

greatest peril to the young men of the country. The Government, by the infamous Yoshiwara system, legalizes this vice, and public sentiment does not condemn it. Some of the leading men, including the ex-president of the imperial university, publicly defend the iniquitous system. A great social problem is revealed in the fact that the ratio of divorces to marriages is as one to three, according to the published statements of the Government. Not the least menace to Japan is the absolute absorption of the people with the material development of the country, notably since the war. The history of Carthage and Phœnicia proves that material civilization alone does not afford a secure foundation for any nation.

Missionaries are still needed to help promote the development of the Japanese Church. They are needed to make the Bible a great power in the life of the Church by stimulating more systematic, practical and devotional Bible study. They are needed to help build up an adequate Christian literature, especially on devotional and apologetic lines. They are needed to suggest the most tried and approved methods of organized Christian work. They are needed to give the lessons accumulated in three hundred and fifty years of Church life during the last 1,800 years. They are needed to exert a steady influence and to counteract the tendency to extreme liberalism. They are needed to be centres of spiritual life and energy. They are needed to train workers, and in all these things are needed not so much as supervisors, but as laborers together with their Japanese brethren as teachers, evangelists and pastors.

While over 600 missionaries is a comparatively large number for a country the size of Japan, and while most of the work must necessarily be done by the Japanese, an additional number of well qualified missionaries are needed in order to enable the Japanese Church to meet the crisis of the present generation. We interviewed at length many leading men representing twenty of the principal agencies at work in Japan.

This number included not only prominent missionaries, but also the foremost Japanese Christians of the Empire. All but four persons gave an affirmative answer to the question: "Are more missionaries needed in Japan?" Of these four, one was the Bishop at the head of the Greek Church, and another was the oldest missionary of the Roman Catholic Church, both of whom insisted that no more Protestant missionaries are needed; the other two were Japanese workers, who thought that no more missionaries should come to stay, but from time to time visitation by eminent Christian workers and thinkers would be very helpful. Even two men who

have written to the home papers that no more missionaries are needed, told us that they have reversed their judgment in the light of recent developments. A few definite calls, brought to our attention by those on the field, clearly demonstrate that more missionaries are needed. The workers of one society ask for seven more missionary families. Another leader told us that his society needs five at once. Another society makes a strong appeal for twenty more foreign workers. Another agency asks for twenty-eight, another for four, and still another for fifteen. The Japanese workers of one very influential body have voted unanimously that one foreign missionary is needed in the capital of every prefecture. One man says he could place to very great advantage 100 young men at government school centres to teach English and do Christian work. This undivided appeal from those at the front should certainly have greater weight than the opinion of those on the home field who are not in touch with the present crisis.

#### THE KIND OF MISSIONARIES NEEDED

All with whom we have had interviews emphasized the fact that Japan needs not so much a large number of new missionaries as a limited number having exceptional ability. This is apparent in view of the advanced civilization of Japan, in view of the remarkable educational progress of the last twenty years, in view of the general attitude of the Japanese towards foreigners, and in view of the grave problems already outlined. After careful study of the conditions, and after extended conversations with the foremost Japanese and foreign workers, we would emphasize the following qualifications for the missionary to Japan: As much as in any Asiatic field, he should have a good physical constitution. He should be the equal of a graduate of one of our best colleges. He should have ability to learn a most difficult language, for the best work and largest influence are impossible without it. He should be especially well educated in theology and apologetics; because all questions which come up in Europe or America, come up prominently in Japan, and because the things which are taken for granted at home are the very things which are often most questioned in Japan. He should have sympathy with the intellectual movements of the time. He may differ, but must sympathize. He should have the power of growth. He should have strong and unwavering faith in the essentials of Christianity to offset the powerful liberal tendency. He should be especially well equipped with knowledge of the Bible, and have a habit of personal Bible study. He should be a gentleman in manners and instincts. He should be a man of tact