

FRIDAY, AUGUST 17TH.

9.30 A.M.—*Paper*—"Relation of the Teaching of Jesus to Later Judaism," Prof. Albrecht (German—American Baptist Foreign Mission).

7.30 P.M.—*Question Drawer*—Chairman, Dr. Macauley (American—Northern Presbyterian Mission).

SUNDAY, AUGUST 19TH.

11.00 A.M.—*Sermon*—Dr. McGregor.

7.30 P.M.—*Sermon*—Mr. Pettee (American—American Baptist Foreign Mission).

Not a few readers of the *OUTLOOK* will be familiar with our good Canadian brother, Mr. Chappell—a noble, conservative man. He gave us a most helpful discourse on the *Position, Protection, Preparation and Prospects* of the Christian.

The talks of our "China brethren," one of them in native costume and pigtail as he spoke, were a rich treat. In three respects their difficulties are the same in kind as ours, though they differ in degrees: Ultra-nationalism inherent dislike of the foreigner, and the wish to "live on the church." In one respect there is a marked difference: Here, the tendency of the people is to want to take the reins into their own hands too soon; there, it is to leave all the responsibility in the hands of the foreigner. Three points were made abundantly clear: that the recent persecutions and murders are not due primarily to the common people who are the immediate actors therein, but to the Government and its subordinate officials; that medical work is one of the very best aids to evangelistic work; and that by far the greatest curse to China and hindrance to the work of the missionary is opium. That smug, selfish, heartless officials in China, India, and England should have been able so long to deceive even the very elect on this opium question is one of those sad comments on officialdom itself, and on our so-called nineteenth-century Christian civilization which has permitted itself to be persistently hoodwinked and disgraced before the world. There are some of us who heartily endorse the recent suggestion of one of our own devoted Chinese band, to the effect that if Great Britain does not rid herself as promptly and as far as she can of this foul stain we should cease to allow ourselves to be counted as British subjects. "O Lord, how long?"

Mr. Ambler's paper was an earnest plea for the baptism of the Holy Spirit, and found a warm echo in the hearts of all present. Some, particularly among the Methodists and friends, in the discussion that followed, urged the thought of stepping up into a second, special, all-important stage of the Christian life. Others—earnest, devoted men, too—to whom the idea of a "second blessing," in the attainment of holiness, as something essentially different from what a third, or any number of special blessings might be, was somewhat forced and peculiar, affirmed their honest inability to understand the teaching of Scripture in that sense. My own mind was more than ever impressed with the force of the remark of a certain writer on the Methodist disciplinary questions: "Do you expect to be made perfect in love in this life? Are you groaning after it?" who wound up his commentary by saying that the second question was, of course, the all-important one. This subject takes us up into high ground. It brings us to the most holy place, where we must put off our shoes. Surely the *theory* of the Holy Spirit's working, in the production of a holy life, is a matter immeasurably inferior to the *fact* of the *assurance* in our own hearts that we "agonize after it."

Wednesday morning's session was given up to the ladies. The step was abundantly justified, if justification were necessary, by the fact that it proved to be, on the whole, perhaps the best of the Conference. A good Quaker lady most efficiently presided. Not only the papers read, as per programme, but the general discussion afterwards (by women only), were able, and intensely earnest and practical, showing that the women were "hard at it, and always at it," with rich results to encourage them. Decidedly, the women have their own spheres of labor, to which their peculiar qualifications and preference alike call them; and this morning's delightful session left us in no mood whatever to treat seriously a question, subsequently propounded,

which seemed calculated to set the male and female missionaries over in sharp contrast against each other in a vain attempt to determine, in a general way, which is best fitted for missionary work. The urgent demand for *both* has created a corresponding supply. Both are always needed, always mutually helpful, and, we trust, may always, here as at home, be found in most diligent and harmonious co-operation.

Mr. Price's paper treated—treated well—a subject that came close home to all of us who have spent a few years in the study of the language. The spiritual depression and declension to which we are so liable while as yet, in loneliness and seclusion, unable to enjoy social intercourse; the sense of impatient unrest, the vain beating against the bars, as we, who came with hearts all aglow to preach Christ and His love to those sitting in darkness and the shadow of death, really find ourselves though surrounded by multitudes of just such soul-starved, needy ones, forced for the first year or two to remain practically silent, going through the daily routine of learning to talk (!), relieved (?) usually by a little teaching of elementary English to students who either do not know, or knowing do not care, anything about our missionary aspirations—all this, and more, received an emphasis that appealed strongly to us. And what were the remedies suggested? What could they be but to make everything of the close and frequent use of God's word, secret prayer and spiritual meditation? It is a time when the more external, but really very helpful props, such as we have at home in great variety, seeming to be all knocked from under us, the individual man must take fast hold on God and cleave to Him. He ought to be all the stronger and better who passes through the ordeal successfully.

As I have already run out too long, I cannot take space to say much on Prof. Albrecht's strong, well-thought-out paper. Just a few words from a summary in the *Japan Mail*: "Nationalistic and eschatological Messianism were joined with externalism, separatism and transcendental, almost deistic, conceptions of God. Looking at the teaching of Jesus as related to this type of religion, which was that of the Jews of His time, it is evident that the relation is one of contrast. The teaching of Jesus is a development of Old Testament ideas, but it is a protest against the Judaism of His time. It was not a revivication of latent germs of Judaism, but the revealing in full measure of truths made known but partly by the ancient prophets; a bringing into the religious life of the Jews and the world of a new revelation from heaven."

The drawer was found to contain thirty-eight questions, and it was not until three sessions were held that the more important ones were finally disposed of. Those that excited most interest were:

What effect is the late Parliament of Religions likely to have upon Christian missionary work in Japan? The almost unanimous view was that the effect would be injurious.

In calling in the homes of the Japanese, and in our social intercourse with them, how far should we conform to their customs and etiquette? As far as possible, be all things to all men, that by all means we may save some.

From this time until the revision of the treaties is it advisable for missionaries, either individually or through their organized bodies, to evade the strict letter of the Japanese law and practically own property in the interior? A most ticklish question, difficult to answer satisfactorily. Several grounds of justification were given.

Is it desirable to hold a General Conference of missionaries in Japan some time in 1895? No; the time for holding such a conference in this country is past.

What about industrial education as a factor in mission work in Japan? "Not of great importance in a country so well equipped with industries."

How can the *kōgisho* (preaching place—usually rented, and opening up, like the shops, on a public street) work be carried on most effectively? Many valuable suggestions were given, in the course of a long conversation.

Should apologetics have a prominent place in preaching to the Japanese? No.

Was absent on the Sabbath, preaching elsewhere, but learned from others that they had "a real good time;" that