary himself. It is not *that* mis-

sionary, but *our* missionary. It is not *that* work in Japan, Africa, or India, but *our* work in these heathen lands. The man who goes forth to the regions beyond needs not only financial support, but the moral support of those who remain behind. They should take him to their hearts and be his bulwark of strength. None but those who have been out on the lonely and trying frontier can fully appreciate what it means to have the warm heart throb of those back behind who are in sympathetic accord with him.

There is a tendency on the part of some of the churches to be miscellaneous in their efforts, giving here and there, first to this person and then to the other. Every church should map out its work and then persistently push that work to completion, or at least keep it up till circumstances make a change inevitable. If a certain missionary is worthy and a particular church decides to send to him regularly for a year, all things else being equal, the same reasons exist for keeping up the fellowship during the succeeding years that existed at the first. But if a church sends to Brother A this year, then for no particular reason drops him the next and sends to Brother B, it throws the work into

confusion. Each should stick to his bush. For instance, a number of churches are now giving with comparative regularity to each of the missionaries in Japan. This is as it should be, only it is not as complete as it should be. There should be a more general understanding on the part of the churches as to what the others are doing, so that there may not be neglect on the one hand nor overlapping on the other. Enough churches should be induced to give to one man till he is supported, and as long as he is worthy they should continue to coöperate with him. The missionary also should report to the churches at least once a month both the amount each gives and the total amount he has received. This should be read before the church. By such means every member in the church would know what the church has done, what each of the other churches in coöperation has done, and what all have done conjointly. It would then be an easy matter to decide whether the support was sufficient and whether the offerings ought to be increased or still other churches enlisted in his behalf.

Some give for a little time, then stop. To prevent this, some one in the church (let it be either a man or a woman) should volunteer to

look after the missionary offering. If it is a brother doing it, he should publicly remind the church from time to time of the approaching day when the missionary offering will be taken; he should also be able to say something definite about the people and country where the missionary is laboring, and give some detailed account of his work as well. This will be obtained largely through the missionary's monthly reports. If it is a sister doing it, she can work individually in a private way, and by stirring up the men to make public mention of the missionary offering. The missionary usually writes letters of acknowledgment to each church contributing to him, in which are items of interest concerning the work. These letters should be read to the church, with such comments as may be proper and helpful. This gives information, quickens interest, and keeps the church in close touch with the worker.

A good way to get a church started in regular giving to foreign missions is for some brother (or, if a sister, she can make her announcement through the brethren) whose heart stirs him up to purpose in his heart that he will give on some Lord's day in each month, say, one dollar. Then, a week or two beforehand,

let him get up and announce that on the following Sunday he has decided to give something to foreign missions, and would like to have as many of the other members join him in it as will. Such a step, if properly taken, will soon enlist the whole church.

Also, every missionary in the foreign field should have his counterpart in the home land—a congenial brother as a stand-by, who knows him, trusts him, and is especially interested in him, and who is acquainted with his work and with every church contributing to him. Such a brother can be of much comfort and assistance in many ways, and can often say things that need to be said which the missionary himself would not feel disposed to mention.

And, further, every preacher should preach on missions several times during the year, and every one accustomed to writing should do the same. They should inform themselves and be able to speak with intelligence and to the point. A few vague statements to the effect that the gospel is intended for the whole world are worthless. Every preacher at home should know the name and location of every missionary in the foreign field. He should know of the multiplied millions who are without teaching, and should urge

more to go. This matter of going should be made more familiar to people. Mention it to the average Christian and he is a perfect stranger to it. Its very mention strikes some with a shock. This only shows how far we have drifted from the spirit of the gospel. We must not simply give assent to missions, but we must be personally committed to them. After one of my lectures a brother was heard to say: "It is all right to go, I suppose, but I'd rather some one else would do it." Such a brother lacks conversion. Out in one of the Western States I overheard a brother talking to his neighbor over the telephone: "Are you coming out to the lecture to-night?" "What lecture?" "By that missionary from Japan." It was not *our* missionary, but *that* missionary. He was completely on the outside of this question. Others might feel the burden of it, but he was quite unconcerned. We must get on the inside of this matter and consider ourselves a part and parcel of it. It is not the concern of the missionary in whom we may or may not be interested, but the concern of the whole church. The looking out from among themselves suitable ones to be sent forth to the foreign field should be as familiar to the churches of to-day as it was to

the church at Antioch. When our sons, daughters, relatives, or friends offer themselves to go, we sin when we discourage and oppose it. I have known fathers, mothers, brothers, sisters, relatives, guardians, friends, and even whole churches, to rise up in the face of the first part of the commission when some one of their number expressed a desire to go, endeavoring to do just what the Lord had enjoined—no more, no less. I have been spoken against, treated as an enemy, and even threatened with prosecution by law, all because I encouraged people to go as missionaries—and this, too, by my brethren! If you are opposed to one's going as a missionary for no other reason than that such a one is in some way especially related to you, then you are virtually opposed to missions, for how can you ask others to go when you decline to go yourself or allow those related to you to go? Every one who goes is the child or relative of somebody. The reason why the church today is not converting the world is because the church itself is not converted. We see posted up in the railroad stations and other conspicuous places, "Men wanted for the army," and thousands of the youth of our land are leaving their homes and friends to offer their services. Though it may cause a few tears to be shed at

parting, parents are willing to let their children go, to be gone for years, and most likely for life, if it be a worldly enterprise like this. A young man in Kentucky, engaged to be married, left his sweetheart and was gone to the Philippines nine years before she received him back again. Soon after their marriage he bade his young wife good-by again for two more years' service to the government in the Philippines. Why are we not willing to do as much for Christ?

The doors of the world are now wide open, and every church, and every member of every church, should feel the obligation to enter these open doors and engage in the rescue of the multiplied millions of those who have never heard the message of hope.

The great Light that sprang up on the shores of ancient Galilee still shines, and the isles that waited for his glory now see it and are glad. Like the sun that encircles the earth, so the "Sun of righteousness" has in two thousand years made his circuit of Western Asia, Europe, and America; and now again he has touched Asia in her most eastern borders, lighting up hilltops and valleys as on his world-wide march he goes, till "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

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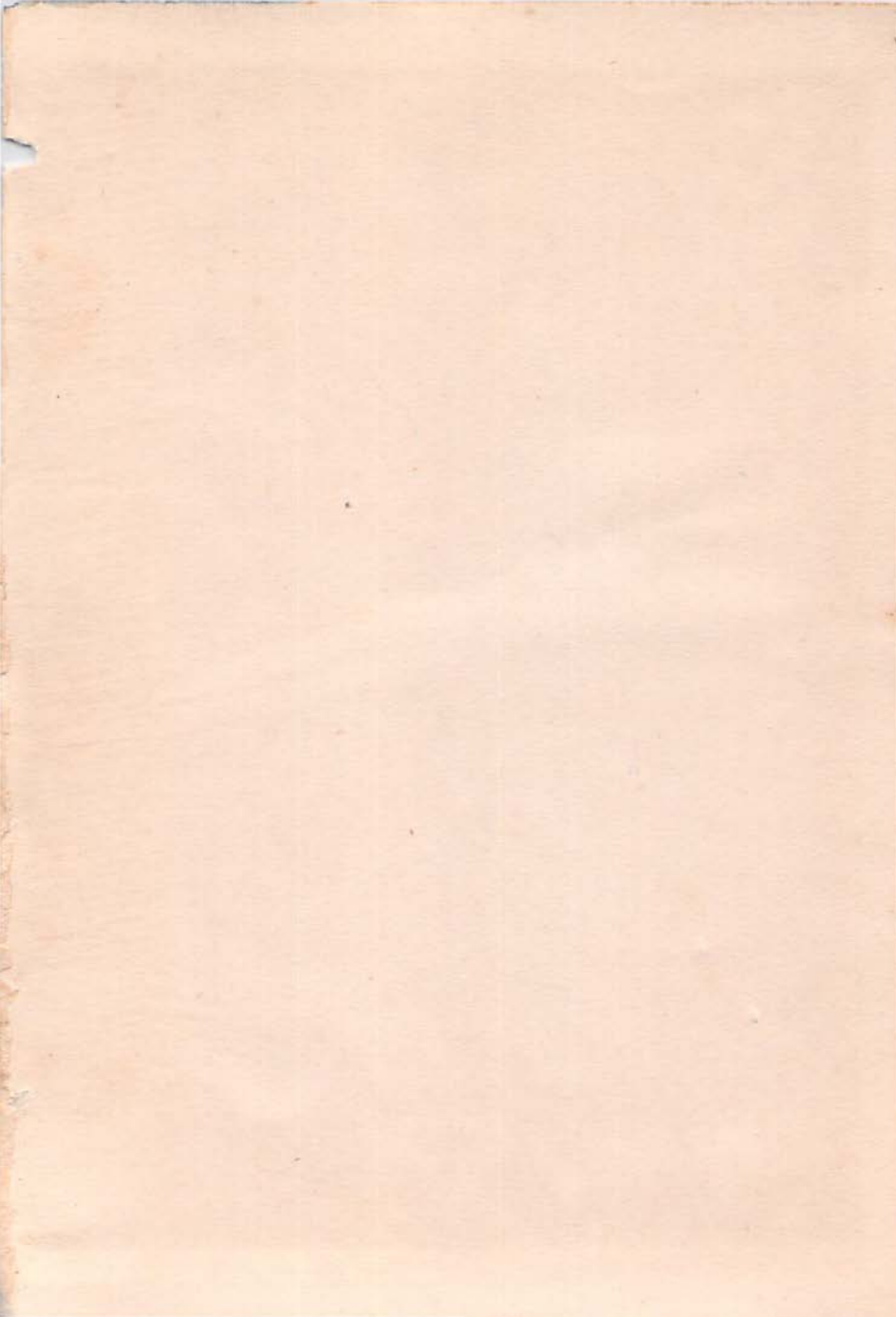
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which was the completion of the first hundred years' work, there were 632 great religious centers, 5,102 out stations, 3,900 missionaries, 9,000 native helpers, 200,000 converts, 5,000 students in the mission schools, and, at the great centennial at Shanghai, celebrating their hundred years' work, by the native believers and missionaries, there were five of the provincial governors who sent representatives to congratulate them. See what a change has come over the entire nation! The native believers of the China Inland Mission gave in one year at the rate of \$2.37 per member. That, perhaps, would go beyond the average amount of the churches of Christ in the United States.

In Peking, the capital of the country, there is a college called the "Union Medical College and Hospital." It cost \$44,000. The Chinese themselves gave over \$16,000 of this amount.

Japan.

Passing on to that little "Land of the Rising Sun," the empire of Japan, we have a few remarks before we close. While missionary work in India is two hundred years old, in China about one hundred years old, in Japan it is about fifty. The fifth day of October, 1909, in

Tokyo, they celebrated the fiftieth anniversary of missionary work in Japan. The first missionary entered that little island empire in 1859. It was seven years before they had a single convert. Now there are 839 missionaries, 1,391 Christian workers, 153 mission schools with 12,588 students, 74,560 believers, and 199 self-supporting churches. Now, in regard to those self-supporting churches, I mean by "self-support" that they do not call on outside help. Some of the Japanese churches help others, but there are 199 churches in Japan that support themselves. Most of these are independent entirely, but there are some that have to have help from other Japanese churches. The Japanese gave in one year 134,941 yen, equal to \$67,470.50. In the same year there was given by the various missions 267,080 yen, equaling about \$133,540—That is, for every dollar given by the various missions to the work in Japan, the Japanese people give over fifty cents.

Now some general statements in regard to the work as a whole. I have here a little pamphlet, called "Around the World," and below the title also is written: "A composite view of missionary enterprise as seen by sixty-six representative business men." These business men went

out from America around the world and examined for themselves what was being done by the various missions. It is interesting to read the whole pamphlet, but I will read only a short extract: "The results in the way of new converts and contributions of converts are most encouraging. The number of new converts received into full membership last year was 164,674, or an average of over 450 per day through the entire year. This is a far larger proportionate gain than we had in the United States. The membership at home increased last year one and one-half per cent, while the membership of the native Christian churches increased twelve per cent. For every ordained minister at home an average of two converts were added last year. For every ordained American missionary abroad the average number of converts were forty-one. Even more striking was the gain in contributions in the various foreign mission fields. They increased last year by \$1,360,000. The total gifts on the various foreign fields last year were \$4,844,000. This is forty-eight per cent of the total amount contributed to this object by the Protestant churches of North America."

Summing up briefly, there are to-day scat-

tered throughout heathen lands some 22,000 men and women who have gone out as missionaries from Europe and America. The Bible has been translated into about 500 different living languages and dialects, and it has been printed to the extent of 350,000,000 copies and distributed among heathen people. That does not include the Bibles of Christian lands. There are to-day gathered out of heathenism some 2,000,000 converts who have been won from idols to a belief in the true God.

“Well,” says one, “if there are 22,000 missionaries already in heathen lands, and 350,000,000 copies of the Bible already distributed, that ought to be enough.” Now I want to say to you, my dear friends, especially you young people, that if you had thought of going as a missionary, and are now getting nervous lest all the work be accomplished before you get there, that if every Bible which had been given or distributed had been given to a Chinaman, there would still be 50,000,000 of the Chinese without a Bible. There would be all Africa, with her 175,000,000 people, and not a Bible; there would be India, with her 300,000,000 people, and not a Bible to give them; there would be Japan, with her 50,000,000 people, and not a single copy of

the Scriptures for them, to say nothing of all of those living in South America and Mexico. Do not get nervous, young friend; there will be plenty for you to do, even if you do not get into the mission field in twenty years from now. What has been done is only a drop in the bucket. There will be plenty of territory for you to occupy when you reach the mission field.

Some one has said:

“Behold the fall of ocean’s wall,
Space mocked and time outrun,
While round the world the thought of all
Is as the thought of one.”

Now we have already beheld the fall of ocean’s wall, space mocked and time outrun, and let us hope that the day is near when round the world the thought of all shall be as the thought of one, and the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea.

THE NATURAL RELIGIONS OF JAPAN.

Down in the State of Florida I was one day in the home of a friend, and while there my attention was drawn to a picture hanging on the wall. The picture represented a little boy dressed for the night, kneeling down by the bedside in the attitude of prayer. Also, just beside the little boy was his favorite dog kneeling down, with his head over on the bed, in the attitude of prayer. Looking at these two animals, the thought occurred to me that while outwardly they seemed to be going through the same ceremony, yet the promptings of the one were very different from those of the other. Now the dog was going through that performance, I doubt not, with the same feeling that a dog is taught to stand on its hind feet, or to lie down and roll over, or to jump through a hoop. It was a mere trick with the dog, because a dog has no religious nature. What is true of the dog is true of every animal on the face of the earth except one, and that is man. But wher-

ever you find man, you find a religious being; on the other hand, wherever you find a religious being, you find a human being. There is something in his nature different from other animals that is capable of receiving religious teaching.

Very properly, this map is gotten up with the idea of placing all of the nations under some form of religion, and this little island empire in the extreme east here, called the "Empire of Japan," is no exception to the statement that all men are religious. The Japanese people are a very religious people. They claim to have eight hundred million gods, a great number—so many that they do not know how many. They have two main systems of religion. I do not refer to Confucianism, which hardly would be considered a religion, it being more of a moral code than a religious code; but the two prevailing systems in Japan are known as "Shinto" and "Bukkyo," or, putting the English ending to these words, "Shintoism" and "Buddhism." The word "Shinto" literally means "the way of the gods," or the "true way;" but when we come to examine into it, Shinto is simply the worship of the spirits of the dead.

Shintoism.

I have here on the table a symbol of Shinto worship. As you see, this looks like a tombstone on which is written the name of the ancestor, who is said to have lived about a hundred years ago. They have these little wooden tablets placed sometimes up in their homes on the god-shelf, called the "kami-dana," or in the temple, and they go before them to worship, in this way doing homage to the spirits of the dead.

This is one of the stubborn things that missionaries have to deal with in turning the people away from darkness to light. The worship of the spirits of the dead has a strong hold on the nation. I remember very well that not long before I left Japan a young man had been attending our meetings pretty regularly for some time. After one of the services one Sunday evening I went back and sat down beside the young man, and in order to see what progress he was making in the Christian religion I began to ask him some questions. I said to him: "You believe in God, I suppose, don't you?" He said he did. "And you believe in Jesus Christ as the Savior of men?" He said he believed in

Christ as the Savior of men. "And you don't worship idols any more, I suppose?" He said he did not. "Nor go to the graves of the dead to worship?" There he hesitated. Finally he said, "Well, my parents go, and I am expected to go with them;" and he meant more by the word "expected" than is commonly meant by that word. He meant that he was almost compelled to go. It is one of those things that have become ingrained into the nature of the Japanese people. Having almost lost sight of the true and living God, they have turned aside to the worship of themselves, and you know as a man recedes in the distance and the further back in the line of one's ancestry he has happened to be, the more sacred his memory becomes.

Buddhism.

The other common form of religion in Japan is known as "Buddhism." This is not native to Japan. The native home of Buddhism is India. There was a prince who lived in India about six centuries before Christ. He is known in Western literature as "Gautama," or "Prince Siddartha," the former being his family name, and the latter his personal name. The Japanese people call him "Shaka San," a name

derived from the tribe to which he belonged. "San" means "Mr."—Mr. Shaka. It was said of this prince that, seeing the corruptions of his people, he became very much concerned about them, gave up his right to the throne, went out into solitude and for a long, long time meditated and meditated and meditated until he thought he had found enlightenment; and, hence, you see in this image of him a ring back of his head indicating light, spiritual light, into which he claims to have entered. The word "Buddha," while applied especially to the founder of this religion, may also be applied to any one who is fortunate enough to reach the state of Buddhahood. It stands to them somewhat in the same sense as the word "immortal" does to us. The word "Buddha" means the "enlightened." There are nearly as many adherents to the Buddhist faith to-day as all Protestantism put together; the former claims 147,900,000 followers, while the Protestants number about 160,000,000.

Now the nature of the Buddhist teaching is based on what they call "genin, kekkwa"—cause and effect. According to Buddhist teaching, if one does well, he rises; if he does evil, he goes down. Of course, there is some truth in

that. We are not going to deny it as being true to some extent; but the weakness of Buddhism is that when one goes down, or gets down, there is no help. Buddhism is a sort of hopeless teaching, and those who follow the teachings of Buddha really face the future as a blank.

I remember several years ago there was a Hindoo by the name of "Dharmapâla," who came through Tokyo on his way to this country. Certain friends there invited him to give a lecture on Buddhism. Doubtless some of you have seen his name, for he attended the World's Congress of Religions at Chicago in 1893 during the World's Columbian Exposition, and is, perhaps, the greatest scholar in India to-day as a representative of Buddhism. After the lecture some one asked him how, according to the Buddhist teaching, we are to account for this world. His reply was that, according to Buddhist teaching, that was not a legitimate question. All that we know about this world, according to the doctrines of Buddhism, he said, was that we do not know anything about it, nor need it concern us. Dharmapâla is also credited with these lines:

“Through birth and rebirth’s endless round
I ran, and sought but never found
Who formed and built this home of clay.
What misery! birth for ay and ay.”

The three points in Buddhism wherein it is defective are: First, there is no Creator; second, no Redeemer; third, no resurrection.

One of the most convenient words that is found in the Japanese language is the word “shikataganai”—“no help for it.” They are fatalistic. When things go well, they rejoice; when things go ill, they simply resign themselves to their fate, and say: “No help for it.”

Not a great while ago I received a letter from one of the young men in our dormitory, and in that letter he was telling of the various things that had happened round about in the community during the time I had been absent. Among other things, he said: “Do you remember the man that lived just across the street, on the corner—that young man and his wife who had not been married very long? Well, a very sad thing happened. In the middle of the night not long ago the wife of this man got up and went out and jumped into the well. Some said she was not quite right. Others said it was because some one had been talking about her, saying

things that they ought not to say, and in order to get out of the trouble and to vindicate her innocence she decided to go out and jump into the well."

The Two Religions Mixed.

About the eighth century there was a famous man who flourished in Japan, known as "Kobo Daishi," whose image is here in this little shrine. He was the inventor of the Japanese alphabet. It is said that he was born miraculously and died sitting up. At any rate, he doubtless was a learned man for that time, and he succeeded in uniting the two religions to some extent. For when Buddhism entered Japan from Korea in the sixth century, it met with opposition, and for two or three centuries there was sharp contention between the two religions; but Kobo Daishi said he had discovered that the spirits in Buddhism, which transmigrate, or pass from one body to another, and are reborn into this world an indefinite number of times, are the same as the spirits of their ancestors, and while the outward forms might be a little different, nevertheless, at bottom the two religions were practically the same. By and by the discussion between the

two systems of religion ceased, and to-day they are practically at peace. You may see a Shinto shrine and a Buddhist temple located on the same grounds, and you may watch the people as they come and go, and you will see the same people worship at both the shrine and the temple.

But there is nothing of a very hopeful nature in these religions. They are the product of the imagination, and it is simply impossible for the human mind to imagine something higher than itself.

There is a sort of folklore song in India which has been rendered into English, and runs something like this:

“How many births are passed I cannot tell,
How many yet to come I cannot say;
But this I know, and know full well,
That pain and grief embitter all the way.”

Not very hopeful, is it? In departing from this world, Buddha could only say: “All alone we must go to the world of darkness, accompanied only by our good and evil actions.” Not very good company for most of us. But, ah, how different from the hope of the Christian—“Yea, though I walk through the valley of the

shadow of death, I will fear no evil; for thou art with me.”

Some Idols Described.

Here are also some other idols on the stand representing other of their gods. Not that this is anything like a full representation of the various gods of Japan, either in variety or in size.



DAI BUTSU AT KAMAKURA.

Now, some of the largest images are some fifty or sixty feet in height. This one stands on the seashore down at a little village called "Kamakura," and is about fifty feet high. There is another a little larger than this at a town called "Nara." They are made of bronze. A long time ago a great sea wave broke the temple away and left the image at Kamakura out in the open air, and it has been standing thus ever since. Also, they have a great variety of images in shape as well as in size.

Here is a little wooden image that was given me by the same priest that gave me this wooden tablet. He said it was the god of good luck, and that it was a thousand years old. Here is the god of wealth, Daikoku. He is one of a group of seven. They are a jolly set of gods, not very pious, and are not exactly worshiped in that sense that some others are. Still they like to have them around, because it will bring blessings some way. He has a great bag of gold on his back and a hammer in his right hand, and he also sits on two bags of rice. In ancient days a citizen of Japan reckoned his wealth in terms of so many rice bags, and a man was a wealthy man in proportion to the number of bags of rice that he owned. It is said that Daikoku has the

magic power of turning into gold everything he strikes with his hammer, and this is why he has such a broad smile on his face, because wealth is supposed to bring happiness.

The Fox Temple.

Here, also, is a little image, the goddess of mercy, known as "Kwannon." She is especially the woman's friend. There you notice also two little foxes. Now, I should apologize for these little animals, because all orthodox foxes ought to have tails, and these foxes, by rights, should have each a tail; but I have found that traveling does not agree very well with foxes, and as they have come some distance, both by land and sea, one of them has suffered the loss of his tail. If he had a tail, it would stand right up there about an inch high in a perpendicular position the same as the other one.

Now it is strange that sensible people would worship a fox. Not very far from the capital of Japan, the great city of Tokyo, a city consisting of some two millions of people, there is a very famous temple, called the "Anamori Temple." "Ana-mori" means "den keeper." This temple is dedicated to the fox, and all sorts of contrivances may be seen about that temple

which are supposed to be pleasing to the fox. There is an artificial mountain as tall as this house and a great deal larger, costing several thousand dollars. On that mountain are little cedar forests and dens and cliffs and other places that the fox is supposed to be pleased with. There are, also, other places round about that mountain where the fox has his den, and everything about the temple generally is so prepared as to please the fox.

I remember that, in March, 1909, two young men and myself went to see this temple. As we approached it, at one of these dens, made, of course, by human hands, and in which there never had been a fox doubtless, there was a woman kneeling down on the ground facing the fox den, with her hands, according to their custom, clasped together and her head bowed; she was mumbling her prayer in the most earnest manner. When she left, she took a little sand from there, wrapped it up, and carried it home, and then scattered it about in front of her own home for good luck.

They have, also, a superstitious practice of driving out evil spirits from the home at a certain season of the year. Some member of the household will go around in the house scatter-

ing cooked beans and at the same time repeating: "Oni wa soto, fuku wa uchi"—"Demons get out, blessings within." We are inclined to smile at such performances, for indeed they do seem strange and foolish, and the people are full of them.

Are We as Foolish as They?

"Well," says one, "I never have believed much in foreign missions, for it has always occurred to me that the heathen were beyond the reach of the gospel. Now I am just about convinced that if they worship such things as that and are as full of superstition as you say they are, that I was right in my conclusion, and I am afraid it is only a waste of time and means and men and women for the people of Christian lands to undertake to do anything for their enlightenment."

I am frank to say, dear friends, that the worship of objects like this is a very irrational thing. So far as I am able to discover, there is absolutely no good, hard common sense in it, and one is really tempted to conclude that people who have so little sense in regard to religion as to place such things as this before them, bow before them, and worship them as gods—I say

people are tempted to say that they are beyond the reach of a sensible story. However, it is the duty of every man and every woman to think according to the facts, and to get all the facts possible. Of course, we are more or less influenced by our training, our national prejudices, and according to the environment in which we are placed, but it is the duty of every man and woman to rise above anything that will turn aside his mind from getting at the facts. Now, while I admit that these people do act very irrationally in bowing down before images of this sort, in being filled with superstition, and in worshipping the spirits of the dead, yet, at the same time, let us not be hasty. It is a very serious thing to cast away, as being in a hopeless condition, more than half the population of the human race.

Let us look on all sides of this question, or at least two sides, and that means let us look at it from an American point of view as well as a Japanese; and when we come to examine ourselves carefully, is it not also a fact that we are more or less wedded to the spirits of the dead? Right here in the city of Nashville not long ago there was a military rally, and during that rally the soldiers went out to the Hermitage and went

through a ceremony at the grave of Andrew Jackson, firing off the cannon. Why did they go to the grave of this hero and do such a thing? I do not suppose any one could give a clear-cut explanation, but there was something that prompted it connected with the spirits of the heroes of the past.

Away down in Florida I attended a memorial service, common in all the States, I believe, and during that service prayer was offered, and in the prayer it was said: "We have met together here on this occasion to show our profoundest respect for the heroes of our country." Right down here in Hickman County, where I was born and reared, there was a proposition before one of the congregations to move the church building, and the very first objection against that move was that the graves of our ancestors would be neglected. The graveyard was there, and they preferred to inconvenience the living rather than forsake the graves of the dead.

I am persuaded, dear friends, that were it not that we have been enlightened somewhat by the light that has come from above, we to-day would be doing exactly the same things that the Japanese people are doing across the sea. We

would be worshipping the spirits of the dead, and we do not miss it very far as it is.

What about our superstitions? "Well," says one, "you needn't tell me that we are as full of superstition as those people are over there, who go around scattering beans to drive out demons, and things like that." We may not have exactly the same performances as they have, but, nevertheless, dear friends, I think that we have a plenty of superstition, even in America, to get along with. Did you ever hear of the man who would not plant his potatoes until the dark of the moon? Why? Because, according to the superstition of our own country, if a person plants his potatoes on the light of the moon, they will all go to vine. One of my brothers the other day when I was visiting him brought in a potato vine and put his foot on one end and held up the other, and it went up at least a foot above his head; then we measured it with a tape line, and it was six feet and five inches long. He said he planted this potato patch on the dark of the moon. He had another patch planted on the light of the moon that went no more to vine, but made just as good potatoes as these. This year it seems that most people have struck the dark of the moon, because it is a great potato

year. The fact is, you do not plant your potatoes in the moon. I know of a friend of mine, also, who will not kill his hogs until the dark of the moon, and a year or two ago he let several seasons go by and almost failed to get to kill his hogs because he did not want to kill them on the light of the moon. I was in conversation with a friend a while back, and he told me there was certainly something in the light-of-the-moon theory. He said he knew a certain tree that was cut down and made into boards on the same day, and part of these boards were nailed on the roof in the light of the moon and the rest were nailed on in the dark of the moon, and you could tell just to the row where they were nailed on in the light of the moon, because they all turned up at the end. How many of us want to see the new moon through the brush? You do not want to see it through the brush, do you? There are some people in America who, if a rabbit should happen to cross the road in front of them, will actually turn around and go back home. And what about that practice of carrying an Irish potato in the pocket to keep off rheumatism? Some one was making a speech out in California, and he said to the audience: "If there is a Ken-

tuckian in the audience, I venture to say he has a buckeye in his pocket." I went into the home of a friend in California, and as we reached the threshold I saw on the steps five horseshoes tacked up all in a row, and I said: "Brother, what do you have all those horseshoes tacked up there for?" And he said: "Good luck." Here is the Japanese god of good luck [holds it up to view]; a little different in form, but the nature of it is exactly the same. Up in Kentucky I met a brother, and he said: "My mother always keeps flint rock in the fire to keep the hawks from catching the chickens." Some people will not sweep the house at night, lest they sweep their riches away. Never under any circumstances must you sweep under the bed of a sick person. You start out from home and get a few rods away, when you find you forgot something. You cannot go on without it, for you must have it, and you cannot turn back, for it is bad luck; so there you are. The only way out of the predicament is to make a cross on the ground and spit in it; then it is all right. And I might go on and spend the whole hour telling you of these superstitious practices that we have in America that have just as much rationality back of them as the superstitions of the

Japanese people—just as much, and not one bit more. The fact is, after we come carefully to examine into our own practices and ideas, we have a great deal more of superstition than, perhaps, we are willing to admit.

“Well,” says one, “we may have some superstitions, and we may have more respect for the spirits of the dead sometimes than for the living, but you need not tell me that we worship idols. We are a civilized people; we do not worship things like that.” It may strike you with some surprise if I tell you that there are twelve million of the American people, some of whom are our own neighbors and associates, who are idolaters, and yet it is a fact. Go with me, right here in the city of Nashville, to some of the finest church buildings in it, when the people go to worship, and let us stand there in one of those magnificent buildings and watch the people as they came and go. You will observe that at the entrance they come to the holy water, and dipping their finger in it they make the sign of the cross. And you will see inside of these buildings various kinds of images—St. Thomas, and St. Peter, and St. Paul, and St. Bartholomew, and St. Andrew, and a great many other saints standing around in the niches of

the walls of this church building; and if you will notice the people, you will notice that they go and worship before the images of the saints. Not only so, but they worship the image of the mother of Jesus and even of Jesus himself. It does not change the nature of the case to say that this is called "Christianity." In its nature it is just as essentially the worship of idols as the worship of these various idols and images of the Japanese people across the sea. It is just as pleasing in God's sight to make an image of Kwannon, the goddess of mercy, and worship before it as to make an image of the Virgin and worship before that; and it is just as essentially idolatry to make an image of our Lord and bow before it as to make one of Buddha and bow before that.

The Lesson of it All.

Now what is the point in all this? The point I make is that we are very much the same as they, the difference being that we ought to know better. We have had a much better opportunity than they have. We do not go to the full extent that they do, but, nevertheless, we have enough respect for the dead, enough superstition and idolatry, to identify us very closely

with our neighbors across the sea; and instead of these things being an evidence that these people are separated from the rest of the race, they rather go to show that we are all very much alike, and to serve rather as so many links connecting the whole human race together as one. Now if we, with our enlightenment and our good common sense, are compassed about by these foolish ideas and practices, and yet the Bible has had power to lift us up, is it not reasonable to suppose that the people across the sea who practice things of a similar nature could also be reached with the same sensible story? I say this is reasonable.

What Makes a Heathen?

I remember just across the street from where we used to live there was an old man with his family, who lived in a little Japanese house. Every morning that old man would go out to the well that stood near by his door, and with a bucket, to which was attached a bamboo rod, he would draw a bucket of water, pour it out into the little basin, wash his hands and face, dry them with a little towel; and when he had gone through this part of the morning service, he would turn and face eastward, clap his hands

three times, bow his head, and pray to the rising sun. There are a great many sun worshipers in Japan.

Once there was an old woman going through the same performance in the city of Tokyo, and a student passing by said: "Grandmother, what are you doing?" She said: "Don't you know the sun rises every morning, gives us light and warmth and blesses us in many ways, and is it not proper for us to give thanks to him?" Now, that old woman was partly correct. That feeling of gratitude for the light of the morning was not an improper feeling, but it was directed toward the wrong object. It was something like if I should borrow a lantern from you on a dark night, and, the next morning, returning the lantern, instead of turning to you and saying, "Thank you, my dear friend, for the lantern," I should hold up the lantern and say: "Well, Mr. Lantern, I am much obliged for the light you gave me." That would not be a very sensible thing to do. You would think I was joking or something was wrong somewhere.

Now these millions of people in pagan lands have lost sight of the great Lantern Giver, and, not knowing any better and still feeling that

prompting of gratitude, they turn and thank God's great lantern.

Suppose some one should go to that old man with this little Testament—a Japanese Testament—and say to him: “I see you worship every morning. That is all right. I think that is a good thing to do; but I want to read to you a little from this book. This is a book that is from God. I want to read to you something about him.” You would turn to 2 Cor. 5 or the first chapter of the Gospel of John, and you would begin and read: “In the beginning was the Word, and the Word was with God, and the Word was God.” “Hajime ni Kotoba ari, Kotoba wa Kami to tomoni ari, Kotoba wa sunawachi Kami nari.” You would then begin and explain to the old man about that word “Kami,” the word for “God” in the Japanese New Testament. You would say to him: “Now this Kami that this book teaches about is not the kami that you worship every morning, the sun that rises yonder; but the Kami which I speak of is more like that mysterious power within you, the mysterious something we call ‘spirit,’ which causes the whole body to move and to have life. This Kami is the maker of all things and the author of life.” Little by

little get the old man's attention, and he will begin to think about it, and by and by he accepts it, maybe, as many of them have done. The next morning the old man goes out to the same well, and, with his bucket and bamboo rod attached, he draws water from the well, pours it into the basin and washes his hands and face, dries them with the little towel, and, just as he has been accustomed to do, except he does not turn to the sun, he stands and lifts up his hands with gratitude to the one great God who made the heavens and the earth. Now, I say, get the old man to that point, and no longer would he be a pagan. He would be worshiping God in the beauty of holiness. Why, it is the proper thing for all men to give thanks to God, and I would that all people professing to be Christians would not neglect this most important and helpful duty of beginning the day with thanksgiving and prayer.

My children have been taught by their mother a little thanksgiving prayer in verse, the first of which runs like this:

“ Father, we thank thee for the night
And for the pleasant morning light,
For rest and food and loving care,
And all that makes the day so dear.”

Then it is not the feeling of thanksgiving in the hearts of those heathen people that makes them seem so irrational, but it is the object toward which these religious practices are directed.

There is a little animal in this country known as the "beaver." Now the habit of the beaver is to build dams across the streams. That little animal will go on the bank of the stream, cut down trees of considerable size, cut them into lengths, and drag these sections of the trees across the stream, and with mud will build a dam; and when you see it, you say: "It is wonderful." But they tell me you may take that same little animal and put it in a dry room, and when the time comes and that mysterious something we call "instinct" prompts the animal, it will hustle around and gather up sticks and rubbish and paper and anything else it may find and drag them across the dry room, making its dam; and as you see it doing that you say: "Old fellow, I take it all back; you haven't as much sense as I thought you had." Yet the beaver in the dry room is just as wise as the beaver in the pond, the difference being that in the one place he is out of his element; in the other, he is just where God wants him. Now, we are all

very much like the beaver. Place man where God designed him to be, and he fulfills God's purpose in him, and thus glorifies God. Let him get out of that proper place where God intends him to be, then he is like the beaver; there is something in him that prompts him to pour out his soul in some religious way, but it is just about as sensible as the beaver building his dam in the dry room.

The Nature of the Missionary's Work.

In our work among the heathen there should be no attempt to destroy their religious feelings and promptings, but, rather, we should do just as Paul did at Lystra, when he and Silas sprang in among the multitude and said: "Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is." This is also the nature of our work among the heathen. Were it not for this religious nature in mankind, our work would be impossible. It would be like trying to teach the ox to sing or the dog to pray.

Now, I have shown, I think, that there is no

very great difference between the different sections of the human race—not so much as a great many of us are inclined to suppose. When we come to look at the matter just as it is, we find that our observation of human nature and its tendencies and practices leads us to the same conclusion that we are led to when we open God's book. Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

Then there must be an obligation on the part of those who have the light to take it to those who have it not. O, let us not allow our little national prejudices and our contracted views of the great commission, nor our own personal feelings, nor anything else, to come in between us and a full service in being used of God for the enlightenment of the nations.

THE TEMPLES OF JAPAN.

Wherever you find man, you find him with his sacred places, and you find him going there to worship. Paul said concerning those people in Athens, "I perceive that ye are very religious," or demon-fearing, or, as it is rendered again, "somewhat superstitious." It seems that the translators had some difficulty with that word, and did not know just how to render it. I am inclined to think that the word Paul used included all three ideas—that they were religious, demon-fearing, superstitious. However that may be, it is a fact that people who worship false gods and have superstition mixed with their religion are filled with these three ideas. They are afraid of demons, they are very religious in a manner, and in all they are full of superstition.

A Comparison of Figures.

In Japan there are more than 288,000 shrines and temples, or a temple for every 170 people.

This is the latest authentic report. There are 1,675 Protestant church buildings, or a place of Christian worship for every 29,552 people. There are 216,000 priests that serve in these temples, or a priest for every 229 people. As to Christian workers, there are 1,391, or one Christian worker to every 35,000 people. This includes the native workers, about 500 in number; but if we include the missionaries alone, there is only one missionary for every 61,000 people; or, if we refer to our own work alone, we have one missionary from the churches of Christ in America for about every 7,000,000 people.

In the city of Tokyo alone there are 150,000 shrines and temples. Many of these are very small, insignificant places; but, nevertheless, they are sacred places where the people go to worship. The government has ordered 50,000 to be destroyed, as being unnecessary. Before this there were 200,000 sacred places of worship in the city of Tokyo alone. As to places of Christian worship, we have 150, or, at present, one place of Christian worship for every 1,000 places of heathen worship. Many of the temples in Japan are very expensive; and in a country poverty-stricken like Japan, one wonders

how they ever got together enough money to build such temples. Their temples far exceed their dwellings, on an average, in regard to splendor and expense.

How the Temples are Sustained.

I have in mind just at this time a temple which was built the year I went to Japan. It stands almost opposite a Christian place of worship. When the time came to build this temple, I was one day passing in that part of the city, and I saw in the street a number of young women nicely dressed up in their "Sunday clothes," as we would call it, with their white tabi on (a kind of stocking that comes up to the ankle), and yet these young women were drawing the carts on which were the timbers for that temple, and the street was muddy. It was such a striking instance of the unfitness of things, it seemed to me—young women dressed up in their best clothes going through the muddy streets drawing the carts—that I asked what it meant, and they said that the timbers were for the temple, and this was a sign of their devotion to their religion.

These temples are sustained largely by the freewill offerings of the people. Of course, in

special emergencies, they will take up subscriptions, but usually the offerings that sustain these temples are freewill offerings.

On almost any day you may pass around any of the cities of Japan, one of the most familiar sights will be the priests. They have on a sort of yellow surplice, and they go around from house to house with a bowl, and have a little bell. They ring the little bell and mumble a sort of prayer that they do not understand nor any one else understands; but the people take this as meaning something about religion, and they are all accustomed to go out to the door and drop in a little offering—maybe it will not be as much as a penny. That is one way.

Another way is for the people to go to the temples and worship, and, when they go, take an offering. They do not assemble in great audiences, as a rule; sometimes this is the case; but usually they go one by one, and each worships by himself. Whenever a person goes to the temple to worship, he is always sure to take with him an offering. Some of the contribution boxes in these temples are ten, fifteen, or possibly twenty feet long. They come together inside "V" shape, and there is a slit between the planks. They throw in their little gift, and

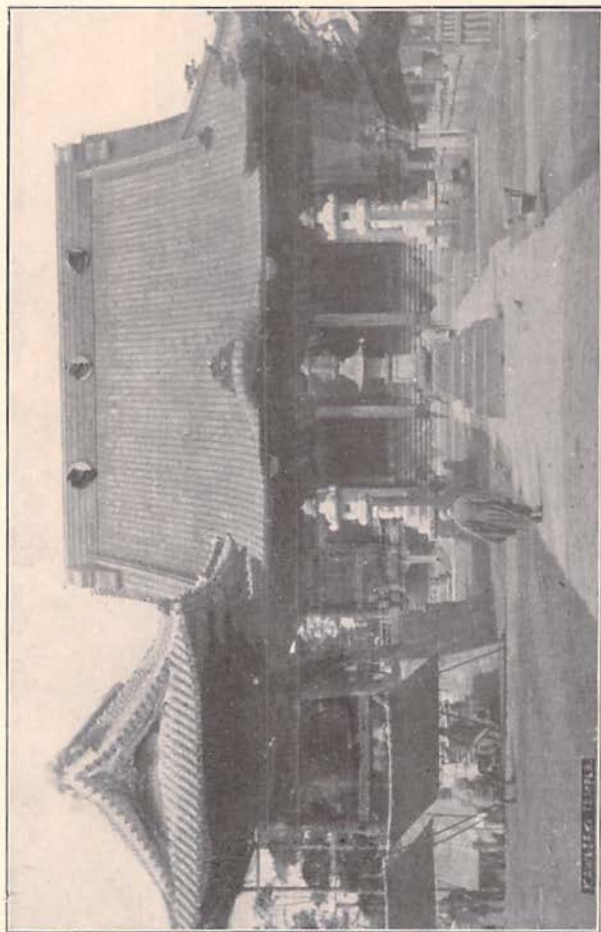
down it goes into the contribution box. After they have done this, they kneel and pray.

San-ju-San Gendo.

In the city of Kyoto there is a temple called the "San-ju-San Gendo." In this temple there are 33,333 images of the goddess Kwannon. It is dedicated to this particular deity, the goddess of mercy. Besides a great many smaller ones, there are 33 principal temples erected to her honor.

Fudo.

There is also another very famous temple in Japan called "Fudo," named after the god it contains. I have a very vivid recollection of the first visit I ever made to this temple. I went in company with a student. We got off at a little station, then walked through the village and along the way leading down to the temple. Here my mind was attracted to some jimson weeds that were growing by the roadside—just common jimson. Now, you know when a person is in a strange land, he is always looking out for something that has to do with home; though we pay no attention to it in our own land, in a distant country like that you are sure to notice everything that resembles any-



A BUDDHIST TEMPLE.

thing at home. Here I noticed a bunch of jimson, and it looked so familiar that I stopped and looked at it and examined it to make sure that it was jimson. I rolled a leaf in my fingers and smelled it and convinced myself that it was genuine jimson, and felt like I had almost met an old friend. We went on across the valley and through the gate, and finally came to a flight of steps that led up to the temple; but as we came to the gate, the main entrance, there were two objects of interest, one on either side.

Now, a temple gate is quite a large structure; one would almost take it to be the temple itself. On either side there were some large images—images of men, giants, monsters—standing, each facing toward the entrance, some two or three times as large as life size. They were called the “gate keepers,” or the Ni-O, “the two kings.” Those who go to the temple always pay their respects to Ni-O. They sometimes hang up a pair of street sandals by the images, thus showing their gratitude that they have been permitted to make a successful pilgrimage to the temple. Also, you may see little paper wads sticking against the wire netting that shields these two great gate keepers. Those little wads of paper represent prayers.

They write a prayer on a piece of paper and roll it up and chew it and then throw it; if it sticks on the netting, this is evidence that the prayer is heard.

We went up the flight of steps and came to the temple proper. The temples of Japan are built mostly of large posts. In many instances the walls are movable, but the temples are sustained on very heavy timbers in the shape of posts. Around this particular temple there is an open porch some nine feet wide. We walked around back of the temple, and there we found dug in the hill a tunnel, or hole. At the entrance was a gate. The gate was locked. We went up and looked through the doors, and away back at the end of that hole there burned a dim candle. Now this was the abode of one of the deities that lived at the temple. One of the things that impressed me most was the praying of two women. They were side by side walking around on the porch of the temple. One of them had a bundle of cords, or strings, in her hand, about a foot long, I judge. There were just one hundred cords, and I noticed that every time she went around she would take one and lay it over in front. Every step they were making they were repeating prayers.

There are two main forms of prayer in Japan. The one they were repeating was the shorter one—*Namu-amida-butsu*. They were keeping step just as regularly as two soldiers and praying to the time. Now it was very important that they go around on this porch of the temple one hundred times in order for their prayers to be effectual. Hence that kind of prayer is called the “hundred-times-go-round prayer,” or the “*hyaku-do-maéri*.” This is one of the most flourishing temples in all Japan. The people visit it regularly every month; and when the time comes to visit the temple, it is a very prosperous time with the little railroad that runs by where it is located.

“Well,” one may ask, “what do they pray for?” They pray according to the circumstances to some degree, or it depends on the condition a person is in. It may be that some member of the family is sick, the mother or the father, or brother or sister, and they go and pray for the sick person. It may be that there is some calamity that has befallen the family or some friend. It may be that the rain has not come in a long time, so they pray for rain. And they think that their prayers will be effectual, not by the variety in speech, but by the frequent

repetition of the same thing. Now these two women to which I refer had just the one little prayer, *Namu-amida-butsu*, which, in English, means, *The great and immortal Buddha*. That is all they said.

I have often been reminded of that circumstance which took place at Ephesus when Paul stirred up the shrine makers there, and they all came out, not knowing what they had come out for. At any rate, they knew that Diana was a great goddess, and for two whole hours they cried out: "Great is Diana of the Ephesians." Now the very same idea seems to prevail in the minds of the heathen to-day. If Jesus were standing in the midst of the idolaters of our time and should witness just what is going on now, he could not more accurately describe the prayers of the heathen than he did when he said: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." What was true in his day is true now. The people of Japan will repeat prayers for hours at a time, and what is true of Japan is true of other pagan nations.

Suitengu.

In the city of Tokyo there is another very famous temple called the "Suitengu." We have a very good system of electric cars in Tokyo now, and one line runs right around in front of this temple. One of the stopping places is here. Our custom in Japan is a little different from what it is in America, because the conductor will always call out the stations—that is, the stopping places along the street. Here each one must usually look out for himself. I remember very well hearing the conductor call out this particular stopping place many a time. It is called "Suitengu-mai," and means "Before Suitengu."

A long time ago there was war in the imperial household. There were two aspirants to the throne, and one party contended for one prince and one for the other; but they could not settle it, so they decided to fight it out. The battle took place at sea, and the infant prince that was one of the aspirants to the throne was in the possession of the mother. It went hard with this side of the house, and the mother jumped into the sea with her babe and they were drowned. He has since been deified, and hence

the name Suitengu, the water nymph. There is one principal temple in Japan erected to his honor, and a branch temple, the one in Tokyo. This is especially a temple of the student class, because they believe that the spirit of the departed prince will assist them in their education. It is said that in one year this temple took in 10,000 yen, or \$5,000, all of which was gained by these little freewill offerings the people brought when they came to worship. This has constituted a fund, and that fund is used to assist poor students in getting an education. So even in idolatry we sometimes find good results.

Kishimojin.

Just a few steps from where our school is located there is another very famous temple, dedicated to a female god, called "Kishimojin." Now, Kishimojin is a cannibal. It is said that a long time ago she had a great family, a family of one thousand children, and she fed her children on the infants of the mothers of Japan, causing great weeping and lamentation. Buddha, it is said, being merciful, wanted to break up this bad habit, so he stole one of the children. She was greatly troubled over the loss of one child, so he finally restored it, and said: "Now

you realize how greatly you are troubled over the loss of one, then think how much trouble you have caused by taking so many thousand children from their mothers. You must stop this awful practice." Having forbidden her to take children any more to feed her family on, he pointed her, so the story goes, to a pomegranate tree, and said: "Now the fruit of this tree will serve instead of the fare you have been giving them." Ever since that she has been feeding her children on pomegranates. I am not responsible for the truthfulness of this story. Nevertheless, the fact remains that near our school there is a temple dedicated to Kishimojin, and thousands of people go to this temple to worship every year. They have their annual festival. The last they had was a great one, because last year was a very prosperous year in Japan, and they had the largest rice crop they had raised for a long time. In order to show their gratitude, they had a great festival at the temples, and Kishimojin had a great festival at her temple. Brother Klingman wrote me in regard to it, and said that during the week of the festival the students could not possibly study of evenings on account of the noise. They did not try, but would get up at four o'clock in the

morning and study their lessons. Now, the young people and old alike come out and join in the festival. This particular sect is called the "Hokékyo" sect. Their form of worship is a little different from the others. Their prayer is a different prayer from the one I have mentioned. They repeat the longer form. That longer form is like this: Namuyoho-rengkyo. During this festival you can hear the procession that comes round about the temple, marching up one street and down the other, all the time beating their little drums and crying out every once in a while in chorus: "Namu-yoho-rengkyo." I asked a priest once what that meant, and he said: "The law and the lotus plant." But even in English I do not know just what it means. The fact is, they do not understand much about the significance of the prayers they pray; and when we come down to the real meaning, there is not much to understand. It is something like trying to explain the good luck of a horseshoe or something like that.

We can see from the worship at this temple how idolatry has an evil effect on the people. David says: "They that make them shall be like unto them." (Ps. 115: 8.) Now, here are peo-

ple around this particular temple worshipping a monster, a cannibal; so we cannot expect their character to be of the highest, or their ideals the most exalted, while the god whom they worship is of such a nature as that.

There is another god in Japan that is a thief, and he is honored as a thief. The people go to worship this god also. He is called "Jizo." Whenever people worship gods that are thieves and cannibals, or that are represented by the cunning of the fox, you cannot expect them to be of the highest character, because people become like what they worship. You may select some person that is your ideal, your model. You admire that man, and, inadvertently, you are following him to some extent. Now, to the very extent that you follow that man you admire, whether he be a good man or a bad man, you are becoming like him. When the James brothers, those outlaws, flourished in our land, and their story was written and the youth read the story, we had a great many Jesse Jameses throughout the country trying to do just like their ideal.

Asakusa.

There is another very famous temple in the city of Tokyo known as the Asakusa Temple. Perhaps more people go to this temple than any other in all Japan, As you enter the temple grounds through the great gate, with the two gate keepers that I referred to in regard to the other temple, on the right hand is a sort of revolving library. Sometimes when students go to the temple in order to get an education cheap and quickly, they go out there and turn the library round a time or two, supposing that to be a means of helping them become wise.

I remember once about ten years ago, just before we came home the first time, I went out to the temple and took my oldest little girl. She was then six years old. We went up into the temple. Any one can go inside the temples of Japan—that is, to a certain point. They usually have two apartments, somewhat like Solomon's temple. They have what might be called a "holy place" and a "most holy place." Any one can go into the holy place. I remember we went out to that temple one day. There were people coming and going and bringing their offerings and saying prayers. Just over

there on one side was the god of health. He sat on a stand about as tall as a common table, and was about two-thirds life size—a little black image, where the people went to get cured. While we were standing there, a mother came up with a little baby in her arms. She went over to that motley thing and rubbed its face—where its face used to be—and then rubbed her own face, and then rubbed it again and rubbed the child. They have rubbed that image so much that they have actually rubbed every bit of its face away, and it is just as flat as a board. Now, instead of being a means of curing disease, you can readily see how a practice like this is one of the most fruitful means of spreading it, for all kinds of diseased hands come on that motley idol, and it is no wonder that eye disease is one of the most prevalent complaints in all Japan. When we came home, our little girl ran to her mother and said: “Well, I am a woman, but I must be a preacher.” The reason why she said this was, when she saw the people going up and rubbing that image, she knew enough of what was right and what was not right to have her little heart stirred within her, and she determined when she got grown she would be a “preacher” and teach these peo-

ple the better way. And I do hope and pray that not only my oldest daughter may be a preacher in the scriptural sense, but that all three of my children, when the time comes, will be found in Japan proclaiming unto that perishing people the way of light and salvation. Some one says: "Why, do you really want your children to go back to Japan?" I can conceive of nothing that would be more profitable to them or give more pleasure to me than to go to Japan and engage in just such work as we are engaged in now. I know of no nobler calling on the face of the earth.

Umewa-jinja and Ushijima-jinja.

Across from this temple, beyond the river Sumida, there are two others. One is called "Umewa-jinja;" the other, "Ushijima-jinja." It is said that a long time ago there lived in the country a certain mother and her son, and a man came along and kidnapped the son. He came to the city of Tokyo; and when he reached the river, he forsook the child and left the little fellow there to perish. The mother went out in search of the child, and she, also, came as far as the river Sumida searching for the little one, and found him not. No one gave her any at-

tention, and she, too, perished. After they were dead the people got mighty sorry, and said they ought to erect some temples in honor of these good people, and they built one in honor of the son and another in honor of the mother. Now, I do not stand responsible for the truthfulness of this story; but, nevertheless, there stand the two temples to-day. But whether or not the story is true, it illustrates a very important fact in regard to human nature, and that is that it is very much the same in this one particular—namely: While people are living, we are apt to neglect them; after they are dead, we are very sorry. It was true in the days of our Lord. He said to the Pharisees: You say if you had been living in the days of your fathers, you would not have done as others did. Others stoned the prophets, and now you build their tombs. As much as to say you would not have acted like they did, and yet you are just like your ancestors. You are ready to kill those in your midst that are as good as the prophets. We neglect the living and then pay our respects to the dead. Many a man has left his wife without the common comforts of life, has neglected to speak a word of comfort or kindness to her, and after she was laid in the coffin has shed tears, paid

for the flowers to put on the coffin and has placed them on the grave, and shown considerable respect for the remains of that poor woman that he ought to have been loving twenty years ago. At any rate, they built the two temples dedicated to the son and the mother. In 1906 they had their annual festival around these temples.

Now, before I go any further with the story, I want to bring up another one connected with it. One of the gods of Japan is called "Mikoshi." It seems that a long time ago this god was one of three children, two brothers and a sister. One of the brothers and the sister were very quiet, genteel people, but this particular brother was rough and rude. Once his sister was having a feast with her friends, and he found a dead horse and threw it on the roof. The carcass came down in the midst of the little company, and his sister got angry and went and hid herself in a cave. When she did that, the earth became dark. The brother thought he must hit upon some plan in order to get his sister out again, so that it might be light. He went and got some dogs in the neighborhood and some old roosters and brought them to the mouth of the cave, and built some bonfires, and

got the dogs to barking and the roosters to crowing, and (as the women all have the curiosity) the sister in the cave wanted to know what that was going on out there, so she came and peeped out just a little to see, and while she was peeping out her brother seized her and brought her out and tied a rope across the cave so she could not get back again; and it has been light ever since. I do not vouch for the truthfulness of this story, but, at any rate, every year the people will put up over the top of their door a large straw rope made of rice straw, celebrating that event. Now this brother is one of the gods of Japan, and on certain occasions he is brought out on a framework of two parallel beams running one way and two more at right angles to these, and he sits right in the center where they cross. Under these beams that are some fifteen or twenty feet long there will be fifteen, twenty, or thirty young men and boys (the muddier the streets, the better), and as they go through the streets they give a yell that can be understood only when heard.

Now, as to the story of 1906, there was around these two temples, Umewa-jinja and Ushijima-jinja, a festival, and, according to their custom, they went around to every house in this particu-

lar part of the city, asking each one for a donation to bear the expenses, and they came to a certain man and asked how much he was going to give for the festival. He said he could not give anything, because he had become a Christian. Well, it was not long till, away up yonder in the stall where Mikoshi was sitting, there was assembled a company of the rude boys and young men of the neighborhood. Mikoshi came out on their shoulders and took out down the street, and he came right into the very shop that the Christian owned (he was a crockery merchant), and broke right in with those great, heavy beams and smashed up his wares. By and by the policemen got him out, and nobody was particularly responsible, because the idol did the damage, and that settled it. But they were not contented with this. The next night a great mob came out around that fellow's house and stuck fire to it and burned it up, all because he refused to give for an idolatrous festival. I am sometimes asked by friends who are a little skeptical as to whether or not a convert will stick, and I tell this story to answer that question. This man stuck. Whether, like those of ancient times, he took joyfully the spoiling of his goods or not, one thing is certain:

he saw his house and possessions go up in flames and maintained his Christian integrity.

Anamori.

Referring again to that fox temple I mentioned last night, the Anamori temple, when the two young men and myself were standing there watching the proceedings that were going on about that temple, we saw a woman as she was bowing down to one of the fox dens saying her prayers. Those young men were as much stirred at the sight as I, for, while they were Japanese, they said they had never seen anything just like that before. One of them was not a believer in the proper sense. He was a believer in God, but he did not believe in the Bible. Nevertheless, he had long since given up idols. The other was a very devout believer. He had not gone to the full in obedience, but he was a very pious young man, steady and trustworthy. Just as regularly as he ate his meals did he read his little Testament, and just as regularly as he read his Testament he prayed. As we were returning home that evening (for he seemed still to be thinking about that particular incident of seeing the woman), he said: "There are all over this land of ours many

towns of ten thousand people and under where there is not a single Christian believer nor any work whatever being done. When you go back to America, I want you to tell the American people about this, and ask them to send us more workers." Thus we have given to that song a new meaning—the song that says:

"There's a wail from the islands of the sea,
There's a voice that is calling you and me."

Now, mission songs are all well enough if they lead us to action; but without it, friends, it is not sufficient for us to sing missions. We must suit the action to the song, and in order to be pleasing to him who said, "Go ye into all the world, and preach the gospel to the whole creation," we must be just as willing to go as we are to sing the song that says go, we must be just as willing to heed the call from across the seas as to sing the song concerning the "wail" that we hear.

Ame-No-Naka-Nushi-No O-Mi-Kami.

It seems that in all nations there has ever been the conception of the true God. In the Vedas, or sacred writings of India, they have Dyaus-Pitar, the Heaven Father. From this

they descended to Brah, or pantheism, the deification of all nature. Brahmanism and the ancient religions of Greece and Rome appear to be derived from the same source. The Egyptians held the unity of God. They had the expression, "Nuk Pu Nuk"—"I am that I am"—the very name by which Jehovah made himself known to Moses. Their sacred manuscripts say: "He is the one living and true God, . . . who made all things and was not himself made." Persia believed in Ormazd, the one God of Zoroaster; the savages of North America believe in the Great Spirit; China holds to Shotei, the Supreme Ruler; and Japan, with her multitude of gods and goddesses, still holds to Ame-No-Naka-Nushi-No O-Mi-Kami, the Lord in the midst of heaven, the great God. Right in sight of our school at Tokyo is a shrine dedicated to him, and it was my privilege to be present at the dedication. It was one beautiful Sunday afternoon. I happened to be passing by in one of my rounds for distributing tracts. Seeing something special going on, I stopped at the gate and asked what it was. "O-Matsuri," they said—"a festival." "What god is this that you are dedicating the shrine to?" I asked, and they said: "Ame-No-Naka-

Nushi-No O-Mi-Kami." I continued by telling them that I had read something of that God in their literature and I worshiped him myself, and that I had some tracts about him on the True and the Living God. Giving out some of the tracts, I pointed to the sun still shining in an afternoon sky, and continued: "Do you see the sun up there? Now, I am an American and live many thousand miles across the sea, almost on the other side of the world; but that same sun that shines on us also shines on the people of America in the same way. He shines on every nation in the world, and is not the exclusive sun of any. Even so Ame-No-Naka-Nushi-No O-Mi-Kami is the God of all nations alike, and not just of Japan." With these remarks, I walked on, glad of the opportunity of taking part in the dedication of at least one heathen temple in Japan.

It is pitiable and truly pathetic to see earth's teeming millions groping their way in the darkness of despair! O, that God would stir our souls to the depths, that we might be led to see the responsibility that God has laid upon us. We who have the light should feel that it is a very serious thing to hold back the truth in unrighteousness. Can we rest contented while

more than half the population of the world, consisting of more than eight hundred million people, is in heathen darkness, not so much as once having heard of a Savior? Can we feel that we are carrying out God's purpose, beloved friends, so long as we neglect great multitudes who are passing out without hope and without God? It is said that at least one hundred thousand souls perish daily. "Well," says one, "it seems to me there is no way to get at it; it is a great undertaking." I do not believe the undertaking is too great to be accomplished. The very fact that Jesus Christ has given the command carries with it the obligation, and the obligation means the possibility of it. There is not a father that has common wisdom and loves his children who would say to his little ten-year-old boy: "My son, you go yonder and lift that barrel of salt and put it in the smokehouse." He would not say that in all seriousness, because the father knows that a ten-year-old boy cannot lift a barrel of salt. And yet a great many of our Father's children are acting as though he commanded them to do as impossible a task as lifting a barrel of salt. We stand back and look at this great command of God that he has given through his Son to the world, and say:

“It cannot be done; we are doing all we can do here at home, and that is beyond our ability.” Ah, there is some mistake somewhere! God has not commanded his children to undertake impossible tasks. Jesus is too wise to command such a thing, and I am sure he is too good to do it. Let us then consider it seriously, let us undertake it in all earnestness; for just so sure as this command has been given to God’s people can it be fulfilled, and it ought to be to-day that every man and woman on all the face of the earth should have an opportunity of hearing the message of life, so that if they remain heathen it may be from choice and not from necessity.

**THE GOSPEL IN JAPAN IN THE LAST
FIFTY YEARS.**

Every man should avoid putting himself in a position which will commit him to that which he cannot conscientiously approve. We are endeavoring to keep the churches in Japan as free from denominationalism as possible. It is the duty, however, of every one to accept the truth wherever and with whomsoever he finds it. In speaking of what has been done by the various denominational missions during the last fifty years in Japan, I would not be understood as indorsing all that they do, but there is much accomplished by them which we all can approve. I believe God is using every man as far as that man is willing to be used. How many are willing to be used to the saving of the soul is impossible to decide; this applies to us as well as to others. We may obey where others fail and fail where others obey. It stands us all in hand to give heed to the things which we have heard, lest at any time we drift away from them. We may be up to the standard in regard to how to

become a Christian; but many of us, I fear, are sadly lacking in regard to how to live a Christian.

Deeds of Heroism.

I read a very touching story concerning a certain young woman, Miss Mary Read, who, in 1884, became a missionary to India. Her native State was Ohio. After a period of years on the mission field, she returned in 1891 to Cincinnati, broken down in health, and entered Christ's Hospital. For some time she had discovered on the tip end of her right forefinger a vexing little sore that no manner of persuasion would induce to heal. Lying in bed one day thinking, and tapping her forefinger on the counterpane to ease the dull pain, the thought came to her: Maybe this is leprosy. When the doctor came, she mentioned it to him. He said that he was not well enough acquainted with leprosy to know whether it was or not, that he would have to read up a little. He read up when he went home; and when he came back, he said that he was afraid it was all too true. She went to an expert in the city of New York who had had some experience with leprous cases there, and he only confirmed the decision of the first doctor—an undoubted case of leprosy.

When Mary Read learned that she had that dreaded disease, she wrote a letter to her poor old mother, saying that for certain important reasons she had decided to return to India immediately. But before returning to India she went to see her mother; and when she met her, she stated that she had made a vow that she would never again kiss another person, not even her mother. The mother, thinking she had some religious sentiment connected with it, asked no questions. After she had spent a short while with her mother, she bade her a final, affectionate good-by, without even the luxury of a kiss, and turned her face again to the great heathen land of India. She went up among the Himalaya Mountains, in one of the worst districts of all India for leprosy, and there established a hospital for that unfortunate class. She is there to-day contented with her lot. There may be some points in the life of this woman that we could criticise, but we cannot criticise her heroism and consecration.

Also, in the year 1832, there was a man, Melville Cox, who was sent to Liberia, in West Africa. Before leaving America he said to a special companion of his: "If I die in Africa, you must come over and write my epitaph."

The friend said: "I will; but what shall I write?" "Write on my tombstone: 'Let a thousand fall before Africa is given up.'"

In three months that man was in his grave; but others caught the inspiration, and the work has been pushed from that day until the present, and as the result of the pioneer effort of this hero there are to-day in connection with this particular work about three thousand believers. Now, we may criticise this man, perhaps, in some points, but we cannot criticise his devotion. Especially should we be slow to do this till we are more willing to go with a fuller message. The gospel mixed with some error is better than none.

To what extent God will hold us responsible for neglecting the first part of the commission, I do not know; but, so far as I can see, there is just as much importance attached to that part of it which says, "Go ye into all the world, and preach the gospel to the whole creation," as the latter part, which says, "He that believeth and is baptized shall be saved;" and be it observed that the requirement to go comes first.

Beginnings in Japan.

Now, I am glad to say that there are scores, and even thousands, of men and women who have risen up in various parts of Europe and America during these latter days, and have said: "Here am I; send me." We can find them scattered throughout all the pagan lands of the earth—not less than twenty-two thousand men and women.

Speaking more particularly of the little Eastern island empire of Japan, just fifty years ago last October the first Protestant missionaries entered that land. When they reached the shores of Japan, they met a hostile people that did not want to receive them. The government had at that early time prohibited two things entering the country—one was opium, the other was Christianity. I am glad to say that Japan, in regard to the first, has kept her purpose, and unto this day it is next to impossible to introduce that evil drug into the empire of Japan, the drug that has so greatly cursed China. But Japan has the good sense to know the difference between things that really differ, and she was not very long in discovering that there was a difference between opium and the

Christian religion. She relaxed her opposition against Christianity and allowed people more freedom. But in those early days the government had posted up in public places what are commonly known as "edicts." These edicts against Christianity read like this: "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 [supposed to refer to the pope of Rome], or the great God of all, if he violate this command, shall pay for it with his head."

Missionaries when they first entered Japan were not allowed to teach Christianity publicly, nor even privately, except under the most careful and suspicious watching. However, they were not discouraged. They had trust in the power of God's word that by and by it would make a way for itself. All this time they were quietly working away at the Japanese language; and it required over twelve years of slavish, hard study before they were prepared to begin a translation. In the year 1872 a translating committee began work on the New Testament. After eight years' work it was completed, and it is worthy of note that the very next year after they began work on the translation of the

New Testament those edicts to which I have referred were taken down by government authority, and taken down forever. After the New Testament was completed they took up the work of translating the Old Testament; this required eight years more. They completed it in the year 1888—sixteen years' hard work in order to get the Bible to the people in their own language. If the twelve years of preparation are added, you see we have twenty-eight years of tedious labor in order to give the word of God to the Japanese people.

You ask me if it helps any for those who are laboring under the various denominations to go to a heathen land and teach their doctrines. Take this one consideration. Suppose, for instance, that when others and myself went to Japan there had been no translation of the Scriptures and we should have had to go through all this. In the first place, this is not the work of one man; it is the work of a company of men. Suppose that we should have had to begin at the bottom and study the language and then translate the Scriptures. There would yet be ten years' work for us before the Japanese people could even have the Bible. As it was, when we went to Japan eighteen years ago,

this little book, a Japanese New Testament, was already prepared, just as it is now. Not only so, but the entire Bible was nicely bound up, having been translated into the Japanese language. So when we get to feeling right critical against our denominational neighbors in regard to their errors, it will do us good, my beloved friends, to think a second time. There is not a Bible that has been placed on this stand, nor in any church in this city, nor on the pulpit of any of the churches of Christ in Tennessee or throughout the United States, but what is the work of the sects. We ought not to be too sharp against our neighbors, at least not to the point of forgetting the good that they do.

This translation is to the Japanese people what the King James Version is to us. It is the recognized standard, and is used throughout Japan like the King James in America. It has its defects, and there has been serious thought about revising it; but, nevertheless, with all its defects, it is God's word and has the power to uplift and to give light to the soul.

Long before the New Testament had been completed the Bible had filtered into Japan in one way or another, and in various remarkable ways was having its fruit. To give one illustra-

tion: Away down at the south of Japan, at the port of Nagasaki, there was a Japanese, "Wakasa" by name, who was one day out in his boat, and he saw something that looked like a book floating on the water. Out of curiosity, perhaps, he picked it up, opened it, and discovered that it was a Dutch New Testament. He could not read Dutch; and as he could not find a translation of this book in his own country, and becoming keenly interested in it, he sent all the way over to China to get a Chinese translation, for missionary work by this time had been going on fifty years in China. Although the Chinese and Japanese cannot talk with one another, the scholars of either country can read the literature of the other. So he sent and got a Chinese Testament. He read it and was converted—turned away from heathenism. I do not know whether he was baptized or not. It may be that he received a substitute; but rather than be inclined to criticise those who did it, I think that we ought to feel a sting of conscience that some of us were not there to teach him the way more perfectly.

Christian Influence in High Places.

Now, the giving of the Bible to the Japanese people in their own language marks an epoch in Japan. It was the beginning of a new order of things. It set the people to thinking along new lines; it set the people to acting on different principles. For a long time after I went to Japan their conduct was a puzzle, and I have sometimes been so uncharitable as to say that Japan had no moral standard. It seemed so to me; but I found by and by that I was mistaken, that the people did have a moral standard, but the trouble with me was that it was not the Christian standard. What they thought to be right was from a Bible point of view forbidden, and what we consider to be forbidden they would accept as a privilege. But when the Bible began to have an influence among the people, their ideas of what was right and what was wrong began to change; and it had its influence, not on the common people alone, but on all classes in Japan. Now, in Japan things work from the top downward. The rapid advancement, the marvelous progress that Japan has made during the last half century, began at the top and worked downward. The govern-

ment has always been in the lead, and it had to lead the people and sometimes force them into measures. The Christian religion has had its influence even with the throne. Shortly after the war with Russia, the Emperor of Japan, so pleased with the work done by Christian workers, and seeing that Christianity was a power for good among his people, volunteered to give ten thousand yen (\$5,000) to Christian work. Not only so, but in the House of Commons, consisting of three hundred and eighty members, there are to-day fourteen of the three hundred and eighty who are Christian believers. The late Prince Ito, the greatest statesman that Japan has ever had, for a long time stood out against the Christian religion and said that he had no use for Christianity, that all religion was mere superstition. It is a little like this: Japanese nature is human nature. If you understand human nature, you understand Japanese nature; and you know it is human nature for a person who is uprooted in his own faith to say: "Now, mine was as good as anybody else's, and I don't believe in any of it." That is the way some of the Japanese people feel about it. By force of circumstances light from the West entered in among them, and

the Japanese people were forced to give up their false gods. They concede it is a superstition—they have to acknowledge that; but, being a proud people like they are, they say that the religion of the West is no better than theirs, but it is all superstition. That is the position that Prince Ito took; but here is what was said concerning him shortly before he was assassinated: “Twenty years ago he publicly announced that he had no use for any form of religion, that Buddhism and all religions were only so many divers forms of superstition. At the dedication of the Young Men’s Christian Association building in Soul he said he had always believed that morality was essential to a national life, and that he now believed that religion was essential as an adequate basis for morality.”

Perhaps the greatest living statesman to-day in Japan is Count Okuma. He is, also, perhaps, the greatest philanthropist in Japan. It is through his instrumentality that the University of Waseda, one of the largest schools of Japan, has been established. In lecturing to the students of the school on one occasion, he gave utterance to the following language: “It is a question whether we have not lost moral fiber as the result of the many new influences which we

have been subjected to. The development has been intellectual, and not moral. The efforts which Christians are making to supply the country a high standard of conduct are welcomed by all right-thinking people. As you read the Bible, you may think it is inadequate, out of date. The words it contains may so appear, but the noble life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life, and you will supply the country with just what it needs at this juncture."

Remarkable words coming from a man whom we would consider a heathen, and it is peculiarly interesting to know how the Bible impresses itself upon a man who comes to it as a new book. Now, you and I, dear friends, have been brought up on the Bible. I learned my letters from the New Testament, and I never had the shadow of a doubt from the time that I could believe anything but what the Bible was true. My mother said so, and that settled it. But it is interesting for us to place ourselves in the position of a man who comes to the Book as a stranger, and opens it as a brand-new book, and looks at it, not from any feeling of preju-

dice or from any traditions that have come down to him from his fathers, but looks at it simply as a book and reads it for just what it is worth; and here is the impression it has made upon such a man, and he could set a pretty good example for those who think they are wiser than He who gave the Bible. Now, you know some people in this country are getting a little wiser than the Bible. They are saying it is out of date; yet over across the sea yonder the greatest living statesman in Japan says the noble life it holds up for our admiration will never be out of date, however much the world may progress.

Last year, you know, there was a delegation of business men who came over to the United States from Japan, among them being the richest man in Japan, Baron Shibusawa. The business men in New York City gave them a banquet, and during that dinner Shibusawa gave utterance to the following words: "Japan in the future must base her morality on religion. It must be a religion that does not rest on empty or superstitious faith, like that of some of the Buddhist sects in our land, but must be like the one that prevails in your own country, which manifests its power over men by filling them

with good works." (Missionary Review of the World, July, 1910.)

Now, these examples will serve to illustrate how the Bible has influenced those in the very highest positions in Japan, from the emperor down.

Change of Customs and Morals.

This is not all. As already suggested, the Bible has set the people to thinking and acting along new lines. Now, for instance, old Japan puts woman down in a subordinate place, and says: "You are the inferior, I am the master; you help me on with my clothes, and you stay behind. I go in the street car first; you carry the baby and come after. If there is one seat, you stand up and I sit down." That is what old Japan says to woman. I remember seeing old Japan very well illustrated. They were having an O-matsuri, or festival, at the place where the spirits of the heroes are enshrined, and a great many people had come up from the country to attend this three-days' celebration. Among them was a young man who had been a soldier and who had come up to the capital with his uniform on. They were walking along the street, he and his wife, and she had a little

baby and a bundle in her arms, and was walking just a little behind the master. He was walking in front, and had nothing whatever save a little fan. He was gravely walking along fanning himself, while his wife carried the bundle and the baby. That was old Japan. It is not that way in new Japan. Things are changing. I have seen new Japan get up and give the mother a seat in the street car. I have seen new Japan take the baby and let the mother go free, and I have seen new Japan treat his wife as an equal and as a companion. New Japan says the girls should be educated and taught to have high ideals in life the same as the boys. Just across the street from our work at Zoshigaya is one of the largest schools in Japan, consisting of over fifteen hundred students, and this is a school for girls—the Woman's University.

The Christian religion has changed and is changing the customs of Japan along other lines. During the New-Year holidays, for example, it is the custom of the young people to play shuttlecock and battledoor by knocking back and forth with light paddles a little gum ball with feathers stuck in it. This is one time when Confucius, who taught that girls and boys

should separate at six and should no more associate in common, is disobeyed and the girls and boys play together. Old Japan said every time one lets the shuttlecock fall to the ground, that one must receive a broad black streak of ink across the face. I have seen an unskilled player with his face (or hers) almost solid with black streaks. Now such a punishment on the defeated party is prohibited by the police on the ground that it is displeasing to foreigners, being considered of low taste. In ancient times the jinrikisha man ran the streets with his cart, almost nude. Now it is the rule that every one shall be clothed. I have seen a policeman suddenly stop a man as he flew along the road with his little man-cart for no other reason than that he had his shirt stripped off down to his waist. In ancient times the public baths were used in common by both sexes. When I first went to Japan, I witnessed this. Now the law requires every bath house to have two distinct and separate apartments—one for men and one for women. At first they separated the pool only by a straw rope stretched across the middle; but as their ideas of propriety grew, the bona-fide partition took the place of the straw rope.

These things show how Christianity has made itself felt even down to minor matters. I believe it can be truly said that there is not a man, woman, or child in Japan to-day but who is in some way or other touched and benefited by the blessings of the gospel. Many of them, and likely most of them, do not know whence these blessings came, yet, though it be in ignorance, they are reaping their benefits.

Japan has erected a different moral standard to-day from what she had years ago. Perhaps I cannot do better just here than to give the testimony of another prominent Japanese, who is distinguished as an educator in Japan and who is also a Christian believer. He says:

“In the policy followed in recent years by the government in matters of diplomacy and politics, in times both of war and peace, the spirit of Christianity can be recognized. Old-fashioned Japan is apparently indifferent toward Christianity, if not opposed to it, but in fact she is reaping its fruits. As far as diplomacy and politics are concerned, Japan may rightly be called an ‘anomalous Christian,’ or an unbaptized Christian country. This transformation has been wrought through Christianity, but under the name of ‘modern civilization.’

In adopting Western civilization, Japan is really adopting Christian principles and ideals. Foreign missionaries brought us the gospel directly; Western civilization propagated Christian principles indirectly. This indirect influence has spread wide its branches over all the land; this direct influence has sunk deep its roots into the nation's heart. The life-giving and life-sustaining sap will flow from the roots into the branches, vivifying and strengthening them. There will then be nothing anomalous; Japan will be Christian.

“Let us state it concretely:

“1. The guarantee by the Japanese Constitution of the freedom of faith is the most Christian principle that can be adopted by the State. The declaration of such freedom is far more Christian in principle than to make Christianity the State religion. To force a religion by the power of State is as bad as to prohibit and prevent it. In Japan, Christianity can act freely and can grow freely—a free church in a free State!

“2. The Japan of to-day better understands the true meaning of Christianity. In former times love and affection were found among relatives, friends, and families, but not outside of

them. People looked upon society around them as an enemy. Still more did they have this attitude toward foreigners. The old proverb that every one you meet is a thief will illustrate the attitude of old Japanese toward one another. To love your neighbor is the spirit of these latter days. The relief work in time of famine, earthquake, and other disasters; the rescue work for prisoners and fallen women; the caring for defectives and delinquents; the activities of the Red Cross Society in war; the consideration shown to the Russian prisoners in the late war, and such things, are all the embodiment of Christ's teachings, 'Love your neighbor,' 'Love your enemies.'

"3. The value of the individual life is another expression of the Christian spirit through Western civilization. Formerly suicide was considered to be an honorable act; now it is regarded as a sin. The State law then encouraged it; the State law now forbids it. If Japan were not in touch with Christian civilization, it would still be to the Japanese an honorable method of ending one's life.

"4. Japanese have begun to admit the equality of all men. Before the present era the people of the Eta class [originally slaves imported

from Korea] were looked down upon as being beyond the pale of decency, as beneath the lowest class of society. But now they are allowed to rank among the common people. They are not distinguishable from others in outward appearance, and in point of knowledge they show no inferiority. The distinction between the Heimin (common people) and the Shizoku (gentry) nominally exists, but in reality there is none. Between nobility and common people there still exists a certain feeling of distinction, but it is not much greater than that found in certain European countries.

“5. The ideas of the worth and place of woman have been changed. ‘Women and children are creatures unteachable,’ says an old Japanese proverb. Now to women are given the same privileges and respect which they enjoy in Christendom. Most of our organized charities are in their hands. In institutions of lower and middle grade for the education of women they make efficient teachers. Both public and private professions are gradually being opened to them. They enjoy greater freedom than their sisters of any other country of the East.

“6. The idea of justice has also been changed.

The old idea was, 'An eye for an eye, and a tooth for a tooth.' Vengeance was considered quite moral. In order to attain this object, all sorts of means were resorted to. In the stories of old morality, revenge forms the central topic. Now the idea is changed. Not only does the law forbid it, but people have begun to see the folly of it.

"Western civilization has brought to Japan the ethical fruit of Christianity, while the Christian propagandists have given us the seed and the stem. The time will come when the people will realize the fact that there are not two different vines, but one and the same vine, of which our Father is the husbandman." (Sakunoshin Motoda, in the Christian Movement for 1909.)

These statements, coming from a Japanese, are full of thrilling interest.

Has Enriched the Literature.

The Christian religion has also imprinted itself upon the literature of Japan. There is not a child at school in that land to-day who is not reaping the fruits of Christianity. It is the influence of the Bible that has established the present system of public schools in Japan. Pre-

vious to modern missions no such system existed. The text-books in these schools show manifest marks of Christian thought. Every child who recites a lesson imbibes now and then a thought from the Bible. It is said that the Bible itself is more widely read there to-day than any other book, unless it is such of the Chinese classics as have been incorporated into the text-books of the government schools. Many of the words and expressions of the Scriptures are becoming familiar to the Japanese public. Old words also have taken on new meaning. For example, such words as "religion," "salvation," "devotion," "blessing," and "God" (Kami). Take, also, such expressions as these: "Gospel of peace;" "Glory to God in the highest, and on earth peace, good will toward men;" "the widow's mite;" "a grain of mustard seed;" "a house built upon the sand;" "the glory of Solomon;" "the poor in spirit;" "the gospel of the kingdom of heaven;" "Except ye become as little children;" "Man shall not live by bread alone;" "new wine in old bottles;" "I in them, and thou in me, that they may be made perfect in one;" "Our Father which art in heaven. . . . For thine is the kingdom, and the power, and

the glory, forever." (See the Christian Movement in Japan for 1909.) Such quotations and references as these are found in the daily newspapers, weekly and monthly periodicals, and the general literature. As one Japanese writer is reported as saying: "Most of the noted literary men of Japan appear to write with the Bible at their elbow."

Influence on the Home.

The influence of Christianity is manifest in the home life of Japan. In all non-Christian countries the law of marriage has been greatly disregarded. This breaks up the home, and the home is the unit of human society. The two pillars on which rests the home are the father and mother, the husband and wife. Without these two pillars there can be no proper home. The family relations in Japan are greatly confused. Polygamy, divorce and remarriage, and the unlawful mingling of the sexes in various ways have been common, and have wrought great confusion. This has greatly destroyed filial and parental affection and the dignity and sacredness of the home. The Christian religion is doing much to correct these evils. That which was once looked upon as honorable and

concerning which no effort was made at concealment has now fallen into disrepute. Even the heathen custom of the marriage ceremony is being abandoned for the Christian ceremony. This change has been brought about, perhaps, more through the example of the missionaries than the direct teachings of the Scriptures. Whatever else may be said in criticism of the missionaries, they have, as a rule, set a good example in the home life. In the missionary's home the native sees the husband giving honor unto the wife as the weaker and more delicate vessel; she is treated as a companion, not as a subordinate, and there are no other mysterious women around, about which too many questions need not be asked. All of his children have the proper parentage and are clearly defined. They all wear the father's name. As the people go in and out in their visits to the missionary's home, they are not slow to observe these things and to note that there is a difference between the home life of the foreigner and that of themselves, and the average man can be appealed to for better things. One of the hopeful signs of the times in Japan to-day is the restoration of the home. This word "home," by the way, is another one of those words into which

a new meaning had to be injected, for there was no corresponding Japanese word that meant what the word means to us. Their word for "home" was rather vague and indefinite, referring more to a tribe than a clearly defined family with only one father and one mother, with the children all in proper order and distinctly located.

Results.

Speaking more definitely as to results, there are at present 153 mission schools, with 12,588 students in attendance; about 100,000 children in the Sunday schools and some 8,000 in the kindergarten; and nearly 75,000 converts who have been won from idolatry unto the acceptance of the one true God and of Jesus Christ whom he has sent. Out of a total of about 400, there are 199 churches that are self-supporting. Their faith is more or less defective, it is true, and their obedience imperfect, but this is not through any fault of their own; they have accepted what has been taught them. They would have accepted the purer, fuller teaching with less denominational mixture, if the proper teachers had been there to give it to them. If you and I have clearer conceptions of truth than

our religious neighbors, rather than criticise what they have done in heathen lands, we should feel convicted that we have not gone and done a better work. Japan, like other heathen nations, has been pleading and struggling all these years for an unsectarian New Testament religion, and, in spite of the odds against her, has, to some degree, succeeded in obtaining it. It is especially incumbent upon you and me to go over and help them in the struggle. I feel grateful to God, and to the brethren who have had fellowship with me, that in his providence I and others as well have been led to that land and have been instrumental in leading numbers of these people into a fuller obedience of the faith.

Shortly before leaving Japan I became acquainted with a family that had for about a year been under the instruction of the Seventh-Day Adventists. While he gratefully acknowledged much valuable help from them, they had confused his mind on Sabbath keeping. I went to his home and at one sitting with himself and wife I cleared matters up, and the very next day had the pleasure of baptizing both of them. Their oldest child, a daughter of eighteen, has also been baptized. Another family had been taught of God, of Jesus, that the Bible was

God's word, and the necessity of a holy life. They attended our services a few times; I then had a special meeting with them for the reading of the Scriptures and prayer. Soon after I left Japan, Brother Klingman baptized both the father and mother and the daughter. One of the first whom I immersed in Japan was a man who had already been taught much of Christianity and who had cast away his idols; but he had neglected baptism because he had not been taught its importance. As he came up out of the water he said: "Tadaima yoroshii"—"Now I know it is all right." Let us both work and pray that many more may go over there and take part with us in that work, so that scores of others now partly converted may, like this old man, be able to say: "Tadaima yoroshii." The best way to criticise the errors of others is to go ourselves and teach the people the way more perfectly.

On the eve of my leaving Japan the students and friends of Zoshigaya gave a little farewell meeting for my benefit. It partook, however, more of the nature of one of confession and prayer than a farewell meeting. One man, who was a Methodist, rose and said that about one year ago he had become a Christian. At the

time he was guilty of a great sin—the tobacco habit. He tried to quit it for a while, but had fallen into the habit again. His wife had pleaded with him to give it up. “I spend,” he continued, “one yen and a half per month for cigarettes, and,” putting his hand in his coat pocket, “I have some of them here now; but to-night I have made up my mind to give it up, and I want you to pray for me that I may have the strength to overcome.” We bowed in special request for him. Some of you have had the idea that the heathen cannot be converted, and that the gospel is only skin deep, or, at most, not deeper than their stomachs. But how many of us in America feel convicted of sin because of the tobacco habit? There are some, but I have never heard a brother yet get up and make public confession of it. No doubt some have, but it was not my privilege to hear them. I have heard one man in Japan do it. There is much more that might be said on what has been accomplished in Japan during the last fifty years if time would allow, but here I must close; but in doing so permit me to emphasize the fact that what we do must be done *now*, and that *to-day* is the day of salvation. It is not a matter we may postpone indefinitely to suit our

convenience or leave to our children; but unless the heathen of this generation hear the gospel by us who are *now living*, they will *never* hear the gospel.

Japan to-day is wide open for the reception of the gospel. There is just as much freedom allowed to those who desire to preach Christ in Japan as there is to those who preach Christ in the United States. Every barrier has been broken down. Not only every door has been opened, but actually every door that was closed to the gospel in ancient times has been taken off the hinges. Japan to-day is probably as ready to receive the gospel as any people on the face of the earth. Shall we enter in and give it to them?

I need not speak of the other great mission fields that are in a similar condition; but, O, let us bestir ourselves, beloved friends, and realize the great possibilities, and not only the possibilities, but the *privileges*, we have in being permitted to live in this present age, in which God has done so much and worked so many wonders for the advancement and the spread of his truth among all the nations! Why, we never have heard or read of such an age as the one in which we live—a time when all the nations

have become friends, and not only friends, but neighbors. The whole world, both land and sea, is a perfect network of railroads and steamship lines, so that to-day there is no obstacle against any one going to any part of the globe which he desires to "spread the joyful news wherever man is found." O, let us realize what a privilege and what a joy it is to enter into such a work as this! I can think of nothing which brings more joy and gladness than breaking the bread of life to a perishing world.

SCHOOLS AND SCHOOL LIFE IN JAPAN.

“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” (Isa. 49: 6.)

Beginning of Education.

Wherever the gospel of Jesus Christ has gone, the general enlightenment of mankind has also gone. I propose to speak to-night concerning schools and school life in Japan. The entrance of Buddhism was the beginning of letters in Japan, for back of that there was no written or authentic history.

Buddhism entered Japan from Korea in the sixth century. Consequently the true history of Japan begins with the sixth century of the Christian era. Now, the Buddhist priests brought with them the learning of China, and, to some degree, they encouraged education, but in a very meager way. Not until the entrance of the Christian religion a half century ago may we say that there were schools in Japan. The priests taught some of the Chinese classics, and

also taught Chinese writing to such students as desired to come to the temples and study under them to become priests themselves; but learning, as we now have it, was not taught in Japan until the Protestant missionaries went there about fifty years ago.

This was about the time Japan was waking up to the civilization of the West, and soon after the missionaries entered Japan she began to establish a system of public schools such as we have in this country. To this end they sent out representative men to America and to Europe to study the schools of the West; also, they called some of the missionaries and asked their assistance in making out a proper system of public schools. At the present time Japan has as thorough a system of education as any country in the world. There is not a school district in all Japan but what has its school, and there is not a child of school age but what is provided for. The school age of every child in Japan is six years, and education from six to fourteen is compulsory.

Bearing on this particular point, I desire to read a paragraph from this book, called "The New Horoscope of Missions," a late work by Dennis. On page 74 he says: "Japanese edu-

education bids fair to become practically universal, since over ninety per cent of the children of both sexes of school age are under instruction. The educational system of the empire requires compulsory school attendance between the ages of six and fourteen. It is not at all an extravagant forecast to say that before the end of the present century Japan, if her progress is marked by sanity, wisdom, and self-control, will be one of the most intelligent and powerful nations of the earth. Over ninety per cent of those of school age are attending school." That means that over ninety per cent of those from six to fourteen are now in attendance.

The Japanese Course of Study.

As to the curriculum of the Japanese schools, it is very similar to that of our own public schools. The little fellow, when he starts to school at six years of age, has his little satchel, with pencil, slate, paper, and primary books, precisely as the little fellow starts to school here in America.

Now, of course, the little child does not begin in English as our children do. Instead of writing English, he writes Japanese, and he is furnished with a book suitable for that purpose—

a little blank book of very tough paper, suitable for writing on with what they call a "fudé," a brush. Instead of using a pencil or pen, the little fellow is taught to use a brush in making letters.

He begins first with the Japanese alphabet, the alphabet that was invented by Kobo, the priest whose image is in the shrine there on the table. Then gradually the Chinese characters are brought into his exercises. These are first of the simplest forms. For instance, he is taught to write "man." That consists of two strokes, a curved line to the left and then another to the right, very much like the marks in the hand. That stands for the picture of a man, for the Chinese writing simply is picture writing. A great man has the two curved lines, one to the right and another one to the left, then a horizontal line across near the top. The horizontal line represents the great man's arms stretched out. This character has come to mean, however, not a great man, but simply great in the abstract.

He is taught at first to begin with these simple forms. By and by he finishes his picture writing and has completed a course that is sufficient for him to get along in the world with,

having learned to write at least five thousand of these Chinese idiographs. It requires the student from eight to ten years to learn how to write.

When he finishes the primary course of eight years, he then enters the middle school, and now he is ready to take up a new branch of study, and that is English. Every student in the Japanese schools, from the middle schools on up, is required to take a course in English, and as a result of this thousands of the young people in Japan to-day can read our English books and, in a limited measure, speak English. You could travel all over Japan to-day, and wherever you might go you would find somebody that knew English. By the way, what is true of Japan is true of the world. You can travel all around the world to-day and know nothing but English.

The Student at School.

Let us follow the student to school to see how he gets along during the day. In the first place, we see him as he leaves home. He never leaves home in the morning without bidding good-by to his father and mother, and the Japanese form of bidding good-by is to bow and say, "Sayo-

nara"—“Good-by.” The father and mother also respond to the leave-taking by saying: “Itte irashaimashi”—“You are welcome to go.” When the student reaches school, he enters just about such a schoolroom as you would enter here, because all the school buildings in Japan are built according to Western style, not according to Japanese style. They are furnished with desks and seats practically the same as our own school buildings. When the bell rings for study, every student is expected to be in his place. The teachers are in their places, and the whole school rises to make their bow to the teachers, and the teachers make their bow to the school. That is the beginning of the day’s service.

Now, in the Japanese schools there is no system of morals taught. In some of the textbooks there have been incorporated some of the moral teachings of Confucius; but a system of ethics, such as we teach in the West, is not taught in the Japanese schools, and that is one of the serious defects of their educational system, and one that is now concerning the Department of Education in Japan.

I read of one principal of a certain school who hit upon this device in order to instill into

the students high ideals and good morals: He made out a course of ten lectures on great men, and at the unveiling of their likenesses as they hung on the wall all the students were required to make a bow to the unveiled hero. Certain ones were invited to come and lecture to the school on these great men. To complete the list, he included Socrates, Newton, and Christ, and invited a missionary to come and lecture on Jesus Christ, whose likeness also was unveiled, not as a divine person, but setting forth the high moral character of Jesus as a man.

The peril of the young people of Japan to-day is that, owing to the enlightenment that is coming to them from the West, they have broken away from their superstitions, such as we have been speaking about; but as yet they have not been wedded to any adequate system of moral conduct, and, as a result, they are somewhat at sea. The present condition is not very flattering, and is causing deep concern on the part of the school authorities and others. For example, take this note that I clipped from the Japan Times, a daily paper published in Japan, in regard to the students of Tokyo. In the city of Tokyo alone there are a hundred thousand students. Here is what the clipping says: "Recent

statistics disclose the fact that nine-tenths of the students of Tokyo two years ago were leading lives of immorality. Hardly one college boarding house in twenty was not located in an atmosphere of dissipation."

Now, such men as the late Prince Ito, Count Okuma, and Baron Shibusawa, leaders in Japan in commerce, in philanthropy, and in statesmanship, have come to the one conclusion that the proper or adequate basis for the morals of the country is religion, and they all seem to refer to the Christian religion. I believe that when Japan reaches a proper basis for the morals of her schools, she will reach the Bible; and when America becomes as sound in mind as she ought to be, she will cease her attempts to exclude the Bible from the public schools. I do not know of anything that is more detrimental to our public schools to-day than the sentiment that the Bible ought not to be taught in them; it ought to be taught daily.

The student has gone over his regular study for the day. School closes in the afternoon at the usual hour and he returns home. When he reaches the entrance, he meets his mother or his father, and he says: "Tada-ima." That is a sort of fragmentary expression for "Tada-ima

watakushiwa kaerimashita"—“Now I have returned.” The parent says: “Okaeri-nasae”—“Honorably condescend to return.”

You may judge from this that the Japanese people are a very polite people, and that is true. They are called the “French of the East;” and in the household, among the members of the family, they are very careful to observe the little niceties of etiquette. I think it would be a good thing for us if we would practice more of it in our homes and teach the brothers and sisters of a family that there is a certain amount of courtesy and politeness due one to the other. This would help very much toward teaching our children more politeness for their seniors on the streets and in public places.

The schools of Japan are based largely after the schools of Germany, and the entire system centers in the government. The whole Japanese nation moves as a unit, and everything moves for the government.

Charity Schools.

When the missionaries entered Japan, they started a class of schools that are commonly called “charity schools”—that is, they went to the most poverty-stricken and neglected por-