

the Bible in the place from which he came. Tokyo ought to be the place where the results of the seed sown in the country are reaped. The students, it is true, are often in schools in Tokyo which do not stand for religion; but it is also true that they are away from home, and are more subject to new influences and are more able to make a radical change.

In writing of the same meetings Dr. Burwash states: "In reaching the student body we reach the future leaders of the empire. No other class is more important. They are thoroughly open to the influence, of the truth and of the religious spirit. Quite a number are already Christian, and their countenances and their voices as they sing with the spirit express the depth and fervor of their religion. Dr. John R. Mott devoted the last two nights of our common stay in Japan to the Tabernacle and, with more courage than I had ventured, called for an expression of their interest in Christianity, and nearly five hundred responded by signing cards expressive either of their resolve to become Christians, or of their decision to understand Christianity more perfectly. Surely the field is white for the reaper!"

Japan's three hundred thousand students in her higher schools and the six millions in her primary schools present a challenge to the Christian Church that must be acknowledged. The response of the students to Dr. Mott's appeal is an evidence that education will satisfy the soul's deepest longing nor meet its deepest need. Japan's students need Christ, and the need of the students is the need of the community, of the home, of the individual.

"Christianity in Japan has awakened a sense of spiritual need. Men are no longer satisfied with the incomplete moral teaching, the superstitions, the character of many of their religious teachers, their failure to give any satisfactory solution of the problems of life and their lack of moral power." These are the words of a missionary who has spent many years in Japan. The appeal of all missionaries is, "Send us more workers." There never was such an opportunity for work as at the present time. The readiness of all classes to listen to the Gospel message testifies that Japan is seeking Truth. May we respond and give her Christ, the Way, the Truth and the Life, for the Japanese as well as for us.

Japan needs Christ for her own sake; then for the sake of the great Orient world in which she has won so important a place. A Christian Japan means the mightiest force in winning China for Christ, and in changing the thought and life of millions in non-Christian Asia. If this great Orient is won to Christ, it will be through the people of the Orient. Missionaries recognize this. The harvest is so great and the laborers so few that all the foreign workers can hope to do is to reach the comparatively few and depend on some of these to become workers among their own people.

After two thousand years of Christianity there is not a so-called Christian nation to-day that can announce to the non-Christian world, "We are Christian. Follow us." We are not Christian, not to the people of the Orient, interchangeable terms. We ourselves know how wide their difference, and how much we have in our Western civilization which is not Christian. God calls nations as well as men to His work. Is there one nation ready to respond? Will Japan be the first? Japan is Oriental. Will she win the Orient for Christ? Can she win it without our help? Are we preparing her for the highest leadership? God is calling Japan through us. We must give her our best if she is to be trained for efficient leadership in the Kingdom of our God. Doors are now open. It is possible for them to close again.

A Trip Through the Luther Country

V. Luther's Break With Rome

FREDERICK E. MALOTT.

EVERY schoolboy has read about the ninety-five theses that Martin Luther nailed up on the door of the church at Wittenberg. This old church still stands. It is known as the Schloss-Kirche, or castle-church. The door that was used as a bill-board was burned in 1760. It was replaced in 1858 by another, covered with brass, on which is inscribed in Latin the ninety-five theses. Every schoolboy knows, too, something about the Indulgences against which Luther protested. But as so much hinged on Luther's attitude toward these, and so great a fire was kindled by the discussion that followed his protest, it may be well to remind ourselves again of what it all meant.

About the time of Luther's visit to Rome, Pope Leo X. began the building of the famous, St. Peter's Church at Rome.



MARKET SQUARE AND CASTLE CHURCH, WITTENBERG.

This church was to be the expression of the new Italian art. The supreme question with the Pope was how to finance his undertaking. The plan he adopted was the peddling of indulgences over all Europe.

Indulgences had been bought and sold before this, and the papal revenue increased thereby, but the sale of them had never been vigorously pushed. So great a man as Thomas Aquinas had defended them. The theory of the Church was that as many eminent saints had lived exceptionally good lives, and in many cases had suffered martyrdom for their faith, that they had to their credit more good works than were necessary for their own salvation. The Church, it was argued, had the power of disposing of this merit to whom it would. Now many poor sinners were far short in their account—moral bankrupts, and to such the Church said, "Do a certain amount of penance and pay a certain amount of money, and some of this stored-up merit, at our disposal, will be credited to you."

At the time St. Peter's was begun it was thought a good scheme to finance the undertaking by pushing the sale of indulgences. In Germany a monopoly was given to Albert, Archbishop of Mayence and Magdeburg. He was an ambitious prelate, and his princely style of living had led him to borrow large sums of money from a firm of wealthy bankers named Fugger, at Augsburg. From the Pope, Albert obtained permission to keep half of the money he could make out of indulgences, that he might repay this loan. Naturally, when there was personal profit in it, the Archbishop pushed the sale of pardons with all expedition, and

the man he chose as his agent was peculiarly suited to this sort of traffic. His name was John Tetzel. Tetzel was a profligate Dominican monk, with shameless audacity and a peculiar power of popular declamation and appeal.

From town to town Tetzel and his company went with great pomp and ceremony. He entered towns with flying banners and blaring trumpets, and rallied the people at the churches, where daily addresses were given on the benefits that were to be purchased for small sums of money. Everything that could be done was done to play upon the feelings of the people. The torments of their departed friends were depicted in vivid terms to call forth contributions to free them from the pains of purgatory. In the case of the living, confession and a certain amount of contrition were required in addition to money, but for souls in purgatory nothing was asked for but money. The friends of the dead were assured of quick release for their departed on payment of their cash. "The moment the money tinkles in the box, the soul springs up out of purgatory," were the words of Tetzel to the credulous crowd who came to hear him.

Now Luther had learned from his own experience, from the writings of Augustine, from eminent men of his own day, but most of all from the Scriptures, that release from guilt and penalty cannot be purchased either by good works or money. He had long been preaching the doctrines of Paul and Augustine, and when Tetzel came to the borders of Saxony to push his shameless traffic, Luther stood ready to oppose him. The Elector of Saxony stood ready also to oppose Tetzel, but in his case it was not disbelief in indulgences, but dislike to having so much money taken out of his already impoverished dominions, that led to his opposition. "The moment the money tinkles in the box, the soul springs up out of purgatory," were the words of Tetzel to the credulous crowd who came to hear him. "The moment the money tinkles in the box, the soul springs up out of purgatory," were the words of Tetzel to the credulous crowd who came to hear him. Luther's approach roused Luther to new activity, and on the 31st of October, 1517, the eve of All Saints' Day, he posted up on the door of the Castle Church a series of propositions which he proposed to defend against all debaters. This was an old university custom, and the door of the collegiate church was used as a bill-board. The next day, being Sunday, he addressed the people on the subject and exhorted them to seek salvation in God and Christ alone, and to put no faith in indulgences.

The theses created a sensation which far surpassed Luther's expectations. In fourteen days they were printed in German and scattered all over Germany. The