

though we thought you had been negligent of the claims of this amazing field for Christian work. On the contrary, we would record our deep gratitude for the generous manner in which you have lately added to our ranks and increased the facilities for usefulness placed in our hands. It is simply because of the unbounded opportunity before us, and an earnest desire to use to the fullest possible extent the means and men you have given to Japan, so as to meet the stupendous problem before us in the all-important now, when an empire is being remodelled,—reborn, in a day. The situation in Japan is so unique and so difficult to grasp, excepting by prolonged contact with the facts, and so sure are we, if the actual state of affairs could be realized at home, we should not lack for needed funds for large enterprise, that we venture on a somewhat full statement of our views in the matter now pressing upon us, craving pardon if we should be guilty of a repetition of facts that may have already become familiar through the platform or the press.

A homogeneous nation of 38,000,000, an intelligent people, is suddenly open to the Gospel. The Government is partial to the spread of intelligent Protestantism. Old moral sanctions are dying or dead, and the interest of the nation centres in Christianity as the moral hope of the land. An educated class of over 2,000,000 greedily draws every fruit of our Western civilization and also, alas! much of its dangerous elements. But Christianity itself cannot be got by gold; it must be given and accepted on conviction, or it is worthless. What we would deprecate above everything else, and a thing not at all impossible if we move too slowly and on too narrow lines, would be for the Japanese to adopt some easy form of Christianity, simply as a dress to imitate the civilization of the West.

The million-souled city of Tôkyô is the centre of the new movements—political, social, intellectual, moral and spiritual. What Tôkyô is, the nation will be. Here are the great schools of every kind; hither flock the thousands on thousands of Japan's most intelligent youth, to go forth again as politicians, lawyers, doctors, authors, teachers, to charge the life blood of the nation. What the present youth of Japan become, that will be the character of the Empire, for perhaps ages in the future. This intelligent class is particularly accessible to the cultured foreigner, and if ever the mass of the nation is to be reached, it must be by the conversion of large numbers of these bright minds, who would then become evangelists and pastors to the deep, dark masses behind—masses whose natural increase is manifold more than the increase in the Christian Church. What, for instance, can we do with 2,000,000 of people tacitly left for us to evangelize in our provincial work, besides our great field in the city of Tôkyô, unless we can speedily raise up an army of native men of intelligence, throbbing with the love of God and man? And our work in Tôkyô is but a trifling with the problem so long as we are confined to tiny chapels in back streets. Even if these should be indefinitely multiplied, we would but touch the fringe of the better grades of people; for in Japan, as in any great Western city, the wealthy and learned have no preference for poor rooms in hidden corners. Then in small places, and particularly if

multiplied, the strength of foreign missionaries would be simply dissipated, and make the feeblest impression, where concentrated effort would not only give prestige, but produce bombshells and broadsides that would tell far into the back streets as well as the halls and strongholds of the highest. One man well equipped in a central position, where thousands could be gathered as easily as tens in tiny chapels, would accomplish what a hundred could not do under other circumstances. For he, rising with the inspiration of the occasion, could pour out of the strength within him, sway the masses of his hearers, move the city, and do much to move the Empire, while native pastors would garner the fruitage in growing churches everywhere. Thus our small band of workers could be made to tell mightily on the evangelization of a nation, and attract to themselves men of like calibre to project their influence far into the future. For this work we are as well equipped as any mission in Japan, especially so when we consider the point which we would now particularly emphasize, namely, direct work on the intelligence of the Empire through the medium of the English language. The English is ousting the Chinese as the classic language of Japan, and is rapidly becoming the medium of higher learning. It has been diligently pursued for years in the schools of the Empire, and particularly in Tôkyô, fostered by government aid and private enterprise, until there is now an educated class sufficiently advanced to profit by public addresses delivered in English. We have for some time been fully persuaded that a commensurate effort to meet this class, through the medium of English, would secure their attention at once, and would bring the Gospel to the ears and hearts of multitudes who at present seem utterly beyond the reach of the native or foreign evangelist using only the vernacular.

We have, indeed, been urged to open such services in the neighborhood of the great colleges, assured by professors and others that there is a wide field and an open door for anyone who will rise to the occasion. Of late a new impulse has been given to the study of English, so that just now the tide of enthusiasm for its acquisition is at high-water mark throughout the Empire, and increasing hundreds of educated men in the capital employed in public schools, in the university, in civil service and in business, together with thousands of students—the very brain and heart of the nation—moulding its thought and life, keenly alive to the stupendous moral problems of the day, would gladly avail themselves in large numbers of the opportunity to listen to the discussion of the highest themes presented in the English language.

Moreover, work on this line would in no wise conflict with the wider efforts conducted in the vernacular; on the contrary, it would simply double their efficiency, and lead many to an interest in the vernacular presentation of the truth who would not be attracted by other means, and would speedily furnish the choicest co-workers, who would draw through the English from the highest sources, and dispense the Word of Life to their own people in their own tongue. Many of the sermons and lectures would be given in both languages by men capable of wielding the two-edged sword, and reach influential classes as yet almost un-