



## Thought and Faith of Kanzo Uchimura

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# Thought and Faith of Kanzo Uchimura

Naoshi Koike

## Abstract

As people know, before World War II the Japanese Christian churches were chiefly under the rule of the American influence of faith, thought, system and money. These churches, however, cooperated with the Japanese government during the war, while "Mukyokai" (the churchless church) which was originated by Kanzo Uchimura, 1861-1930, fought against the war, was put under much persecution and was violently blamed as a national traitor, and hypocrite or heretic, not only by the general public but by so-called church men as well. Some of them were put in prison for a long time only for the reason that they advocated peace for humanity. This fact, however, after the war finished was known to the American missionaries and at their headquarters in their motherland. Often some American university presidents and professors wrote and requested some information from me about the thought and faith of Uchimura. Having studied him that much proves that they too have an interest in Uchimura.

Foreign missionaries must have spent quite an amount of money on Japan in the past; however they should have recognized that the result was not very big in number and quality. Perhaps they were surprised to know that the "churchless church" group stood strongly and independently for the truth of the gospel itself without money, system, or any connection whatever with churches and missions. They believed in a strong God, and so they were strong. They believed that God was free, and so they became the advocates of human freedom and righteousness. Uchimura's association of Bible study was of such a communion, not fearing men but fearing God. Today, it is estimated that there are about 50,000 members in Japan who have the indwelling of the Spirit, and who are living the life of *κοινωνία*. Is such an association the true *ἐκκλησία*, the living Body of Christ shown in the New Testament?

In the first place, believing God is obeying God in truth, and obeying in truth means that the believer offers his life to God. The relationship between God and believer must be life and life, because the believer offers his own life. God must be a living Life. Who would offer his own life to a lifeless, dead thing? The gospel is not a law of commandments contained in ordinances, but a law of the spirit in Christ Jesus.

On this point, there was nothing half-and-half for Uchimura. He knew that the church has its own merits, and, in fact, he helped churches a great deal although the church did not help him. He experienced various facts in the modern Christian churches with which he could not agree. These churches were petrified like social parties, and had no burning fire for the conversion and truth of the gospel, or courage in faith to fight for righteousness and humanity, and as its result Uchimura consequently had to cut off his relationship with all the existing churches, and he firmly stood alone as a strict, independent evangelist offering himself at the risk of his own life.

Faith for Uchimura was the new life in Jesus Christ which could never be confined within certain systems or creeds.<sup>1)</sup> The creed in itself is not the end or object of faith, and for Uchimura to live was Christ.

Here I would consider, from his writings, what the thought and faith of Uchimura were, and what the essence of the Gospel was.

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## 1. Introduction

Kanzo Uchimura was the son of a typical Japanese warrior family. In March, 1874, he entered the Tokyo Foreign Language School to study English and in August 1877 joined a group of young boys to go to Sapporo Agricultural School. The school had been established in 1876 one year before he entered. William S. Clark of Amherst, Massachusetts, was its acknowledged educational leader, who had left Sapporo in April, 1877 after eight months' remarkable Christian contribution. So, Uchimura did not get direct contact with Clark in Japan. It was, however, at Sapporo that he came to accept Christianity under the strong influence left by Clark; and in December, 1877, he signed the "*Covenant of Believers in Jesus*,"<sup>2)</sup> a remarkable document written by Clark. In July, 1881 he graduated from Sapporo Agricultural School with honors and delivered on commencement day a speech entitled "Fishery as a Science,"<sup>3)</sup> which deeply inspired all the audience and a dead silence fell over the hall.

In September of 1885, he entered Amherst College to study Christianity under the spiritual influence of its noble president, Dr. Julius H. Seelye. Through Seelye, Uchimura grasped firmly the profound faith which was the source of all his strength.<sup>4)</sup> During his stay there, he studied Greek, Hebrew, the history of science and the problem of the relation between science and religion. He graduated from Amherst in 1887 with a Bachelor of Science Degree.

After his return to Japan in September 1888, he became the provisional head teacher of "Hoku-etsu Gakkan" (a mission school) in Niigata, but in December of the same year, he resigned the school because he could not agree on the Christian education with the Congregational missionaries therein. Since then many heroic incidents came—"Lese-majeste"<sup>5)</sup> at the Tokyo Daiichi Koto Chugakko (present

Tokyo University), where he was lecturer, when he refused to pay homage to the Imperial signature attached to a copy of "Imperial Rescript on Education"<sup>6)</sup>; his advocacy of pacifism before and after the Russo-Japanese War, was strongly against national public opinion and he was violently blamed as a national traitor. Many times stones were thrown at house by narrow-minded patriots but he never changed his conviction and opinion. He founded Churchless Christianity,<sup>7)</sup> for this, churchmen have stigmatized him as a heretic and a church-destroyer. He was not a church official, but a layman, a plain Christian who had no formal organization but unity in God, and his work was strictly independent. Persistently he advocated the necessity of "Re-reformation" of Christian Religion, for, as he said, the Reformation of the Sixteenth Century was "an arrested movement".

Uchimura's life had, like an ellipse foci, which he himself expressed as "two Js"<sup>8)</sup>—Japan and Jesus. They were his "two lovers" all the days of his life. For the one lover, Japan, he severely fought against Western materialism and American mammonism. And for the other lover, Jesus, he battled bravely, against the ecclesiasticism, because of the truth of the Gospel and pure faith. His heart revolved around the two dear names, and he experienced that one had strengthened the other; Jesus strengthened and purified his love for Japan, and Japan clarified and objectivised his love for Jesus.

From 1900 until his death in 1930, he devoted his life to writing and publishing "Seisho no kenkyu"<sup>9)</sup> (The Bible Study), and conducted Sunday lectures on the Bible, first at his house at Kashiwagi, Tokyo, and later with an ever-growing number of audiences whose attendances ranged from between 700 and 1000 people in a large hall in the center of Tokyo,<sup>10)</sup> and again in a hall built next door to his house. The hall was always closely packed and silence reigned over the audience. Uchimura was the son of a samurai and his behaviour was always tinged with its spirit. It was the real fruit of Christianity engrafted onto samurai stock, and Uchimura was the instrument which God used for His glory.

## 2. The Faith of the Pilgrim Fathers

The following is the essential point of Uchimura's talk on Feb. 11, 1821, at Imaikan, his Bible hall next door to his house at Kashiwagi, Tokyo. We heard this talk directly from him. I will try, as much as possible, a word-for-word translation:

Last year, 1920, was the 300th anniversary of the fearless crossing of the Atlantic Ocean's rough waves in a small 180 ton vessel by the famous Pilgrim Fathers. Enthusiastic anniversary parties were opened here and there in related countries such as England, Holland, France, and the United States of America. There had to be a deep reason for this action, because such a small number of common people and infants, about 100, called such international attention after 300 years of time. Truly, the cause of the United States of America existing today depended on the brave action of these few courageous laymen believers. And its

influence broadened to all parts of the world, and today, even we Japanese can not say that we do not owe anything to them. The English Premier, Lloyed George, said praisingly, "The Pilgrim Fathers are the apostles who conveyed the freedom of faith to the New World." It is truly so, but to say just "freedom of faith" is not enough. Political freedom, commercial freedom, freedom of thought and all that is called freedom is owed to these few Christians. Indeed, although the numbers are few and weak, if they truly did act in faith, they could accomplish eternal works.

If so, what did the Pilgrim Fathers believe in? They believed only the common things Christians ought to believe. They were, first of all enthusiastic Christians.

For them, which as the Poet Milton said: "Religion is man's chief concern." No interference from men or power of this world, and the desire to worship according to the dictates of their consciences, was their first object in migrating to the American Continent. For them, political freedom or economic success were only a means to secure the freedom of faith. On that point, they were entirely different in their nature from other immigrants of that time and from today's foreign immigrants. Today, the talk on migration is to gain economic interest. Apart from other countries, Japanese immigrants to America or the South Sea's developing areas, are of course, seeking for economic, materialistic, and carnal objects. But the Pilgrim Fathers sought God, and did not seek gold. In order to serve God freely, they had to take a bold risk. For that they did not fear damage, or even death itself. A large number of them in fact died because of it. For God, faith, and eternal life, they threw everything away. Like Abraham who left Ur of Chaldees and went to Canaan<sup>11)</sup> in order to worship the true God, so, the Pilgrim Fathers could not stand the spoiled and oppressive Church of England. Repressing their tears, they left England and stayed in Holland, and at last landed in barbarous America. Abraham and the Pilgrims both immigrated by faith, and the result for both was eternal. There is no eternal work accomplished without first believing in God. If that is the case, what was the faith of the Pilgrim Fathers which completed such a great work? It is hardly understandable for modern people, especially for the modern Americans. In the first place, the Pilgrims did not see God like modern people see Him. They were not accustomed to portraying God meekly and saying that God is simply love.

Their God was the Great Egoist of the Universe. Therefore, they did not ask for blessings from God but only wanted to obey the will of God. They were "servants of the Lord"<sup>12)</sup> as Paul was. By killing their own will, they wanted just to obey God's holy will. They believed that they did not have to care whatever they came to be as long as they could praise the name of God. Therefore, they had the courage and the patience which modern people do not know. There was nothing to fear for them in the world because they did not care if their spirits fell to hell as long as the name of God was praised. Not their own request for freedom, but only the realization of the holy will of God. As they advanced with

this aim, there was no hard obstacle, neither mountain nor sea. It is a big mistake to treat the Pilgrim Fathers as champions of freedom and see them the same as we see those of this world's revolutionalists or social reformers. From the view of Marx or Kropotkin, the Pilgrim Fathers, the builders of the United States, were a gang of superstitions, a gang of slaves. They would feel great disgust if they could hear the praise given to the Pilgrims by modern people.

In the second place, the Pilgrim Fathers were different from modern people ; and they were especially entirely different from the modern Christians of the United States of America, for they did not try to influence or control this world, but they tried to fight against the world and tried to prove their faith to the world. They did not win a large number of people or increase in power, making the whole world as a holy country of God. Obeying the clear word of the Bible, and believing that "they were strangers and exiles on earth",<sup>13)</sup> they yearned for a heavenly country from afar. Their church was not a church to win this world and become its master ; but the church was to fight against the world till the end, as true Church militants.

They believed precisely the words of the Apostle James : "Do you not know that friendship with the world is enmity with God ? Therefore, whoever wishes to be a friend of the world makes himself an enemy of God."<sup>14)</sup> They firmly believed that this world was an enemy of God because it went against God ; so, making peace with the world was to go against God. Therefore, they never compromised with the world. That was the reason why they were abhorred first by kings, ministers, a whole nation, and even bishops of Anglican churches, and believers. They were narrow and so-called unadaptable people. Thus, they feared God and feared not the world nor men. Though they may even have had the whole world as their enemy, they believed that they did not need to fear because they needed only God as their friend. They were indeed difficult customers to deal with. They were, however, incorruptible and purely trustworthy people. When England lost them, they lost their best part. And, strangely they who had the world as their enemy, changed the world thoroughly for the better. Today, the people of England and the United States who praise their contributions are those who have entirely different faiths from them. If the Pilgrim Fathers were here today, they would esteem modern people, especially modern church men to be the enemies of God. Today, however, their enemies do not stop praising them. Those who had this world as their enemy, had influenced the deepest and had bettered it. It would be called a paradox of faith. It is a wonder, but it is a fact. In direct opposition, there is nothing more harmful to the world than modern churchmen who would compromise with the world as a friend. Time changes the traitor into a patriot, and it makes the destroyer of churches their benefactor. The Pilgrim Fathers were of this kind. Today, the churchmen of England and the United States are memorizing the great achievements of these faithful heroes and they are building the grave stone of the prophets whom they themselves killed. The

Pilgrim Fathers had their own churches too. It was only the church of the first-born who could be enrolled in heaven",<sup>15)</sup> which was clearly written in the Bible. It was a group by itself which was called and chosen by God. Therefore there was no institution that man had organized. There was no bishop, no presbyters, no festival, or ceremony, except in serving God in the Gospel and in the spirit of each. From what they believed there was a church where true believers could gather together. That is, there was a church because there were believers, not that there were believers because there was a church. That was why they were not approved in the long run by the then English society which layed stress on the church as an institution. Truly, the Pilgrim Fathers were believers of the Churchless Church 300 years ago in England. While churchmen were Unionists, they were yet Separatists. They believed that separating from the church was their duty to God. Through these few numbers of Separatists, the Christianity of England and the United States was completely changed. Who can say that separation is a bad thing? We must not forget that Christianity was a Separatist organization from the first.

### 3. Short Essays

Uchimura used to write his short essays on his faith and thought in his monthly "Seisho-no-Kenkyu" (The Bible Study), which gave comfort and strength to its readers. Following are some translations.

#### 1) The Way of Man and the Way of God

The way of man is like that of snow, white and cold. The way of God is like the sun, shining and warm. Being clean handed is good, but it can not overcome shining. The warmth of the righteousness is called love. We must stop just being righteous men but should become Christians.<sup>16)</sup>

#### 2) The God of Trinity

My father is God, that is, our Lord Jesus Christ's Father. My mother is God the Holy Spirit, that is, my comforter. My brother is Jesus Christ, who is the atoner of my spirit. I do not feel a bit lonely though I am alone in this world as I have this father, mother and brother. I have all my comforts in the God of Trinity.<sup>17)</sup>

#### 3) One Who Knows Me

One who knows me is only God and he who knows God. He who doesn't know God doesn't know me. That is even regardless of my parents, brothers, sisters, wife or children. All who don't know God don't know me. They are strangers to me. They do not have any relationship with my spirit.<sup>18)</sup> (Matthew 12: 48-50.)

#### 4) The Reason to Love Our Enemies

If I am in God, and God is in me, then one who hates me, hates God. And

one who hates God and him as his enemy is to be pitied and not to be hated. The reason why we love our enemies is because our power is so much greater.<sup>19)</sup>

#### 5) God's Way of Education

God sent me an enemy, and added injuries to me. God also showed me the way to overcome these injuries, showing the righteousness and love of Christ. If I had not been injured, I might not have been able to understand the love of my God. My enemy's ill will became an opportunity to call in God's favor. Experimentally God conveys His holy will to me. Through my enemy's snares, anger, and hate, I was able to test the love of our God. I am to be thankful.<sup>20)</sup>

#### 6) The Way to Be a Great Man

It is a big mistake to think that a great man is he who does the big things. The great man is he who is faithful in small matters. Because of faithfulness in small matters, it makes him great when those small things are piled up. A little soul is nothing but a liar, cheater for everything. He wants to make everything perfect but does not exert himself for it. That is why in his whole life he cannot complete even a thing. If you wish to be a great man, it is very easy: "Whatever your hand finds to do, do it with your might".<sup>21)</sup> The sincerity itself is the great thing. If you work in everything with sincerity, even though you wish not to be great, you can not help but be it. Formerly there was never a great man unless he was first sincere.<sup>22)</sup>

### 4. Helping for Village Life

Uchimura helped the poor village life in Yamagata Prefecture where he went to teach the Bible. Recently, Mr. Daido Shōji, a director of Sangyo-Shinko Company brought and showed me over 10 letters which were addressed to Mr. Kichiji Okuyama from Uchimura. (Mr. Okuyama, was a disciple of Uchimura and Mr. Shōji is a relative of Mr. Okuyama.) In one of the letters, dated Nov. 4, 1909 Uchimura mentioned that he wanted Mr. Okuyama to keep Uchimura's article from the "Kobe Chronicle". Uchimura sent the following article to the "Chronicle" for farmers in Numasawa, a sub-division of Higashigo, a remote village in Yamagata Pref. The article, written by Uchimura, was very much welcomed by the editor; and, analysing it in detail, the editor published a long essay in order to advise the government to lighten the burden of taxation for the farmers. Uchimura reported to Okuyama in his letter dated Oct. 14, 1902<sup>23)</sup> that the essay would deeply arouse public opinion for all the farmers in Japan.

#### VILLAGE LIFE IN JAPAN

To the Editor of the "Chronicle".

Sir,—I hope the following may be of some interest to you.

Numasawa is one of four *azas* which constitute the *mura* of Higashigo in Yamagata Prefecture. *Aza* is properly a village, and *mura*, though etymologi-



cally "village" is now more properly "township", being an administrative section comprising a number of *azas* or collection of families. Numasawa, then, is a village of 120 families with a population of 800. They possess land valued in the Registration Office at something over ¥ 30,000.

Besides the food they consume, the balance-sheet of the village is somewhat as follows :—

#### INCOME

From tobacco leaf . . . . .	¥ 3,200
" silk raw and in cocoons . . . . .	4,000
" charcoal . . . . .	4,000
" sundries . . . . .	2,000
Total . . . . .	¥ 13,200

#### EXENDITURE

For taxes of all kinds . . . . .	¥ 3,200
" rice purchased to supply deficiency grown . . . . .	6,500
" rent on land leased by outsiders . . . . .	600
" saké, clothing, etc. . . . .	2,900
Total . . . . .	¥ 13,200

That is today, a community of 800 men and women, working hard almost everyday in the year, has left only ¥ 2,900 for what might be called their "luxury". Taxes are the chief item of their expenditure, and these they *must* pay whatever be the condition of the crops they raise. Let it be remembered also that Numasawa is *not* a poor village compared with others. There are villages, I am told, whose balance-sheets are worse than that given above.

We are told that villages are the foundations of a nation. Strong in villages, a nation is established upon rock; weak in villages, its foundations are upon sand. Is it not time to look more after villages than after armies and navies? Yet, here as elsewhere, the man's chief lot is to work, and the woman's to weep, and politicians' eyes are not upon villagers, but upon "what the world will think about us".<sup>24)</sup>

A PATRIOT

Tokyo, Oct. 7, 1909.

The Japan Chronicle Weekly Edition, Oct. 21, 1909.

#### 5. Aigin (Favourite Singing)

Although Uchimura was not a man of letters, it was he that in the beginning had introduced Dante, Goethe, Carlyle and Ibsen, etc. to Japan.<sup>25)</sup> He was also a poet and had a keen intuitive mind, and sometimes made 31 syllable Japanese odes and poems in Chinese characters.

In 1897, he had published "Aigin" (Favourite Singing) in which he collected various poems which he loved to recite ever since he was young and sometimes

he interpreted and commented on them in his Bible Hall next to his house. In 1915, when he issued the revised edition, he dedicated the book to those who loved him and had passed away, who had overlooked his faults and still loved him, who shared the faith with him and did not change their hearts and who wanted to suffer with Christ and him together.<sup>26)</sup> The following poems are some of those he had collected in the "Aigin". Through these poems, we can imagine what type of man Uchimura was.

Poetry is the morning dream of great minds.

—Alphonso Lamartine.

Poetry is not the proper antithesis to prose, but  
to science.

—Coleridge.

For the great Idea,

That, O my brethren, that is the mission of  
poets.

—Walt Whitman.

#### THE POET'S SOUL.

Within his soul are singing birds,  
And diamond thoughts and golden words,  
Mountains, meadows, lowing herds,  
Within his soul...

Robert Loveman.

#### EIN' FESTE BURG IST UNSER GOTT.

Ein' feste Burg ist unser Gott,  
Ein' gute Wehr und Waffen;  
Er hilft uns frei aus aller Not,  
Die uns jetzt hat betroffen!  
Der alt böse Feind,  
Mit Ernst er's jetzt meint,  
Gross Macht und viel List  
Sein' grausam Rüstung ist,  
Auf Erd ist nicht sein's gleichen.

Mit unsrer Macht ist Nichts gethan  
Wir sind gar bald verloren.  
Es streit't für uns der rechte Mann,  
Den Gott hat selbst erkoren.  
Fragst du, wer der ist?  
Er heisst Jesus Christ,  
Der Herr Zebaoth,  
Und ist kein andrer Gott,

Das Feld muss er behalten.  
 Und wenn die Welt voll Teufel wär'  
 Und wollt' uns gar versclingen,  
 So fürchten wir uns nicht so sehr;  
 Es soll uns doch gelingen.  
 Der Fürst dieser Welt,  
 Wie sauer sich stellt,  
 Thut er uns doch nicht.  
 Das macht, er ist gericht't,  
 Ein Wörtlein kann ihm fallen.

Das Wort sie sollen lassen stahn,  
 Und kein Dank dazu haben!  
 Er ist bei uns wohl auf dem Plan  
 Mit seinem Geist und Gaben.  
 Nehmen sie den Leib,  
 Gut, Ehr, Kind und Weib,  
 Lass fahren dahin,  
 Sie haben's kein Gewinn;  
 Das Reich Gottes muss bleiben.

—Luther

#### TO-DAY.

So here hath been dawning  
 Another blue Day:  
 Think wilt thou let it  
 Slip useless away.

Out of Eternity  
 This new Day is born  
 Into Eternity,  
 At night, will return.

Behold it aforetime  
 No eye ever did:  
 So soon it forever  
 From all eyes is hid.

Here hath been dawning  
 Another blue Day:  
 Think wilt thou let it  
 Slip useless away.

—Thomas Carlyle.

## GIVE TO THE WINDS THY FEARS.

Give to the winds thy fears ;  
 Hope and be undismayed ;  
 God hears thy sighs and counts thy tears ;  
 God shall lift up thy head.

Through waves, through clouds and storms,  
 He gently clears thy way ;  
 Wait thou His time ; so shall the night  
 Soon end in joyous day.

He everywhere hath rule,  
 And all things serve His might.  
 His every act pure blessing is,  
 His path unsullied light.

Thou comprehend'st Him not ;  
 Yet earth and heaven tell,  
 God sits as sovereign on the throne ;  
 He ruleth things well. —Paul Gerhardt.

Some other themes and the authors of the poems contained in the "Aigin" are as follows :

THE CANZONA . . . . .	Savonarola.
WASTNESS . . . . .	Alfred Tennyson.
WILLIAM LLOYD GARRISON . . . . .	James Russel Lowell.
A SHORT LIFE . . . . .	Ben Johnson.
HASTE NOT! BEST NOT! (Translation) . . . . .	Johann Wolfgang von Goethe.
ENDYMION . . . . .	Henry Wadsworth Longfellow.
EN VOYAGE . . . . .	Ella Wheeler Wilcox.
HOWL WINDS OF NIGHT! . . . . .	Henry Kirk White.
O GOD, THE ROCK OF AGES . . . . .	Rev. Edward H. Bickersteth.
GRANTED WISHES . . . . .	John G. Whittier.
TEARS . . . . .	Mrs. Browning.
THE HIGHER FAITH . . . . .	James Buckham.
THE MAY SUN SHEDS AN AMBER LIGHT . . . . .	William Cullen Bryant.
A WISH . . . . .	George Elliot.
THY FRIEND . . . . .	From "Indianapolis Journal."
GREAT . . . . .	Adelaide A. Procter.

## 6. Ichinichi Isshō

(One Day, One Life)

Uchimura published a book entitled, "One Day, One Life" in 1926.<sup>27)</sup> He

wrote in his forward as follows :

“One day is as important as one life ; it should not be wasted. To use the day valuably is to start a day listening to the words of God. The day’s success or failure depends upon the attitude of spirit in the morning. In getting up in the morning, he, first reads and prays to God ; and with the day started in this way, it could not be ended other than in victory. Even though it may look like a day of failure, there is no doubt that it ends in victory. And continuing such a life as long as he lives, his whole life will end with success....”<sup>28)</sup>

The following is a part of my translation—from January 8th to January 31st. The first seven days of the month are shown in the *Memoirs of the Muroran Institute of Technology*, vol. 5, No. 1, pp. 381–384, 1965.

Uchimura wrote “One Day, One Life” in Chinese characters “一日一生” vividly with bright-colored Indian ink and gave it to a disciple of his, who set it in a frame on the wall of his Bible lecture hall, Tokyo.

### *January 8*

In this was manifested the love of God toward us, because that God sent His only begotten Son in this world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. (1. John 4 : 9–10.)

God is love ; so his greatest gift to us is love. God does not necessarily give power to us. He did not give this to Jesus. When his beloved son was insulted and spoken ill of by his enemies, God did not give him the power to call hosts from heaven to destroy them. Although Jesus was suffering, he humbled himself and did not open his mouth, but as a lamb was taken to a slaughterhouse, and as also a sheep is silent before the wool-cutter. God, however, then remarkably gave him love and let him cry on the cross, “Father, forgive them ; for they know not what they do.”<sup>29)</sup> Jesus, who was crucified on the cross, had not even the power to save himself. But he was the Son of God. He was a weak and helpless one, having nothing except love.

### *January 9*

I have set the Lord always before me ; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth : My flesh also shall rest in hope. (Psalms 16 : 8–9.)

What can this weak flesh do ? What also can this sinful society do ? We can not help but be disappointed when we reflect upon ourselves and trust in this society. “My help comes from Jehovah, who made heaven and earth.”<sup>30)</sup> He has immeasurable ability. And I can also open the gates of my heart and fill myself with his almighty ability. He also helps my work by showing fire and spirit, and with extraordinary appearances in heaven and on earth (natural upheavals). With these internal and external helps, I will not have misgivings, even

though I am being confronted alone with the whole world.

*January 10*

For who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth, save the Spirit of God. But we received, not the Spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. (I. Corinthians 2: 11-12.)

I am a person who is obliged to go back to the old, old monotheism which was advocated by Moses, Isaiah, Jeremiah, Jesus and Paul. In this God exists, who in the beginning created heaven and earth and all things therein. In this also God, called Immanuel exists, that is with human races. And these two are not two gods, but one and the same God. He is the God who created the universe, and he is over it and comes down among it, and fosters it. This God is not like deism's God, one that is staying high, heartless and insensible, being unconcerned with the universe and human life, He is not one who is shut in the universe and can do nothing except controlling nature. He created the universe and is greater than the universe. He is a God who reveals himself gradually with the universe. His will is the human road. Through the universe a man can greatly know about God; however, of his will the man can know only when he immediately follows him.

*January 11*

For thou delightest not in sacrifice; else would I give it: Thou hast no pleasure in burnt-offering. The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, thou wilt not despise. (Psalms 51: 16-17.)

Work is an offering of thanks which we offer to God. However, He requests of us a superior offering. That is to say, a repented heart, a child-like heart, a naked heart. You can not offer work to God now; therefore offer your heart to God. If God had made you sick, it would be perhaps for this reason, you would perhaps serve Christ with the heart of Martha of Bethany. "You were cumbered about much serving."<sup>31)</sup> Therefore God made you unable to work in order to give you the heart of Mary.

"Clinging to the Cross, nothing in the hand" is what you always used to sing, and in order to know its profound meaning, you must be unable to work now.

*January 12*

Though an host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident. One thing have I asked Jehovah, that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His Temple. (Psalms 27: 3-4.)

It may be good to lose property, but it is not desirable to lose God's holy face. It may be good to be troubled with sickness, but it is not desirable to doubt God's holy will. It may be good to be abandoned by men, but it is not desirable to be abandoned from God. It may be good to die but it is not desirable to leave God. God is my all in all. When I lose God, I lose all of myself. Show Father to us, then we will be satisfied. The purpose of my whole life is to see God and have Him as my own, and nothing else.

### *January 13*

For I delight in the law of God after the inward man ; but I see a different law in my members, warring against the law of mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am ! Who shall deliver me out of the body of this death ? (Romans 7 : 22-24.)

The man is one who should not commit sin but commits. He has the duty and ability to be pure, but he is not pure. He is provided the qualifications to be an angel, but he often falls to the beast. To ascend he can be a man in heaven ; to fall, he would be a devil in hell. Both infinite glory and infinite downfall are the conditions he may reach, he exists in the midway of two extreme points, Zenith and Nadir, the same as the earth in which he lives. Falling is easy and ascending is difficult, to fall is to be conscience stricken, to ascend is to abstain from carnal appetites. I do not what I would pray, but I do the very thing I hate.<sup>32)</sup> I consist of two egos, one ego fights always against the other ego. Really, really, this life is a life of war.

### *January 14*

All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God in Jesus Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now that we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God. (II Corinthians 5 : 18-20.)

When we understand that sin means to go away from God and righteousness to return to God, we can understand what salvation is. Salvation is not merely leaving sin and becoming a righteous man. In fact, man can not do such a thing. Salvation, from God's side, is getting man back to him, and from the man's side, returning to the God whom he had gone against, and from the standpoint of Christ, who is the intermediary between God and man, to arrange for reconciliation between both sides. And, in the case between God and man, salvation is that man reconciles himself to God as the concession is only in the part of man, not in God. It is to restore man to the original relationship with God.

*January 15*

Set your mind on the things that are above, not on the things that are upon the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Colossians 3: 2-4.)

The Christian must think of things of heaven and must not think of things of the earth, because he has already died to the earth, and his life is hid with Christ in God. But his life is not hid eternally. When Christ manifests himself with a resurrected body in glory, we will also be manifested in glory, with him. Thinking of it, he must not make his thoughts impure by greediness of the limbs on the earth: uncleanness, evil desire, avarice, etc.<sup>33)</sup> It means that the Christian who has Heaven and future, must not live a low and mean life seized with earth and this world life. It is a noble saying to urge high thoughts and pure life through prophecy.

*January 16*

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not. Behold, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. (I. John 3: 1-2.)

The Christian is now on the way to salvation. God began a good work in him and God will bring it to completion on the day of Jesus Christ.<sup>34)</sup> So we should dare not grieve though we now can not be perfected. We are now in the world of sin with a body of sin. Both the outside and the inside of us are defiled, and now perfection can not be attainable even if we request. So, under such conditions: "Ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for our adoption as sons (of God) to wit the redemption of our body."<sup>35)</sup> And this waiting will not be in vain. The time of its realization will surely come. Christ's second coming will not be confined only to His Second Advent. Salvation of the Christians will be accomplished at that time too.

*January 17*

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have not lent, neither have men lent to me; yet every one of them doth curse me. Jehovah said, Verily, I will strengthen thee for good; verily I will cause the enemy to make supplication unto thee in the time of evil and in the time of affliction. (Jeremiah 15: 10-11.)

I had once lamented with Jeremiah: "Woe is me, all men make strife



against me, attack me and all curse me.” However, now, I thank God and say : “Ah, blessed am I ; I am bound to God and I could partake of his salvation because all men made strife against me, attacked me and cursed me.” Being abandoned by men was being picked up by God. Being hated of men was being loved by God. Being broken off by men was being bound by God. Now, I think the most happy experience in my life was being despised, disliked, being put to shame and excluded by the world.

### *January 18*

Hast thou not known ? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? There is no searching of his understanding. He giveth power to the faint ; and to him that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall ; But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; and they shall walk, and not faint. (Isaiah 40 : 28-31.)

When all thoughts are realized, they reach their ends. When a man realizes his thought, he has already reached his final period. If a man wants always to be young, he must always have thoughts which are not realized. A young man is a dreamer. He has turned old when he has ended his dreams and perceives advantages and disadvantages. He who always plans the impossible, who always desires great reform, who is always poetic and dreaming, who always knows little ideas of interests and who always feels no danger is a young man and the man in the prime of life. He who is already planing the possible, already asserting moderation, already being prosaic and fixing his eyes upon practical business, having sharp ideas of interests and watching his step is an old and a dismissed man regardless of his age.

### *January 19*

You shall observe to do therefore as Jehovah your God hath commanded you : ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which Jehovah your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. (Deuteronomy 5 : 32-33.)

“You, therefore must be perfect, as your heavenly father is perfect.”<sup>36)</sup> This saying in the Bible is not that we could reach God’s absolute perfection ; however, man should be perfect as a man as well as God is perfect as God. A perfect horse does not mean that he would talk or think as well as a man, but he would serve as a horse perfectly. Therefore, a man who has a sin means that he is lacking in perfection to be as a perfect man. It is this that Christianity says : “None is righteous, no, not one.”<sup>37)</sup> That God blames me is not because

I can not make it rain nor make the sun shine, but only because I hate man while I should love him, and I get angry when I should not be angry.

*January 20*

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh. (Romans 9: 1-3.)

A man of religion must be a patriot. He who says to follow philanthropy, and does not understand the reason that a state should exist, and sacrificing dignity of the state in order merely to obey a foreign missionary's command, does not as yet understand the great moral obligations of religion. True men of religion were all patriots. Such religion that is not for its country, we may reject as a heretical religion. If any one pretending to be an angel descended and tried to give me a religion, saying, "I want to give you a religion; take your patriotic spirit off and receive it", then I would say against him, "I do not need your religion, I would rather die as a religionless man in order to protect my country. I don't know anything to replace the particle of patriotism which is burning in my heart. You have no business with me. Go away and don't come to me again."

*January 21*

I am Jehovah, your Holy One, the Creator of Israel, your King. Thus saith Jehovah, who maketh a way in the sea, and a path in the mighty waters; who bringeth forth the chariot and horse, the army and the mighty man; they shall lie down together, they shall not rise: they are extinct, they are quenched as a wick. (Isaiah 43: 15-17.)

What is the miracle? The miracle is God's evidence as far as we can say. That is the work being done by God who created man and the universe. Man cannot make a miracle (except with God's special help), because his own situation is not only part of the natural world, but the greater part of his ability has been lost by his corruption. Originally we were above nature, but we descended as slaves of nature because we had left God and relied on ourselves. But God can make free the nature which he originated. Whether God quickens or delays movement of the universe, is in like manner as a watchmaker makes the pointers free in a watch; it is not of any surprise.

*January 22*

Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ. (Philippians 3: 8.)

It may be good even if I get sick, I only would like to know God's holy

will. It may be good, even if I get poor, I only want to know God's holy will. It may be good, if I become hated by men, I only want to know God's holy will. The zenith of my misfortune is that I am not able to know God's holy will. I am not afraid of sickness, nor poverty, nor loneliness. I am only afraid that if I am abandoned by God and holy will may not be conveyed to me. God, I pray thee that the communication of holy spirit between thee and me may not cease, no matter what hardship would happen to me.

### *January 23*

Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue. And Jehovah said unto him, who hath made man's mouth, or who maketh a man dumb, or deaf, or seeing, or blind, is it not I, Jehovah? Now therefore go, and I will be with thy mouth, and teach thee what thou speak. (Exodus 4: 10-12.)

Don't be worried, you unsophisticated young man, you are always ignored as a fool by men of talent and cleverness, and sometimes regarded as an unnecessary person since you know but little of the world. And yet, Almighty God, on the contrary, looks for a fellow like you and wants you to have wisdom, hope and joy to which man's thought cannot reach. Do not say, you young man of talent and cleverness, that you want to become an evangelist and organize a church and circulate doctrines, because you have the talent of ruling over men and the far-sightedness of observing the current of the times. You ought rightly to leave becoming an evangelist and engage in other work.

### *January 24*

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth: whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. (John 14: 16-18.)

That we became Christians is not that we were baptized and entered the church, nor is it because we understand the doctrines of Christianity with our intellectual faculties. That we became Christians is that we came to have a "holy one" as a friend. Moreover, it is not that we merely found some ideal man in the old record, but it came to us to find some living holy friend now and he accompanies us. That is we had the great "*Παράκλητος*". It is that we ceased to spend a solitary life in the lonely world, and came to have the great "Comforter" as a daily friend.

### *January 25*

You are the light of the world. A city set on a hill can not be hid. Neither

do men light a lamp, and put it under a bushel, but on a stand ; and it shineth unto all that are in the house. Even so let your light shine before men ; that they may see your good works, and glorify your Father who is in heaven. (Matthew 5 : 14-16.)

Disciples of Jesus are the lights of the world ; they are the leaders of civilization, pioneers of knowledge, and suppliers of the spiritual lights. No one doubts about this. We cannot say that there is no superstition in the so-called Christian churches, many times there were haunts of stubbornness and ignorance. But, in the human history of the past nineteen hundred years, no one could doubt that the disciples of Jesus were the holders of a great light, even if they wanted to doubt it. "I am the light of the world."<sup>38)</sup> said Jesus. And Christians are the persons who shine in the world in the place of Jesus. Of course, though they cannot emit light of their own accord like Jesus, they yet reflect of His light in proportion to the quantity of faith of each.

#### *January 26*

The Lord by wisdom hath founded the earth ; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes : keep sound wisdom and discretion : So shall they be life unto thy soul, and grace to thy neck. (Proverbs 3 : 19-22.)

The problem to which the Poet Tennyson payed most attention was said to be the problem of the immortality of the soul, the existence of the future. The late Gladstone also devoted his lifelong thought to this problem ; when he was at the point of death, he gave his notes and comments to the Butler's analogy<sup>39)</sup> and passed away, leaving the result of his wealthy observation and thinking to the world. Whether he is a statesman, literary man, merchant or workman, it is necessary to always keep a problem above this world in his brain in order to heighten his character, to clarify his spiritual awakening and to let him not be worried to touch the uncleanness of the earthly world.

#### *January 27*

For the time will come when they will not endure the sound doctrine ; but, having itching ears, will heap to themselves teachers after their own lusts ; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry. (II. Timothy 4 : 3-5.)

Since religion is making the relation between the human race and God clear, and conveying this to the world is letting the human race be returned to its happiest situations, so, conveying this doctrine to the world is indeed the good of goods and there is no superior thing than this in the philathropic works. Mission

works are the occupations of benevolent and virtuous men, and I can not find any other surpassing works in my thought. Now, if mission work is to be the work to let the human race return to God, its scope is indeed wide and great. The explanation of the dogmas with the language is, of course, one of its ways. However, it can not help but say it is a great mistake to regard that preaching or writing are the greater parts or the whole of the mission work. The essence of mission work is to let everybody return to God in everyway.

### *January 28*

Wisdom is the principal thing ; therefore get wisdom ; yea, with all thy getting get understanding. Exalt her, and she will promote thee ; She will bring thee to honor, when thou dost embrace her. She will give to thy head a chaplet of grace ; A crown of beauty will she deliver to thee. (Proverbs 4 : 7-9.)

They say that religion conflicts with science. However, I can not admit it as yet. It may be said that religion is the result of scientific investigation of the spiritual world and that science is the religious observation of the material world. In the study of religion, we do not only fear applying scientific methods, but we abandon to adopt the religious thoughts which do not meet with ordinary scientific common sense. Also, confronting this, those who believe that there is no use for religious minds in the method of scientific study can not help but to be said that they understand neither science nor religion, as yet. Because a sincere heart, modest mind and the mind which loves the truth above all things is the first and the last necessary thing in both religion and science.

### *January 29*

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. (Matthew 21 : 21-22.)

There is monetary power, political power and intellectual power in the world, but they do not equal the power of prayer. This is indeed the power of truthfulness and the power which pierces through the mountain and breaks the rock. What are called the great works in the world had all been achieved through the power of prayer.

A nation which was not built through the power of prayer was a false nation, and was not based on the foundation of the eternal unchangeability. The fine arts, which were not made by the power of prayer, can not show the ideals of heaven. Prayer is the only secret of gaining spiritual life. Therefore, great governments, great fine arts, or great literatures, great discoveries, and others called great, can not be produced from the nations that have not prayer.

*January 30*

Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his long-suffering, for an example of them that should thereafter believe on him unto eternal life. (I. Timothy 1: 15-16.)

If I say I am a Christian, pointing at myself, that is not to say I am proud of my high virtue. It is the best proof of being not a true Christian in the first place, when one thinks that a Christian is an honorable name. A Christian is a kind of sinner. He admits his own deep sin, and clings to Christ's cross in order to appeal to the forgiveness of God. Nowadays, when we hear that Paul and Peter were Christians, we feel as if indeed it was their honor, but at that time it was their heavy dishonor in their societies. One who cannot confess that he is a sinner before men, is never a Christian. Nevertheless, one who thinks that he has become a civilized man of virtue since he has become a Christian, does not understand even the first step of Christianity.

*January 31*

If it be that ye heard him, were taught in him, even as truth is in Jesus; that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth. (Ephesians 4: 21-24.)

Jesus is a commoner. I look up to Him as the model commoner. I am not saying that Jesus is a commoner as the word is used today. To be a commoner, it should not be decided by one's rank or by one's amount of riches. There are commoners among the nobilities and there are also nobilities among the commoners. He who does not revere himself is a commoner, he who thinks that he is something reverend, is a nobility. Therefore, it should be rather said that the commoner is like Jesus than to say Jesus is a commoner. Those who look up to Jesus as their Lord, who want their sins to be redeemed by him are all commoners. That is, those who refuse all other veneration except admitting the veneration as the Son of God are the true commoners.

## 7. Kosei no Saidaiutsu (The Greatest Gift to Future Ages)

In 1897, when Uchimura was thirty-three years old, he published a small book, "The Greatest Gift to Future Ages". The book contains his lectures at the Christian Summer School at Hakone<sup>40)</sup> which made a great impression on the audience. In the lectures, he spoke of his ideals, faith, sorrow and also of his view of life and humanity, which was both deep and high, broad and beautiful. The book has been widely read, awakening many men and women and giving

them an aim in life.<sup>41)</sup> In 1906 the book was published in raised type for the blind. It was the first time that a book on Christianity had been written in Braille in Japan, and many who suffered from loss of sight gained self confidence and strength from it.

The greatest problem facing a man is, what should he do with his life. What should he contribute to the world? What should he leave to the future? All of us should think about the same problem.

In July of 1887 Uchimura graduated from Amherst College, Massachusetts. On the day before he left, he took some of his friends and planted a favourite tree on campus. While some of his richer classmates contributed to a concert hall, library or sportsground, Uchimura chose this as a token of love for the school where he had spent four years.<sup>42)</sup>

Uchimura's book may be summarized as follows:—

Just as we need to go to a preparatory school before entering college, so our present life is but the step to the future. If our lives should completely end in only fifty years or so we would indeed be insignificant. The author says "I firmly believe I was born into this world in order to prepare myself for eternal life. All my tears for grief, joy which makes me glad, and anger against injustice would gradually cultivate and elevate my soul, to be finally an immortal being. After leaving this world, may I spend a purer life forever. A noble desire arises in my soul. I do not wish to die leaving nothing to this beautiful earth, this beautiful country, this merry society, and this mountain and river which raised and gave me life for fifty years. I wish, not only to go to heaven after death, but to leave something here in this world. I mean not to have myself praised by future generations, nor to leave fame after death, but I do want it to be remembered that I loved this earth, this world and my brethren." Money, enterprises and literature are very valuable but I cannot call them the greatest legacies. One reason we cannot call them the greatest is that they cannot be left by everybody. Moreover, their results are not always harmless. Money does much good when used correctly, while it does much harm when used wrongly. So also enterprises. The enterprises of men like Cromwell and Livingstone brought great profit but were at the same time attended with evils. Similarly writing books may bring good or evil. Thus we cannot call them the greatest gifts or the perfect gifts. What is the greatest gift? It is something that every person can leave and that brings only profit and no harm. What is that? It is *a brave and noble life*. It is the most valuable bequest to the future. Not everybody can leave other gifts. What is a brave and noble life? As we know, it is to believe that this world can never be governed by Satan, but is ruled by God; to believe that the world is not hopeless, but hopeful. By our lives we would demonstrate that this world is not sorrowful but joyful and when we pass away would give these lives as gifts to the world. Such lives can be left by everybody.

We stand in awe of the enterprise and literature of great men, but when we

examine their lives we find these greater still. The Epistles of Paul are indeed very valuable but far less valuable than his life. Paul himself was greater than his epistles to the Romans or the Galatians. The founding of the Anglo-Saxon kingdom by Cromwell was a great accomplishment, and his work valuable to society, but his own life of reliance upon God and independent thought was a gift ten times or a hundred times more valuable.

Since the Second World War, January 15th (Adult Day) is celebrated in Japan as a National Holiday. Some Japanese company directors have presented this small book to young people of 20 attaining adulthood on that day.

Uchimura gives various examples of men whose significant lives have contributed to the future:—

(1) Stephen Girard (1750–1831), a French merchant naturalised as an American, founded orphanages in Philadelphia and New Orleans. Uchimura once visited the famous Philadelphia orphanage. It is the best in the world. It accommodates over one thousand children, seven hundred of whom are primary school age and the remainder are high school and college age. The orphanage is quite different from those of Japan which cannot run effectively for want of money. It was founded with all the money Girard had earned during his life. Since he had no children and lost his wife early, his one aim in earning money was to found the best orphanage in the world.

(2) George Peabody (1795–1869) was an American merchant, financier and philanthropist. When he left the mountains of Vermont, he went to Boston to become a millionaire. He started from his home penniless. In those days there was no train to Boston and he couldn't ride the stage coach with no money. He asked an innkeeper to put him up for a night. The innkeeper felt sorry for him and agreed, but nevertheless Peabody couldn't easily accept free lodging. To settle his account he chopped all the wood stacked in the back yard. Later he founded a dry goods store which brought him a fortune. He gave millions of pounds to the London poor and educational establishments in the United States. Being especially interested in raising the negroes social standards, he gave generously to their churches.

(3) Leland Stanford (1824–1893) was very good at money making and was elected as Governor of California, and as senator in 1884 and again in 1890. In memory of his son he founded Stanford University at Palo Alto, California.

(4) David Livingstone (1813–1873) devoted 37 years of his life to Africa; in the beginning engaging chiefly in mission work. He made three exploratory trips through the darkest continent, discovering unknown lakes and tracing directions of rivers. Though the so-called problems of Africa came as an indirect result of his work, there followed also the explorations by Stanley, Peters and Chamberlain. It is also due to Livingstone that the Congo Free State, established by the nine allied countries of Europe and America, is grounded in Protestantism.

(5) John Locke (1632–1714), wrote "An Essay concerning Human Under-



standing". The book went over to France and was read by Rousseau, Montesquieu and Mirabeau, and its thought permeated the whole country, causing the French Revolution in 1790. It stirred twenty-eight million people in France and all Europe felt its impact. The United States of America and the Republic of France were born, the reformation took place in Hungary and Italy became independent. Locke's thought is living and moving in us today. So our gift may not be a great work achieved, but a thought so that others may achieve it in the future.

(6) Thomas Gray (1716-1771), an English poet and scholar wrote "Elegy". As long as English people live and the English language is spoken, "Elegy" will not disappear. No other poem has consoled so many people as this poem. It has especially been appreciated by poor men, those to whom the public would give no heed, and those who could not announce their cherished ambitions to the world. When General Wolfe (1727-1759) took the city of Quebec, reciting "Elegy", he said, "I would rather have written this *Elegy* than take this Quebec".

(7) Charles Wesley (1707-1788), an English Evangelist and Hymnologist, wrote "Jesus, Lover of my Soul". As we sing this hymn again, we realise what deep sentiment, noble taste and hope it expresses. Henry Beecher (1813-1887), an American clergyman said, "I would rather have written the hymn 'Jesus, Lover of my Soul' than live for seventy years as I have lived". Beecher did not say this with exaggeration or simply because of his great respect for Wesley. Perhaps indeed his own great achievements were not as worthy as the work of this one hymn. So the work of a literary man is an enviable one.

(8) John Bunyan (1628-1688), writer of "Pilgrim's Progress" was a man of little learning. He said "I have never read Plato nor Aristotle. I am only a poor sinner given benefaction by Jesus Christ, and I only write as I think. Hippolyte Taine (1828-1893), a French historian and perhaps the leading French critic of English Literature, commented on the book saying "So far as the genuineness of English is concerned, there is none superior to 'Pilgrim's Progress'. It is written in quite unalloyed pure English". This excellent book was written by an unlettered man. If we have a heart like Bunyan; if we do not convey other peoples petty ideas nor our own selfmade theological doctrines; if we express only what we have actually experienced of suffering or joy then the public would gladly read our stories, not only today but in the future.

(9) The most famous book written by Thomas Carlyle (1795-1881) is "The French Revolution". The book is very valuable but we find much more valuable, the experience of his life. Writing this book was almost his life-work; after scores of years he completed the manuscript to his satisfaction. But it was mistakenly burnt in a stove by a maid. Carlyle was so upset by the loss that he sat vacantly doing nothing for about ten days. Brave though Carlyle was, he must have been disappointed. He became fiercely angry as he was a short tempered person by nature. At that time, it is said, he threw history books aside and read worthless novels. However he soon conquered himself and said, "Thomas Carlyle, you are

foolish, the 'French Revolution' which you have written is not so praiseworthy. The most praiseworthy thing you can do is endure the difficulties and rewrite it. A book written by a man who could so easily accept defeat would not be worth publishing. In rewriting it you will be truly great". Thus encouraging himself, Carlyle took a pen and rewrote the book. If we had been in Carlyle's position we would have heartily sympathised with him. The greatness of Carlyle is not because of the book on "The French Revolution", but because of his courage in rewriting the destroyed manuscript. Even if the book were not with us today, the man himself has left us a great gift. The encouragement to keep on striving towards our goal every time we fail or meet a misfortune, and never to give up our undertakings is Carlyle's gift to us.

(10) Sir John Fredrick William Herschel (1792-1871), a British astronomer, when he was about twenty years old, said to a friend: "My beloved friend, by the time we die, let us make this world a little better than when we were born." It was the desire of our youth wasn't it. He made the world a far better place before he passed away. He stayed for many years in the settlement of the Cape of Good Hope, observed stars in the southern Hemisphere, and made a detailed celestial map. Astronomers of today have inestimably benefited from his work, navigation and commerce have developed greatly, mankind has progressed, and a way has been opened for missionaries to go to foreign countries. Don't we all wish as Herschel did that we could realise our ambitions, to improve this world, even a little before we pass away.

(11) Kinjirô Ninomiya (1787-1856) was a great man of modern Japan and it can be said also of the world. He was an agricultural reformer and saved several villages from flood and famine. Although all his efforts put together, would only amount to his saving the people from twenty or thirty villages at the most, yet his life itself was much greater than his works. He did not leave us many tangible achievements but the example of his life has benefited many people in Japan. Kinjirô lost his father when he was fourteen years, his mother when he was sixteen: his house was very poor and his younger brother and sister were left penniless. He was placed under the care of an unkind uncle. How did this penniless orphan begin his life? While he lived with his uncle and helped him he wished to read books. But he was bitterly scolded by his uncle for reading at night. The uncle said it was foolish to read books, wasting the expensive oil for the lamp, and would not let him read. So he made up his mind not to read till he could make lamp oil himself. He sowed rape-seed in a deserted place by the river which nobody knew. After a year he had several "sho"<sup>43)</sup> of rape-seed, which he changed for rape-seed oil at an oil shop. With his oil he began to read and was again scolded. His uncle said, "You are wrong to think you can read books just because you can get your own oil. Your hours are also mine. Make some straw rope instead of this foolish reading." He could not but obey his uncle, so he worked all day long for the uncle and read books at dead of night. Thus

he studied under the most difficult circumstances. He got on in life by working while other villagers played. On holidays especially, not in his uncles time but in his own, he toiled in a marsh among the fields, draining the marsh dry, cultivating a rice field with a small hoe and planting rice there. Thus he raised one straw bag of rice for the first time in his life. He said "The joy that I felt when I got the rice in the straw-bag<sup>44</sup>) could not be expressed in words. This rice was what heaven had given me in person. And for me it was well worth a million rice bags." Gradually continuing this way he left his uncle's at the age of twenty with several rice-bags of his own and he became a self-made man. Through his whole life he felt that "The universe was indeed created by Heaven himself, who is very benevolent and always wishing to help us. So if we devote ourselves to Heaven and Earth and live under the law of Heaven, Heaven will help us even though we do not wish it." He not only believed this but practised it. He devoted himself to other peoples' welfare, making many villages better. In the last days of the Tokugawa government, he rendered meritorious service to both the economic and agricultural reform. When we see such a life as that of Kinjirô Ninomiya, we realise that if he could do such a work, we should be able to do the same. This is not an unusual thought but nevertheless a precious idea. When we depend on no man but ourselves and God, and work in accordance with the law of the universe, then we can make this world as we please and realise our ambition. Although his work was not remarkable how great his life was! That is why he is still today inspiring tens of thousands of Japanese people. Therefore if we strive on with an independent spirit as Ninomiya<sup>45</sup>) did, though we may not leave a permanent enterprise we will leave a great gift to the later ages.

(12) Mary Lyon (1797-1849) founded the Mount Holyoke College. After many discouragements, in 1837 she succeeded in opening a school in South Hadley, Mass. under the name of Mount Holyoke Female Seminary. There are many good women's schools in America, for instance Smith College, Wesleyan College in Boston, and Bryn Mawr College in Philadelphia, and others. At that time the Mount Holyoke Female Seminary was not up to the educational standards of first class schools, but Mary Lyon was a great woman and said to her girls:

"Go where other people hate to go, and do what other people don't like to do." This saying became the foundation stone of the school and has become its motive strength to influence the world. Her life was very much like that of Japanese *Bushi*, she was exceedingly courageous and had a noble spirit, more valuable than any equipment such as physical instruments or an astronomical observatory. Under her administration the school became recognised as a successful center for the physical, intellectual and spiritual training of young women with tremendous potential influence for the world.

Are we living in the spirit of Mary Lyon's saying? No, on the contrary. We are apt to do what other people want to do. "I will go to America to ask for money as others do." "I will become a political bully as others become."

What is worse "I will become a Christian as Christianity has recently been well spoken of."

(13) They say that the England and the United States of America of today are great countries. How was their greatness born? It is because Puritanism was born in England that England had become great and the American Republic has been established. Why have Puritans left and are still leaving great works? Because they had a great Puritan head, Oliver Cromwell (1599-1658) among them. Though he held the reign of power for only five years and his work seems to have stopped with his death, yet his influence is still living and moulding England today. We should say it is due to Cromwell's lasting achievements that Anglo-Saxons have controlled Australia and held authority in both North and South America. It will be many years before England reaches Cromwell's ideal.

### 8. Conclusion

In 2000 years of Christian history, especially after Constantine, European and American churches in general have compromised with national and social necessities, losing the real Gospel life and becoming formal, institutional and dogmatic parties. The ἐκκλησία which was to be a new living body had degenerated into formalism and traditionalism which could not satisfy Uchimura's conscience and desire. Devoting himself to the study of the Bible, Uchimura was overwhelmingly inspired with its spiritual teaching. Through the Christ on the Cross he was entirely reborn and firmly grasped the Gospel of forgiveness of sins and a new joyful life with courageous faith. At the same time, he observed various factors that he could not reconcile with modern Christian teachers and their believers.

Uchimura said, "Christianity is not an institution, a church or churches; neither is it a creed nor dogma nor theology...Christianity is a person, a living person, the Lord Jesus Christ, 'the same yesterday, today, forever'.<sup>46)</sup> If Christianity is not this ever-present Living He, it is nothing. I go directly to Him, and not through churches and popes, bishops and other useful and useless officers."<sup>47)</sup> "I am a Christian only in the sense that I am the chief of sinners; I am what I am by the Grace of God. In any other sense I am not a Christian."<sup>48)</sup>

As is generally known, churches in Europe and America are divided into many sects and denominations, but there would be no churchless church in either of them. For European and American Christians it would be rather difficult to think of Christianity without a church institution, since their Christianity has functioned within an institutionalised church for nearly 2000 years. But for Uchimura, Christ himself was his church, since He was in him. Uchimura said, "If I am a Christian at all, I am a Christian only in my inmost soul. Outwardly, I am as unrelated and underprivileged as any heathen. Ecclesiastically, I pass for *the gentile and the publican*."<sup>49)</sup> For Uchimura the modern Christian church was the salt that had lost its taste and in so doing had lost the essence of the faith.

## 9. Notes

- 1) See II. Corinthians 5: 17.
- 2) The full text of *Covenant of Believers in Jesus* is as follows:

"The undersigned members of S. A. College, desiring to confess Christ according to his command, and to perform with true fidelity every Christian duty in order to show our love and gratitude to that blessed Savior who has made atonement for our sins by his death on the cross; and earnestly wishing to advance his Kingdom among men for the promotion of His glory and the salvation of those for whom he died, do make a solemnly covenant with God and with each other from this time forth to be his faithful disciples, and to live in strict compliance with the letter and the spirit of his teachings; and whenever a suitable opportunity offers we promise to present ourselves for examination, baptism and admission to some evangelical church.

"We believe the Bible to be the only direct revelation in language from God to man, and the only perfect and infallible guide to a glorious future life.

"We believe in one everlasting God who is our Merciful Father, our just and sovereign Ruler, and who is to be our final Judge.

"We believe that all who sincerely repent and by faith in the Son of God obtain the forgiveness of their sins, will be graciously guided through this life by the Holy Spirit and protected by the watchful providence of the Heavenly Father, and so at length prepared for the enjoyments and pursuits of the redeemed and holy ones; but that all who refuse to accept the invitation of the Gospel must perish in their sins, and be forever punished from the presence of the Lord.

"The following commandments we promise to remember and obey through all the vicissitudes of our earthly life:

"Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself.

"Thou shalt not worship any graven image or any likeness of any created being or thing.

"Thou shalt not take the name of the Lord thy God in vain. "Remember the Sabbath day to keep it holy, avoiding all unnecessary labor, and devoting it as far as possible to the study of the Bible and the preparation of thyself and others for a holy life.

"Thou shalt obey and honor thy parents and rulers.

"Thou shalt not commit murder, adultery, or other impurity, theft or deception.

"Thou shalt do no evil to thy neighbor.

"Pray without ceasing.

"For mutual assistance and encouragement we hereby constitute ourselves an association under the name "Believers in Jesus," and we promise faithfully to attend one or more meetings each week while living together, for the reading of the Bible or other religious books or papers, for conference and for social prayer; and we sincerely desire the manifest presence in our hearts of the Holy Spirit to quicken our love, to strengthen our faith, and to guide us into a saving knowledge of the truth.

Sapporo, March 5, 1877."

How Clark led his students with his own personal practice, the following example proves eloquently. He brought much medical wine from America. But he thought, 'as I am teaching students to abstain from wine and tobacco, I must cast away this wine myself first.' Thus he made his servant break every bottle of wine, and drafted a temperance pledge, which runs as follows:—

"The undersigned officers and students of the Sapporo Agricultural College, hereby solemnly

promise to abstain entirely from the use, in any form, except as medicines, of opium, tobacco, alcoholic liquors and also from gambling and profane swearing, so long as we are connected with the institution.

Nov. 29th, 1876.

William S. Clark.

William Wheeler.

D. P. Penhallow.

(Signatures)."

"Every student signed his name too, as in the case of the said 'Covenant'. Thus, the 'no-drinking and no-smoking' pledge in the Sapporo Agricultural College became one of the most important fountainheads of the temperance movement in Japan."—Shingo Osaka, "Essays on Dr. William Smith Clark", (Sapporo: Nakanishi Press, 1963), p. 8.

- 3) See Naoshi Koike, "Kanzo Uchimura: A Summary of His Life and Faith", (The Memoirs of the Muroran Institute of Technology, vol. 5, No. 1, 1965), pp. 351-352.
- 4) Ibid., pp. 354-355.
- 5) Ibid., pp. 356-358.
- 6) "Imperial Rescript on Education of the Emperor Meiji" is as follows:

Know ye, Our Subject:

Our imperial Ancestors have founded our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire; and herein also lies the source of Our Education. Ye, Our Subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts; and thereby develop intellectual faculties and perfect moral powers; furthermore advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

The 30th day of the 10th month of the 23rd year of Meiji.—(1890).

Imperial Sign Manual. Imperial Seal.—(Translated by the Education Department.)

- 7) See Naoshi Koike, "Kanzo Uchimura: A Summary of His Life and Faith", (The Memoirs of the Muroran Institute of Technology, vol. 5, No. 1, 1965), pp. 367-370.
- 8) Ibid., pp. 364-367.
- 9) Ibid., p. 364.
- 10) Ibid., p. 362.
- 11) Genesis 11: 31.
- 12) Romans 1: 1.
- 13) Hebrews 11: 13.
- 14) James 4: 4.
- 15) Hebrews 12: 23.
- 16) "Seisho-no Kenkyu" (The Bible Study), February, 1903.

- 17) Ibid., March, 1903.
- 18) Ibid., July, 1903.
- 19) Ibid., July, 1903.
- 20) Ibid., Sept., 1903.
- 21) Ecclesiastics 9: 10.
- 22) "Seisho-no-Kenkyu" (The Bible Study), February, 1925.
- 23) Kanzo Uchimura, "Essays of Kanzo Uchimura", vol. 19, (Tokyo: Iwanami Shoten, 1954), p. 233.
- 24) Kanzo Uchimura, "The Complete Works of Kanzo Uchimura", vol. 20, (Tokyo: Iwanami Shoten, 1933), pp. 1359-1361.
- 25) Tadao Yanaihara, "Yo-no-Sonkei-suru-Jimbutsu" (Men I respect), (Tokyo: Iwanami Shoten, 1949), p. 181.
- 26) Kanzo Uchimura, "The Complete Works on Faith", vol. 5, (Tokyo: Kyobunkwan, 1962), p. 137.
- 27) See Naoshi Koike, "Kanzo Uchimura: A Summary of His Life and Faith", (The Memoirs of the Muroran Institute of Technology, vol. 5, No. 1, 1965), p. 381.
- 28) Kanzo Uchimura, "One Day, One Life" (Tokyo: Kadokawa Shoten, 1951), p. 3.
- 29) Luke 23: 34.
- 30) Psalms 21: 2.
- 31) Luke 10: 40.
- 32) Romans 7: 15.
- 33) Colossians 3: 5.
- 34) Philippians 1: 6.
- 35) Romans 8: 23.
- 36) Matthew 5: 48.
- 37) Romans 3: 10.
- 38) John 8: 12.
- 39) Joseph Butler (1692-1752), English theologian became in 1725 rector of Stanhope in Weardale, where he wrote *The Analogy of Religion*.
- 40) Hakone is a pleasant summer resort, located in Kanagawa Prefecture. It takes about two hours from Tokyo by car.
- 41) Kanzo Uchimura, "The Complete Works on Faith of Kanzo Uchimura", vol. 1, (Tokyo: Kyobunkwan, 1962), p. 222.
- 42) Ibid., p. 226.
- 43) A "sho" is 1.5888 quarts or 0.48 standard gallons.
- 44) In old Japan, farmers usually kept their rice in a fairly large bags made of rice plants.
- 45) The statue of Ninomiya, a young man with firewood on his back, wearing strawsandals and reading a book, is seen on the campus of almost every primary school in Japan. Ninomiya used to gather firewood on the mountain when he was in financial difficulties. A children's song has been written about Ninomiya's diligence.
- 46) Hebrews 13: 8.
- 47) Kanzo Uchimura, "The Complete Works of Kanzo Uchimura", vol. 15, (Tokyo: Iwanami Shoten, 1933), p. 378.
- 48) Ibid., p. 372.
- 49) Ibid., p. 372.

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