

## A Year of War.

REV. C. K. HARRINGTON.  
(Concluded.)

### HOW DOES THE WAR AFFECT MISSIONS?

The hope which I expressed in my letter a year ago, that this war would further rather than retard Christian work in Japan, has been abundantly fulfilled up to the present time. There has been, of course, some temporary weakening of churches, and interruption of evangelistic work, due to the summoning of many church members and some evangelists and pastors to join the colors. One of the graduates of our own Theological school was called away from his work as a preacher in Shizuoka, and his ashes have been brought back to Japan for burial. When the roll of the dead is called at the close of the war probably not a few who were the strength of the churches will be named among them. The Christian soldiers showed that they were good stuff in the war with China, and we do not fear that they will be found less ready to do and die in the present conflict. Already not only the religious but the secular press has had noble things to tell about some of them.

So far as my own experience during the year goes, and that of others of which I have heard, the war has aroused very little opposition to Christianity. Some thoughtless or ill-disposed persons have occasionally decorated Christians with the opprobrious epithet *Ro tan*, "Russian Spy," and there have been here and there local manifestations of dislike to Christianity as the religion professed by the enemy, but such incidents have been very scattering. When one recollects the Christian nature of Russia's diplomacy before the war, and the barbarous acts that have been far too common as the war has proceeded, one rather wonders that advantage has not been taken of these things to prejudice the mind of the masses against the foreign teaching. It is matter for thankfulness that the people allow the kind and upright dealing of England and America to offset the savagery or crookedness of the Northern power, and seem able to distinguish between essential Christianity and the outward profession of it.

The enlightened attitude taken by the Government, and especially the Educational department, on the outbreak of hostilities, has doubtless contributed much to this complacency on the part of the people. It was distinctly announced, and made public throughout the Empire, that this war is one not between two nations, nor between two religions, but is a conflict between two governments, and that hostility in word or deed toward the Russian people as such to sav nothing of animosity to Christian people as such would be entirely out of place. This manifesto was followed up by a great religious gathering in Tokio, a parliament of religions one might almost call it, participated in by Buddhists, Shintoists and Christians, which after discussion published to the nation and to the world a declaration that the war is in no sense a religious one, and that no religious body should seek to make a handle of it to the injury of any other. This meant specially that Buddhists and Shintoists were to make it a point of honor not to use the war, which is the burden of all alike and which should unite the hearts of all in the struggle for the common weal, against their brethren of the Christian faith. This liberal spirit, evinced in the highest and most influential quarters, and spreading down through the educational and religious leaders to the people at large, has doubtless proved a great restraint upon any impulse to make capital out of the war as against Christianity. At all events, from all directions we hear very encouraging reports of missionary work of unusual friendliness and open-mindedness on the part of the people, of many enquirers, and a fair number of additions to the churches. Only a day or two ago I heard of a church in the Capital receiving fifty by baptism on a single Sabbath.

We are especially congratulating ourselves on the first openings for evangelistic work in the army which the war has brought. Hitherto that part of the nation has been almost hermetically sealed to the Gospel, the officers and those in authority in military matters being as a class among the most unyielding opponents of the foreign religion, thinking that Christianity would dilute the loyalty and patriotism of the troops. Some signs that this wall of opposition was beginning to crumble were seen at the time of the war with China, 94-95, when permission was granted to put Scriptures in the hands of the men going to the front; and in regiments whose officers were not too conservative many Scripture portions were so placed. The military expedition in North China, at the time of the Boxer troubles, for the relief of the foreign legations in Peking, when the Japanese troops fought side by side with those of European countries, doubtless removed some of the army's prejudice against Christianity. But the open-mindedness of the military authorities at the present time is unexpectedly great, and large concessions have been made to Christian workers. Among these may be mentioned the permission granted a certain number of evangelists to go to the front, to minister to the needs of the Christian soldiers; the warm welcome given to Y. M. C. A. work which has been begun in Manchuria under government auspices; the opening of the military hospitals in Japan, to Christian visitation, for distribution of tracts and Scriptures, and for Christian singing and informal addresses. This Christian work and Christianly work, being done on the field among

500,000 young men, and in the hospitals among tens of thousands of sick and wounded, is indeed but as the five loaves and the few fishes among the multitude which was with our Lord in the wilderness, but doubtless it will be multiplied in his hands to the life and nourishment of many. It will be a leaven in the whole army, and through it a leaven in the whole nation, for the soldiers are from every village and hamlet from Nagasaki to Nemuro. In another way too, the present war will render the army, which represents the youth and vigor of the nation, more ready to listen to the foreign teaching. These hundreds of thousands of young men, whose experiences of life had been, in the case of a great proportion of them, in small country villages not yet touched by the Gospel, or in barracks where all the influences were hostile to Christianity, and whose range of ideas was necessarily very narrow, and their temper inhospitable to any new doctrine, have been transported to foreign lands, have had a great variety of novel experiences, have seen that there is a world outside of Japan, and insensibly they are imbibing a more liberal spirit. In these and in other ways which I must not take space to enumerate, the war is proving to be God's great plowshare, cutting deep into the fallow land of the nation and preparing it to welcome the good seed of the Kingdom.

One effect of the war which we may expect to see after a while will be a more hearty and self-reliant undertaking of Christian work by the Japanese churches. The energy and spirit which the crisis has evoked will find many channels in which to expend itself when the war closes, and doubtless some of these will be moral and religious. The nation realizes that her ethical condition constitutes a serious problem, and that if she would hold the place which the future seems to offer her in the eastern world, she needs now most of all a moral regeneration. The churches will stand in the breeze of a new morning with the glow of a new and healthy independence in their blood. We may expect hereafter less leaning upon the foreigner either as a financial or as a moral support, and more native initiative and independent effort. I do not apprehend however, that the missionary will be dropped for many years to come, though he may hold a somewhat obscure place, and the flow of the incoming tide up the wide waste areas of the national life may put out of sight the narrow pools which so far have represented the direct influences of Christian workers from abroad. In this flowing tide and in the swallowing up of the foreign worker's tiny pool of Bethesda, every true missionary will rejoice, saying of the Christ as he becomes more and more the Christ of Japan, "He must increase, but I must decrease." "Even so, Lord Jesus, come quickly."

Yokohama, Japan.

## Dr. Daniel Morse Welton.

BY REV. ISAAC R. WHERLOCK.

The publisher of *McMaster University Monthly* has been kind enough to send me the October, 1904, issue of his magazine, especially for the sketch it contains of the late Rev. Dr. Welton in the Maritime Provinces prepared by Prof. Keirstead of Acadia College. The sketch is so condensed as to make it compactly rich, like the marmalade our mothers used to compound for the side plates of the table, when visitors were present at dinner or supper. One wishes that the highly appreciative notice had been elaborated into the larger dimensions so fine a character and achievement of manhood as Dr. Welton deserves. We wish to know the beginnings of this man, his boyhood, his early home, the social atmosphere he breathed, his early church life, his college struggles and attainments, his passion for knowledge, and how he pursued his studies in his Windsor pastorate, and then the winning of his Ph. D. from a German University and his thesis on Dr. Lightfoot the father of Hebrew learning in England, and then to round out all his professorship at Acadia and at McMaster. No doubt the hand who could compact so many traits and characteristics into less than two pages of the magazine, and by sharply drawn antithesis, develops so quickly a portrait of Dr. Welton, in its way a photograph analogous to that which appears in the same magazine, is just the artist to do for his peer, and for the Nova Scotia Baptist ministry in general, the larger service here spoken of. I have some knowledge of his boyhood home, and of the local church out of which he grew into his larger career. Perhaps you will allow me to say some things of him to the widely scattered constituency who were always pleased with him, and who have been readers of your paper for many years.

The church of his boyhood and all the surrounding countryside, passed through a wonderful religious epoch, in the middle portion of the last century. So far as I have observed, it has not been duplicated anywhere in the Maritime Provinces, and the story is in danger of being wholly lost, both to local history, and to our denomination in Nova Scotia. The death of Dr. Welton gives opportunity to recall some parts of it, while we wait for the larger occasion and the competent narrator.

Dr. Welton was born in the village of Kingston King's Co., Nova Scotia, a village south of Kingston Station, about 12 miles. His father was Sydney Welton, a local magistrate, a farmer of large acreage and prosperous, a man of much influence in Lower Aylesford and Upper Wilmot. A large family of sons and daughters were brought up at his table. And Mrs. Welton the mother of Daniel, was one

of the rare mothers of any community—a woman of great executive ability as of great industry and high character. Those were days when the more prosperous farmers kept large flocks of sheep; and in addition to the ordinary household duties of the Welton family, were those entailed by the keeping of a great dairy and many sheep. The milk passed into butter and cheese, and the wool into cloth and garments of many kinds. All this was the work of a woman, while men did the outdoor work of sowing and reaping, the gathering of crops, and the herding and care of the farm animals. Mrs. Welton's kindly nature was known everywhere, as also her great worth. Her common name all around was "Aunt Isabella" while Mr. Welton was familiarly called "Uncle Sydney." These endearing titles may have risen from the fact that both Mr. and Mrs. Welton's family relations, in all the surrounding country, were very numerous. At the same time they bespeak the popular favor in which Mr. and Mrs. Welton stood.

The village of Kingston is smaller now than it was in Daniel's boyhood. Then it was the chief trading centre of a country district. It could boast of a sawmill, a carding mill, a woodworking mill, a tannery, a blacksmith and carriage shop, two or three country stores, and other industries naturally appertenant to such a country centre of trade and produce.

The white homestead of Mr. Sydney Welton's family was the very centre of the village—a large rectangular, one and one-half story farm house, with two large barns a little distance away, and carriage houses, tool house, wood shed and other buildings between, while the broad acres of Mr. Welton's farm stretched far away on both sides of the main street, monopolizing a large part of the village and much neighboring territory. The older sons took pride in beautifying the grounds of the family home, and the passer-by would pick out Daniel's home as one of the most pretentious in all the countryside.

Here Mr. Welton's large family of seven sons and three daughters were brought up—the sons to fill honorable positions in society and the daughters to adorn the stations of wives and mothers.

It would be difficult to say to whom belongs the greater praise—the father or the mother of this large and very interesting family, for the excellent training the children received for future life. Never were couple more evenly matched in noble high quality. If he was nearly physical and athletic perfection, she was gifted with womanly grace and commanding virtues. If he was a religious leader, she was quite the wisely counterpart, supporting him in all of his ambitious for the church of which both were members. And so careful they were of other people's good name. Neither was a busybody in other people's concerns. They were noted for good will and charity. To the unfortunate they were wont to extend a helping hand. The welfare of the hungry caller was always inquired into, and his basket filled for himself and family.

As between the father and the mother and without instituting farther likeness or comparison, the children to this day rise up and call her most blessed. She was the first to observe Daniel's college and preaching tendencies. For a while she kept them in her heart, and fostered them in such interviews as mothers are wont to have with their sons. Daniel had on record several of these determining forces. She must be the first to tell his father what the son was dreaming of. So the ice was broken, and in time an open way prepared for Daniel's advent to Wolfville.

Deacon Welton maintained family worship. It was a sight worth beholding, the deacon with his glasses and Bible leading the worship, and Aunt Isabella holding invisible lines on all the prayer circle. The hired help whether for indoor or outdoor work, were expected to be present, and their presence insisted on though the worship might be irksome and work pressing. To Mr. and Mrs. Welton the time so devoted seemed to be the best of all the day.

The family church was the Bethel in Tremont, about a mile away, under the foot-hill of the South Mountain. This church was an integral part of the Lower Aylesford and Upper Wilmot Baptist church. This large church had several distinct local habitations, and preaching stations; and covered a territory of many miles diagonal—the Bethel church being in the south west corner of the field. It was the most important division, and has a history, during the middle section of the last century of rare interest and power. I do believe it would be difficult to find the equal of its glory anywhere else in the province. It may be touched slightly with romance as it lies in my memory, but this I say only as a slight concession to some cynical critic, or some unsympathetic stranger to the facts. If the many visiting ministers of those days could stand up and give testimony, it would be only to praise the Bethel people during that epoch for their Puritan stalwartness and steadfast faith. Their Puritanism was Baptist, not Presbyterian. They did not sing Rouse Metrical version of the Psalms, but Watts' Hymns from his thin octavo Hymn Book. They did not use a church organ, believing they could not grind out the worship of God from a machine. They that worship him must worship in spirit and in truth. And yet once in a while they would allow some earnest Christian heart, having an established reputation for piety, to lead the singers with his flute. And beside him might be stationed the big bass viol. Gradually the Bethel people