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HISTORICAL SKETCH

OF THE

MISSION IN JAPAN,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH.

BY

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REV. A. GOSMAN, D. D.

PUBLISHED BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE
PRESBYTERIAN CHURCH,

No. 1334 CHESTNUT STREET, PHILADELPHIA.

1881.

11.19.10.

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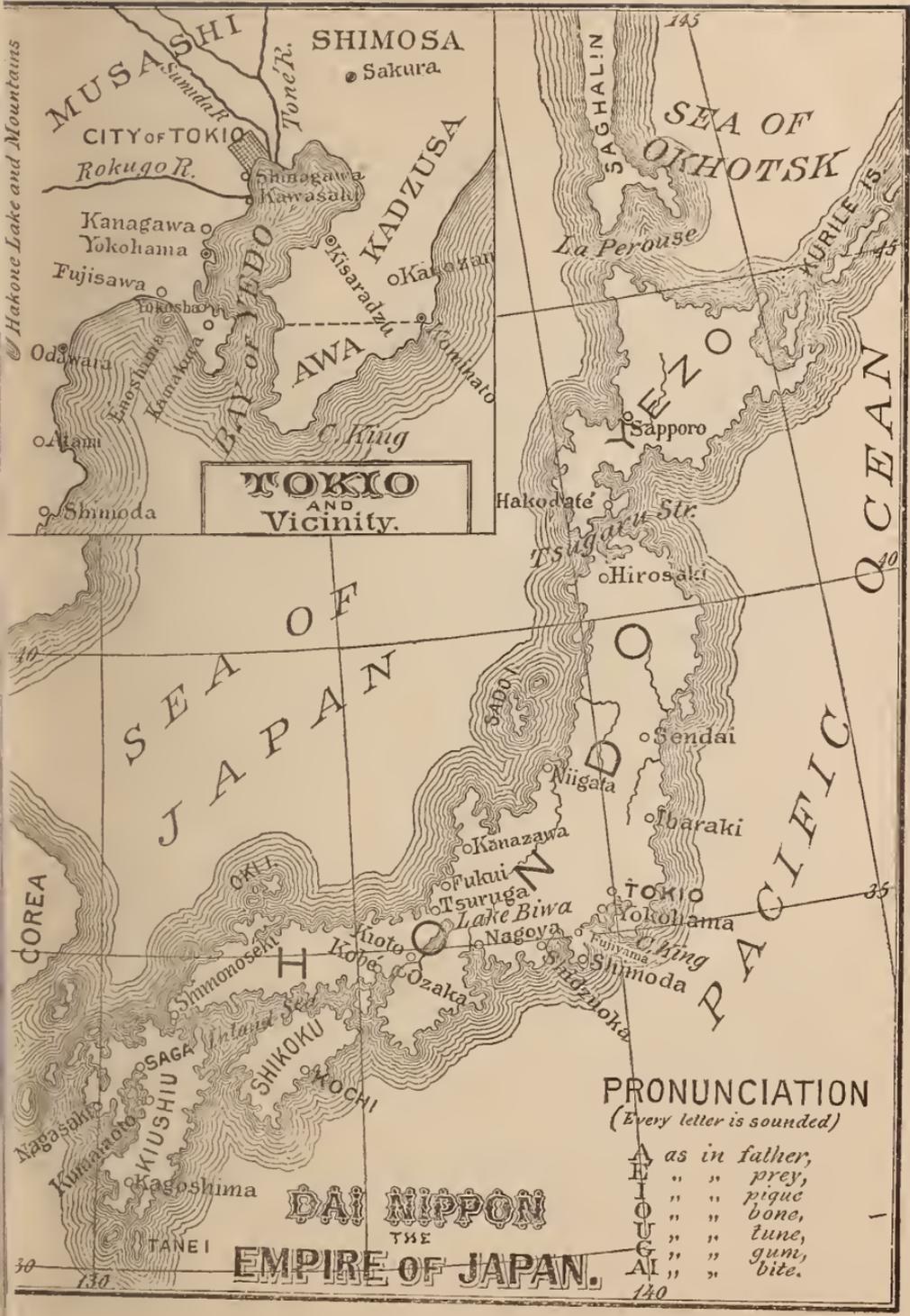
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© Hakone Lake and Mountains

TOKIO
AND
Vicinity.

PRONUNCIATION

(Every letter is sounded)

A	as in father,
E	" " prey,
I	" " pique,
O	" " bone,
U	" " tune,
G	" " gum,
AI	" " bite.

30
130

140

MISSION IN JAPAN.

THE COUNTRY.

THE islands which compose the Japanese empire stretch in a crescent shape along the northeastern coast of Asia, from Kamtchatka on the north to Corea on the south, embracing an area of about 160,000 square miles. They are very numerous, but the four islands of Yezo, Nippon (or more accurately Hondo), Shikoku and Kiushiu form the great portion of the empire. The climate, except in the very northern islands, is mild and healthful. The heats of summer are tempered by the surrounding ocean, and the Gulf Stream of the Pacific, which washes the eastern shores of these islands, mitigates the severity of the winter. In location and climate there is a striking similarity between these islands and those of the British empire, so that Japan may be called the Great Britain of the East. The great mountain chain which forms the backbone of the islands is broken by frequent valleys, exceedingly fertile, and opening out to the sea in small but fruitful plains. The skies are clear and beautiful, and nature clothes itself in its brightest robes of green. It is a land of fruits and flowers, and its hills are stored with the choicest minerals. At the census of 1878 the population of the empire was 34,338,404.

A fertile soil, healthful air, temperate climate, abundant food, and comparative isolation from other nations, with that subtle, ever present sense of uncertainty which clings to all volcanic regions, have shaped, to a large extent, the character and history of the people.

THE PEOPLE.

The Japanese are a kindly people, impressible, quick to observe and imitate, ready to adopt whatever may seem to promote their present good, imaginative, fond of change, and yet withal loyal to their government and traditions. The long and bloody strifes which have marked their history have not only left their impress in a strong martial spirit, but have naturally resulted in separating the people into two great classes, the *Samurai* or military—who in Japan are at the same time the literati, holding both the sword and the pen—and the agriculturists, merchants and artisans. The distinction holds not only in their social but in their intel-

lectual and moral character. What is descriptive of the one class is not necessarily true of the other. The ruling or military class are intelligent, cultured, courteous, restless, proud, quick to avenge an affront, ready even to take their own lives upon any reproach,—thinking, apparently, that the only thing which will wash out a stain upon their honor is their own blood. The more menial class is low, superstitious, degraded, but more contented. The average Japanese is, however, comparatively well educated, reverent to elders, obedient to parents, gentle, affectionate, and, as far as this life is concerned, indifferent, and, in that sense, happy. But there is a sad want of the higher moral virtues. Truth, purity, temperance, unselfish devotion, self-denial, love to men, are not prominent virtues: they are lamentably wanting. Even that obedience to parents which may be regarded as their characteristic virtue, has been carried to such an extent practically, is held so fully without any limitations in personal rights or conscience, that it actually proves “the main prop of paganism and superstition, and is the root of the worst blot on the Japanese character—the slavery of prostituted women.” The idea of chastity seems almost to have perished from the Japanese life.

THE HISTORY.

The history of Japan falls into three great periods. The lines of division are so well marked that all writers recognize them. The first stretches into the remote past, and comes down to about the middle of the twelfth century. Here, as elsewhere, the aborigines have gradually retired before a stronger foreign power, until, partly by destruction and partly by amalgamation with their conquerors, they have wellnigh disappeared. The pure Ainos—or the original inhabitants—are found only in the northern portion of the islands. It is not certain from what quarter the adventurers came; but the existence of Chinese words in their language, and the known relation between these two nations in later historic periods, point to the swarming hive of China as one of the sources from which the present Japanese have come; while another element of the population is of Malay origin. The present *mikado* or emperor of Japan traces his line back in unbroken succession to about 660 B. C., when, according to their tradition, Jimmu Tenno, the first mikado—sprung from the sun-goddess—landed upon the islands with a few retainers, and, after a severe and protracted struggle with the natives, established the empire. The dynasty thus founded has never lost its hold upon the people, who regard the emperor as divine, and whose loyalty has its support and strength in their religion. Its actual power, however, has been liable to great fluctuations. The ruling prince found it difficult at

times to restrain the power and pride of his nobles, or *daimios*. They were restless, ambitious, wielding absolute power in their own domain, and chafing under restraints—rendering oftentimes a formal rather than a real allegiance to the supreme ruler. It was not an unnatural step, therefore, when Yoritomo, one of these powerful nobles, employed by the emperor to subdue his rebellious subjects, usurped the entire executive authority, and thus closed the first period of the history.

The second period reaches from the origin of this dual power in the state—1143 A. D.—until the restoration of the imperial authority—1853—1868. Yoritomo never claimed the position or honor of emperor. He was not a rival to the mikado. He recognized the source of authority in the divine line, but under the title of *shogun* or general, exercised regal power, and transmitted his office in his own line, or in rival families. This whole period, with the exception of the latter two hundred and fifty years, was marked by internal and bloody strife. One family after another aspired to the shogunate, and rose to power upon the ruin of that which preceded it. The dual government had two capitals. While the mikado remained at Kioto, the sacred city, excluded from the sight of his people, approached only by a few courtiers, receiving greater homage and reverence than is paid to a mere man, the shogun established his capital first at Kamakura, and afterward at Yedo, the present Tokio. With all his actual power, the shogun always recognized the superiority of the emperor. Though really an independent prince, he never claimed separate authority. His edicts were in the name of the emperor. It was his policy to assume only to be the first of the princes under the divine head. The title of *tycoon* (*taikun*, great lord), attributed to him by foreign powers, was never claimed by him until the treaty with Commodore Perry, in 1853. It was the assumption of this title which prepared the way for his downfall and the overthrow of the whole system connected with him—a system which, like the feudal system of the Middle Ages, having served its purpose, now stood as a bar to the nation's progress, and must therefore perish.

It was during this period that the papal missionaries under Francis Xavier reached Japan—1549. Although meeting with serious difficulties, in his ignorance of the language and the opposition made by the followers of the existing religions, Xavier was well received and had great success. Converts were rapidly multiplied, so that in about thirty years there were two hundred churches and one hundred and fifty thousand native Christians. In 1583 a Japanese embassy composed of four nobles was sent by the Christian daimios to Pope Gregory XIII. with letters and valuable presents, to declare themselves vassals to the Holy See. The

causes of this rapid progress of the Jesuit missionaries are found partly in the mental soil prepared for them—the people were oppressed, found no relief in their own religion, and were ready to receive whatever opened to them a door of hope—partly in the doctrines they preached, for the gospel, even in the corrupted form in which they taught it, was full of promise and hope, and partly in the fact that they made the transition from heathenism to Christianity extremely easy. It was to a great extent a substitution of one form of idolatry for another. The idols of Buddha served for the images of Christ; the Virgin Mary took the place of the Japanese goddess of mercy; all the ritualistic appendages—saints, altars, bells, rosaries, holy water, &c.—are common alike to Buddhism and Roman Catholicism. It cost little, therefore, to become a Christian. But the Jesuits brought with them the spirit of the Inquisition. They taught their converts to insult the gods and burn or desecrate the old shrines. Christian nobles were instigated to compel their subjects to embrace their religion. “Whole districts of country were ordered to become Christians or to leave their lands and houses.” Not content with this, they soon began to use political intrigues, so that the rulers became aware of the fact that, if the religion of the Jesuits prevailed, the authority of the pope would soon overshadow their own. They were not men to sit idle with such a prospect before them. Edicts were soon published, expelling the missionaries from the empire. As some of the nobles and people sided with the new religion and its emissaries, a civil war followed, in which the native rulers were victorious. The Christian people were subjected to systematic and cruel persecutions. All the tortures which barbaric hatred could invent were used to turn them from their faith. The final catastrophe occurred at Shunabara, where, after a heroic resistance, thirty-seven thousand Christians were slain, and over their graves the decree was written, “So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan.” The government believed that Christianity was extirpated; yet the gospel even in this most imperfect form had not only its “noble army of martyrs,” but its secret adherents. “When the French missionaries came to Nagasaki, in 1860, they found in the villages around them over ten thousand people who held the faith of their fathers.” But it is sad to think that such a representation of Christ and His gospel as these Jesuits made, should fill the minds of these millions, and that the great result of their work should have been only to bar the door against other and kindlier Christian work, and to make it a capital crime for any one to become a disciple of Christ. The edict forbidding Christianity was followed by one rigidly excluding all foreigners from Japan, with the exception of a few Dutch

traders, who under the most humiliating conditions were allowed a residence in Deshima, a little island in the port of Nagasaki. The Japanese were forbidden to leave their country, and those even who were driven from their land by storms, or carried by the currents of the sea to other shores, if they returned were to be put to death. This is what the Christian world owes to Jesuit missions, and it furnishes an instructive comment upon the spirit and methods in which these missions are conducted.

This policy of entire seclusion, so inaugurated, was maintained until the treaty with Commodore Perry, in 1853, which introduces the third period in the history of Japan. It would be a mistake, however (as Griffis—"The Mikado's Empire," chap. xxviii.—has clearly shown), to attribute the great revolution which then began, and was completed in the restoration of the mikado to his rightful throne in 1868, to such an event as this, or to the subsequent treaties with other western powers. No mere external event like this could have fired the popular heart unless it had been prepared for it. Mighty forces were at work among the people tending to this result. They were growing restless under the usurpation of the shogun. Rival families who had been subjected, were plotting his destruction. The more cultivated of the people were growing acquainted with the facts and principles of their earlier history. Men of culture and influence—scholars, soldiers, statesmen—were laboring to bring back the old *régime*. The introduction of the foreigner, even in the restricted sense in which it was first permitted, only served to hasten what was already sure to come. It was the spark which kindled the elements into a flame. But, whatever the cause, a mighty revolution swept over the land. The mikado resumed his power. The shogun was compelled to resign his position, the more powerful daimios were removed from their fiefs, the whole feudal system fell as at a single blow, and a government administered like the modern governments of Europe, was established. The mikado, without formally renouncing his claim upon the loyalty and homage of his people on the ground of his divine descent, has come out from his seclusion, has changed his capital to the great city of Tokio, moves among his people like other princes, seems disposed to seek their interests, and is making strenuous efforts to secure for Japan a recognized place among the enlightened nations of the world. It was this treaty and the revolution which followed it, which opened the way for Christian work in Japan.

RELIGIONS IN JAPAN.

The early faith of the Japanese (Shintoism) seems to have been little more than a deification and worship of nature, and a supreme

reverence for their ancestors and rulers, who were not the representatives of God, but the divinities themselves. Its central principle is the divinity of the mikado and the duty of all Japanese to obey him implicitly. "It is in no proper sense of the term a religion. It is difficult to see how it could ever have been so denominated." Whatever it may have been originally, in its revised form as it now exists, it is little more than a political principle underlying the present form of government, and embodying itself in governmental laws and regulations. It is the state religion, but has a feeble hold upon the masses of the people. It does not claim to meet or satisfy any of the religions demands of our nature. It left the way open for any system which should propose to meet those demands.

Accordingly, about 550 A. D. the Buddhists carried their faith from China to Japan. Buddhism, originating in India, but subsequently expelled from its native soil, swept through Burmah, Siam, China, northeastern Asia and Japan, and now holds nearly one-third of the human race among its adherents. Theoretically it is a system of godless philosophy, connected with a relatively pure and elevated morality. Starting with the existence of the material world and conscious beings, it holds that everything is subject to the law of cause and effect, and to the law of change. It recognizes all men as sinful and miserable, but all capable of being freed from their sin and misery,—as by following its prescribed methods they may attain *Nirvana* or extinction. There is no life which lies beyond the domain of transmigration, and which is not held by the inevitable law of change. The life which now is, has followed upon the forms of life which have preceded it, and will in time, through death, pass into still other forms of being, and so on in endless succession. What we now suffer, is the fruit of sins committed in a previous state, and what we now do, will go to determine what the future state of being will be—whether lower or higher than that in which we now are. The only hope of escape from this endless process of dying and living—"this law of rebirth, decay and death"—is in *nirvana* or utter annihilation, which is to be attained by a successful destruction of all desires, or by freeing one's self from all desire and ignorance. Its only hope for men, oppressed with sorrows and sins, is extinction. The connection between the present conscious being, and life, and the new being which follows death, is not such as to imply the continued existence of the soul; in the Christian sense, "Buddhism denies the existence of a soul as a thing distinct from the parts and powers of a man which are dissolved at death." With this gloomy and hopeless philosophy, this godless and soulless faith, it taught a refined and elevated morality, summed up in the great

principles "of self-conquest and universal charity."—*Encyc. Brit., art. "Buddhism."*

But this was not Buddhism as it came to Japan. In the twelve hundred years of its existence, it had grown into a vast ecclesiastical and sacerdotal system, with its idols, its altars, its priests and ritual, its monks and nuns—indeed a Roman Catholicism without Christ. It found a congenial and unoccupied soil in the Japanese mind, and, although meeting with opposition, spread rapidly until it became the religion of the state, and ultimately embraced the great mass of the people. It reached its golden age, in Japan, about the thirteenth and fourteenth centuries before Christ, when the land was filled with its temples, priests and worshippers.* Buddhism, in Japan, has its different sects or denominations, bearing the names of its great teachers and apostles, varying almost as widely in doctrines and customs as Protestants vary from Romanists, but still all united in opposition to the Christian faith. While it has lost something of its power and glory, and deteriorated in its moral teachings, it is still the religion of the people, and presents the great religious obstacle to the introduction and spread of the gospel.

Confucianism also has its followers in Japan; but as that great philosopher never claimed to be a religious teacher, never discussed or answered the momentous questions as to man's religious nature, his origin or his destiny, and regarded man solely in his political, social and moral relations in this life, Confucianism cannot be regarded as a religion. It offers no serious hindrance to the progress of Christian missions. Shintoism as the religion of the state, allying itself with modern secularism, and atheism and Buddhism, the religion of the masses, are the Japanese rationalism and superstition which the gospel must meet and overcome.

PREPARATIONS FOR THE WORK.

For this work the way had been wonderfully prepared. The providence of God was clearly leading the Church to this field. American enterprise had reached the Pacific slope, and was pushing its commerce to the eastern continent, which now lay at its doors. Lines of steamers went out from the Golden Gate, and on their way to China, skirted these beautiful islands, which, although secluded from the world, were known to be filled with a teeming population. The scanty information which the civilized world had obtained through the Dutch traders, fed the desire to know more. The necessities of commerce seemed to demand that the long seclu-

* The most famous statues (or idols) of Buddha are the *Dai-Butsu* (Great Buddha) at Kamakura and Nara. That at Kamakura is a mass of copper forty-four feet high. The Nara image is larger, although not so perfect as a work of art. It is fifty-three and a half feet high; its face is sixteen feet long and nine feet wide. It is a bronze composed of gold, tin, mercury and copper.

sion should cease. On the other hand there had been, as we have seen, a great awakening among the Japanese themselves. The spirit of inquiry which led their scholars back into their earliest records, turned their thoughts also to the outlying world. Eager and searching questions were put to the Dutch traders. A dim conception of the superior power and civilization of the western world began to dawn upon their minds. The more thoughtful were longing for a clearer knowledge of that outside world, and to break through the barriers which had so long shut them in. At the same time the fermentation in religious thought, connected with the political and social changes in the restoration of the Shinto faith, with the mikado's power, was favorable to the spirit of inquiry. Those who were wearied and dissatisfied were ready to listen favorably to the claims of the new faith which was even now standing at their doors. At this juncture, in 1853, a small American squadron under Commodore Perry—in no spirit of conquest, but in the interest of commerce and humanity—appeared in the Japanese waters, and succeeded in opening the long-sealed gates. The fleet under Perry was the representative of the western nations. The American treaty was rapidly followed by treaties with other powers, granting larger privileges. In 1860 Mr. Townsend Harris, United States consul-general for Japan, negotiated a new treaty, opening other parts of the empire to commerce, in which Christianity and Christian trading were no longer forbidden, and the custom of trampling on the cross was abolished, but which contained no clauses granting liberty to the Japanese to embrace the Christian faith, or for Christian missionaries to propagate its truths.

MISSION WORK IN JAPAN.

The Christian Church was watching with intense interest the steps by which Japan was opened to the civilized world. As early as 1855, the Presbyterian Board of Foreign Missions requested Dr. McCartee, one of its missionaries in China, to visit Japan and make inquiries preparatory to sending forth a laborer to this long inaccessible field. The Board believed Dr. McCartee to be peculiarly qualified for this important pioneer work, and hoped, if his reports were favorable, to enter immediately upon the work there. Dr. McCartee went at once to Shanghai, but was unable to obtain a passage thence in any vessel to the Japanese ports, and after some delay returned to his work at Ningpo. The way was not yet open. It was thought to be impracticable to establish the mission contemplated, and the Board waited, watching the movements for the first favorable indication. After three years of weary waiting, the favorable indication was seen; the executive committee reported

that in their judgment the way was open, and that it was the duty of our Church now to take part in this great work. Brethren were found ready and eager to be sent. Dr. James C. Hepburn and his wife, formerly missionaries in China, but then residing in New York, where Dr. Hepburn had secured a handsomely-remunerative practice, were appointed by the Board, and sailed for Shanghai, on their way to Japan, April 24, 1859. Rev. J. L. Nevius and his wife, of the Ningpo mission, were associated with Dr. Hepburn in the new mission. Thus our Church was among the first to enter the open field. Dr. Hepburn arrived in Japan early in November, 1859, and settled at Kanagawa, a few miles from Yedo (now Tokio). Here a Buddhist temple was soon obtained as a residence; the idols were removed, and the heathen temple was converted into a Christian home and church. The missionaries found the people civil and friendly, inquisitive, bright, eager to learn, apt in making anything needed, if a model were given them. There was no decided opposition from the government, although it evidently knew who the missionaries were and what was the object of their coming. They were kept under constant surveillance, and all their movements were reported to the rulers. The circumstances in which they were placed, greatly facilitated their progress in the study of the language. Going without servants, and relying entirely upon Japanese workmen, carpenters, servants, &c., they were compelled to use the language, and made quite rapid progress. Dr. Hepburn says, "The written language is no doubt more difficult than the Chinese, and the spoken is nearly as difficult, though quite different in structure." Public service, to which foreigners were invited, was established in the home, and the mission work began—Dr. Hepburn using his medical skill and practice, as furnishing an opportunity to speak to the suffering, of Christ, whose gospel he was not permitted to preach.

Mr. and Mrs. Nevius were prevented from joining the mission permanently, by the state of their health and by the urgent call for their services in China. For a time there was some solicitude for the personal safety of the missionaries, owing to a reactionary movement among the ruling classes. They were jealous of their prerogatives, and in many cases eager for a return to the old exclusive policy of the government. But the danger soon passed away. While the missionaries were watched with the utmost vigilance, they were not interfered with, or subjected to any restrictions which were not imposed upon other foreigners residing within the empire. They could not yet engage in direct missionary work, but were forced to content themselves with the work in the dispensary, with the acquisition of the language, and the distribution of a few copies of the New Testament in Chinese, which it was

found a small portion of the people could read. Meanwhile they were waiting in faith, exploring the field, watching for opportunities which might present themselves, and acquiring the facilities for efficient work when the time should come. They found the people eager for knowledge, fond of reading, nearly the whole population able to read books written in their own character, and famishing for the Word of life. There was a great work, therefore, in the translation of the Scriptures and the preparation of religious tracts, pressing upon them, and the lone missionaries called earnestly for help. Watching the progress of events around him, as he saw the government breaking through its prejudices and adopting freely everything foreign which it found useful, Dr. Hepburn writes, "I feel sure that as soon as the government knows what the spirit of true Christianity is, they will give it free toleration."

It was found difficult, if not impossible, to remain at Kanagawa, on account of the opposition of the Japanese authorities to the residence of foreigners in that place. Toward the close of the year 1862—after three years residence at Kanagawa—Dr. Hepburn purchased a property for the mission in Yokohama, and removed to that place. It lay just across the bay from his previous station, but was more acceptable to the authorities because it was the place where other foreigners mostly resided. In the eyes of the government, the missionary as yet was but one of the foreigners. Soon after the removal to Yokohama, the Rev. David Thompson joined the mission, and the work in the study of the language and the rough preliminary translation of the Scriptures was pushed forward with greater energy and success. Doors were partly opened to other work. Application was made that the missionary would consent to instruct a company of Japanese youth in geometry and chemistry. To his surprise he found these young men far advanced in mathematical studies. With this instruction in English, he was able to connect lessons in Christian doctrines and duties; and thus, though unofficially, yet really began to preach the gospel.

This school, which was so full of promise, was soon broken up. The country was in a disturbed state; society was rent into parties, which were bitterly hostile to each other, but all more or less jealous of any foreign influence. The young men were called away to fill posts in the army, but most of them took copies of the Bible in English and Chinese. The seed was sown: would it germinate and bear fruit? They could not yet preach the gospel or open public schools; still the missionaries did not lose heart or hope. They felt that they were doing a necessary work—they were laying the foundations on which they themselves, and others with them, should build afterward. They found some opportunities in connection with the government schools, in which they had been

invited to take part; and Dr. Hepburn was already engaged in his great work of preparing a Japanese and English dictionary, which he found so exceedingly difficult, but which has been so happily completed within recent years. He was opening the way for those who should follow him. The first edition of this work was published in 1867, and in this form and in the more complete work recently issued, has proved not only of great service to our missionaries, but to all other English-speaking missionaries in that land. With this work finished, Dr. Hepburn writes stating his strong conviction that the time for more direct work had come, and urges the Church to increase her force, so that she may be able to take her place in that work. During the year 1868 the mission was strengthened by the arrival of Rev. Edward Cornes and his wife. The field of work was gradually enlarging; the missionaries enjoyed freer intercourse with the people, and their knowledge of the language enabled them to bring the truth more perfectly to bear upon the hearts of those with whom they mingled. In February, 1869, Mr. Thompson was permitted to baptize three converts, two of whom were men of good education and talent, and one, an aged woman. Though all appeared intelligent and earnest followers of Christ, and although the government had not repealed the edicts against Christianity—indeed had republished them as soon as the mikado ascended his throne—these converts were not molested.

Rev. C. Carrothers and his wife arrived in Japan in 1869, and, in connection with Mr. and Mrs. Cornes and Mr. Thompson, established a new station at Yedo (now Tokio), which, as the capital of the country, and the residence of the court and emperor, afforded a wide field of influence and usefulness. A special feature of the work, growing in prominence and interest, was the number of young men who sought the acquaintance and instruction of the missionaries, and who were destined to fill positions of influence among their countrymen—some of whom became thoughtful and interested students of the Scriptures.

The mission was greatly tried by the sudden death of Mr. and Mrs. Cornes and one of their children, in August, 1870. They had just embarked on board a steamer leaving Yedo for Yokohama, when the boiler exploded, and all the family but the little babe were lost. It was an inscrutable providence which removed them in the midst of their usefulness, and when the prospect before them was so bright and promising.

In reviewing the work for the year, Dr. Hepburn alludes to his interesting Japanese Bible-class; his dispensary work; the translation of the four Gospels, now completed and distributed among missionary brethren for criticism; the English service on Sabbath morning; the sale and distribution of Bibles in the Chi-

nese language, and also a large number of English Bibles; and closes with the declaration of his strong conviction that the time had come when more public efforts should be tried. The Rev. Henry Loomis and his wife and the Rev. E. Rothesay Miller joined the mission in 1872.

From 1859 to 1872 our missionaries, with those from other churches, had been engaged, as we have seen, in preparatory work—in the study of the language; in the dispensaries and the religious instruction connected with them; in translating the Scriptures; in teaching private classes; and in the government schools. During all this period, there was no regular stated preaching of the gospel to a native audience. "The missionary Boards were restless and the missionaries were not satisfied." The edicts declaring that every one accepting the "vile Jesus doctrine" would be put to death, were published all over the land. There was no actual persecution; there was, on the contrary, a general belief that religious toleration would be granted. The period was one of waiting and expectation; and although it was true that "God led our missionaries into the schools, and the kingdom of Christ entered Japan through the schools," yet it was felt by all that this state of things could not and ought not to continue. It was time to try, at least, the public preaching of the gospel and the regular methods of church work.

But during these years of waiting the missionaries had witnessed great events, and events which were full of hope. The great political revolution had been completed; the mikado was seated on his throne; a new policy was inaugurated; wiser hands were holding the helm of state; more liberal measures were adopted, and the government, once repelling foreign intercourse, now sought eagerly the advantages of western commerce and civilization. They had seen the departure and return of that memorable Japanese embassy to the United States, and the nations of western Europe. They had seen that wonderful movement of students from Japan to Europe and America, and were feeling its results in the new life all around them. Dr. Ferris, in his paper at the Mildmay Conference, says, "Returning to my office in New York city on a chilly, rainy afternoon in the fall of 1869, I found awaiting me a plain man and, as I supposed, two young Chinamen. It proved to be the captain of a sailing vessel and two Japanese young men, eighteen and twenty years old. They presented a letter of introduction from Mr. Verbeek (a missionary of the Reformed Church in Japan), stating that they were of good family and worthy of attention. They said that they had come to learn navigation and how to make 'big ships and big guns.' They had left Japan without the consent of the government, and their lives were forfeited.

The young men were well connected, and through the influence of their family and the missionaries, they obtained permission to remain in the United States. This was the beginning of the movement which has brought some five hundred Japanese youth to the schools of this country, and as many more to the schools of Europe." Every one can understand how much it has had to do with the marvellous progress of Japan. It was very influential in originating and maintaining a system of common schools similar to that of the United States, which at the time of the Centennial Exhibition at Philadelphia, embraced over thirty thousand schools and over three million children under their instruction. The influence of missionary work is wide-reaching and effective. It does good even where we are not looking for it. Its incidental fruits are precious. These years of patient labor and waiting were not in vain.

But now the set time to favor Japan had fully come. The new order of things was established. Some of the statesmen connected with the government had been pupils of the missionaries. Others had been educated in this country. A liberal policy was inaugurated; all connection of the state with any form of religion ceased; the signboards denouncing Christianity were removed, and toleration for all forms of religion became practically, though not formally, the law of the land. The calendar was changed to conform with that in use among western nations, *including the weekly day of rest.*

The Japanese Church was born in prayer. In January, 1872, the missionaries at Yokohama, and English-speaking residents of all denominations, united in the observance of the week of prayer. Some Japanese students connected with the private classes taught by the missionaries were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the Acts in course day by day, and, that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest, and were continued from week to week until the end of February. After a week or two, the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great emotion, with the tears streaming down their faces, that He would give His Spirit to Japan, as to the early Church and to the people around the apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, said, "The prayers of these Japanese take the heart out of us." The missionary in charge often feared that he would faint away, "so intense was the feeling." Such was the first Japanese

prayer-meeting. A church was organized by Rev. S. R. Brown, a missionary of the Reformed Church, consisting of eleven members. It grew rapidly in numbers, and its members were not only consistent, but in many cases gave unmistakable signs of growth in grace. The missionaries of the Reformed Church and our own brethren had labored side by side, and were now rejoicing in this first fruit of their common toil. For a part of the time, indeed, Mr. Thompson had charge of the church. Everything now wore a cheering aspect. The missionaries give an outline of their work as follows: "Necessary books have been prepared, portions of Scripture have been translated, printed, and to some extent circulated, schools have been kept up and well attended, tracts and works of elementary Christian instruction are in process of preparation, and a church organized." They were looking forward to a constant and rapid growth in years to come. Their hopes were not unfounded. From this time the progress has been rapid.

This year (1872) was marked also by the entrance of women's societies into this field of Christian work. The claims of their Japanese sisters awakened a deep interest in the hearts of our women. A home for single women in Tokio was established by the Ladies' Board in New York, needed buildings were furnished and teachers supported; and the Woman's Foreign Missionary Society in Philadelphia took under their care Mrs. Dr. Hepburn at Yokohama and Mrs. Loomis and Mrs. Carrothers in Tokio, and were looking forward with eagerness and hope to a larger share in the Christian work in that empire.

Two native churches, in Yokohama and Tokio, were organized in the following year, partly through the preaching and personal influence of our missionaries; but they did not connect themselves with the Presbytery which was organized in December of that year. Rev. Oliver M. Green and the Misses Youngman and Gamble gave needed strength to the mission, and the whole work of translating the Scriptures, dispensary practice, teaching and preaching was carried vigorously forward.

In 1874 the mission received signal marks of the divine favor. The schools were in a flourishing state, and doing efficient service. Children and youth were grounded in the knowledge and faith of the Bible. Two churches were regularly organized under the care of the Presbytery, the one in Yokohama and the other in Tokio—the former consisting of twenty-three members, all on profession of faith, and the latter of twenty-three also, of whom sixteen were received on their confession of Christ. Each of these churches was represented in Presbytery by a native elder, and soon after their reception, eight young men applied to be taken under the care of the Presbytery as candidates for the ministry. After due

examination they were received, and arrangements were made for their training for the work. Besides these churches, Mr. Thompson was acting as the pastor of one of the independent churches, and had received about forty into the communion of the church during the year. The very success of the work imposed new burdens upon the brethren. The theological class required constant care and instruction. It was easy to see that much would depend for the future upon the qualifications and piety of the native ministry. The care of the churches now organized, but as yet without native pastors, was heavy and constant. The schools, mainly under the care of the women's societies, called for new workers and new appliances, in response to which Mrs. Carrothers' school at Tokio was placed upon a new basis by the prompt and liberal action of the Philadelphia society. A lot was purchased and funds for a suitable building promised, so that this school might be thoroughly equipped for its work—a work which cannot be overestimated in its relation to the moral purification and elevation of Japanese women, and is second only in importance to the preaching of the gospel. While the mission was reduced in numbers by the transfer of some of its members to other evangelical missions in Japan, and by the return to this country of Mr. and Mrs. Loomis on account of ill health, it was reinforced by the arrival of Rev. W. Imbrie and his wife from this country, and by the appointment of Mr. and Mrs. J. C. Ballagh, who were already in Japan. The native churches were not only growing in numbers, but, what is of greater moment, they were manifesting a readiness to every Christian work—sustaining the weekly prayer-meetings, and, in connection with the candidates for the ministry, keeping up preaching-stations which have in them apparently the germs and promise of separate Christian churches. The church at Tokio began at once to send out its offshoots in small nuclei of Christians, gathered in other parts of the great capital, and in adjoining towns, which were one after another organized into churches. The fire was spreading in all directions.

In 1876 the report of the missionaries refers to a movement on the part of the missionaries of the Scotch United Presbyterian Church, the Reformed (Dutch) Church, and our own brethren holding a common faith and occupying the same field, which looked to the adoption of the same standard of faith, order and worship, and to a closer union in church work. It was a most important step, and has resulted in the organization of the independent, self-governing Japanese Church, in which the missionaries are only advisory members. It was the fruit of a tendency which has impressed the minds of all the brethren in the field, and which should impress all the friends of mission work in the Church. Dr. Hepburn says,

“One feature of the work here is of urgent interest. Whatever is done by our Church should be done soon. In one generation hence, foreign missionaries will not be much needed in Japan. The natives will push them aside and do the work themselves.” It is a healthy jealousy of foreign influence which leads to independent labor and organization, but it shows what care is needed now to shape the character of these jealous native Christians, and to give their energies a right direction.

This incipient union was consummated in the following year, and the plan proposed was to be referred to the highest court of each of the denominations for approval. The union thus formed constitutes the strongest body of Christians in Japan, has laid the foundation of a theological seminary, with which Mr. Imbrie is connected, and had then (1877) no less than thirty young men under instruction and training for the ministry. The mission that year received an important accession of seven missionaries—Rev. Messrs. Knox, Alexander and Winn and their wives and Miss Eldred—and two native ordained ministers; and was more fully equipped for its work, and more hopeful as it looked forward to the future. There were great difficulties, it is true; there were reasons for solicitude in the animus and course of the government; but, on the whole, the situation was full of promise. New churches were constantly added to the list, and the older ones were growing in numbers and in healthy Christian work; the schools were vigorous, well attended, partially self-supporting, and rendered most efficient aid. The translation of the New Testament Scriptures, now in the hands of Drs. Hepburn and Brown and Rev. Mr. Green, was steadily progressing towards completion; and additions were made of well-qualified men to the native ministry.

In 1879 a new station was formed at Kanazawa, about one hundred and eighty miles southwest from Tokio, and Mr. and Mrs. Winn and Mrs. True were transferred to that station. An important field is opening there, and Mr. Winn enters upon his labors with great hopes of success. The schools, in which so many of our missionaries are employed, are not only growing in interest, but are felt to be more important every day from their relation to the government schools, in which no religious instruction is given. Whatever is to be done for the religious instruction of the young, must be done in mission schools, and of course at the expense of missionary time and labor.

In 1880 the missionaries were permitted to rejoice in the completed translation of the New Testament. It was a great satisfaction to the able senior member of our mission, that he was spared to put the finishing touch to this great work. It bids fair to take rank among the best translations ever made. Great progress has

been made also in the translation of the Old Testament. The day is not far distant when the Japanese will have the entire Word of God in their own tongue. Dr. Hepburn has also translated and published the Confession of Faith, and, in connection with a native pastor, the Book of Discipline. The Theological Seminary, in which Mr. Imbrie, of our Church, has the chair of New Testament exegesis, is prosperous and efficient. Our mission has twelve students for the ministry there, in the different stages of progress, most of whom, while prosecuting their studies diligently, have been actively engaged in teaching and preaching. A good, substantial building has also been erected for the purposes of this institution. Two new churches have been organized—one on the far-away island of Kiushiu and the other in the city of Shimonoseki, at the western extremity of Nippon or Hondo. The church at Yokohama, under the care of Rev. George W. Knox, has introduced and carried out a plan of systematic giving, and a strong effort is being made to get the churches as near the standard of self-support as possible.

“But the most hopeful sign in connection with the native Church is its missionary spirit. The church in Kiriu, to the northwest of Tokio, owes its existence to the labors of native evangelists. The church at Kiushiu grew up under the hand of a native helper not yet licensed. More than eighteen months ago two of our native brethren volunteered to go to Shimonoseki and preach the gospel; and to-day, by the blessing of God, there is a Christian church in that hotbed of bigotry, prejudice and Buddhism. When Mr. Winn decided to go to the ‘interior,’ there was no difficulty in finding a native helper to go with him. Now there is in Kanazawa a company of nineteen believers organized into a church. A few months ago a young man whose health made it necessary that he should leave Tokio came to the missionaries and offered to go into the interior and preach as long as the Lord would give him strength. He is now located in Yamaguchi, and a blessed work is growing up around him. It is enough to make the Christian’s heart beat fast to see churches springing up through the labors of these native brethren, and in these strongholds of Satan.”

During all these years from 1872, the woman’s work has been prosecuted with great patience and faith, and not without blessed fruits. These faithful workers have not only filled a large place in the schools, but in their personal intercourse with the women of Japan, and by religious services held among them, have done much for those who so greatly need their Christian love and help. Two girls’ boarding-schools are now established in Tokio in connection with the Presbyterian mission—one in *Tsukiji*, the foreign concession, and the other at Bancho, in the native city; and some

who were pupils in the first mission schools opened are now helpful Christian teachers in these schools, as Bible women among their own people. At Yokohama there are day-schools of great present efficiency and future promise, and the activity of the native Christian women there, in extending the knowledge of the gospel, is very remarkable.

RESULTS.

While there is reason enough for caution and sobriety in our judgments and hopes, yet the results already won are such as to call for our admiration and thanks. God has wrought wonders. Less than ten years ago there were only a few hidden converts; missionaries could scarcely venture to preach to native audiences; there were no organized churches, no schools designed for the training of a native agency; the only Christian literature was that brought from China, while signboards everywhere denounced Christianity in the bitterest terms, and threatened any one who should adopt it, with instant death. Now there are more than three thousand professed followers of Christ, a body of one hundred and seventy-six evangelical missionaries, an efficient and rapidly-increasing native ministry; schools and theological seminaries; a growing Christian literature; the whole New Testament and portions of the Old Testament widely circulated; a body of more than fifty organized churches, some of them approaching self-support, and all being trained in the methods of Christian work; a Christian newspaper circulating in all parts of the empire; and a ready, earnest missionary activity spreading itself over all parts of the empire. Results like these justify the brightest hopes, and ought to move the Church to a more hearty work and faith.

We cannot close this meagre sketch of what our Church has done in this interesting, important and promising field, without reminding our readers that while there is so much to cheer and encourage Christian hearts in the past history; in the present condition of the work; in the comparative freedom of the Japanese from strong predilections or attachments to other systems; in the character and type of piety of the native Christians; in the tendency to self-reliance and support; in the enthusiasm and self-denial and zeal with which they enter upon mission work; and in the favoring providence of God, controlling and shaping the plans of the rulers of the nation, and its material progress,—there are also serious difficulties and hindrances which the Church must meet and overcome. It is probable that the hindrance growing out of the history of the Jesuit mission has been already removed. The intelligent Japanese statesmen doubtless see that there is nothing in the efforts and growth of Protestant evangelical missions to im-

peril the stability of the government. The human heart in Japan is no more opposed to the gospel, or inaccessible to it, than it is elsewhere. But the same tendency in the Japanese mind which leads it to listen to the gospel, lays it open to other and hurtful teachings. The government schools in every grade are essentially irreligious. Rationalistic and infidel teachings are not discouraged by the authorities; and there is no general Christian sentiment counteracting their influence. There is something fearful in the fact that three million children—the whole rising generation—are reared and cultured under such influences. The rush and whirl of events, the rapid and wonderful political and social changes, the eagerness with which the great body of the people are pressing into new pursuits and a new life, are not altogether favorable to the healthy and sure spread of the gospel. The Greek and Roman Churches, too, are busy. The Holy Synod of Russia makes liberal grants year by year for its mission work in Japan, and sends out its missionaries under instructions from the czar, and in his vessels of war. Rome has already her three bishops and her numerous bands of priests and nuns, and, backed by the power of the French, hopes to regain her lost position. It is with these materialistic and skeptical forces, with these false forms of Christianity, as well as with heathen superstitions and degradation, that the Church must contend. There is nothing to dishearten in such a prospect, but enough to drive the Church to prayer, to make her feel the need of greater consecration to Christ and of greater zeal and efforts in His service, to lead her back to the source of all her strength in God, and then lead her on to win this empire for Him.

MISSIONARIES, 1881.

YOKOHAMA.—James C. Hepburn, M.D., Rev. George W. Knox, and their wives.

TOKIO.—Rev. Messrs. David Thompson, William Imbrie, Thomas T. Alexander, James M. McCauley, and their wives; Rev. Oliver M. Green; Mr. John C. Ballagh, teacher, and his wife; Mrs. Maria T. True, Miss Kate M. Youngman, Miss Sarah C. Smith, Miss Anna K. Davis, Miss Carrie T. Alexander.

KANAZAWA.—Rev. Thomas C. Winn and his wife.

Under Appointment.—Rev. Jas. B. Porter and Miss I. A. Lecte.

The works which have been consulted in this sketch are—Griffis, "Mikado's Empire;" Dr. Ferris in "The Mildmay Conference;" the Church Missionary Atlas; Dr. Worcester's sketch, "Japan as a Mission Field;" Dr. N. G. Clarke, "Ten Years in Japan;" Mrs. Carrothers, "The Sunrise Kingdom;" Rev. Frank S. Dobbins, "Japan as a Mission Field;" the Annual Report of the Board of Foreign Missions; the Annual Report of the Woman's Foreign Missionary Society, Philadelphia; the *Foreign Missionary*; and the weekly religious press.

MISSIONARIES IN JAPAN, 1859-1881.

* Died. Figures, Term of Service in the Field.

Alexander, Rev. T. T.,	1877-	Knox, Rev. G. W.,	1877-
Alexander, Mrs.,	1877-	Knox, Mrs.,	1877-
Alexander, Miss C. T.,	1880-	Leete, Miss Isabella A.,	1881-
Ballagh, Mr. J. C.,	1875-	Loomis, Rev. Henry,	1872-1876
Ballagh, Mrs.,	1875-	Loomis, Mrs.,	1872-1876
Carrothers, Rev. Cornelius,	1869-1875	McCauley, Rev. J. M.,	1880-
Carrothers, Mrs. Julia D.,	1869-1875	McCauley, Mrs.,	1880-
*Cornes, Rev. Edward,	1868-1870	Marsh, Miss Belle,	1876-1879
*Cornes, Mrs.,	1868-1870	Miller, Rev. E. R.,	1872-1875
Davis, Miss A. K.,	1880-	Porter, Rev. James B.,	1881-
Eldred, Miss C. E.,	1877-1880	Smith, Miss S. C.	1880-
Gamble, Miss A. M.,	1873-1875	Thompson, Rev. David,	1863-
Green, Rev. O. M.,	1873-	Thompson, Mrs. (Miss M. C.	
Guliek, Miss F.,	1876-1879	Parke, 1873-),	18.
Hepburn, J. C. (M.D.),	1859-	True, Mrs. M. T.,	1876-
Hepburn, Mrs.,	1859-	Winn, Rev. T. C.,	1878-
Imbrie, Rev. William,	1875-	Winn, Mrs.,	1878-
Imbrie, Mrs.,	1875-	Youngman, Miss K. M.,	1873-

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., Secretary of the Presbyterian Board of Foreign Missions.

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