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The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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THE Canadian Evangelist

is devoted to the furtherance of the Gospel of Christ; and pleads for the union of all believers in the Lord Jesus in harmony with his own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

The Religion of Japan.

ITS PAST, PRESENT AND FUTURE.

BY TOZO OHNO, OF TOKIO, JAPAN.

No. 3.—Its Future.

What will be the result found in the Empire of Japan in her religious field by the year 1890? Are there no hindrances to the growth of Christianity in Japan? Are they going to become Christians without looking for any other teachings? I am sorry to say that as a nation Japan is still looking to try and find that which is best and has not yet decided to be Christian. Buddhism, Shintoism and Confucianism are almost washed away, but infidelity has been brought in by English-speaking races, that is the Western philosophical ideas, which have obtained great influence over the minds of the Japanese people. Besides this, there are the Roman Catholic and Greek Churches—the numbers of their churches and members are just twice as much as Protestants. I just received now statistics which are published in the latter part of January, 1890. Notwithstanding that Catholic principles were for a long time prohibited by the national law; to-day they are growing beyond our expectation. There are now 17,025 members of the Greek Church; 26,326 of the Roman Catholic Church, and only 27,719 Protestants among the 40,000,000 Japanese people. Although Buddhism has died away, there are still 20,000 of Buddhist priests. I am very sorry to show you such statistics, but indeed they are facts. Bishop Nicolai of the Greek Church is having wonderful success; he is working with two or three foreign assistants, but he has built up an educational work of immense power and established many churches in nearly every part of the Empire, and now there are 200 native priests, 142 evangelists, and 150 Greek Churches with 17,000 members.

There is a college which is built up on the principles of the Greek Church, which has a theological department and a woman's training school. The Roman Catholics have many schools and churches with a large membership; their missionaries are all French. Most scholars and young men are believers in Western philosophy such

as that of Kant, Mill, Spencer, Darwin, Ingersoll, Hurley, Stain and Fisk. Their works are read by all the Japanese leaders of thought and by college students. They think that evolution is the truth of truths for them. There are about 1,600 Japanese young men who are now studying in America and Europe, but we can hardly find a student who wants to study the Word of God. They are seeking to study the sciences.

Mr. Knapp, a representative American Unitarian, started to work at Tokio three years ago. This year the college has changed to Unitarianism, which was before unsectarian, and almost 700 students are becoming Unitarian and there are also many Unities (or Unitarian Congregations).

Sir Edwin Arnold, chief editor of *London Telegraph* and author of "The Light of Asia," came to Japan last November to carry on his Buddhist movement. He was received gladly by many scholars and politicians; he has spoken many times before public audiences, which has influenced many.

His doctrine is this: to establish a philosophical religion which almost came from Buddhism. Col. Alcott, President of the Theological Society of N. Y., came to Japan with some missionaries of the Buddhist doctrine last year. He has been preaching throughout the Empire and the Society is openly opposed to the spread of Christianity to-day. These three movements all come from America and Europe. These are like a wind to fan the fire of opposition to Christianity already kindled. Notwithstanding the rapid progress of Christianity some time ago, it spreads in Japan to-day, is much slower because of many temptations. The people are confused by the various beliefs and creeds which the English-speaking people have urged upon them. These are the true facts of the religious competitions at the present time in Japan, the souls of most of the 40,000,000 of Japanese people will pass away without Jesus Christ, if we do not take care of them. Will you not have sympathy with them? I believe you are true Christians and trust you will kindly try to help all Japan to come to Christ. I am young, weak, have no power in myself, but it is my truest hope and purpose to establish true Christianity in my native land if this is His will.

It is our Christian duty to do every thing for the Master who gave His life for us.

Toronto, March 20th, 1890.

"Thy Kingdom Come."

This is a petition that voices the deepest yearning of Christ's heart. The prayer of which it is a part is "the Lord's prayer" in a most real sense. With the exception of the petition for forgiveness of sins, it is such a prayer as Jesus would most naturally offer. It is not, therefore, merely a prayer composed by Jesus for a guide to His disciples in their devotions, but the expression of His own heartfelt desires. If we read each petition in the light of His mission and life, it will appear in its true import, freighted with the passionate

desires that throbbed in Jesus' soul. Did He not desire that God's name might be hallowed in the earth? that His reign might come? that His will might be done? We may well suppose that something of our Lord's own bitter trial, which He endured during His forty days' fast in the wilderness, throbs in the petition, "Give us this day our daily bread." And when He prays, "Bring us not into temptation, but deliver us from the Evil One," is there not present with Him the memory of His own wrestlings during His temptation?

There is a close connection, too, between this petition and the one immediately following it: "Thy kingdom come, Thy will be done, as in heaven, so on earth." They are indeed almost the same in import. For God's kingdom to come on earth is to have His will done among men. The latter is the sure consequence of the former. And this kept in mind will help us to a clearer understanding of the petition which stands at the head of this article.

Do we offer this petition? Does it find a place in our prayers? If so, do we have a definite conception of what we ask for? Perhaps some of us have been praying this petition without knowing just what it means. There may have been doctrinal difficulties in the way over which our faith but stumbled. Let us quote the words of another in this connection. "It is," says Dr. Parkhurst, "a severe test to a man's faith to offer a petition he is not clear about, and then expect God both to reconstruct the petition so that it shall be intelligent, and then answer it in the spirit of its reconstruction. Doubtless He does much of this. His answers are full of light, though our prayers are full of darkness. His answers are adjusted to better requests than we are wise enough to ask. But it is a great aid to faith that it be intelligent, and a great relief to devotion that it understand itself. So our prayers will become richer and stronger as our thought clears itself, and as we understand with more precision what is plead for when we pray."

To some the petition is obsolete. The kingdom of God is the church considered as an organization, and the church has already come. The petition has been already granted, they say, and what a man hath why should he still pray for?

To others it is a petition the granting of which lies in the advent of the millennial age, when Christ shall reign on earth in person. Therefore do they pray for the advent of an organization, of a real kingdom whose king shall be Christ. They pray for a visible kingdom over which Jesus in visible presence shall reign. The first view does away with the petition as appropriate to our day; the second makes its realization lie altogether in the future.

Perhaps some of us think of it as meaning in our prayers the multiplying of churches, the sending of missionaries to the unsaved. That we should pray for these no Christian doubts. That the fulness of the petition is exhausted by the erection of

churches and the increase of labourers is a different thing. It may not have occurred to us that we, who are already in the enjoyment of discipleship in the church and the preaching of the Gospel, need to pray for ourselves "Thy kingdom come." Let us look a little more closely that this may become clear to us.

What does the phrase "Kingdom of God," and its equivalent, "Kingdom of Heaven," mean? Clearly, some kind of dominion or rule. We know what it meant to the Jewish people in the days of Christ. It meant nothing more nor greater than the deliverance of that people from the Roman yoke, and the restoration of the Jewish kingdom with the Messiah as king. So firmly was this conception of it embedded in their minds that Jesus could not eradicate it during His personal ministry. John the Baptist had the same idea. The kingdom which he thought of was the Jewish Theocracy and nothing more. Disappointed in Jesus' methods, and impatient at the leisurely way He went about the great work of establishing the kingdom of God, John sends to Him from his prison-cell to ask if indeed He is the Coming One. The Apostles have discussions and discussions about who shall be prime minister. Even after His resurrection they ask Jesus if He intends now to restore Israel to her pristine power and splendor. (See Acts i. 6.)

We cherish no such belief. Yet we, too, err in making the phrase, "Kingdom of God," a synonym for the "Church of God." And, as the church has come, we see no propriety in praying for the coming of God's kingdom.

Now the phrase, "Kingdom of God," does not mean the church. If there be any doubt about it, substitute the word *church* for *kingdom* in the following passage: "And being asked by the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation (is not visible to sight); neither shall they say, lo, here! or, there! for the kingdom of God is within you." (Luko xvii, 20, 21.) Again: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." (Rom. xiv. 17.) Once more: "The law and the prophets were until John; from that time the gospel of the kingdom of God is preached." (Luko xvi. 16.) Manifestly, *kingdom* is not equivalent to *church* in these passages.

The Greek word *basileia*, translated *kingdom* in our version of the New Testament, means (1) *kingship*, the possession of royal authority. This is its meaning, for example, in the following passages: The kingdom (*kingship*) of the world has become the kingdom (*kingship*) of our Lord and of his Christ: Rev. xi. 15. And the woman whom thou sawest is the great city which reigneth (Greek hath a *kingdom*) over the kings of the earth: Rev. xvii. 18. See also Matt. xvi. 28. (2) *reign*, the exercise of royal power, or the time during which it is exercised; (3) *kingdom*, the subjects, the organization (as in Matt. xii. 25), or the territory, see Matt. iv. 8. There are three words, "kingship," "reign,"

"kingdom," one of which must be used in our passage. I think "reign" is clearly the word which conveys to us the meaning Jesus intended here. "Thy reign come" seems to be the true sense of the petition.

And surely such a prayer is not obsolete. For its fulfillment every heart may well pray. To answer it, God, His Gospel and His Church put forth their power. To make God's reign an accomplished fact, the Saviour prayed and worked and died. Every one who feels the motions of sin in his nature, waging uncertain warfare with the law of righteousness, will pray that this petition may be answered in his own experience; that God will reign within him so that every thought and impulse shall be brought under the law of God. It is a prayer for individuals, to be offered in their own behalf. It has been answered in our case just as far as we have been brought into harmony with God's thought and will. In proportion to the measure of our acceptance of His will as our rule of life is this reign of God over us. We have great need to lift up to God this petition every day. For what is true of every country of the world is true of individual hearts—there are territories within them that the Gospel has not reached, over which God does not reign.

And the Church of God on earth has this prayer fulfilled in itself in proportion to the measure in which it has accepted the principles of God's reign and is dominated by the spirit of Jesus Christ. The petition is fulfilled in a community in proportion to that community's acceptance of Christ's teachings. It is a world-wide prayer, to be offered everywhere and in all times, until the time is come when sin shall have no more dominion. H.

"Papa, how much do I cost you?"

A little girl, 10 years old, lay on her death-bed. It was hard to part with the pet of the family; with her golden hair, her loving eyes and affectionate nature, how could she be given up? Her father fell on his knees by his darling's bedside, and wept bitterly. He tried to say, but he could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced.

His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What my dear?" answered the father. "Papa," she asked in faint broken accents, "how much do I cost you every year?" "Hush, dear, be quiet," he replied, in great agitation, for he feared delirium was coming on. "But, please, papa how much do I cost you?"

To soothe her he replied, though with a trembling voice, "Well, dearest, perhaps £30 or £40. What thou, darling?" "Because papa, I thought maybe you would lay it out this year in Bibles, for poor children to remember me by."

With a bursting heart, her father replied, kissing her clammy brow, "I will, my precious child—yes!" he added, after a pause, "I will do it every year as long as I live, and thus my Lillian shall speak, and perhaps draw hundreds after her to heaven."—*Commonwealth.*