

II.—INTERNATIONAL DEPARTMENT.

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The Japan of To-day and To-morrow.

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Japan is, perhaps, the most homogeneous nation on earth. She is certainly, in proportion to her size, the most kaleidoscopic. What she is to-day she is sure not to be to-morrow. What she is this moment in Tokyo she is not in the provinces. And yet she is one nation, ever swayed throughout her entire length by the same impulses, the same crazes.

Without stopping to explain this seeming contradiction in her make-up, and calling attention to it mainly for the purpose of setting up a shield in case arrows of criticism are fired at the image of Japan about to be unveiled, I will proceed at once to the pleasant task of describing her as she appears to me, a single individual. Be she hag or beauty, demimonde or semi-angel, I leave to each to decide for himself.

I. And first not to waste time over minor matters, she has caught the commercial spirit of the age. Business is the craze of the hour. New manufactories are springing up on all hands. A silk thread weaving mill with a plant of \$2,000,000—an enormous sum for this non-wealthy country—is just going up within an eighth of a mile of my home, and it will soon be impossible to live anywhere in the land out of sight of factory chimneys and out of sound of steam whistles.

Now, this great wave has inundated the Church as well as the world, and one question of the hour is, Will the Church ride triumphantly on this mighty wave over the sea of Japanese life, or will it be swamped and sink in the depths? I could obtain easily the names of a dozen men, perhaps give them offhand, who have left the ministry the past two years to go into busi-

ness. I know of churches that have dropped all services, except, perhaps, one on Sunday evening, and many of whose members work nearly as hard on Sunday as during the week. All of the great manufactories rest only twice a month, with occasional other holidays. It is, of course, very difficult to compete with these and ordinary shopmen if Sunday is strictly kept. Drinking habits are on the increase among Christians as a whole. The labor problem begins to loom up like a dark cloud on the horizon.

Per contra, the evangelists who have stuck to their posts are showing a depth of conviction and intensity of devotion seldom seem in former days. There are more men in the ministry to-day because called of God to be there—men who will starve in their tracks rather than yield to selfish, sordid motives—than ever before.

Moreover, some who have left the ministry have done so with a high purpose, and have started or are purposing to start Sunday-keeping, honesty-loving industries.

Again, many asylums, industrial schools, and other forms of practical charity have been organized, and simultaneous training of the heart, hand, and head is now a recognized and perhaps the most prominent feature of Christian activity. I have the statistics of eighteen orphan asylums under Protestant and seventeen under Roman Catholic influences. Also of six other homes of refuge for various classes, sixteen hospitals and dispensaries, and thirty-six night or industrial schools. The actual facts go far beyond these figures, as it is exceedingly difficult to secure full statistics of this sort—a thing, I may add, I am, however, now attempting to do.

II. A Buddhist magazine has lately stated that there are not less than two