

V.—GENERAL MISSIONARY INTELLIGENCE.

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Extracts and Translations from Foreign Periodicals.

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JAPAN.

—The *Dansk Missions-Blad* has misgivings as to the soundness of some of the positions taken by our esteemed brother and friend, Rev. J. T. Yokoi (formerly J. T. Ise). Not having at hand the original English, we retranslate Mr. Yokoi's remarks out of the Danish: "In the last three decades Christianity has made steady progress in Japan. From Sapporo in the north to Kagoshima in the south there is scarcely a town or even considerable village where there are not more or less of believers. In spite of the reactionary movement, which a short time ago went through the land, and in spite of all exertions to repress the new religion by the revival of Buddhism, the people have now more than ever come to the recognition of the fact that the regenerating power of Christianity is necessary to the elevation of morals. Therefore I do not entertain the least doubt that Christianity will finally be accepted by the mass of the people, and that it will constitute the most significant element in the new civilization of Japan. Nevertheless, the Christianity which is now in Japan is the only too faithful copy of English and American Christianity. Of Japanese Christianity hitherto there could be nothing said. Our churches are in truth like so many foreign colonies! There is a wholesale importation of foreign ideas and habits! But if Christianity does not divest herself of her foreign garb and attire herself as a Japanese, she will never reach her aim in this land. There are to be found in our church a whole company of capable men who are adequate to the most responsible task. . . . The time is come when the Japanese messengers

of the Word must themselves form their own conception of Christ. We must hereafter build up without foreign help, believe in Christ as Japanese, study theology and preach as Japanese."

Of this the *Missions-Blad* remarks: "In these utterances there are undoubtedly considerable elements of truth, if they are only applied in the right way. Unquestionably the national peculiarities of the Japanese cannot and ought not to be excluded from the form of Christianity in their own land. And Protestant missions certainly appear to have this in view when they labor for the independence of the congregations and the introduction of as many Japanese as possible into the ministry. But the author of the article seems, by 'Japanese' Christianity, to have in view a form of development which may reasonably enough cause us some misgivings. He says: 'The development of Christianity in the world hitherto has been accomplished on the foundation of Greek literature and of Roman Law. Christianity, as it is about to arise in the East, must rest upon the religion of Buddha and the philosophy of Confucius!'

"This might easily turn out a very dangerous amalgamation for Christianity. And why, precisely, should it result in a genuine Japanese Christianity? Buddhism is originally from India, Confucianism from China. The young clergyman talks a little as if he had a rush of blood to the head. They perhaps need for quite a while yet considerable guidance at the hands of delegates from the old evangelical denominations. A really original Japanese Christianity, according to the view of the article, independent of the stored-up truth of the elder denominations, and with its own conception of Christ, might easily prove more heathen than Christian. May the evangelical missions receive grace to go forward in the sound