

are not made friendly by a restriction of their privileges. But the treatment of the Chinese in the United States does not incline one to sharp criticism of anti-foreign agitation in the East.

*The Possible Results of the Agitation.*—Probably the agitation will come to naught—possibly it may succeed. Should it succeed, foreign missionary operations will be contracted violently. The “concessions” have not room enough, nor the “treaty limits” work enough, for one half the missionaries here. And however improbable this result may be, it should be considered when schemes for large re-enforcements are broached. Our legal rights are of the narrowest; all else is of “mere good will,” and the favors now enjoyed are attacked by political agitators.

*Professor Inoue.*—Leaving these remote and problematical results we may study more palpable effects. Whatever anti-foreign feeling exists is accentuated, and so far forth the difficulties of the missionary increase. Christianity is no longer advocated as the “best religion” as in former years, nor are the native faiths longer despondent. Even Shinto has put itself forward as the special guardian of patriotism and loyalty, and makes much of the refusal of certain prominent Christians to do homage to the imperial photograph; and Buddhism has entered upon an active campaign, seeking to re-establish itself as the national religion. Even men who profess no faith find occasion of offence in Christianity, and this by no means because of the peculiar doctrines of the cross. Professor Inoue has distinguished himself by a violent attack upon our faith. He is of the staff of the Imperial University, and is known throughout Japan. He studied for several years in Germany, and has some knowledge of many things. He found Christianity to be injurious to patriotism and filial piety. He published his articles in seven leading journals and then in book-form, finding a multitude of readers in every part of the land. The Buddhists adopted the book at once and purchased many copies. Quite a literature has sprung up around this book. The Christian scholars (Japanese) were not slow in coming to the defence, and found many vulnerable points. In fact, Professor Inoue had been so hasty and had made so many blunders that he lost much influence and reputation. The leading journals recognized that he had the worst of it; and the professor himself pleaded for suspension of judgment until he could review his facts. The immediate result of this controversy has been to strengthen the Christians and to attract again popular attention to Christianity. It has shown the Japanese Christians to be fully able to hold their own against the strongest men who enter the lists. At the same time we are not to forget that this is only an episode, and that the conflict is great. Christianity is not to be borne to victory by a great popular movement, but is to win its way by its inherent truth and by the power of the Holy Spirit.

*The Annual Meeting of the Congregational Churches.*—The annual meeting of the Congregational churches was held in Tokyo in April, and took advanced position as to the relations of the Japanese Christians to