

mised a friend to give Christianity a candid examination. Circumstances threw upon me the responsibility of guiding him in that examination. After some doubt, hesitation, and prayer, as to the best course to pursue, I began with him the third chapter of John. Those two grand chapters, the third and fourth, took hold of him as with divine power. I well remember him, as he came in the prime of youthful manhood. He had rank, position, a handsome face and form, a pleasing address, a cultured mind. He spoke the English language with fluency, and he would have been acknowledged a gentleman anywhere. And yet I remember, also, that as we took up verse after verse of those searching chapters, the first strong exclamation that burst from his lips was,—“Oh, sir, we Japanese are guilty of things of which it is a shame even to speak in the presence of you foreigners!” And I have good reasons for believing that it was the sins of his own heart and life that he was confessing.

2. A second fact is the necessity, for the life that now is and especially for that which is to come, of a change in these corrupt hearts. Let me call another witness from Japan, the blind Yamamoto, of Kioto, one of the best and wisest men, and one of the purest patriots in the empire. Although perfectly blind, and so lame that he cannot walk a step, he is the honoured friend of some of the first men of the land. Go, as I did three years ago, to his humble dwelling. He is brought in from an adjoining room and set down on a chair near you; and he at once begins to speak of his hopes and desires for his beloved country.

“I like,” he says, “your railways, your telegraphs, your steamboats, and all your wonderful machinery. I rejoice that your science and philosophy are being taught in our schools. I long to see the day when your humane laws shall be in force throughout the empire. But Japan needs more than these things. *The hearts of the people must be changed. The hearts of the people must be changed.*”

Nor did he stop here. His mind at once went on to the third fact, which I desire to mention as a reason for sending the gospel to Japan, namely,—

3. Christianity alone has power to change the heart.

“Buddhism,” said Yamamoto, “is a bundle of lies; and admirable as are the teachings of Confucius, they are insufficient. I believe that Protestant Christianity alone has power to change the people’s hearts.”

Who will say that he is not right? And who will say that we have not here good and sufficient reason for sending the Gospel to Japan?

A few weeks ago I heard one of our most honoured preachers tell the young men of Boston that there are two thoughts which Christians of America must wholly eradicate from their minds; and I want to repeat his words here, with a still wider application. The first is, that there is anybody, anywhere, too cultured and refined to need the