

the more complicated conditions of modern society. The other address was by the Minister of Education, Marquis Saionji. In almost identical terms the Marquis expressed his conviction, and indicated that the policy of his department would be in favor of a broader and more cosmopolitan view of social obligations. These two men do not speak for themselves alone; their speeches mark an epoch in the ethical history of Japan. They assert, in effect, that Japan's ethical needs are the same as those of the nations of the West. They illustrate how the future of Japan is bound up with that of Christian nations. She feels, and quickly feels, every movement which stirs Western society. Even the late so-called reaction is nothing less than a manifestation in Japan of the same world-movement which has produced anti-Semitism in Germany and the A. P. A. in the United States. The liberal movement in the churches which causes us anxiety is one and the same with that which is felt in America. To hold the German missionaries or the American Unitarians responsible for it is to miss its true meaning.

Upon this close and growing intimacy between the life of Japan and that of the West I base my forecast of the future. I believe in a Divine Providence who is to bring out of the present unrest all over the world a stronger and a more intelligent faith. This very series of articles testifies to a spirit of expectancy. As the very youthfulness of the Church of Japan has made her feel more keenly the doubts which have disturbed us all, so will that same freshness of youth render her more responsive to the new faith. The channels of influence are open. Would that there might course through them none but streams which shall make glad the City of God!



## The Deputation to Japan and the Kumi-ai Churches

The letter of the Deputation of the American Board to the Kumi-ai churches in Japan has appeared in other papers, and by them has been made the basis of editorial comment. It has not before appeared in *The Outlook*, simply because it was definitely understood that all report was first to be made to the Prudential Committee, and after that given to the public. Misleading comments on this letter have appeared in certain quarters which are clearly made by those who do not understand the facts. The report of the Deputation will appear in substance in these columns next week. It is to be presented to the Board on Wednesday, January 23, after which it will become public property. Since the letter of the Deputation to the Japanese churches has appeared elsewhere, we give it here in full:

*Dear Brethren:* The Deputation appointed by the Prudential Committee of the American Board to visit and confer with its missionaries and with Japanese Christians in Japan has completed its work and is about to sail for home. During our presence in your beautiful country we have been the recipients of so many courtesies at the hands of the Kumi-ai Christians and churches that we should feel that we had been deprived of a great privilege if we were not permitted to express our hearty thanks to you for your kindness to us. With the growth of your churches, almost unexampled in the history of any country, we have had great satisfaction, and at the prospect of still larger growth, both in numbers and spirituality, in the not distant future, we gratefully rejoice. We feel that your history is our history, and your prosperity is a blessing which will carry gladness to all Christians the world around.

You are a body of independent churches, subject to no master but Jesus Christ. This we fully recognize, and this our missionaries have always recognized, and we have rejoiced to find in you much of the spirit of the Pilgrim Fathers, to whom the religious life of our country is so largely indebted. As we look over the world with its teeming millions, so many of whom have no clear idea of the Gospel of our Saviour, we feel that an immense and solemn responsibility rests upon the Church of Christ in all lands, and not the least in your own land, to which Providence seems to have committed the intellectual and spiritual leadership of the East.

In our study of the problems facing the missionaries we have had to consider whether the time had come for their withdrawal from Japan. In getting information on this point we have consulted with many of your ministers, laymen, and evangelists, and every one has advised us not immediately to withdraw from the field. Some have suggested that the number of missionaries should not be increased, but the voice in favor of retaining most of those now present has been unanimous. We have decided to advise the missionaries to remain in your country for the present, hoping that the time will not be far distant in which you will be able not only to do without them, but also to join with us in carrying the kingdom to other lands. Our missionaries will not attempt to establish independent churches, but will, so far as they are able, seek to co-operate with you in the work of the Kumi-ai body along the same general lines as in the past; and we ask for them in their difficult duties your generous co-operation.

They will, of course, have to do the work in the way in which they can work best, as you will work in the way best adapted to you; but there ought to be, and we are persuaded that there will be, no serious difficulty in such co-operation.

tion. We must ask you to remember that our missionaries have to render an account to the Board concerning their work and all moneys expended by them, and that often, when you may differ from them, they may be only carrying out the imperative and necessary instructions of the Board.

We have been advised, both by you and by our missionaries, to devote more attention in the future to sending out for occasional service eminent and able pastors and theologians, and also to provide for the translation and publication of works of religious thought of standard value. Both of these suggestions seem to us eminently wise, and we shall take great pleasure in advising our Board to do as you suggest. You have also suggested that so far as there may be changes in the location of missionaries, less attention should be given to cities where there are already well-established Kumi-ai churches. That suggestion also approves itself to us, and we have so advised our missionaries.

We regret that we have not been able to come to agreement with those with whom we have had misunderstanding concerning houses and lands, purchased and paid for by the treasury of the American Board. In Kioto and Kumamoto such misunderstandings exist. With reference to this we have addressed to the Trustees of the Doshisha a letter from which we quote as follows:

We cannot believe that you will think of asking rent from the Board for the missionary houses in Kioto, when the land was purchased and the houses were paid for entirely out of the treasury of the Board. For you to do that, we believe that both you and all your countrymen would hold to be a stain upon the good name of the Doshisha.

Concerning our difficulty at Kumamoto we desire to say that we are profoundly grateful to our brethren of the Kumi-ai churches for what they have done to help us in that matter; and we trust that they will not cease to use their efforts until there has been an honorable settlement.

As we study the religious condition of the world we find much cause for rejoicing at the swift advancement of the kingdom of God; but we also see that that kingdom has many and insidious foes, and that the demand was never greater that all the Christian host should present a united and aggressive front against unbelief and sin. This is no time for emphasis upon what we do not believe. Positive, Scriptural, able, consecrated preaching, and pure, saintly, Christian lives are everywhere imperatively demanded. Will you not unite with us, and with all Christians, in exalting the personality and fatherhood of God, the saving work of Jesus Christ, the need of regeneration by the Holy Spirit, and his constant ministry; the duty of all men of every land and condition to love and serve one another, and the power of the endless life? In short, may we not, together with all evangelical Christians, unite in so presenting the Gospel of our blessed Lord and Saviour Jesus Christ that your land and our land and all lands shall, in due time, acknowledge him as Master and Lord?

We have read with much interest the platform adopted by you in your recent meeting at Nara, and see in it your recognition that the world can be made truly Christian only by men of lofty faith, holy lives, and pure hearts. We pray God's blessing on the movement there so auspiciously started.

Dear brethren, we greet you as our fellow-workers for the kingdom of God; we pray for you; will you not pray for us and for our country, that together Japan and America may advance toward the stature of truly Christian nations?

Once more and from our hearts we thank you for your courtesy to us. It will never be forgotten. God bless the Kumi-ai churches, and God bless the Japanese nation!

In the bonds of Christian fellowship we subscribe ourselves, dear brethren, very kindly,

JAMES L. BARTON.  
WILLIAM P. ELLISON.  
JAMES GIBSON JOHNSON.  
AMORY H. BRADFORD.

Yokohama, December 6, 1895.

In regard to the above letter one or two points need to be guarded. The letter distinctly says that there is a "misunderstanding" in regard to the property at Kioto, and it quotes from a letter addressed to the Trustees of the Doshisha; but the letter to the Trustees was not regarded by *them* as any imputation upon their motives, and by it the Deputation simply stated that it would have to leave the whole matter to the honor of the Japanese Christians. There has been a tendency to misinterpret this part of the letter. Those who are most conversant with the facts in the case are not at all surprised that there is a misunderstanding. They feel that the Japanese Christians are intending to do the honorable thing in the midst of difficult circumstances, and they are still hoping for an agreement that will be satisfactory to both parties. The Deputation has said nothing reflecting upon the Christian character of the Trustees of the Doshisha, who interpret certain facts in a different way from that of the Board. In the absence of written documents such misunderstandings are not surprising. The Trustees of the Doshisha assured the Deputation that the missionaries would receive from them generous and honorable treatment, and thus far there is no reason to doubt the sincerity of their statement. If that pledge is not kept, there will be occasion for strong speech—but not till then. In all the intercourse of the Deputation with the Trustees we are assured that their conduct was that of Christian gentlemen. If, as the result of further correspondence, the misunderstanding continues, we hope it may be settled by arbitration.



## A Lecture Course

"The God-Idea in some of the Principal Religions of the World" will form the subject of a course of lectures to be given before the Brooklyn Ethical Association, in the Pouch Mansion, 345 Clinton Avenue, on Sunday evenings in February and March. "The Hindu Conception of God" will be presented by the Swami Vivekananda, of India; "The Idea of God as Expressed in the Art of the Ages" by Professor J. Leonard Corning, of Munich; "The Ancient Religion of China: Its Teachings Concerning God, Immortality, etc.," by the Rev. F. Huberty

James, of England. Further particulars may be obtained by addressing Dr. L. G. Janes, Fulton Building, New York.



## The Religious World

### The Recall of Commander Booth

What has been known for a little time to a few persons has at last reached the public, namely, that Commander and Mrs. Ballington Booth have been recalled to England by the head of the Salvation Army. Just where they are to be placed in the future we have no intimation at the time of this writing, and it is not essential that we should have in order to say that, at least from the American point of view, a very great mistake has been made. In a peculiar way Commander and Mrs. Booth have identified themselves with the American people. The Army was in a weak condition when they assumed its direction here. They have done more than revive its spirit; they have given Americans confidence in its management, and many have contributed liberally to its support who would not have thought of doing so had they imagined that Commander and Mrs. Booth were likely soon to be displaced. It is not probable that the change indicates lack of confidence on the part of the home office. It may be supposed that it is intended to promote the American leaders; but the Army cannot promote them. It has no field to offer them in which they can do a larger work, and it has no one in its whole service who here will be regarded with the same confidence. The ablest and most efficient officers in the whole Army may be sent to the United States, but they will come untried and comparatively unknown. They will have to make their own place and secure for themselves by years of difficult service the confidence which is now reposed in the Commander and Mrs. Booth. It is possible that the welfare of the Army at large may require a serious sacrifice on the part of the Army in the United States, but nothing else could possibly justify this change. We hope it is not too late for the mistake to be seen, and for Commander and Mrs. Booth to be left in charge of the Army in this country, which they can lead better than any one else, and which affords them quite as great a field for their pre-eminent abilities as any other country in the world could offer them.

### The Brick Church in New York

As our readers are aware, a year or two ago the Church of the Covenant and the Brick Church in New York, both Presbyterian, united, the congregation of the former going to the Brick Church, and the Rev. Drs. H. J. van Dyke and J. H. McIlvaine jointly retaining the pastorate. Experience has proved that both men are not needed in the position, and, in order that the church might be free to choose a pastor who should represent the united body, both pastors resigned. It was understood that Dr. McIlvaine desired to withdraw, and that he earnestly and generously urged the people to unite in retaining Dr. van Dyke. At a meeting held on January 15 the following resolution concerning Dr. van Dyke was offered by Mr. J. Cleveland Cady, who represented the old Church of the Covenant:

*Resolved*, That the congregation of the Brick Presbyterian Church urgently request Dr. van Dyke to withdraw his resignation and to continue in charge of the church as its pastor. We do this out of sincere affection for him and appreciation for his ministrations. We recall his faithful and successful services during thirteen years, and recognize that the present prosperity of the church is due chiefly to his labors and eminent standing in the community. He has labored for our souls' welfare and brought us the consolation of Jesus Christ. We have found blessing and edification in his pulpit services, and have precious memories of his kindness and sympathy. We will not consent to bring to an end such a history of affectionate service on his part, and we sincerely trust he will continue to be our pastor.

*Resolved*, That we pledge him not only our united regard and affection, but also such aid in his work as he may find necessary. We recognize the greatness of the burden we ask him to resume, and promise to come to his aid in such way and measure as he may desire.

After the above was adopted the following resolution was proposed by Mr. John E. Parsons, representing the Brick Church, concerning Dr. McIlvaine:

*Resolved*, That we cannot allow Dr. McIlvaine to leave us without putting upon record our high appreciation of his ability as a preacher and his endearing qualities as a man. To friends who came with him to this united church he has added the larger number of those to whom he has ministered in his new field. We appreciate the unselfish and self-sacrificing motive which has led him to insist that he shall be allowed to resign and that Dr. Van Dyke shall be asked to stay. We wish him Godspeed, and shall pray that he may be safely kept in his journeyings, and prospered in any new field of labor he may select.

We do not know what Dr. McIlvaine's future will be, but a man of such eminent ability and consecration cannot long be allowed to remain idle. It is intimated that one cause of his resignation was the desire for a year's rest and travel. His minis-

try, both in Presbyterian and Congregational pulpits, has proved him an able thinker and an eloquent preacher.

### Myron Adams

We have already briefly noted the death of the Rev. Myron Adams, but desire here to pay a tribute of respect to the memory of one of the most chivalric spirits in the pulpit of the State of New York. The Rev. Myron Adams, who was pastor of Plymouth Church in Rochester, died at his home on Sunday, December 29. He was a graduate of Auburn Theological Seminary, and a son-in-law of Professor Samuel M. Hopkins, one of the most independent and vigorous thinkers of the Presbyterian Church. Mr. Adams saw service in the war, and afterward entered the ministry. He was an independent and earnest thinker, a man who hated shams and loved righteousness with peculiar intensity. He was the author of several books, the best known of which is "The Continuous Creation." Those who had the privilege of knowing Mr. Adams always found him a genial friend and an earnest and manly man. He was honest—if such an expression may be used—even to a fault; sometimes perhaps even misrepresenting himself in his effort to be absolutely sincere. He had become a great power in the city of Rochester, where his noble personality was greatly honored and loved. The service in his remembrance which was held in the church of which he had been pastor was conducted by an Episcopalian, a Presbyterian, a Unitarian, and a Jewish Rabbi, while other ministers very generally, in their own pulpits, bore testimony to the fidelity and earnestness of the man who had so strongly impressed himself upon the religious and municipal life of the city. It was the privilege of the writer of this paragraph to know Mr. Adams intimately before he entered the ministry, and from that day to his death he was always found to be a gracious, brave, honest, and manly advocate of everything which he believed to be true and good.

### A New Missionary Paper Proposed

It has been long thought that an inexpensive missionary newspaper which should give important facts about the work of all the Congregational societies would have a wide usefulness. The officers of the six Congregational societies—namely, the Congregational Sunday-School and Publishing Society, Congregational Home Missionary Society, American Missionary Association, Congregational Church Building Society, Congregational Education Society, and the American Board—have now prepared a circular letter to the churches asking pledges for the support of such a paper. It would be a sixteen-page monthly, sold at the nominal annual subscription price of ten cents, and the plan would be for the churches to agree to take each a certain number of copies for its own families. The hope is to reach all families in the denomination. The officers of the societies rightly say that "such a paper as is suggested would awaken interest, stimulate inquiry after further information, unify our operations and bind us together as a denomination, facilitate the work of pastors among their people, and lead to increased prayer and giving and effort in our own denominational work." The proposed paper would in no way take the place of present missionary publications, but would supplement their work and occupy a field of its own.

### A Memorial Meeting

The universal love which went out to Arthur Brooks, the breadth of his interests, and the large place he filled in this community, were evidenced both by the spirit which characterized the occasion and by the large congregation which assembled at the memorial service in the Church of the Incarnation, in this city, on Sunday evening last. Among the speakers were the Rev. Drs. Greer and Rainsford, Dr. Seth Low, and Mr. Hamilton W. Mabie. Archdeacon Tiffany, who presided, also made some interesting comments on Dr. Brooks. The addresses breathed a profound spirit of reverence for the courage, the honesty, the ability, the helpfulness, and the varied talents of a man whose life had many sides, but whose energies were all consecrated to one end.

### Union Seminary Lectures

A course of lectures in Union Theological Seminary on the now popular subject of the Unity of the Christian Church has already been announced in these columns, but all the special subjects have not been given. The subjects of the lectures still to be given are as follows:

- January 27, President E. B. Andrews, of Brown University, "The Sin Schism."
- February 10, Bishop H. C. Potter, "The Lambeth Articles."
- March 2, Bishop J. F. Hurst, "Irenic Movements Since the Reformation."
- March 9, the Rev. A. H. Bradford, D.D., "The Unity of the Spirit World-wide Necessity."