

it strength to meet the day of trial which was now near at hand.

Just about the first year of the next period the anti-foreign reaction began. Large was assassinated, and the Chinese war stimulated the seriousness of the situation. Opposing influences, intellectual and religious, were also making themselves felt. Buddhism began to struggle to recover the influence with the masses which she felt to be slipping from her, and allied with Shinto to establish herself as the truly national teacher of morality and patriotism. Positivism and agnosticism were extending their influence on philosophical minds and seeking to construct a philosophy which should serve as the background of a national religion, and all the objections to Christianity from a scientific and philosophical point of view were becoming familiar to the Japanese mind. Through these and other more local and internal difficulties, the remaining years of Dr. Macdonald's administration were a time of severe trial. Then it was that the true strength of the work of the preceding ten years was manifest. Those of us who visited Japan later will remember how strongly we were impressed by the fact that the religion of the Japanese was not coldly intellectual or baldly formal; it had penetrated deeply into their hearts and was part of their very life; and no human influence had contributed as much to this as the living, active, self-sacrificing type of religion exhibited to all the people in the life and work of Dr. Macdonald. It had reached their hearts, it had come to their