Our Island Kingdoms

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— By —

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PART ONE

BRITISH WEST INDIES

Our Island Kingdoms

CHAPTER ONE

A SURVEY OF THE ISLANDS

Location

A native on returning to Barbados, one of the West Indies Island group, exclaimed, "Wake up, man, wake up! Der is the world!" One has called this group of islands a "perpetual paradise." Other names given are: "Enchanted Islands," "Islands of Sunshine." Another has said, "It is where it is summer all the year." The historian has declared them to be the "Cradle of American History." But where are the West Indies? In 1492, Columbus set out upon a wide sea to find a more direct route to India by sailing west. He sailed, and sailed, until one day there was a shout of joy, "Land!" This land was the West Indies, a group of islands which lie in the North Atlantic Ocean between North and South America. Some of them nestle in crescent shape in the bosom of the Caribbean Sea. Columbus gave them their name, for he thought them a part of India. At an earlier date the islands were called the Antilles after Antillia, a mythical land which figures on old charts and maps 200 leagues west of the Azores. More definitely, these islands lie between 10 degrees and 27 degrees north latitude, and 59 degrees and 30 minutes and 85 degrees west longitude. They extend from the southern coast of Florida to the northern coast of South America.

The West Indies are divided into four distinct groups. These are: the Bahamas, the Greater Antilles, the Lesser Antilles, and the Venezuelan Islands. The most northerly group is the Bahamas which have a total area of 4,466 square miles. These islands lie southeast of the point of Florida, in the Atlantic Ocean.

The Bahamas are mostly wind swept islands, once the hiding place of buccanneers. Today Nassau, the capital of the islands, is a favorite wintering place, but many of the islands are almost unknown to the traveller, mere rocks, above the surface of the sea, that serve as a base for a lighthouse. They have but a thin layer of soil upon a coral base. Here in the Bahamas, Columbus landed in 1492 and named the place San Salvador or "Holy Savior." The place is now marked on our maps "Watling's Island." Its chief historic interest is an old lighthouse.

Below these is a chain of islands lying east and west, which are called the Greater Antilles. These islands, with the exception of Jamaica, a possession of the British Crown, belong to the United States. Cuba is the largest of the group.

The Lesser Antilles consist of a group of islands that lie north and south in the Caribbean Sea. These are much smaller islands, and are sometimes called the Saints and Virgins. Some of them are scarcely more than a few rocky acres in area. These Lesser Antilles are also divided into what is called the Leeward group and the Windward group. The Leeward Islands are so called because they lie leeward of the prevailing northeasterly trade winds, and for the converse reason these of the lower group are called Windward Islands. The Lesser Antilles consist of twenty-four islands lying from Saint Thomas to Trinidad, as the crow flies, 600 miles. Fourteen of these islands belong to the British Crown. The others belong to the Dutch, French and Venezuelans. Spain, the first stronghold in the West Indies, now controls none of the islands. The general area of all the West Indies islands is about 100,000 square miles.

The Early History of the West Indies

As one travels these pleasant islands, one would scarcely believe they have had a bloody past; that they have a back-

ground enriched with myths and fables, but they have. When Columbus went home to Europe with glowing tales of the West Indies, every strong nation wanted a finger in the tropical pie. Columbus first discovered the Bahamas, and there raised the Spanish flag. Later, other islands were added to the possessions of Spain. There are scarcely enough saints in the calendar to name all the islands of the Lesser Antilles. They are, notably, St. Thomas, St. Kitts, St. John, St. Pierre. Yet each island has its own individuality and characteristics.

Over these islands roamed that free-booter, Rock Brasiliano, who roasted his captives over the fire. Bartholomew Sharp, called "Red Legs," in order to escape troubles at home, came "West," and in a gay boat went "joy-riding" among these islands and to the mainland of South America. He burned down every village on the sea coast. These peaceful little islands passed through the hands of a half dozen nations before they came into their present-day ownership.

Santo Domingo was the center of government for Spain in the new colonies. The streets were thronged with visitors who came one week and left the next. These new colonies of Spain were known by such titles as "Cradle of America," "The Pride of Spain," and the "Athens of the New World." During these years, the first university was established in America by a group of priests for the education of the sons of the Spanish grandees. There was also a beautiful cathedral established and presided over by an archbishop.

Spain was at this time the most powerful nation in Europe, and in splendor and pride and cruelty she displayed her power in the New World. Indians were pressed into slavery. One of the first real friends of the Indians was one young Spanish scholar whose father had sent him an Indian to be his slave while in college in Spain. Later, when twenty-eight years of

age, this scholar came to the West Indies and began to notice the cruel treatment of the Indians. This young grandee also noticed that the Indians received little pay for their labor and no teaching of religion except by a few priests. The Indians were made to work long hours in suffocating mines and were driven to labor by whips of cord pickled in brine to make them sting more severely. One day Bartolome las Casas, for that was the young man's name, saw a priest, Father Pedro, trying to tell the gospel message to some sad, tired Indians. They could not understand the priest, but the young man knew both the Spanish and Indian languages. He stopped his cart and asked the priest to let him interpret. From that time on, las Casas told the Good News and watched the eyes of the poor Indians take on a look of hope and joy. One morning at the communion table, after listening to the good priest preach against the evils of the Spaniards, las Casas suddenly became converted to the God who could bring such peace to the miserable Indians. Later, he returned to Spain and influenced the queen to free all the Indians from slavery. So eager were the Spaniards after gold that a priest wrote home to the queen, "If the devil had a hoard of gold, the Spaniards would attack him to get it." This love of gold drove the Spaniards to many atrocities, even after the Indians were freed from slavery. Later, las Casas consecrated his life to Christian service and went among the Indians a real missionary of the cross. He was offered a bishopric in Mexico, but refused it. He was constant in abstaining from wines and the rich foods of bishops for the love he had for the poor Indians. With all his goodness, las Casas favored the bringing of Negroes from Africa to work in the cane fields as slaves. Not until near the time of his death, in 1566, when he was ninety-five years old, did he realize the wrong of African slavery.

Who Are the Inhabitants of the West Indies?

The total population of the West Indies is about nine million souls. The aborigines of these islands were the mild, timid, peace-loving Arawaks, who quickly succumbed to the oppressive treatment of the early Spaniards. Another group were the doughty Caribs who lived in the southern islands. Columbus tells in his accounts, of seeing these Caribs frying human flesh in their lowly hovels. There were two classes of these Caribs known in history: the black and the yellow. The yellow Caribs were the original stock. They were a short, sturdy, yellow-skinned people with broad faces and almond-shaped eyes. They were more Mongolian in appearance than Indian. In their better days, they were talkative, gay, lovers of fun when one had gained their confidence. An account of their friendliness is as follows: A sea vessel loaded with Negroes was ship-wrecked off the coast of Dominica, and in friendliness, the Caribs took the Negroes ashore, and afterwards intermarried with them. Thus came the black Caribs whose descendants still have strong Carib features. Not only did the Caribs intermarry with the blacks but with several races. In later years they dwelt on the windward side of the island and made their living by gardening, working for other plantation owners, and by fishing. Many of the women were skillful in basketry—making a fine water-proof basket. Today these Caribs, a mixed race, still live on the islands and are great lovers of drinking. A traveller has said of them, "They who withstood the Spanish, the French, and the British have been rapidly succumbing to the effect of alcoholic beverages, and they will soon be conquered and destroyed by the treacherous foe—King Alcohol."

In 1632, British forces came to the Island of Antigua, which was also a stronghold of the Caribs, and conquered many of them. In Dominica it is recorded that the British invited a host of Caribs to a dinner and then slew all of them. Not only

were the English on the islands, but we know from history that the Spanish were the first invaders and there is much Spanish blood in the veins of the inhabitants.

In 1779, the French took over Saint Vincent from the English, but this island was later returned to England by the Treaty of Versailles. Thus we have considerable French blood in the islanders. Later, the Dutch and Germans came and intermarried, thus in the West Indies one finds a veritable melting pot for all nationalities. One may hear the English, the French, the German, the Spanish and the Dutch languages, but these are not all, for there are some Hindus, Chinese, and many Negroes with their dialects, accents, and gibberish. Many nations are represented, yet the large percentage of the islands' inhabitants are Negroes—Negroes, black, mulattoes, and a range of shades from deep black to almost white—a white so near Caucasian that only an experienced eye can tell the person has Negro blood in his veins. In Cuba and Porto Rico the population is about seventy-five per cent white, but the Negro predominates in the other islands.

Slavery

The story of the slave trade is gruesome, but one must consider it briefly. In the earliest days of the Spanish occupation in the islands, the Spaniards forced the Arawaks to toil for them on the large plantations and in the mines. Byran Edwards, in his history, says that at that time there were about three million of the natives in the islands, but after a space of fifteen years they were reduced by mistreatment to sixty thousand. The Spaniards treated them with great cruelty until death relieved them. Another historian says these gentle people were murdered by the Spaniards "to keep their hands in use." Others were beheaded at a single blow and that for sport. Many were baptized by the Spaniards, and then had their throats cut to keep them from becoming apostates.

With the passing of Indian slavery, Negro slavery began. The Portuguese brought the first African slaves into the world's market and in 1501 the Spanish Crown expressly permitted the importation of the African Negro as a slave.

To meet the need for laborers, in the West Indies, the Spaniards brought a detachment of people from the Canary Islands, and this was followed by the introduction of a few Negroes from Africa. The Spaniards believed these Negroes would prove to be hardier workmen than the Arawaks.

An Englishman by the name of Captain John Hawkins brought the first three hundred Negroes to the West Indies in 1563. Strange as it may seem, Hawkins was a very religious man and even his slave vessel was named *Jesus*. The African was bought or kidnapped and sold into slavery. One incident is given by Winifred Hulbert that will suffice. Adam, a fourteen year old Congo boy, was walking along a path about three miles from a village. He was captured by one of his countrymen who hid with him all day in a woods, then at night he was taken from village to village. He was sold to another tribe for a gun, some powder and a little shot. Later he was sold for a keg of brandy and eventually with nineteen others was taken to the coast of Jamaica and sold.

Under Charles V of Spain there was issued what is called the "Assiento," or the assent to import slaves from Africa. Later the Assiento was given to contractors, and they appointed subcontractors. Near the end of the sixteenth century, the Assiento passed to the Dutch, then in 1701 to the French, and by the Treaty of Utrecht was awarded to England who held it until 1739. In the eighteenth century the slave trade was carried on by merchants of Liverpool and Bristol, and by a few merchants in London. The method of transporting these slaves was terrible. The men were placed "between decks" in a space six feet by sixteen inches, and women and children had smaller places. The men were chained in couples, while the

women and children were left unchained. Each morning at eight o'clock, they were all on deck for ten hours that their apartment might be cleaned and kept free from contagion. When these slaves arrived at the island where they were to disembark, they were washed, oiled, inspected as animals. They were advertised for sale and then began the selling. The average price of a slave was about two hundred dollars; however, many sold for less. For clothing, a field slave was given a blanket, a piece of woolen cloth to be worn around the waist and a woolen jacket and a cap of the same material. Medical attention was free. The day began at dawn and closed at dark, with a siesta at noon of one and a half hours. These Negroes were taken to their work by masters who carried long whips and used them frequently.

In the year 1776, the English Parliament first made a motion to suppress slavery, and on June 10, 1806, an act was passed prohibiting slavery in British possessions. The law declared, "The slave trade to be founded on principles contrary to those of justice, humanity, and sound policy." Just before this act was passed, as many as one hundred and fifty-five English vessels were engaged in this cruel slave traffic. Of this one hundred and fifty-five, one hundred and twenty-two of these vessels went to the West Indies. Each ship carried about two hundred and sixty slaves—a total of three thousand seven hundred and twenty slaves a year. Many slave owners were cruel; others were kind and gave to their slaves small plots of land that they could till for their own benefit.

In regard to slavery, Lord Palmerston said, "The crimes which have been committed in connection with African slavery, and in the slave trade, are greater than all the crimes put together which have been committed by the human race from the beginning of time till the present."

The following incidents will illustrate one of the terrible crimes of Negro slavery. The teacher said, "All the white

children may now stand." Carlo stood, but the teacher said, "Carlo, you may sit just now and stand later." Later she said, "Now all the Negro children may stand." Carlo sat quietly until the teacher kindly said, "Now, Carlo, you may stand." Horrified the child stood, but at noon he rushed home to his mother whom he considered the most beautiful in the world. He looked keenly into her lovely face and then said, "Mother, Mother, am I Negro?" The mother cried, "Darling, you are just as good as anybody, who dares call you a Negro?" But the mark was there, indeed, one looking closely could see the evidence. Her mother was a mulatto, her father, the great plantation owner and her son's father another white man. The "Mark of Cain" was upon the innocent child. Where does he belong? Much above the Negro, and refused by the whites.

Slavery is gone, but the great sin of inter-racial marriage goes on, until today in the West Indies there are thousands of these mulattoes and quadroons.

Next began the importation of natives from the East Indies. These came by their own consent and were insured return passage after a service of five years. Chinese were also brought into the islands and by 1859 more than twelve thousand Chinese had been distributed in the West Indies. These made good gardeners and laundrymen. Every care was given these imported people to protect the islands and the people from disease. Many an East Indian was helped by this disciplined labor and at the end of his term became a small independent farmer. Thus a "mixed multitude" lives in the West Indies; all of them free as far as the law is concerned, but many of them virtually slaves because of economic conditions. Today, no district so small as these islands in square miles, has a larger population, and nowhere is the black man more numerous. In total, the islands have about one hundred thousand square miles and about five million inhabitants. One must remember

that many of the small islands are practically uninhabited, being mere atolls in the sea.

Industries of the Islands

There are many important industries in these rich islands. The sugar industry is the most lucrative, but the making of rum and molasses is not far behind. Fruits (bananas, limes, grapefruit, and oranges), coffee, rubber, cotton, spices, tobacco, and rice are grown extensively. In some of the islands, stock-raising and dairying are profitable. The sugar-cane industry is the largest and must be given a little consideration since many Negroes find employment in the cane fields and in the mills. From this source many English families have acquired immense wealth. As far back as 1578, there were as many as twenty-eight sugar mills in operation in Cuba, and from there the industry spread to other islands. Cuba now produces more sugar than any other country in the world. In 1647 the industry was begun in Barbados where slave labor was cheap. With the abolition of slavery, the masters in the islands faced a real problem, but today the wage paid the Negro is so small that he cannot do more than eke out a poor existence. Both men and women work long hours during the season of planting and gathering. Later they labor in the mills. It takes from twelve to eighteen months for the cane to develop and reach maturity. During the harvest season, many of the native families subsist on sugar cane, and during the long day, many natives make their lunch of sugar cane, and even the little children are given a stalk of cane to chew upon while their mothers work in the fields or mill.

The by-products of sugar cane are rum and molasses. An example or two will show how large the industries are on some of the islands. Barbados produced in one year 35,910 tons of sugar, 7,772,200 gallons of molasses, and nearly 2,000 gallons of rum. Trinidad produced 46,247 tons of sugar, 743,679

gallons of molasses, and 191,641 gallons of rum. British Guiana produced 3,007,734 gallons of rum.

The cacao industry is also another profitable business. The real name of the cacao means "Food of the Gods." It is an evergreen which grows from fifteen to thirty feet in height. It bears fruit at all seasons of the year. The fruit is a large five-celled pod about eight inches in length and three to four inches wide. The Island of Trinidad has about a thousand acres of these cacao trees. When you drink your next cup of cocoa, don't stop to recall that the beans have been "danced," that is, when the bean is to be shelled from the pod, the pods are laid upon great trays and the black man dances upon them with his bare feet in order to remove the dry pulp.

Coffee is another industry of importance in the islands of the West Indies. Jamaica is the home of the Blue Mountain Coffee, which is considered the best in the world. Only about four hundred pounds of Blue Mountain Coffee are shipped annually, and the price of this coffee does not change with a fluctuating market. The Island of Trinidad has some good coffee land and produces about nine hundred pounds of good coffee a year.

Some other industries are important. Rubber is extensively grown in Trinidad. In the southeast portion of the island there are many hundreds of acres of rubber under cultivation. The balata industry has also grown to considerable importance. It is a kind of gutta-percha substance which is now used to insulate cables and in the preparation of belting for machinery. Another use now made of balata is in making resilient heels for shoes. Oil, or petroleum, is another growing industry, and one must not overlook the timber industry in some islands. Rich mahogany wood once abounded, but was ruthlessly cut down. Hard woods have given rise to the lumber industry. Mining is important in these rich islands of the Caribbean. In Jamaica the banana industry is very large, and the island is

also said to produce some of the "best rum in the world." Saint Vincent Sea Island cotton is rated the best in the British Empire. Considerable cotton is grown. Barbados has at the present time, the largest acreage. The traveller may now pass from the white cotton fields to the "pitch lake" and study the source of another industry. One is not long on the island of Barbados until he hears about the pitch lake from which a large amount of good asphalt is produced.

The Story of the Pitch Lake

The Pitch Lake is not a lake at all, but a concave patch of black asphalt covering about one hundred acres. It has a definite shore line like a pond. Its surface is hard enough to walk upon and a railroad runs across it, but then one must not linger in one spot too long, for it is like slow moving quicksand, and an object has sunk completely out of sight in twenty-four hours. Even the railroad has to be moved often, which is not difficult, for it is a small, narrow gauge affair. A legend says that once this very lake was the home of an Indian people. Here lay their village, and the humming-birds were ever present. One day the Indians killed the god-protected humming-birds of the region, whereupon the pitch came bubbling up from the center of the earth and swallowed up the village and its inhabitants. When Sir Raleigh visited the island in 1595, he made a note about this "Pitch Lake" and used some of its asphalt to calk his ships. The industry has been increasing until today it is a real source of revenue.

The chief exports of the island are: sugar, rum, molasses, coffee, dyes, spices, limes, fruit juices, and asphalt.

But one may ask, what has industry to do with missions? Let this question be asked in rejoinder: Has the church of Jesus Christ kept pace with the forward movements of industry? Are the islands rich in people, in natural resources,

in industries, but poor in the Gospel of Christ? Does Rome still blind the eyes of the ignorant, and keep the Bible from them? Religion is compulsory, but does this compulsory religion give men and women the knowledge of the transforming power of the gospel? Can white men grow rich and Negroes half starve, and their children go without education?

Jay S. Stowell in his book "Between the Americas" gives an incident of a native Negro who had to arise at two o'clock in the morning, and after taking a cup of black coffee, went eight miles to the cane fields and the only thing he had to eat during the day was a piece of bread. Occasionally he had a couple of cents worth of fish to eat with the bread and during the day slaked his hunger by eating sugar cane. At six or seven in the evening, he reached home nearly exhausted and had a meager warm meal. Stowell says, "This is not an extreme case, such can be found by the hundreds." Many of the houses are so small one wonders how *all* the family can get in at one time. Of course there are beautiful homes and rich people in the islands, but the church and industry must care for the more unfortunate ones. (Study the picture of Joseph Osborne's home.)

Fruits, Vegetables, and Flowers

The West Indies Islands lie mostly in the tropical zone, and one naturally expects to see flowers and fruits native of the zone. Banana trees, with their long, broad leaves, line many highways, and the orange tree is said by some, to grow wild, and pineapples are planted out like turnips. Besides these common fruits, are the coffee, cocoanut, and vanilla fields. The cocoanut palm is not only a fruit tree, but it supplies the traveler with excellent water, and also with cream, butter, jelly, nuts and oil. Of vegetables, there is the yam which grows so large that it is sometimes called the elephant's foot, and if

compared with the common potato, is very much better. Its floury, mealy taste just makes the traveler ask for more. The avocado pear, which in the islands is often called the midshipman's butter, is a very common food. It is called Avocat, which means "lawyer," and Aspinall says it is so likened to the lawyer because it has so much flower and so little fruit. Another plant is the Clusia flava, so-called because it saps the life of the tree. The natives call it the "Scotch attorney." Some Negroes have called the tree the "Scotchman hugging Creole." Many kinds of spices are found in the islands—ginger, allspice, ground-nut, butternut, and several kinds of pepper, such as bird's eye pepper and bonnet-pepper.

The lover of flowers should find a heavenly retreat in the West Indies. Imagine all the orchids you want, and without depleting your pocketbook—six for twenty-five cents! The finest specimens have been brought to Trinidad and Jamaica from all over the world, and many porches are adorned with these lovely flowers. Some of the orchids are grown on the trunks of trees in the garden, others in blocks of wood. Hibiscus are abundant and one kind is known as the "shoe-flower" because it contains tannin and is used to blacken shoes. Then there are climbing lilies, and the mignonette and the crab's eye, a climbing plant with red and black seeds, which the natives gather and work into fancy work. One could not be in the West Indies and overlook the many species of palm trees. There is the cabbage palm, areca palm, which in a little oriental poem, is mentioned as "arrows shot from heaven." Then there is the bull palm, and the royal palm, many of this species grow in California, and the gru-gru palm, the cuhune, and the æta palm. Besides these palms, one never forgets the lovely crimson bougainvillea, and yet if space permitted many other lovely plants and flowers could be listed. A few of the more unusual trees are the bearded fig, salfalot, cashew, cork, ebony, mango, sugar apple, golden apple.

OUR ISLAND KINGDOMS

Location

1. Where are the West Indies Islands?
2. What are some of the names given them by travelers?
3. What are the four divisions of the islands?
4. Which nations now possess the West Indies?

History

1. When did Columbus discover the West Indies?
2. Which saints are honored by islands being named for them?
3. Where was the early center of Spanish domain in the West Indies?
4. Who was Bartolome las Casas?
5. Give the story of his conversion.
6. What caused him to be so interested in the Indians?

Inhabitants

1. Who were the Arawaks?
2. Who were the Caribs?
3. What were some characteristics of these Indians?
4. What races intermarried in the West Indies?

Slavery

1. Who were the first slaves in the West Indies?
2. Who first brought the African Negro as a slave to the islands?
3. What was the Assiento?
4. How long did England hold this Assiento?
5. When did the English Parliament prohibit slavery in her domains?
6. What was the greatest sin of slavery?

Industries

1. What are the chief industries of the West Indies?
2. What is meant when one says, "Dance the beans"?

3. Give the story of Pitch Lake.
4. Which island produces the most sugar?
5. What is the relation between industry and missions?
6. Give an example of how the Negro must toil to obtain a poor living.

Vegetation

1. What are some of the chief fruits of the islands?
2. What are some of the nick-names given the avocado?

CHAPTER TWO

RELIGIOUS LIFE IN THE WEST INDIES

Catholic Church

When the Spaniard came to the western world, he brought with him the religion of the mother country. As has been stated before, the Spaniards "compelled" the natives to turn Christian, and many suffered even death itself in the new faith. A church planted upon love has hope of success, but one founded upon cruelty and greed can only endure so long as that cruelty and fear endure. In 1493 Columbus landed upon the Island of Antigua and this name was given the island in honor of the Church of Santa Marta la Antigua in Seville. Saint Kitts received its name from Columbus in the same year. When he sighted the island, he saw in its rugged form a resemblance to a saint carrying a cross. Nearly every island has some religious history, but all of this religious fervor has not been too effective in building Christianity among the people. Where Spain went, the forces of the church went, and where France went, the power of the same church was felt.

Church of England

In the British West Indies, there was first the influence of the Church of England, and these islands soon became the object of much missionary work. Three years after Saint Kitts was settled, a missionary, Reverend John Featley of All Souls College, Oxford, came to the island. Then, after some time, he returned to England where he preached until December 16, 1629. Then he served in the island until 1643, when he again returned to Europe. He says, "I had the honor to be the first preacher of the gospel in the infancy of that mother colony in the year 1626."—ASPINALL. Some of the missionaries who followed Featley were persecuted and whipped

and pilloried, and one complains that he suffered the disgrace of having "paper put in his hat," and being imprisoned. Not only did Saint Kitts have a missionary, but in 1629 a missionary went ot Barbados. This was Reverend Nicolas Leverton of Oxford. This island was divided into six parishes, and between 1634-1637 six churches, besides the chapels, were built. The ministers were paid by each parish taxing itself for the support of the minister.

Colonists were compelled to conform to the discipline of the Church of England. Prayers were required by the heads of families both morning and evenings. If one recalls that at this time in the North American Colonies the Puritans were in full sway, then one may know about the demands of the church in the islands under the Church of England. Everyone had to attend some church service on Sunday and during the church hour side-men were sent out to the taverns and other houses, and those persons not in church were apprehended and taken to the stocks which were placed near the church. These nonchurch-goers were kept in stocks for a period of four hours unless they were willing and able to pay a fine of five shillings, or $1.25 in our money. This money was used to care for the poor. In 1676 Sir Jonathan Atkins reported that many ministers in the islands were not ordained. At this time, other religious groups became active in the converting of the whites, and not a few gave attention to the religious life of the blacks. Among the dissenters were the anti-Baptists, Jews, and Quakers, this last group taking particular interest in the Negroes, and because of this unusual interest a law was passed in 1680 forbidding any slave to attend meetings held by the Quakers. The Church of England was established in the Island of Jamaica in 1662. The Church of England was at work among the whites, but after the abolition of slavery, a great religious awakening took place.

Moravians

In the year 1731 Count Zinzendorf with three brethren met at a meeting in Europe. At this meeting was a Negro from the West Indies named Anthony. With Zinzendorf were two men from Greenland who spent a night in prayer concerning foreign missions, and the next day, each volunteered to offer himself for missions. These men were Tobias Leupold and Lenard Dober, who was a potter by trade. Later it turned out that Leupold could not go to the mission field and one David Nitzschmann, a carpenter, volunteered to go to the West Indies. Soon these two men were on the field, and two years later a larger company of Moravians arrived. In 1739 Count Zinzendorf himself visited the mission station on the Island of Saint Thomas, which was the meeting place between the Greater Antilles and the Lesser Antilles. Zinzendorf was filled with sorrow at what he saw, for here he found all the missionaries in prison, where they had been for three months. The Count set about to obtain the release of these missionaries and did so. Here in Saint Thomas, Zinzendorf found the sister of Anthony and read a letter from him to her. The content of the letter was that in the missionaries there were love, and joy, and peace for the race. Here he preached to many of the slaves, and since the message was in German-Dutch, the slaves understood and clapped their hands for joy upon hearing the gospel. About this time, to a colony in Pernambuco, the Governor-general, Johann Moritz, brought eight missionaries and soon built up a good work among the whites and also among many of the slaves. Later other missionaries of the Moravian Church came to Saint Croix. All of this Christian activity among the Negroes brought much opposition from the white planters and they persecuted their slaves by whipping or killing them. During Zinzendorf's stay on the islands, he wrote one of his most beautiful Christian songs, entitled, "Jesus, Thy Blood and Righteousness." Up to this time, 1739,

the Moravians had about nine hundred persons interested in the Christian message, and many of these were Negroes who met at seven o'clock in the evening on Saturday night and remained until six o'clock in the morning to learn the way of Christ.

Forty-five miles south of Saint Thomas lies Saint Croix, where fourteen men and four women came to evangelize. The story of their trip is touching. They had to take a second deck on the ship in a space only ten feet square and so low that the missionaries could not even sit upright. Because of a storm they did not reach the island until about seven months later. During the first twelve weeks on the island several died. Early in the nineteenth century, the good Moravians went to Jamaica, the land of springs, and began a work among the Negroes. Then the Moravians went to the Island of Barbados, which they found more densely populated than China. There were nine hundred and sixty-six persons to the square mile. Two missionaries had been sent to Barbados as early as 1765. One died within three weeks and Reverend John Montgomery, the other one, died in 1791. The atrocities against the Negroes in Barbados were appalling. Threescore slaves were killed in one year by one white man who looked upon his poor Negroes as dogs and maintained that if he had too many, he had a right to get rid of them as he would his dogs.

Before the first century of Moravian missionary work was completed, sixty-four of the young missionaries had died, and twenty-three served only two years or less. Someone has written of these brave missionaries, "The West Indies form a series of Moravian cemeteries." The ardent Christian Moravians were first by their toil and first by their zeal to claim the West Indies for Christ. In the year 1853 one of the Moravian missionaries wrote, "Never did I love children as much as these poor Negro children."

Methodists and Baptists

After the Moravians came the Methodists from England and the Baptists followed soon, coming both from England and from North America. Later the Baptists sent from England such men as Reverend Thomas Burchell and William Knibb who labored untiringly. In 1831 these churches had brought into church membership only ten thousand eight hundred, but in the next ten years about one hundred thousand Christians were added to the church. These all joined together in Jamaica and formed what was known as the Jamaica Baptist Union. The work spread throughout the islands and at the opening of the present century there were nine hundred thousand evangelical colored Christians in the islands of the West Indies.

In 1824 two bishops came to the islands bringing to the Church of England new life. These were Doctor Lipscomb and Doctor Coleridge. There is an interesting account of one Mr. Gilbert, speaker of the Assembly on Antigua Island, who talked with John Wesley. Gilbert was converted to the Methodist faith and on his return home began preaching to his own slaves, reading the sermons of Mr. Wesley to them and teaching them the songs of Methodism. The work was extended to Trinidad, and in 1872 a bishopric was established there. In 1893 Bishop Nuttall assumed the title of Archbishop of the West Indies.

Forms of Worship Among the Negroes

Many persons claim that today there are no ancient forms of heathen worship in the West Indies. Several careful students of these islands declare that in remote portions there still exist certain remnants of heathen worship. Voodooism, or snake worship, was an early form of worship, brought into the country from Africa, and today is practiced in remote parts of Haiti. Some of the superstitions apart from religion,

are those associated with the names "Jumby," "Duppy," and "Obeah-man." "Jumby" is the spirit of the dead man who comes back to haunt houses, and to appease his wrath, the natives make a feast for him in the gardens. "Duppy" is the spirit of the dead who comes back in a reincarnate state. The cotton tree is his home. Because of his power people dislike being out at night for fear he will give them a moonstroke. Even today one may see a superstitious Negro walking at night under an umbrella. "Obeah-man" is the god of magic, and the farmers seek to please him by worship; that in return the "Obeah-man" will protect their crops.

Churches of Today

Today many churches are working in the West Indies, but the Salvation Army is most appealing to the Negro who loves the free, easy form of worship. The rhythm of their songs and the beat of their tambourines are not too far removed from the tom-tom of their early African home. The forms of worship of the Catholic and Anglican churches do not appeal to the Negro, but many, however, are Catholic because of fear and early training. In some islands the Catholic religion is prevailing. In Dominica ninety per cent of the people are Catholic, and the ten per cent are distributed among the Anglicans and the Wesleyan Methodist who have in Dominica a large and well attended church.

In Porto Rico there are many denominations, but the Wesleyan Methodist, Catholic and Moravian Churches receive government aid. Many of the denominations have services for the whites, East Indians, Chinese and Negroes.

The Church of Scotland, the London Missionary Society (undenominational), Free Presbyterians, Plymouth Brethren, United Free Methodist and Pentecostal Churches are all busy trying to promote the work of the kingdom. Many other sects, and workers on independent lines, are also toiling in the

West Indies. The Congregational people have some fairly large churches, one of the largest buildings having a seating capacity of one thousand five hundred members, and a number of churches will seat eight hundred to a thousand.

Cuba has a population of two million people. One-half million of these are Negro and fifteen thousand are Chinese. Until the last twenty years there has been very little advancement made by the evangelical churches. The prevailing religion today is Catholic.

Schools

The work of educating the children of the West Indies was for a long time the work of the various churches. The rich families provided private schools for their children or sent them back to Europe. The Negro, Chinese and Indian children were most neglected, and it was to these the church first gave attention. Sunday schools were established; also many night schools for both white and colored children. To these night schools many Negro adults also came.

One of the earliest foundations for education was the "Mico Charity," a fund created by Lady Mico, widow of Sir Samuel Mico. Lady Mico gave one thousand pounds to aid sufferers in Algiers, and one thousand pounds to help the slaves in West Indies. After much difficulty a training school was set up on the Islands of Jamaica and Antigua. Elementary schools were established in Trinidad, Demerara, the Bahamas and Saint Lucia. Today only the school in Jamaica remains, but the funds are still available for the education of people of any creed or race.

In the British West Indies there has been considerable improvement in education. Many schools are under government control, and also many schools, maintained by the churches, receive some support from the government.

In the year 1912 there were one hundred and sixty-seven

schools in Barbados with an average of 16,829 children in attendance, but 27,658 enrolled. There is also an English University and Codrington College, endowed by Christopher Codrington in 1702-1703. It is planned after the order of Oxford College. At first this school was a grammar school. The college buildings were completed in 1830. Since 1875 the college has granted its own degrees and is affiliated with Dublin University. All examination papers are sent to Dublin for grading, and residence in the college counts for residence in Dublin. The purpose of the school is to train young men for the ministry. Harrison College and The Lodge are schools for boys. Queen's College is a school for girls. In Jamaica there are several excellent schools, some supported by the churches, others by endowments. In most of the Leeward Islands the elementary schools are under denominational control. In the Bahamas the schools are supported by public money. There is considerable lack yet in a uniform school system, and the best schools to be found in the islands are those under British control.

The islands belonging to the United States have many schools, colleges and technical schools. Many of the teachers of the elementary schools are taught by natives, but the teachers in the high schools and colleges come from the United States. These people do not lack in schools, but many of these schools do not offer any Christian education in the Bible or Christian living.

On the Island of Cuba, where for so many years the Bible was forbidden, the American Bible Society has done extensive work. Bibles may be found everywhere in the schools, and many lives have been transformed through reading the Bible. Jay S. Stowell tells the story of a schoolteacher in a remote province of Cuba who bought a Testament from a man at his door. He read and read that little cheap Testament all night long. A few days afterward he was baptized in the Christian

faith. One day the teacher left his Bible in a hotel room. A servant read it when cleaning the room. Then the servant talked to the owner, and so a Christian work began in Pinar del Rio and fifteen churches now stand in that remote region, the work of a schoolteacher. Yes, Cuba has the Bible, but what about the other islands? Nazarenes must take the gospel of full salvation to all peoples.

In Trinidad there has been established an Agricultural College, and more recently the British Sugar Machinery Manufacturers gave a gift of twenty thousand pounds for the purpose of a Sugar School.

Educators have summed up the Negro children of the West Indies as follows: "Negro children are sharp, intelligent and full of vivacity. On approaching adulthood the intellect seems to become clouded, animation gives place to a sort of lethargy, and briskness turns to indolence."—MANINGTON.

QUESTIONS

Early Churches

1. What is the prevailing religion in the West Indies?
2. Who were some of the earliest missionaries?
3. How were nonchurch-goers punished?

Moravians

1. Give a brief account of the Moravian missionary work in the islands.
2. What was the condition in Barbados when the Moravians went there?
3. Has the percentage of persons to the square mile increased today?
4. What other denominations took up missionary work in the islands?

Forms of Worship

1. What were some of the early forms of worship among the Negroes of the West Indies?

2. What churches are most effective in the West Indies today?

3. Has the Church of the Nazarene churches in most of the islands?

Education

1. What is meant by the Mico Foundation?

2. Which denominational schools receive government help?

3. What effect has the Bible in the schools had upon the people in some parts?

4. What is the educators' estimate of the Negro child of the West Indies?

CHAPTER THREE

THE CHURCH OF THE NAZARENE IN THE WEST INDIES

Trinidad

In the year 1498 Columbus first sighted the island which was then called "Iere" by the natives, which means "Land of the Humming-bird." What the Spaniards were looking for was not birds, but gold, and they abandoned the island because they found no gold. In 1577 the Spaniards settled the islands and it shifted hands until in 1797 it fell into the possession of Great Britain, who has kept it since. Trinidad lies farthest south of any of the West Indies Islands. It is about 232 miles south of Barbados, or a day's journey by boat.

The island is fifty miles long and sixty-five miles wide, making an area of eighteen hundred square miles. The Port of Spain is the beautiful capital city. Here is the Catholic cathedral which is considered the most wealthy of the local churches. It contains many costly pictures and an altar imported from Florence, Italy. The lovely stained glass windows adorn the walls and let in a "dim religious light." In the tower of the church is a three-dialed clock and a dozen very fine bells. In the garden of the church stands a statue in honor of "Cristofero Colombo, Discoverer of the Island." In the better part of the city stands the Prince's Building, the place where the elite meet and where the most elaborate parties are held, and not far away is Queen's Royal College and the archbishop's residence, and the small "Church of All Saints." Not far away are the government buildings and the beautiful Botanical Gardens. Another place of great interest is the "Queen's Park" of two hundred acres. Here all the city gathers for recreation. At four o'clock the shops close and rich and poor, black, yellow and white come out to play.

Provision is made for every kind of sport from handball and tennis to horse racing in this city of nearly ninety thousand population.

Coolie Town, a part of the Port of Spain, is a section usually called "little patch of India." It has its Mohammedan mosque and a Hindu temple and filthy priests. The men generally wear European clothes, but the women still dress in the garments of India, and wear anklets and bracelets.

The general market is housed in a large, plain galvanized iron building. The interior is an open area in which innumerable large and small tables are set up, where the Indians and others display their goods for sale. The small tables cost six cents a day and the larger ones twelve cents a day or more. At the close of each day the government must be paid the rental price for the day.

Fish, meat, fruit, vegetables, live chickens, and every commodity found in a general store, are on the open tables or stalls. Of course flies predominate and do not make the food too appetizing to one not used to it. Many housewives, though, send their servants to market. There is now installed a good store where different commodities can be purchased if one has the price. However most of the public patronize the general market.

San Fernando is the second city in size and lies about thirty-five miles from Port of Spain. There are several churches in this city, also a good library, hospital and government buildings. Large sugar plantations lie near this city and afford labor for many of the Negroes and Orientals.

In the year 1926 Rev. and Mrs. J. I. Hill came to Trinidad and opened up a mission under the Board of the Church of the Nazarene. This mission was for the education and salvation of the natives. Today in Trinidad we have two congregations of Nazarenes. One of these churches is in the capital city, Port of Spain, and the other one is in Tunapuna. Reverend

Joseph Garcia, an ordained elder, is the pastor in the Port of Spain, and at the other church Sister Carlotta Graham is the busy pastor. Brother Garcia is a gifted, earnest worker, serving for the small salary of twenty dollars a month. The church is in an upstairs room, and though very comfortable, could be more accessible if it were a regular church building and upon the ground floor. One of the great disadvantages of this location is that the street below is very noisy, especially at night and on Sundays. A donation from Mrs. S. N. Fitkin is making possible better quarters in the near future. A good and efficient church plant could be erected for about two thousand dollars. There are hundreds and hundreds of natives in the great city of Port of Spain, with its teeming population, which need the message of the Church of the Nazarene.

"There are fifty excellent Nazarene church members and several ordained and licensed preachers on Trinidad."—J. G. MORRISON. On this island Cleopatra Trimmingham, a native, is the principal and teacher in our small elementary Nazarene school. There are sixty children in attendance and the school is recognized by the British government, although it is not receiving any government financial aid.

"The limits of our possibilities in the Port of Spain are bounded only by the amount of effort we can make, and the means we can employ there to reach the people. Several congregations can be quickly raised up if we seriously go after them. The people are susceptible to our message of holiness, and the ones we have already reached are excellent examples, for the most part, of entire sanctification."—MORRISON.

The little church at Tunapuna with its pastor, Sister Carlotta Graham, is pushing ahead. Sister Graham was born on Barbados, and confirmed in the Catholic Church, but on the day of her confirmation was blessedly converted. After some time she went to New York city, where she drifted into formalism and spiritual coldness. In 1916 she came in touch with

some Nazarenes and was reclaimed and sanctified. She later attended Eastern Nazarene College, where she worked for her expenses while completing the Christian Workers' Course. Then she returned to New York, awaiting the time for her return to her own people. She felt definitely that God had called her to preach among her people. After some testings and beautiful answers to prayer, she had enough money to buy passage back to her beloved West Indies. Carlotta arrived in Barbados just four days before her mother, a very earnest Christian, passed to her heavenly home. About this time Brother J. I. Hill arrived on the Island of Barbados and encouraged Sister Graham to go to Tunapuna, Trinidad, and open up a Nazarene church.

In her church many people have been saved and sanctified, and while her church is not large, she often has forty in Sunday school. Sister Fitkin has called this little church a "shack," and so it is, when compared to the beautiful, rich churches of America, but a church is more than a building, it is a sanctuary where souls meet God, and in this "shack" Nazarene church in Tunapuna hearts do meet God. Every member of this church belongs to the Prayer and Fasting League, and the young people belong to the N.Y.P.S. and show their enthusiasm by singing, praying and testifying. They can shake the tambourine for Jesus, their King. Many times the rhythm of the tambourine is the only musical instrument these black people have, but it beautifully fits the rhythm of their lithe, straight bodies.

Most of the people in Trinidad are Negroes, yet there are several thousand people from India there. Occasionally some of these Indians come into our services, but we need a church and a preacher for them. We send missionaries to India, far, far away—and that is right—but here are thousands near us who are without Christ.

In the year 1938 Brother and Sister Robert Danielson, Nazarene young people from the New York District, went to

the Island of Barbados and offered their help to Reverend J. I. Hill, the District Superintendent. Brother and Sister Danielson were not sent out officially by our church, but proved to be very missionary-minded and good workers. Under the tutelage of Brother Hill they proved themselves to be valuable workers, and at the General Board Meeting in 1939 they were accepted by the Missionary Department and commissioned as missionaries. Under the direction of Superintendent Hill, these young people, with their two children, will serve on the Island of Trinidad. Brother Danielson has done excellent evangelistic work among the natives. The immediate need of the Church of the Nazarene in Trinidad is a suitable church building in the Port of Spain. With a little financial assistance Brother and Sister Danielson promise to do very aggressive work.

Barbados

The island was first visited by the Portuguese in 1536 and from them received its name. It was called "Los Barbados," or "Bearded," from the bearded fig trees the explorers found on the island. A number of these bearded fig trees still exist in the vicinity of Saint Ann's Garrison.

Barbados is somewhat isolated from the other islands of the Windward group. It is a bit of emerald in a vast expanse of sapphire sea. Its vegetation is luxurious and gorgeous flowers bloom the year around, for its climate is a perpetual June. The Barbadians bask in eternal sunshine, but when it rains, it pours rain, so that in a few minutes every depression is a tiny lake or pool; then the sun shines again in all its brilliancy. The coast line is flanked in coral, and what a picture!—"a creamy, coral shore lapped by turquoise waters."

Barbados is not one of the islands the result of volcanic action, but one of the regular islands of the sea. It has no

lofty mountain peaks, and no greater elevation than Mount Hillaby, which rises 1,105 feet.

The island is often called "Little England," and is known by most of its people as "Brimshaw Land." It is about the size of the Isle of Wight, and has a population of one hundred and seventy-three thousand colored people and ten thousand whites. The crowded conditions are realized when one learns that there are one thousand and eighty-four persons to the square mile.

The Island of Barbados has always been under British rule. In 1605 the ship named *Olive Blossom* touched the island and claimed it in the name of James I. Twenty years later the island was settled under the patent of Lord Leigh to whom it had been granted by the king of Great Britain. In 1628 sixty-four settlers arrived at Carlisle. In 1684 there were in the island twenty thousand white people and forty-six thousand slaves. In 1805 the island was saved from falling into the hands of the French by Admiral Cochrane. Since that time it has been the undisturbed possession of Great Britain. In 1876 there was a Confederation of the Windward Islands, and they secured their existence as a colony of Great Britain.

The island is one of the colonies of Great Britain and has an elected house of assembly and a nominated legislative council. The Crown has a veto power on legislation and the Colonial Office appoints the public officials except the treasurer.

Nearly all of the island is under cultivation. The greater part consists of moderately sized sugar plantations owned by white people, although there are a number of "peasant holdings."

There are four hundred and eighty miles of motor roads, although some Americans think these roads rather poor. For those who love fishing, barracuda, dolphin, king fish, flying fish, mullet, and many other kinds are to be found in the waters at Barbados.

The tropical nights in Barbados are very beautiful. The moon and stars shine with a brilliancy not known in the northern climates. Owing to the trade winds the temperature rarely goes below seventy-two degrees, and not often above ninety degrees.

Over five hundred steamers come yearly into the harbor at Bridgetown and when a traveler lands at the harbor and ascends the stone docks which border the inner harbor, or "careenage," he may think all Barbados is black, for Negroes literally line the shores and docks. There are the black, the mulattoes, and the quadroons. Aside from the throngs of humanity going in every direction, there are shipping points of interest, fine stores and lovely buildings of native coral limestone tinted pink, ocher, or cream. The streets cross at every imaginable angle and form a labyrinth that puzzles even some who have lived there several years. Bridgetown is an active place of hurry and work. No other city in the world is like it. Brawny, muscular blacks drawing heavy carts, mules pulling rubber-tired victorias, mule-drawn tramcars and automobiles —from Model T's to limousines—crowd the narrow streets. There are the women carrying heavy loads on their heads. One is impressed by the strength and beauty of their bodies, so erect, chests out, arms lithe, and feet long and flat. Most of the women wear white, with the proverbial handkerchief tied on their heads.

In 1926 Reverend J. I. Hill and his excellent wife, Nora, felt the call of God to go to the West Indies and there work for the Master. Already Brother and Sister Hill had enjoyed many blessings in the homeland. In 1909, at Ponca City, Oklahoma, Brother Hill was ordained as a minister in the Church of the Nazarene. On the Western Oklahoma District, he served many years as a pastor and in 1916 was elected District Superintendent. Under Brother Hill's wise guidance the district grew. In 1919 he resigned as Superintendent and went

to California to serve as the pastor of the Long Beach church. There he served three years, and during that time built a lovely church edifice. Then he was elected District Superintendent of the Southern California District and served until he was ready to go to the West Indies. During his Superintendency in California he added a number of new churches to the district, and also served as evangelist for many of the churches. He also served as a member of the school board of Pasadena College. Brother Hill has always been known as a soul winner, and has been more interested in salvation matters than anything else.

When he arrived on the Island of Barbados he did not spend his time looking at the sights, but set to work to plant a mission. The people began to come and the work under Brother Hill grew until today Barbados has sixteen Nazarene churches and as many pastors, also several licensed preachers and two ordained deaconesses.

When there was no money coming from the home field to carry on the work of the church, Brother and Sister Hill put their own meager salary into the work. They fed the native preachers, and paid the rent on buildings until such a time as churches could be built and made self-supporting.

A few items will best give a cross-section of the work in Barbados. Mrs. Paul Bresee gives the following incident: "It was interesting to see the people coming into the different services. Instead of looking for an unoccupied bench, they seemed to think an already well-filled bench must be more desirable, so they proceeded to file into the overcrowded seat and insisted upon staying there. This was emphasized one Sunday morning when there was to be a wedding. Lo, and behold, the bride was on one side of the house and the bridegroom on the other; between them a dense mass of people, with no possible way of the couple meeting at the altar. Brother Hill asked them if they would be willing to wait until

the afternoon service. They very readily agreed." Time is no element to the Barbadian.

The Negroes in the West Indies are great singers. "They all sing most lustily and they keep time and make wonderful harmony. The African seems to have a special gift for singing anywhere you find him."—CHAPMAN.

The names of our churches in Barbados are Bank Hall, Black Rock, Blades Hill, Bridgefield, Chapel Gap, Collymore Rock, Cane Hill, Four Square, Hall's Road, Jackson, Mount Hill, Newbury, South District, Saint Christopher's and Shop Hill.

The total membership in the Church of the Nazarene on the two islands, Trinidad and Barbados, is eight hundred. The enrolment in the Sunday schools is one thousand, and the membership in the W.F.M.S. is three hundred.

During the year 1938-1939 Brother and Sister Hill have added four new churches to the list, making the total membership 1,123. During this same year, these natives have paid into the Sunday schools the sum of $162.27. This looks very small to the churches in the United States, but when one remembers that the average wage for a domestic servant is three dollars a month, and she rooms and boards herself, and a man does not average more than twenty-five dollars a month in the sugar fields, then one knows that this is a fine amount. Above all, it shows that trait of a real personality—a desire to be independent. The offerings for the Woman's Foreign Missionary Society have amounted to a little better than thirty dollars for the year. This is, no doubt, the "widow's mite," but one feels that these dear ones have "done what they could."

The names of the new churches are: Saint Croix, in the Virgin Islands; Cliff Cottage, Messiah Street, and Pilgrim's Road, Barbados. Rev. C. Stanley Mayhew, a British subject, is working effectively in the Virgin Islands. New works should be opened on the Islands of Saint Vincent and Grenada.

The harvest is ripe, but the church lacks means to go forward.

Would you like to pray for these native pastors by name? Besides Reverend Garcia and Sister Graham, already mentioned, there are: Brothers Knight, Riley, Adams, Danielson, Hall, Allsopp, Reid, Blackman, Miller, Pindar, Henry, Holder and Jones.

Now that a good foundation has been laid in the West Indies, let us go forward and build upon that foundation a great work of full salvation in the name of the Lord.

Questions

Trinidad

1. What are some of the interesting points concerning the Island of Trinidad?
2. How large is the island? Where is it located?
3. Which is the richest church in Port of Spain?
4. When did Brother and Sister J. I. Hill begin work in Trinidad?
5. How many churches has the Church of the Nazarene on this island?
6. Who is Carlotta Graham?
7. Who is Joseph Garcia?
8. Who are our newest missionaries on this island?

Barbados

1. How many churches on the Island of Barbados?
2. Name some of the pastors.
3. What is the average wage for a man? A woman?
4. How many members are there in the W.F.M.S.?
5. Give a few interesting facts concerning the call of Rev. J. I. Hill to the ministry.
6. What is the greatest need for tomorrow in the West Indies?

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The following persons have contributed valuable information:

Reverend J. I. Hill
Mrs. Paul Bresee
Miss Mamie Bailey

PART TWO

THE CAPE VERDE ISLANDS

CHAPTER ONE

GENERAL INFORMATION

The archipelago of Cape Verde is our most isolated mission field. It consists of a group of fifteen small islands, nine of which are inhabited, and is the only visible land surface in a vast extension of over twenty million square kilometers of Atlantic Ocean limited on the east by Africa and on the west by America. They have been correctly called "the islands of the deep waters." They are located 300 miles off the west coast of Africa and have an area of 3,600 square kilometers (about 1,400 square miles). On the map they appear as detached fragments of the African coast but recent geological observations have proved they are the result of independent volcanic action. It is interesting to note that they are in the shape of a horseshoe with the opening to the west.

All the islands have ancient volcanic craters. Some of these craters are almost invisible because of erosion, but others are still very clear. The Island of Fogo has a volcano crater which is claimed to be among the largest in the world. It is called Pico de Cano and has an altitude of 9,744 feet. The famous Vesuvius has an altitude of only 4,300 feet. The latest verified eruption of the Fogo volcano was in 1857. In the interior of Fogo evidences of these eruptions are seen, and in many places the flow of lava extends from the volcano to the ocean. The valleys between the lava flows have a rich soil and here you find many coffee and fruit plantations.

According to historians the islands were discovered accidentally. Two Italian seamen, Antonio Noli and Diago Alfonso, in the service of Portugal, while on their way to Africa in 1462, were overtaken by a storm. Their ships were blown off course and in their wanderings they discovered the islands

and claimed them for Portugal. They called them the Cape Verde Islands because of the Cape on the west coast of Africa by that name. The islands have been under Portuguese rule since that time with the exception of sixty years (1580-1640) when they were under Spanish rule. At the time of their discovery the islands were uninhabited. In 1846 the population was made up of 80,979 free men and 5,659 slaves. With the abolition of slavery the population doubled in eighty years. The present population is "approximately 160,000, of whom 6,000 are whites, 57,000 Negroes and 97,000 half-breeds." (From *Significance in Portugal* by Eduardo Moreira).

Early seamen discovered on the islands a rich treasure—the salt beds on the Islands of Maio, Boa Vista, and Sal. England disputed with Portugal over the tiny island of Maio because of the rich salt deposits and many a bloody battle was fought during the early exploration. The Island of Saint Tiago (James) was for years a kind of clearing house for slaves from the western coast of Africa and was also a stronghold of pirate ships. The story of the ruthless attacks on the black man is a sad chapter in the history of Africa.

The islands are divided into two geographical divisions. The northern called "Barlavento" which means windward and which includes the Islands of S. Vicente with approximately 17,000 people, S. Antao with 30,000, S. Nicolau with 13,000, Sal with 1,000 and Boa Vista with 2,000 people. The southern group is call the "Solavento" meaning "sun" and includes Maio with 2,000, S. Tiago with 65,000, Fogo with 20,000 and Brava with 10,000 people.

If one draws a line on the map from Europe to South America and from New York to West Africa, the lines will cross near the Cape Verde Islands. Thus the islands are on the crossroads of the ocean, and because of this the fine natural harbor on the Island of S. Vicente is an important coaling station for many Transatlantic steamers. This harbor,

Porto Grande, played an important part in the World War. It is of especial interest to American tourists because of a gigantic stone face called Monte da Cara (mountain of the face). The whole mountain top, on the west of the harbor, seems to be carved out by nature into what has been considered one of the best likenesses of George Washington, our first President.

Praia, on the Island of S. Tiago is the political capital, while Mindelo on the Island of S. Vicente is the commercial capital. Mindelo is also the most populous city, having 15,000 inhabitants. Both cities are modern and have large hospitals, paved streets, electric lights and many modern conveniences. In Praia is located a French airplane base. The English, French, Portuguese, and Italian all have large cable stations on the islands. All of the islands have good grade schools, the last statistics given were 153 grade schools with nearly 8,700 students, while in the high school which is located in Mindelo there are 300 students. About 52 per cent of the entire population can read and write.

Agriculture is the most important industry but suffers from many droughts. Approximately one-third of the population is engaged in agriculture. The farms are small patches of land located either on the mountain sides or in the valleys near the mountain streams. Often the land is owned by a wealthy person who lives in the main village and leases his land to poorer families. The most important crops are coffee, sugar-cane, corn, beans, mandioca, Irish and sweet potatoes, tobacco, and an oil-bean called Purgueiras, from which oil for the manufacture of soap is obtained. Great quantities of these beans and castor-beans are shipped from the islands every year. Oranges, tangerines, bananas, cocoanuts, pineapples, grapes and other tropical fruits yield abundantly. The main exports from the islands are coffee, corn, oranges, salt, soy beans, castor beans and canned fish.

Fishing also offers a living to many, and on most of the islands fresh fish may be bought very cheap, five or six large fish costing only a few cents. Because of this fish is the common food of all the islands.

On the Island of S. Vicente the English coal and oil companies give employment to many. Trading in merchandise, government employment and school teaching employ about 3,000 people. Many of the men and boys, especially from Brava and Fogo and S. Nicolau, are working in America. It is claimed that most of the farms and homes of Brava and Fogo were bought with American money, and it is true that the American influence is felt most in these islands. Clothing, furniture, food and many words and customs have been brought from America by these people when they returned to their native islands.

Several small factories are found on the islands, and these give employment to many. Among these are a tobacco factory, soap factory, cooky factory and a cement-tile factory. Also on several of the islands are found fish canneries. The salt beds on Maio and Sal also give employment to many.

Questions

1. How many islands form the Cape Verdian archipelago? Name them and give their location.
2. When were they discovered? Give a little of their history.
3. What is the present population? How is it divided?
4. Where is the capital of the islands?
5. What is the most important industry? Name some of the other industries.

CHAPTER TWO

CHARACTERISTICS OF THE PEOPLE

The true Cape Verdian is not black but more of a light coffee color—we sometimes express it as a dark sun-tan. Their hair is black and wavy, not kinky, and their eyes are also dark. However there are exceptions to this rule of color as it is possible to find light hair, blue eyes and fair skin due to the early mixture of blood. Also one finds the true Negro type with thick lips, kinky hair and very black skin from the early slaves of Africa. This is especially true on the Island of S. Tiago. Then we find the true European—Portuguese, French, Italian, English, German and many other nationalities, some living here for only a few months while others have made the islands their homes.

The official language is, of course, Portuguese, but the language of the islands is the Creole. This is a beautiful dialect and easy to learn. It is very musical and rapidly spoken. The Creole is a rich dialect and one may express in it many shades of thought which are difficult to do in the Portuguese. It is interesting that each island has its own Creole and many times they are very different one from another. On the Islands of Brava, Fogo and S. Nicolau the Creole has many American words such as spoon, watch, store-hat, match, hello, stop, etc. It is very amusing to talk with these people—they like to speak English, thinking that we shall feel more welcome. It is told that one time in S. Nicolau the clerk of the tiny drug store was explaining to a native woman that she was to take two *colher* (spoons) of a certain medicine each day. She seemed unable to understand at first, but then suddenly she said, "*Sim, senhor, e duas* spoons." The Americanized Creole word "spoon" was clearer to her than

the Portuguese word *colher*. Some say that the mules and burros understand the word "Stop" better than they do the "psh-psh" ordinarily used. The word "business" is also used by many of the men and boys in referring to their small shops. Really it is surprising how many American words we find the people using and the amusing part is that they are unconscious of it.

The people have no characteristic dress. The clothing is all European style. In Brava the women and girls use a heavy shawl—while on the other islands very few shawls are used. These shawls are usually of a dark color with a long fringe and serve as a coat or jacket, sometimes as a bed covering and sometimes the baby is fastened on the mother's back with the shawl. On all the islands the servant girls wear bright colored head-scarfs—it is very interesting to note that each island has its own manner of tying the scarf around the head, and in a group of girls it is possible to tell from which island they came by their head-scarf. Their love for bright colors is allowed free play in these scarfs and a girl who has many silk ones is considered very fortunate. Artificial silk from Japan is very cheap here and because of this all have beautiful silk dresses, while cotton which is expensive is worn by the wealthier class.

The men and boys dress in suits, shirts and shoes and among these are found many American suits and clothing from Lisbon. Many of the women and girls also wear American clothing and at some of the balls and festivals given in honor of the governor and other officials of the islands, one may see full evening dress of the latest fashion. It is unfair, however, to say that all the people wear European clothing. In the interior of the islands the small children all go naked and the men and women are barefooted. Many of the working class go barefooted during the week, but on Sundays and holidays they will appear in full dress with felt hats, shoes and silk

stockings. They are always content when a holiday arrives as that means a time of feasting and dancing.

Most of the women have a natural gift for sewing and fancy work. They never use a paper pattern for cutting out as we do in America, they simply look at the picture in the book, then cut out the dress! They also make white washable suits for men. These suits are surely a blessing in this country where everything soils so quickly. In Brava, especially, the women and girls do beautiful handwork. On some of the islands large hats are also made from a native straw.

It is impossible to make a fixed statement concerning the clothing, food or living conditions of the islands as what is true of one locality or island may not be true of another. We have tried to keep our statements as general as possible and not enter into details of each island.

The food consists mainly of corn, native beans, mandioca and sweet potatoes. The corn and beans are cooked together and form the main dish of all the islands. This food is called *cachupa* (ca-shu-pa) and is served in every home from the poorest to the richest. The Cape Verdian breakfast consists of strong black coffee, usually sweetened but without milk, white bread and butter in the better homes, or in the poorer ones a coarse cornbread is served with the coffee. As they must work on the strength of this coffee until the noon meal, they usually make it good and strong. They like it very sweet and if they miss their coffee, they suffer with headache and are unable to work. One time in Brava we were about three weeks without a boat from the other islands and during that time the supply of sugar ran out. None of the stores had sugar, so the people used a native syrup in the place of sugar, but that finally gave out and then of all the headaches! Oh, how glad they were when the tiny sailboat came from S. Vicente with several sacks of sugar. We heard, "*Gracas a Deus para assucar.*" (Thank God for sugar.) The phrase

"Gracas a Deus" is used as we do our slang and has no true spiritual meaning to most of the people. Another phrase commonly used is *"Se Deus quizer"* (If God is willing), but it also is void of all spiritual meaning.

Fruit also forms an important item on the diet. On the Island of S. Antao are grown many vegetables such as beets, carrots, lettuce, radishes, cabbages and turnips, these are sent to S. Vicente and sold in the market. There is a great demand for vegetables in S. Vicente because of the many English families living there. On the other islands a small truck patch is very necessary as it is hard to find green vegetables. S. Antao and S. Tiago are the most productive islands and from these come most of the food for the other islands. All the farming is done by hand. During the planting season the landowner will hire fifteen or twenty workers, either men or women, and they will "plow" the ground and plant the seeds. The only implements they use are a hoe and a rough, handmade implement resembling a pick. Large implements are of no value as the land is so very rocky and mountainous. It is surprising how much corn and beans and potatoes a tiny patch of ground will produce.

The houses are all made of rock—usually of volcanic lava stone. These stones are piled one on top of another and usually a thin layer of cement or plain mud is used to hold them in place. The outside of the houses are cemented and then are painted or washed with whitewash, either in white or pastel shades. The roofs may be either of tile or thatched with grasses or banana leaves. It is a custom that every man who has been to America puts a tiled roof on his home. So everywhere you see a tiled roof in Brava, Fogo, or S. Nicolau you know that some member of that family has been to America. Inside the home you may find lovely floors covered with rugs or linoleum, nice furniture, and curtains on the windows. Many homes have at least one nice American bed with springs and mattress.

However there are as great contrasts in the homes as in the clothing. After visiting a nice home with lovely floors, American furniture, lace curtains at the windows and many times with stores of canned American food, you will go to the next house and it is a tiny, one-roomed affair with a dirt floor, no glass in the windows, no furniture except a table and a few boxes which serve as chairs. At night pallets are made on the floor with corn husk mattresses and inside the house are pigs, chickens, dogs and dirty, naked children playing on the floor. Indeed these islands are full of contrasts!

Questions

1. What is the color of the true Cape Verdian?
2. What is the official language? Do all the people speak Portuguese?
3. Describe the clothing and living conditions of the islands.
4. What are the chief articles of food used on the islands?
5. In what sense are these people "Americanized"?

CHAPTER THREE

THE RELIGIOUS SITUATION

The Cape Verde Islands are not heathen, they have heard of Christ and the saints for over four hundred years. There are churches and priests in almost every village, yet there is no real knowledge of the saving power of Jesus Christ. It is difficult to imagine the depths of sin and superstition to which Catholicism has led these poor people. How blinded they have been in the past by their immortal "spiritual" leaders, the priests. But as is the case in many other countries, the islands are awake and are turning from the Catholic Church. Our problem now is not so much turning them from Catholicism, as it is proving to them that Christianity offers them something real. They are anxious for something to satisfy their hearts, but they have been so deceived in the past that we must work slowly and be patient with them.

Catholicism, however, is not dead nor asleep, and the bishop who recently arrived here has been trying to stir up a "revival" among his priests and followers. He warns the people to beware of false prophets which shall come in the last days to turn many from the old faith and, of course, we are supposed to be the false prophets. Many of the people believe in him firmly and several times as we have tried to give someone a tract, he has refused, saying he does not care for Protestant literature, it is of the devil. Our greatest force in combating Catholicism is not in arguments, but in the transformed lives of our Christians.

The Seventh Day Adventists have started work on the Island of Brava. They have a large church in a village called Campo. So far their work is confined to this one village, however, they have spread their literature in every island by means of a colporteur from Lisbon.

In Brava there is also a former Pentecostal (tongues) missionary. He is a native of Brava, but for several years has not been in active work and as a result there has been little accomplished.

Many years ago an evangelist named Benjamin Duarte and several of his friends made an evangelistic tour of Brava, Fogo and S. Antao. They started an Adventist (not Seventh Day) work in Antao and for several years the work flourished. After a time, however, the leaders began to quarrel among themselves, jealousy overruled and the work was ruined. Today the ruins of the large building may be seen in Povocao, the same village where our work is now located.

During the latter part of the nineteenth century several natives of Brava who had been converted in America, began to return to their native island. They were members of different churches, principally the Methodist, Congregationalists, Pentecostal (not tongues) and Pilgrim Holiness, but all definitely converted and carried a burden for their families. They began to hold services in their homes, first with members of the family, then later they invited in some neighbors and so the little meetings grew. Many times before the father or brother would return to America he would see his whole family converted. This was a wonderful accomplishment in those days because of the severe persecution from the Catholic priests and the government officials. Most of the families of our Church of the Nazarene today in Brava came from the efforts of those early Christians from America. During the first of the twentieth century a small church was begun by several of the Christian men, among them our native missionary, John J. Dias. They all took turns at preaching and holding services. They were persecuted terribly by the authorities and priests. It finally became unsafe for the women and girls to return home alone from the services and because of this the young men used to take turns accompanying them to their

homes. Even then they were not safe and many times they have left the well known highways and walked home by some dark, dangerous mountain trail, rather than meet their enemies.

Today in Brava we have a nice stone building with a Sunday school, young people's group and Woman's Foreign Missionary Society. Our work in Brava and the pastor and missionary, Brother John J. Dias, need no introduction to our people, as much has been written about him in our past study books. We shall try to present our new Nazarenes and our new churches, of which little is known, at this time.

During the visit of Rev. Jose Freire, a Portuguese evangelist from Lisbon, to the Island of S. Vicente, a young man, Antonio Gomes de Jesus, felt the call of the Lord to His work. He had been to Brava and had heard the gospel but was not definitely converted until the visit of Brother Freire. At that time Antonio was employed as a barber, but he began to sell Bibles and hold services whenever possible. He had a large stock of liquors in his shop but without delay he sold out or rather cleaned out—at a great financial loss to himself. The services were held out at the edge of the city of Mindelo in the home of his first converts. The Lord blessed the work and it began to grow and prosper; soon the young man found he had more than he could handle, so he sent a telegram to Brava for Brother Dias to come and help him. Brother Dias came to S. Vicente, organized the work and rented a little hall in the city for services. From that time on the congregation has worshiped in the same hall—it is a former Church of England building and serves our purpose very well. Today in S. Vicente we have a Sunday school of approximately fifty regular students. We also have a good Woman's Foreign Missionary Society of eight active members and a loyal group of young people. Just now because of the return of Brother Dias to America we have no regular pastor for S. Vicente, but Mr. Augusto Miranda, one of the members of the church, is tak-

ing charge of the work until we can arrange for a regular pastor.

Just twelve miles west of S. Vicente is the large Island of S. Antao (Saint Anthony). During the time that the young man Antonio Gomes de Jesus was employed in S. Vicente, he fell in love with and married a young girl from S. Antao. During their courtship he paid many visits to S. Antao and after they were married they often visited her family. During these visits Antonio often spoke of the Lord and of salvation to the family and friends and soon he had several converts among them. The evangelist Benjamin Duarte and his friends had started work in the village of Porto Novo during their visit to S. Antao and as there were several of their converts still living, Antonio often held services with them in the little village. After a time Antonio sold his barber shop in S. Vicente and moved to a small farm in S. Antao, about seventeen kilometers (approximately eight miles) from Porto Novo. He was able now to hold regular services, but in order to do so he must walk the eight miles to and from the village every Sunday. Then after the weeknight services that long walk must be made over the dangerous mountain trail to his little farm. He carried on like this for months and not one penny did he receive for his work, it was truly a labor of love and sacrifice.

We heard several reports concerning Antonio during our visits to S. Vicente, and one day while we were there he came from S. Antao to visit us. From the very first we felt that indeed this young man had the power of God in his life. As we talked with him and heard his experience and testimony of the saving power of Jesus in his life, we knew that it was real. During his conversation he spoke of his desire to give all his time in the work of the Lord. Before he left we gave him enough money to buy a light for the little mission and also enough to make several benches. He went away very happy and praising the Lord. We visited with him many

times after that and saw his work, he also spent several months with us in Brava in our home, in Bible study and evangelistic work. Then in January, 1937, he came to us with a new problem, he felt God was calling him to Povocao, the largest village in S. Antao. We told him that at that time we could promise him no definite salary and if he should go there it would mean giving up his farm, as it was too far, being almost forty miles, to farm and carry on the mission work at the same time. He said that he was ready to make any sacrifice as he felt God was calling him and he must obey. We could not refuse him after that, so told him to go home, pack up and go to Povocao, but—with no promised salary! He returned to his farm, packed up his few belongings and he and his wife and three tiny children made ready for the long walk of forty miles to the village, and the next letter we received from him he was in Povocao!

It was a difficult task, the building of a mission in this new village, but God had called and He did not fail. The spirit with which Antonio carried on his work would match that of many American pastors. He would enter a home, talk and pray with the adults, make friends with the children and teach them a song or Bible verse, and leave the home with everyone his friend and also a friend of his Christ. It was several months before we were able to visit Antonio's new mission and when we did arrive the work was much more advanced than we expected. The little mission was a former dwelling house in which the partition had been removed, throwing two rooms together, thus making a long hall. Benches had been built, the walls newly whitewashed and Antonio had painted on the walls appropriate scripture verses. But best of all were the new Christians, about twenty-one in all, with their testimonies, how we did enjoy them. Antonio and his family were living in a tiny room at the rear of the church, for a table they were using the wide window-sill, for chairs, boxes and at night

they all slept on the floor. They had made all this sacrifice, but never a thing did we know and we would never have known if we had not visited them. While we were there we were able to find them a nice little home of three rooms and with the aid of the Christians arranged some furniture and now they are more than content. They also have a new little boy, named David, making them three little boys, Joseph age seven, Samuel, five and little David. They also have one little girl, Cleste, age three. The two older boys are great Sunday school workers and sing many times for the school. The Sunday school averages around sixty or seventy every Sunday, while his night services average close to two hundred. He is studying hard on his Course of Study questions and hopes to be ready for ordination by the visit of our next General Superintendent. He was thirty-eight in August. His father and mother live in America, but have not written him since he became a Christian. They are strong Catholics and did not approve of his becoming a Protestant. Please pray that Antonio may not be unfaithful to his call, but may ever keep a passion for his people and God. We plan on building a new church this year in S. Antao. The Colorado Springs church is undertaking the project and the native Christians and friends have also offered to help.

Our next new church is on the Island of Fogo (fire). During the month of November, 1936, with the assistance of some native workers, we were able to make a complete tour of the Island of Fogo. We walked approximately sixty miles during the trip, up mountain and down mountain, through valleys and over streams. At every village we would stop, unfold our little organ and begin singing. Soon a crowd would gather, then we would begin to talk with them, and many times after we had spoken a while, someone in the crowd would jump to his feet saying, "Please wait a while, I want my wife or my husband or my sister to hear these good words." Then off

he would run to call down the mountainside to someone in a lonesome little house below, "Come, come quickly and hear good news. The religious people have come to us." How we did enjoy those meetings. If we came into a village late we would look around for places to spend the night, but many times we did not know where we were going to stay until after the services. One time I remember distinctly the only sleeping room we could find was a tiny one with only one bed—how the eight of us were going to sleep there we did not know. As it was nearly time for meeting we left it until later, but after the service up came a nice looking man, dressed in an American suit and said he would like to have the Americans stay with him. My, how nice we were treated and such a good, clean bed we had. That night all our workers had rooms and good beds and we stayed two days and nights in that place, they treated us so well!

But I remember another time not so good! We came to a little village late one evening. After inquiring around we found a young man who arranged us a little supper and then we had to begin services as it was so late, so we pumped up the little lantern, opened our organ and began singing. In just a few minutes the house was full and soon the road out in front of the house was packed. We had a good service that night, one of the young men with us preached in Creole and the people did not want the service to close. They insisted that we talk and sing some more. We had to begin again and so the service held on until near midnight, and yet they wanted more, but we had to close because as yet we had no beds arranged for the night. Where were we to sleep? However unknown to us, one of the workers had slipped out and arranged for rooms as best he could. We were so tired that any bed looked good to us, but just as we were getting in, I looked at the sheets in the dim light of the little lamp and I was puzzled.

I called Mr. Howard and said, "I believe these sheets have been used before, they look dirty to me."

But he said, "Oh, no, it is just because the light is dim." I asked especially if the bed was clean and they told me it was. So I said nothing more, but I took one of his shirts out of our little bag and put it under Elizabeth Ann. I thought at least I would have no doubts about her bed. Then into bed we all tumbled and slept soundly, clean sheets or not. But to our dismay, in the morning in the bright light of the new sun, we found my suspicions were true, the sheets were dirty. They had been used not once, it seemed, but many times. Of course the owner of the house apologized and said the servant had made a mistake, but that could not stop the workings of our imagination. The situation was not helped any when at the next village we were informed that the village at which we had just passed the night was almost a leper colony, as so many of the people had the terrible disease. Oh, my, back came the thoughts of the sheets! We continued the journey, but that creepy sort of feeling stayed with us many a day. The next night we slept in a schoolhouse. We were fortunate enough to get a bed, while Elizabeth Ann slept on top of the teacher's desk. The boys had to sleep on the benches, so all were up bright and early next morning. That is one advantage of a hard bed, there is no temptation to lie in bed late in the morning. Our trip around the island took two weeks and we spent one week in the port city, St. Filipe (Philipe). Elizabeth Ann made the trip best of all. She rode either upon her daddy's shoulders or on the shoulders of one of the preacher boys, all the way, and made many friends in the little villages. She could speak Creole as well as any of the natives and everyone had a good time with her. Everywhere we met with such good welcome, it seemed the people could not do enough for us and when we visited some of the same villages a few months ago, we found many who were faithful in their Bible readings

and prayer and had felt a transformation in their lives since those first meetings.

During this time in St. Filipe, a young man by the name of Antonio Barbosa was converted. He began to hold services in the interior of the island after we had left, and when we sent the young man Ilidio Silva to Fogo, they began services in the port city. Ilidio is a young man of twenty-five. He is a native of S. Vicente and was converted during the time that Antonio was there. He is a graduate of the high school and very talented in music. He has helped translate many of our Nazarene songs and choruses into the Portuguese, besides composing several of his own. He is studying English and also hopes to be ready for ordination when our next General Superintendent comes. He spent several months with us in Brava in Bible study and in the spring of 1937 he went to Fogo to begin the work there. He has been greatly blessed of God and the work has indeed prospered. He has fifteen definite conversions among his little group, a good Sunday school and a lively young people's gospel team. This team goes to near villages for services every Sunday afternoon. They all sing and testify clearly to the saving power of Jesus and are really a power in Fogo.

There are two young men in this group whose lives are especially interesting. The first one is called Salgado and is a baker. From childhood he knew no restraining force at home and grew up just as he pleased. As is the case of so many of the Cape Verdian children, his was an illegal birth. He learned the trade of baker and managed to make enough money to keep himself in drink. Soon he began to steal and as a result found himself in jail many times. He went from bad to worse, spending more of his time in jail than out. The people were afraid to have him in their homes. He would steal everything. One day he came with a group of boys to the mission. They made a great deal of disturbance, and it seemed, received

very little help, but Salgado returned again and again. At first our pastor took little notice of him, other than to see he did not steal anything. The boy kept on coming to the little mission and one day he asked to borrow a hymn book so that he could learn some of the choruses. Ilidio at first was afraid to lend him the book as he might never see it again, but after a while he decided to try the boy one time. In a few days back came the hymn book and also Salgado to talk and pray with the pastor. From then on he began to change and oh, such a difference. Everyone in the village noticed it. He cleaned up morally and physically. The money that had formerly gone for drink went for more flour and that meant more money, and more money meant neater and cleaner clothes and a home. Now our greatest testimony in Fogo is Salgado. At the mere mention of his name the folks will say, "Oh, what a difference!" Many became interested and came to the mission to see what the power was that had so transformed Salgado's life.

The other young man is called John. He is married and has a little girl two years old. He was a terrible drunkard. It is impossible to imagine how drink can enslave these people. They will do anything to get money to buy the stuff and when they are drunk they are like animals. John had a good position as head bookkeeper in one of the large stores in St. Filipe, but one day he took a little too much of his "tonic," as they call it, and when he arrived at work he quarreled with his employer and as a result lost his position. They passed from bad to worse, all the money going for drink and such a time as his poor wife had. One night as John passed the mission hall he paused to listen to the music. He was half drunk as usual, but decided to enter. He caused quite a disturbance that first night and had to be reprimanded by the pastor. But back he came the next service, this time also drunk, but not quite so noisy. He continued coming and

when we were there he was especially interested, and several times while we were singing or speaking, I noticed a look of longing on his face. We spoke to him and prayed with him several times, but he did not seem to get anywhere. One day we began to hear rumors that John was not drinking any more, that he had not been drunk for a week, and many other things about him. At first we paid little attention to these, but as they became more insistent we began to inquire and found them true. He had actually stopped drinking. One night during testimony meeting he gave his first testimony and oh, such a blessing as it proved to be! He spoke of feeling a definite transformation in his life, that old things had passed away and he felt he was beginning a new life. During the next weeks, how the devil did tempt him. Several of his old friends banded together and made a wager among themselves that they would have John drinking again in a week. They tried every kind of temptation, but utterly failed. They had forgotten that John was not fighting the battle alone, but that now he had the Holy Spirit to help. One day we visited his home and in conversation with his wife spoke of the change in her husband's life. She said that he was not the same man.

He was standing nearby and spoke, "No, I am not the same John. I am a new creature in Christ Jesus." Praise the Lord! He is just the same yesterday, today and forever. Just before we left Fogo, John came to our room one day to show us a letter from his former employer, asking him to return to work the first of the next month. How John did praise the Lord! When we left Fogo for Praia, the last one to grip our hands and wish a safe journey, was John, and though our eyes filled with tears with the parting, our hearts were made glad by his testimony. Pray that John may continue to be a worker in the needy field of Fogo. Already he is taking an active part as leader in the gospel teams and is helping our pastor, Ilidio, in many ways.

There are many others we could tell of in Fogo, but space will not permit. One of the Sunday school boys was helping in the government offices and one week he was ordered to come to work on Sunday. He did not want to work on Sunday, and wanted to go to Sunday school, so he began to pray that God would make it impossible for them to work that Sunday. When his employer arrived at the office door that day, he found that for some reason or other the key would not open the door, and after many vain attempts to open it, he dismissed the boy, saying they would not work that day. Off to Sunday school ran the boy to tell his companions the joyful news. During the two months we were there we grew to love our Fogo Christians, and as we listened to their earnest prayers and testimonies, we could see our future pastors and Christian workers in the making.

Our pastor, Ilidio Silva, plans on marrying a young Christian girl from Brava, soon. She is a very talented girl and has been helping in the Sunday school in Brava. We feel she will be a great help to Ilidio in the Fogo work and that she will be able to work among the women and girls. It has been hard for Ilidio to work among the women and girls because he was unmarried, but now he will have a helper. Please pray for these young people as they begin their work in Fogo.

Our Bible woman, Louise Chor de Oliveria, from Brava, spent a short time in the Island of Maio. She was not able to stay there very long due to the lack of finances, but during the short time there, she made many friends and had several converts. We meet many friends of hers here in Praia, as Maio is so close the people are able to cross in three or four hours in sailboats. One young lady by the name of Paula, came to our home here in Praia a few weeks ago. She had been converted while Louise was in Maio and she was anxious to see the American missionaries and tell them she was a Christian also. As we talked with her we could see that

truly she had been converted, and when we asked her how she knew she was converted, she pointed to her heart and said:

"Oh, I am not the same in here. I am different." She told of how her husband had put her out of their home because she would not give up her religion, and that she was now living with her mother, but she said that she would never give up her salvation, although it had cost her her home. She was staying with her relatives here in Praia. They were also angry with her, because she had accepted this religion of the Protestants, but she testified before them and even they were noticing a great difference in her life. She begged us to send a worker again to Maio, there is such a need and she also offered to help support one. During this next year we plan to send a full-time worker to this island—we must enter now while the door is open.

Our newest work is in Praia on the Island of S. Tiago (James). From the time of our arrival in the islands we have longed to see a work in Praia, the capital. St. Tiago has 65,000 people, more than half the population of all the other islands together. We have had some difficulty in finding a large enough hall for services, but have now rented two large rooms, removed the partitions, thus making a long hall. We must eventually build our own church as rent is so expensive, and in a few years we shall have paid for a good building in rent.

We came here in July, but as we were unable to find a house we stored our furniture and spent August and September in Brava and Fogo. Returning to Praia in October we commenced services in our parlor. Oftentimes the room was so crowded we could hardly breathe. Then, as the interest began to increase, different ones invited us to their homes and in that way we have been able to reach into all sections of the city and many of the outlying villages. We were able to rent a house with a large *quintal* (yard) in October, and so we ar-

ranged services in our back yard. These have been well attended, sometimes with as many as two hundred people and with such close attention. Many times the Spirit of the Lord has met with us in these services. How these people can sing—we made a tiny hymn book with our mimeograph and already they know the hymns by heart. Their favorite seems to be "At the Cross, at the Cross."

It has not been easy. Our home has been condemned by the priest, anyone who attends our meetings must not speak to the priest. Many, many stories have been told about the "false prophets" and their new religion, but in spite of all we have been slowly gathering about us a crowd of true believers and now we are beginning to see a bit of harvest among the people of this great Island of S. Tiago.

Our first convert was a young government employee by the name of Barreto. He is a young man of twenty-five years. He had a lovely wife, but a short time after their first baby was born, she died. This nearly killed the young husband and for months he seemed stunned. He could not understand why God should take her when they loved each other so. He became very bitter in his heart and lost interest in everything, even in life itself. One night as he passed our house he heard Brother Howard singing and playing a translation of Brother N. B. Herrell's "My Ivory Palace Home." He stopped to inquire of the usual group around the window and they informed him it was "Protestant mass." He stayed to listen, outside, and the next service he was among the first to enter our home. We noticed his suit of deep mourning and inquired about it. He seemed to unload his heart for the first time and from then on was a constant visitor in our home. We talked with him and prayed with him often. Then one Sunday night he asked if he could give his testimony.

Here it is almost literally: "I have a debt I can never repay Brother Howard. When I was discouraged and almost ready

to end everything he showed me a new life and a new way. Before I felt that life had nothing in store for me. I was without faith and even doubted the existence of God. After my first talk with Brother Howard I felt different and as I continued to come to the house I began to feel a new interest in life. Then one day in our Bible readings I found that verse, 'Come unto me all ye that are weary and heavy laden and I will give you rest. . . .' Oh, that was what I wanted. I was so weary and heavy hearted. From then on I began to seek that rest. Now, thank the Lord, I can say that I have found it. I am not the same man, I can feel a transformation in my life. God has come in and where once all was dark and sadness, now I have light and peace. Praise His name! My friends, too, are noticing the difference and I am glad to point them to Jesus Christ, who can give rest to the weary and sad hearted." This young man is now a great help to us here in Praia.

Another new convert is the operator of the wireless station. He is a young man also, but unmarried. One night he asked if he could testify and this is what he said:

"From early childhood I have felt a desire for a guide in my life. I have not wanted to follow others blindly, but I have wanted to know where I was going and what I was doing. I did not attend the Catholic church as there I heard only mass and that in Latin and no one was encouraged to read the Bible. But when I came to the home of Brother and Sister Howard, I heard preaching in Portuguese, a language I could understand. Then Brother Howard told me to buy a Bible and study for myself. I began to read and study and as I searched the Scriptures I felt a need in my life that only Christ could satisfy. Tonight I can truthfully say that I have a new Master, it is Christ Jesus, my blessed Savior. As I say this I can now feel His presence in my heart. I also have a new Guide for my life, it is this blessed Book, the Bible. I

read it every day and oh, such light as it brings in my life." How I wish you could have seen the earnestness of that young man. He said he was so glad of the opportunity to testify and tell others of this wonderful Savior, who could give light in the darkness of this world of sin. Surely the "darkness is past and the true light now shineth."

We are finding a great desire for the Word of God among these people. How it would shame many of our American homes in which for days the Bible lies untouched on the table. Here we find small groups gathering in homes where a member of the family is able to read. They listen as eagerly as can be for every word. The young men and women all have their own New Testaments and they are well worn from constant reading. From this study and reading of the Scriptures we are beginning to see results in the lives of our people. Here is a literal translation of a letter that came yesterday from a young man.

"Mr. Reverend of the Gospel Religion of Praia:

I, Louis de S——, come very respectfully to ask you this special favor concerning your religion. For a long time I have lived without belief or fear of God. Since the first time to hear your words concerning the gospel I have felt a strange fear of God. A grand pleasure has been in me as I come to this true pathway which I do not know profoundly. Therefore I come by this letter to ask you to please arrange or lend me a copy of that Book which I have heard you speak about, the Book which is to guide me into the way of salvation.

"Thanking you very graciously,

"Louis de S——."

The young man bought a New Testament and a few days later told us that he was enjoying it and had almost read it through. He said this, "That Book talks to me." Truly it is as Peter of old said, "Lord, to whom shall we go? Thou hast the words of eternal life."

The work in the Cape Verde Islands offers a great opportunity to the Church of the Nazarene. Brother C. S. Jenkins, after his visit to the islands, said, "The possibilities of our work in the Cape Verde Islands are limitless." Dr. J. B. Chapman, during his recent visit, expressed the same thought. Although it is the most isolated mission field, "the harvest truly is great, but the labourers are few." Pray that God may send more workers to this field.

QUESTIONS

1. What are some of the other religions found in the islands?
2. Name the Cape Verdian evangelist who visited several of the islands and began work on some.
3. When did our worker, John J. Dias, arrive? On which island did he spend most of his time?
4. Give a brief outline of the life of Antonio Gomes de Jesus and the beginning of our work in S. Vicente.
5. Tell of the beginning of our work in Fogo and the life of our pastor there.
6. Where is our work located in S. Antao? Give a brief history of it.
7. Tell of the beginning of our work in Praia.

PART THREE

JAPAN

CHAPTER ONE

JAPAN AND THE JAPANESE

Origin of Name

The country we call Japan is known to the Japanese people themselves as Dai Nippon, a name derived from the Chinese ideographs for Jih-pen, meaning Sun-source Land, hence the term Land of the Rising Sun. Dai is the Japanese term for great, and the whole may be translated Great Japan. However up to the end of the seventh century A.D. the empire was officially known as Yamata, the name of the race that founded and colonized the country, as well as the province where the first emperor established his capital. At first this designation included only the main island, but as the Yamata people extended their domain over the entire archipelago the empire accepted the Chinese descriptive name of Dai Nippon.

Geographical Sketch

The Japanese empire consists of Japan proper, which in turn consists of four main islands, namely Honshu, Hokkaido, Kyushu, and Shikoku, and the overseas territories of Chosen (Korea), Taiwan (Formosa), and Karafuto (Japanese Saghalien). There are also under Japanese rule, the leased territory of Kwantung Province and the Mandate Islands of the South Seas. Thus the empire embraces a territory of 260,323 square miles, which stretches from subarctic waters to tropical seas.

Japan proper has a population of 70,000,000 and an area of 147,078 square miles. Thus it is one of the most densely populated countries in the world, extending along the mainland of Asia like a great breakwater for nearly 2,200 miles, in the center of the eastern world traffic, for here converge the four great highways from America, Australia, Europe via

Suez and overland via Russia. Its principal ports occupy important places in the traffic of the world.

Owing chiefly to its wealth of mountains, rivers and islands, countless beauty spots are found everywhere in Japan—masterpieces of nature's handiwork. Throughout the length and breadth of the country are mountains famed in story, rushing rivers and deep gorges, lakes like miniature oceans and lakes in settings of sylvan beauty, islands like gems rising from a blue sea; and along its sea-girt shores are many delightful beaches. In the flat lands and in the valleys, and spreading far up the hillsides are extensively cultivated rice paddy fields—with nowhere a fence in sight. Narrow roads and paths made of earth, affording ways over large areas, separate the fields, making the plains look like huge checkerboards. On higher grounds and in dry fields, the stunted mulberry, its leaves used to feed the voracious silkworm, is extensively grown in many parts of the country. Because of the great beauty and natural scenery the islands of the Japanese Archipelago have been likened by the fertile fancy of its native geographers and poets to a garland of flowers or a girdle of jewels adorning the western margin of those far eastern seas.

The aspects of nature in Japan, as in most volcanic countries, comprise an amazing variety of savage grandeur, appalling destructiveness, and almost heavenly beauty. From the mountains burst forth volcanic eruptions; from the land come tremblings; from the ocean sweeps in the dreaded tidal wave; over it rages the typhoon. Floods of rain in summer and autumn give rise to landslides and inundations. Along the coast the winds and currents are very variable, while sunken and emerging rocks line the shore. All these make the dark side of nature to cloud the imagination of man, and to arouse a nightmare of superstition in many untutored minds. Yet nature's glory far outshines her temporary gloom. The pomp of luxuriant vegetation, the splendor of the landscape, the

clearness of the air, and the variety of the climate serve both to soothe and to enliven the spirits of man. The majority of the inhabitants rarely see ice over an inch thick or snow more than twenty-four hours old. The surrounding ocean and the variable winds temper the climate in summer; the Gulf Stream of the Pacific modifies the cold in winter.

The geographical features of Japan have much in common with those of ancient Greece. In both there is the same combination of mountain, valley, and plain; a deeply indented coast line, with its bays, peninsulas, and islands off the coast. Few places inland are far removed from the mountains, and not really distant from the sea. In each case the configuration of the country conduced to the formation of small communities, and to kindle the spirit of independence; for just as Greece was, in a political sense, not one country but a multitude of independent states, often exceedingly small and always jealous of their individuality, so, until the immense changes wrought by the transformation during the last fifty or sixty years of intercommunication between the island provinces of feudal Japan and those on the coast, many of those provinces had their own types of people, with numerous, strongly marked differences of appearance, dialect, customs and characteristics.

In the case of each country the land was on all sides well protected and yet also open to the sea; and in each case there was free access for commerce and civilization from early times, while the art of navigation was cultivated to an extent that bred a race of hardy and capable seafaring folks. In each case the soil of the country, generally speaking, is only moderately fertile, a fact conducing to the industry and comparative frugality of the majority of its inhabitants. The climatic conditions of Japan offer contrasts of a more striking character than do those of any other country of similar area in the world. While in the northernmost island we have mainly subarctic features, in the southernmost we find subtropical. More-

over on the west coast of the main island we find both these extremes represented in the same region. The cold, dry, northwesterly winds of winter that sweep across from Siberia gather up the moisture over the Japan Sea and deposit it in a snowfall often heavy enough to bury whole villages. Intercommunication between house and house is then maintained only by means of sheltered arcades, and buildings of importance need to be identified by signposts stuck in the snow to indicate "the post-office is below"; "the police station will be found underneath this spot." Nevertheless in the same region the summer is almost tropical. Again, while the western side of the great mountain mass of these regions exhibits leaden skies and biting winds, on the east, toward the Pacific Coast, the winter is nearly always delightfully bright and sunny, and snowfalls are seldom seen. One of the most disturbing features of the natural phenomena of Japan is the frequency of earthquakes. There is an average of at least four a day, but the shocks of a very serious kind occur only once in six or seven years. The greatest center of activity is on the Pacific Coast, near the Bay of Tokyo, and it is here also that the "tidal waves" are most destructive. Sometimes the loss of life from the latter agency has amounted to over 27,000. By the former, as many as 250,000 houses have been destroyed at once. Typhoons, unlike the earthquakes, can be counted upon with much more certainty, and invariably, and appropriately, usher in the "breakup" of the summer heat, during the second week of September, though occasionally they appear at other times. This may be counted upon as an absolutely regular fixture. Their effects are usually more destructive on the coast.

Origin of the Japanese Empire and Race

The Japanese date the foundation of their empire from the year 660 B.C., when the first ruler, Jimmu Tenno, is alleged to have set up his capital in Yamato and to have

established a stable government. However the most reliable authorities are obliged to regard the first thousand years of this period as more or less wrapped in myth. As to the origin of the race there are many theories all more or less wrapped in doubt. However both ethnologists and anthropologists, as well as archeologists and historians, agree in ascribing the birth and rise of the Japanese to a blending of two main streams of immigration that invaded the islands in prehistoric times, the one from the continent of eastern Asia, and the other from the archipelagoes of the Pacific, with infiltrations from Malaya, India, and perhaps even Egypt. The southern colony, with its base in southern Kyushu, constantly strengthened by accretions from the continent and the oceanic islands, pushed farther north into the main island, where it came into conflict with settlements originally from Korea, China, Mongolia and other races, with their chief center in Izumo.

The southern contingents who were pirates from the wild islands of the Pacific and the coastal waters of South China were intensely warlike and aggressive. Consequently they subdued and absorbed the less spirited but more highly civilized colonists of Izumo, at the same time almost completely exterminating or enslaving the savage aborigines that lie between. It thus seems probable that the Japanese race is a fusion of vigorous bloods, after the manner of the English; for, just as the best of the European races concentrated on Britain to fuse and form one of the greatest of Occidental races, so the more virile tribes of eastern Asia and Oceanic regions focussed in Japan to produce the most modern and progressive of Asiatic nations. But the progress of racial fusion was even slower in Yamato than it was in Britain, for effective central government was not realized before the thirteenth century A.D. Feudalism, on its decline in China in the second century B.C., found rapid establishments in Japan since many of the great

warriors of China were driven to find refuge in Yamato, where the military and feudal spirit was already fostered by centuries of continued warfare, not only between rival clans, but in suppression of the fierce aborigines. This was a marked feature of racial fusion. The fusion of insular and continental tribes was not so rapid and complete as to obliterate all original differences of race and temperament. All the evidence leads to the inference that the Japanese are a mixture of Mongolian, Chinese, Korean, Filipino, Anamese, Malayan, and Indonesian bloods, with possibly some slight tincture of Egyptian and other ancient Asiatic peoples. Language affords no assistance in determining the origin of the Japanese race, as the Japanese tongue has no affinity with the languages of Asia, and yet it must have been the language of the race that dominated the islands and imposed sovereignty on the other tribes. In their composite character the Japanese much resemble the population of the British Isles.

Generally speaking, wherever their birthplaces may have been, all races, with very few exceptions, began small and grew with nurture and culture, which include better means of subsistence and more leisure for thought. It is most probable that the stature of the ancient Japanese was small due no doubt to the lack of meat in their diet. Even before Buddhism was introduced and discouraged eating flesh, domestic animals were not kept to any extent. The Japanese seem not to have passed through the pastoral stage of civilization but to have begun with the agricultural stage. They are still largely vegetarian, although meat is used to some extent now. It is an interesting phenomenon that the Japanese in the last few years have been adding to their height. Another interesting fact is that they are improving in looks. It seems that they are passing through a period of physical mutation.

The Japanese Character

The Japanese, so homogeneous to all appearances, are a highly mixed race, both in physical and mental qualities. The typical Japanese is as difficult to define as the typical American, Englishman or Frenchman. Of course some common characteristic will at once occur to the mind, but at the same time so many varieties and exceptions seem to hamper generalization at every turn. For example, Ieyasu, Nobunaga, Hideoshi, and three great characters of the warlike period of the 16th century, each in his way showed differences in character and temperament, as unlike as the three most different men one might pick out of history. Ieyasu was deep, wise, farsighted; a man of few words, patient, long-suffering and deep-scheming; Nobunaga was impetuous and imperious, vested with uncanny power of destruction, and falling finally a victim to his own volcanic temperament; Hideoshi was brave, ambitious, resourceful, with unmistakable streaks of genius and a sense of humor, and a love of the spectacular and of dramatic effect. We cannot say which of these three representatives is the typical Japanese type, for they are all, each in his own way, typical Japanese. However it is little wonder that its inhabitants should have developed so great a variety of character when we consider the physical character of the country, which is a veritable warehouse of all sorts of climatic and geographical features. The varied types of character found in the different provinces of the country are so clearly defined and the dialects so different that one can easily determine or recognize their native province. The Kyoto people are a good representation of the culture and traditions of the ancient capital. They are unusually polite, refined, rational, quick of repartee and thus remind one of the Parisian or Viennese. The Tokyo people are very romantic and often considered fickle, artistic and short-tempered, though chivalrous at heart. The Osaka people

are very progressive and industrious. They are hard-working people, but they also know how to amuse themselves. In southern Japan there are found the hardy, reckless sailors and fishermen. In other parts of Japan we find the philosophical type of people. However in spite of the great variety of character found in Japan, there are two qualities more or less common to the Japanese. One of them is perseverance, inherited from their ancestors, and the other is recklessness or contempt of risk and danger, fostered by natural environment. The Buddhist belief in karma seemed to teach the Japanese who were constantly fed with the fear of natural calamities and imminent death, that "life is short and uncertain and a man dies but once, so why should he hesitate making the most of it while he lives, or shrink from death if thereby he might improve his karma in the future life? However in recent years these traditional characteristics have been somewhat affected by modern, materialistic influences, as well as by constant and increasing intercourse with western nations. We see developing a new type of character now which may be called a hybrid between national and international characters.

Few people are so difficult to understand as are the Japanese. They have the reputation of being courteous, clever, affable, subtle and mysterious. The insoluble mystery of the Japanese mind can be traced partly to *enryo,* a national characteristic of reserve, diffidence, restraint and ceremoniousness. *Enryo* holds a Japanese back from revealing his true self to those who have done nothing to deserve such a revelation. However once you have won his confidence, have learned how to give and how much to expect in return, the Japanese is the truest friend a man can have—loyal where loyalty is due, sincere, open-hearted, affectionate, generous, faithful literally to death. If once you pass the wall of impassive *enryo* you find the Japanese to be a very emotional, sentimental, buoyant, high-strung person, exceedingly fond of children, curious,

anxious to help, untiring in his efforts to carry out projects that have once been started, patient with the faults of others, responsive to idealism, and when brought under the influence of Christianity, capable of bearing all the fruits of the Spirit which characterize true Christians in every age, country and race.

The innate politeness which is supposed to be the native endowment of every Japanese is largely compounded of ceremoniousness and diffidence and often lacks the elements of kindness and consideration which characterize true courtesy. It is effective as a social lubricant in the family and toward superiors, but often fails when confronted with the complex relationships of modern life. Their ancient code of manners, which suitable for life in an age of simple social relationships, has not been universally extended to include one's attitude toward strangers and one's behavior in crowds.

As for the Japanese power and cleverness of imitation history proves that the Japanese are more adept and facile in modifying and adapting than in slavishly copying the models given to them. Thus the example often given of the tailor who when given a pair of pajamas as a model copied them patch and all has been highly overrated. As for intelligence and cleverness of the Japanese people educational experiments on Japanese children in California found them to especially excel in handiwork, in art, and in the mastery of textbook material, but to lag behind in the ability to execute projects and to apply general rules to particular situations, and in initiative and in reasoning power.

Another characteristic of the Japanese people which is still a vital force is religious piety and devotion. No matter what strides the Japanese make in machine civilization and in a material way, the deeply religious nature of the Japanese, in time of calamity, always asserts itself. The constantly recurring disasters no doubt serve to make them religious minded.

Even political functions take on a religious coloring. The Japanese people, with the single exception of the Indian people, are the most religiously inclined people in the Orient. The faiths of the ancient past still maintain their vitality in Japan. Thousands of people in a single day can be seen visiting the Shinto shrines and Buddhist temples. There are days when over a million pay homage at the Meiji shrine. It is also amazing to see and hear of the large number who worship at the fox temples throughout the provinces. Scores of people also are to be found fasting for religious purposes in the halls for fasting established all over the empire. In fact these halls are never deserted. Near Osaka people gather daily at the Myoken temple every evening for a whole night of prayer. There are also many Buddhist temples and Shinto shrines which begin their services every morning at two. I am often awakened in the early hours of the morning by the sound of temple bells, rung by early worshipers. Then on the street cars or on the streets whenever a Japanese passes a temple or shrine which are many he will reverently bow. The Japanese men always remove their hats when they pass a temple or shrine. Even small kindergarten and Primary children will bow reverently before a shrine or temple. When ones sees this intense religious devotion we can but be impressed with their mystic nature. Our Japanese Christians are just as loyal and reverent to Christ as they were to these heathen deities before.

So deep-rooted in the Japanese nature is this religious instinct that even beggars appear in the guise of pilgrims. Weddings, birth and deaths are inevitably accompanied with religious rituals. Then almost every day, somewhere in Japan, festivals of religious character are held. Religion governs every phase of life in Japan. The anti-religious movements sweeping in from western nations are not necessarily having any degree of success in destroying the religious faiths of the Japanese people. They are too idealistic in their thought and

temper to be carried away on anti-religious tides. One thing, however, that the advance in natural science is doing, is to give the Japanese a more critical attitude toward the faiths of their ancestors and the idols which have served as objects of worship, and the young people especially are beginning to be captured by the reasonableness of Christianity. Christianity has a great mission to play in Japan in the future.

QUESTIONS

1. Why is Japan called the Land of the Rising Sun?
2. How much territory does the empire of Japan embrace?
3. What is the population of Japan proper?
4. Why is Japan considered a place of beauty?
5. What date is given for the foundation of the Japanese empire?
6. What races furnish the background for the Japanese race?
7. Give some of the outstanding physical and mental traits of the Japanese.
8. Why are the Japanese considered among the most religious minded of the Orient?

CHAPTER TWO

RELIGIONS OF JAPAN

Shinto, the National Faith of Japan

The importance of Shinto is due essentially to the fact that it is in its essence strictly indigenous, and that it comprehends more than a religious faith. Shinto may be called a bundle, or sheaf, of the primitive instincts and aspirations of the Japanese race. All religion is conservative; but it is unusually so in the case of Shinto, the most faithful guardian of ancient traditions. This national faith combines nature worship and purification, the chief deity in its pantheon being Amaterasu Omikami, the sun goddess and great ancestress of the imperial house, whose line is recorded in unbroken succession for two thousand and six hundred years. There are said to be eight million Shinto gods, including gods of the rivers, mountains, fire and water, also great warriors, scholars, and loyal servants of the imperial house. All are called Kami. There is no clear distinction between gods and men, nor otherworld sanctions for behavior. After death, souls, from their "world of darkness," can bring comfort or annoyance to their survivors, and so are propitiated. It was not until the coming of Buddhism to Japan that color and variety were added to its worship. Shinto in its pure form has no scriptures and no dogmas, nor has it a code of morals since it assumes that human beings are naturally virtuous and need only to follow the deeper inclinations of their hearts and minds. This doctrine which precludes from Shinto any idea of original sin is known as Kami-Nagara (Godlike). It has implicit faith in the innate purity of the human soul. It believes in the existence of the inner light, the divine seed, but does not go farther or deeper. Shinto never taught the necessity of praying for for-

giveness of sins, but only for the sweet things of this life and happiness. The Hebrew idea of sin does not exist. Evil, according to Shinto, is something foreign to the soul and is identified with defilement or excess. A religion which takes such slight cognizance of the gravity of evil and sin, and which accepts the facts of mortal life as divinely ordered, can easily dispense with any elaborate theology or a stringent moral code. There is self-contentment in Shinto. It is a religion of a simple people who found life good. To follow nature and the instincts of the human heart is to follow the way of the *kami*.

The introduction of Buddhism, with its more elaborate moral code, and solemn ceremonies, soon supplanted the ancient religion. Thus the creed known as Ryobu Shinto was devised to satisfy those who were loath to offend the gods of Shinto by entirely embracing an alien religion. Shinto gods were called reincarnations of the Buddha, who climbed to the highest rank at the side of Amaterasu's son. Until the restoration Shinto was almost entirely replaced by Buddhism, and excepting for ceremonies at the imperial palace and the great shrines of Ise and Izumo the two could hardly be distinguished one from the other. It was not until nearly 1700 A.D. that the needed reformation was made. Mabuchi, Motori, and Hirata devoted their lives in dethroning Buddha, Confucius, and Taoism; all moral laws, and foreign ritual were to be eliminated: little save the Mikado, and the duty to follow instinct was left. The extreme poverty of this residuum was approved on the grounds that the innate perfection of the Japanese nature needed neither saint nor sage to help it. Shinto gods are called "Kami": they are nature gods, and god-men, deified scholars, warriors, and ancestors, who encroach on the court of Amaterasu, composed of nature deities. The gods have no ethical qualities. The very simple Shinto temples contain no image, but only symbols, like a mirror, symbolic of the shining or the sun goddess: worship is practically the entertainment of

deities by means of food and theatrical performances. With this restoration Shinto was revived as the official faith. "Follow your natural impulses in loyalty and obedience to the imperial house" is its simple code. It was in 720 A.D. that the name Shinto, the short Chinese pronunciation of *Kami-no-michi*, the way of the gods, was first used in order to distinguish the native cult from Buddhism and Confucianism.

Shinto derives its importance also for the reason that it is the religion of the reigning house. Its tenets run through all the chief rites and rituals of the court. It was, indeed, in earliest times the act of government itself. To govern and to worship are etymologically synonymous. In this religion the emperor is at one and the same time the high priest of the people and the object of their reverence. He officiates at Shinto ceremonies at the imperial palace on the occasion of the spring and autumn ancestor festivals, and on occasions of national importance he makes a representative journey to the Grand Shrine at Ise to inform the imperial ancestors of the event which has taken place. The devotion of the imperial house inculcated by Shinto has done much toward binding the people of Japan into one great family, unified by their devotion and loyalty to the imperial family. The emperor is the object of highest veneration by the people of Japan. Numerically, too, Shinto assumes vast importance, not that it has a large following, for it is impossible to count the number of its adherents, but because of some sixteen thousand shrines, great and small, national and local, and because of some fifteen thousand ministrants distributed throughout the country under a dozen or more sects. State Shinto is a patriotic cult in which members of all religions can participate without violation of conscience. Therefore theoretically every Japanese is a Shintoist. In official statistics all who do not profess another religion are classified as Shintoists. In the entire Japanese empire there are 111,938 shrines of state Shinto.

Shinto worship is purely formal: on the part of the priests, a chanting of liturgies in an ancient tongue; on the part of the worshipers a cleansing of the hands and mouth with water, a moment of silence before the entrance of the shrine, and a measured beating of the hands together. Its worship also consists of obeisances, offerings, and prayers. The offerings are usually food and drink, *gohei,* strips of white paper attached to a wand and placed on the altar, and leaves or twigs of the *sakaki* or sacred tree. But Shinto is also a religion of purification, which must precede worship, and this is achieved by *harai* (exorcism), *misogi* (cleansing), *imi* (abstention), and other practices. Exorcism is performed by a priest and consists in the presentation of offerings by way of penances, when the priest waves a wand before the person and recites the formula of purification. *Misogi,* the cleansing rite, is intended to remove defilement from a person who may have come into contact with anything unclean, from dirt, to disease, or death. It is effected by cleansing the body, hands, and feet by sprinkling water or salt upon them, and by rinsing out the mouth. A water fountain stands in front of a Shinto shrine for this purpose. *Imi,* or abstention, is a method of acquiring purity by avoiding contact with pollution. However it is the duty of priests rather than of laymen to practice these austerities. In former times Shinto priests avoided funeral rites, as they regarded death as unclean; but today Shinto funeral services are quite common. Marriages too are sanctified at the shrines. However the main rite of all Shinto sects is purification. Shinto still clings to the ritualistic forms handed down from the past. The ceremonial robes worn by Shinto priests resemble the dress of the court nobles of the Fujiwara period of the early fourteenth century. They also resemble the robes of the Chinese Taoist priests. Their prayers are written in the phraseology of the Nara period of three hundred years ago, and the chanted intonation of these prayers is an exact imita-

tion of the chantlike accompaniment of the ancient No dance. Ritualism forms the bulk of Shinto profession, and in some respects estranges it from real as well as spiritual life. It has no theological content whatever except what it has borrowed from Christianity. It has been greatly influenced in recent years by Christian ideas and ideals.

Buddhism

Japan was the last stage in the eastern pilgrimage of Buddhism. It was introduced in the year 552 A.D., when a Korean king sent a golden image of the Buddha as a gift to the Emperor Kimmei. The emperor entrusted this image to the care of the powerful Soga family, and instructed them to worship it in the nature of an experiment. Soon after this a sickness broke out in the land and the Shintoists, who had already warned the emperor of the danger of harboring an alien religion, at once blamed the Buddhist image for bringing misfortune. Consequently the image was thrown into the river at Naniwa which is now Osaka. But the illness did not cease. It continued to ravage the country until it was finally decided that the Buddhist image had better be shown some respect; so it was salvaged from the mud of the river and strangely enough the misfortune quickly ceased. Because of this, loud were the praises of the people for Gautama, and great was the pride of the Soga family, who had been the first to worship the image. Buddhism thus having found a sure footing in the Japanese empire was later to influence the whole life of the nation.

Prince Shotoku, grandson of the Emperor Kimmei, was the first great champion of the Buddhist cause. He is the Buddhist Constantine of Japan. He devoted his whole life to the study of the new faith and became well-versed in the scriptures, excelling in its arts and sciences, particularly in sculpture. He first built a temple in honor of the "four Buddhist kings of heaven" at Naniwa. Then he built a Buddhist paradise in

Yamato, and through his influence temples were erected all over the country. One can still see specimens of his sculptures at the Shoso-in treasury at Nara. In 593 the Tennoji temple at Naniwa was established by Empress Suiko. Gradually Shinto became more tolerant toward Buddhism, and at times even encouraged it. Mainly as a result of Prince Shotoku's untiring support of Buddhism, by the time he passed away in 621, was firmly established in Japan. He was a great preacher, statesman and maker of laws, and remains one of the gentlest and greatest figures in Japanese history. His contributions to Japanese civilization were incalculable. In a genuine Japanese fashion he reconciled all the conflicting faith, calling Shinto the root, Confucianism the flower, and Buddhism the fruit of the one tree of life. He established different institutions of charity, such as monasteries, orphanages, hospitals, dispensaries; he built in addition to the two mentioned above, many temples, some of which are still standing as marvelous monuments of architecture, having weathered the storm of time for almost fifteen centuries.

Very soon after the death of this prince, Buddhism began to be disturbed by sectarian differences of opinion, and thus split into many schools of thought and practice. They fall into two main categories, *Shodo-mon* (holy way), and *Jodo-mon* (land of purity). The former teaches self-reliance if you would reach Nirvana, and the practice of the "three wisdoms"; thus its *Hosso* sect is a sort of subjective idealism in practice, but is unimportant today. The *Kegon* sect, likewise unimportant today, teaches a pantheist realism. The mystical *Tendai* and *Shingon* sects, which were the first to be introduced into Japan, are rich in mythology, abstruse theology and pantheistic ideals—a combination fostering obscure speculation on the part of the priest and superstitious credulity on the part of the people. The *Tendai* sect is Chinese in origin, and is a sort of monism in which the nature of Buddha is the one:

meditation is to teach you to realize this identity of all that is "you" with Buddha. All nature can in the long run become him who indeed it already is. *Shingon* tends by asceticism and repetitions to achieve Buddhahood even in this life and thus re-enter the absolute. This sect is thought to have been greatly influenced by Nestorian Christianity. Sections of Genesis are incorporated in the Shingon system of theology, and this sect was the first to place emphasis upon the place and power of prayer which later spread to other branches of Buddhism. Someone has said that if Christianity were established in Japan as the national religion the Shingon sect of Buddhism would be the first to set up the cross in its temples and worship it without any sense of wrench or inconsistency. *Zen* rejects reading almost wholly, and relies on meditation to teach you that in your heart is "the true heart of Buddha": there is then for you no more good nor evil, but perfect quiet. This sect claims to be, and doubtless is, closest to the Buddhism of the founder of the religion. This sect is the most tolerant religious group in Japan. They never speak ill of Christ. They often, without any compunction whatever, open their temples for meetings under Christian auspices. This is not due to any feeling that Christianity is superior, but to the belief that Christianity is an integral part of their system of belief and that Christ is but one of the Amida Buddhas. The Zen sect still attracts many earnest minds today.

The sects, Jodo, Shin, and Nichiren, are, however, of pure Japanese origin, unlike those Indian or Chinese ones. *Jodo* transferred everything to faith in Amida, who put off his own Buddhahood out of compassion for men, and taught them to reach the land of purity, which he created for them. Their life is therefore to be spent in repeating, "I put my trust in Amida Buddha," on a sort of rosary. The *Shin* sect, though gorgeously ritualistic, rejects all "works," even prayer. You simply trust in the saving promise of Amida, with whom you can be united

even here. Prayer is but a cry of gratitude, an expression of faith from the redeemed. Asceticism is abolished: the priesthood is but a lay ministry of teaching. With over 13,000,000 adherents in ten subsects, the Shin sect is today the most powerful sect of Buddhism, and because of its semi-theistic conception of God, its theology seems to offer greatest possibilities for religious development in the future. *Nichiren,* the other most popular sect, teaches the exact opposite. It was founded by Nichiren in the thirteenth century as a protest against Amidaism and as a prophetic call to return to Sakayamuni. This sect claims to pay unique homage to the book of the original revelation of Buddha. It repeats for hours at a time: "Worship be to the Sutra of the marvelous law of the lotus." It declares that worshipers of Amida will go to hell, and that the disciples of Zen are devils. Personal effort is everything, and even stones can make it. Unfortunately the level of these sects is low. The Tripitaka has not even been translated out of Chinese. If you twirl the sacred bookcases, you gain the same merit as if you read the 6,711 books therein contained. From the beginning this sect was revivalistic, and is today still characterized by aggressiveness, intense nationalism, and interest in the present world, and noisy exuberance.

Confucianism

Another faith in Japan which has no houses of worship, no ritual, no priests or monks, no statistics, and yet pervades the thoughts and actions of all the people is the moral philosophy of Confucianism. The works of the Chinese scholars Confucius and Mencius are taught in all Japanese schools, and quotations from the classics adorn the speech as well as the household walls of the Japanese people of every religion. As early as 285 A.D. the *Analects* of the Chinese sage were studied by an imperial prince, but it was not until the introduction of Buddhism in the sixth century that Confucianism as a system

of ethics was introduced into Japan. There were three schools of ethical teaching. One was called the Shushi school. It enjoyed the patronage of the Tokugawa Shogunate. It was exceedingly rationalistic and made reason the fundamental principle of the universe. The second school of ethical teaching was the Oyomei school which made the will central, emphasized behavior. The third was called the classical school, and it made the spirit central, and emphasized the purification of the emotions and stressed fidelity. The emphasis on the teaching of filial obedience as the source and wellspring of all the virtues and the motive of all good actions served to fuse the family into a powerful unit in Japan by developing the spirit of mutual helpfulness and dependence among its members.

As the feudal system developed from 1400 to 1600 and knighthood came to flower, the center was shifted from filiation to loyalty. "Bushido," the way of the knight, was the outcome in a feudal era of the fused ethical principles of early Shinto, Buddhism and Confucianism. Bushido held Japan to a code of high honor in an age when traditional religious convictions, and in particular the moral authority of Buddhism, were at low ebb. Bushido was the expression of as lofty an ethical consciousness as any feudal or militaristic society could evolve. It served to develop in the heart of the knight a sentiment of devout, unquestioning loyalty to his lord, a stoical contempt for poverty and suffering, a willingness to die rather than betray trust or suffer shame, and a grim determination to avenge wrong. However Confucianism reached the zenith of its power in the life of the ruling classes of Japan from 1600 to 1860, under the rule of the Tokugawa shoguns. It was during this period that art and literature flourished, Yedo blossomed as a center of culture comparable to any in the world at that time, and the teachings of the Chinese sages

were made the foundation of all learning and scholarly interest.

More noble spiritual values were constantly added to Confucian thought, especially by the ideas and ideals of the philosopher and Teacher Ito who exhorted to a type of morality which excelled anything yet known in Japan up to that time outside the teaching of the early Catholic missionaries by whom he no doubt was influenced. He taught that "There is no greater virtue than to love one another, and no worse thing than to do another harm." This is why Confucian teaching makes benevolence the root of all teachings. Benevolence is fulfilled by love only. By the teaching of Ito, love, self-sacrifice and service found a place in the moral consciousness of the Japanese. An infiltration process was going on at that time on which to make the soil more receptive for the seeds of Christianity which were to be once more sown throughout Japan. Confucian philosophy had a wonderful opportunity to win the hearts of the masses but it was unable to do so and failed. However its ethics have greatly influenced the conduct of the Japanese people and its ideals have found considerable place in their religious culture, but positivistic speculation can never take the place of religious certainty. Buddhism, Shinto and Confucianism, because they lack definite spiritual content, are powerless to save the soul or transform human lives. When we watch the streams of worshipers pouring into temples and shrines, bowing and praying before the images or sacred screens, we can but feel that they do not experience by their worship confession or forgiveness of sins, spiritual consecration, victory over temptation, or vicarious suffering. The prayer of the common people, whether young or old, is mostly for health, long life and for prosperity. The philosophy of the Japanese religions cannot save sinners and recreate them into saints. Spiritual life is quickened only by the Creator and the Father of mankind.

Chapter II

1. What are the three elements of religion combined in Shinto?
2. How many gods are there in Shinto?
3. What caused the reformation within Shinto?
4. What relation does Shinto have to the reigning house of Japan?
5. Give the main points of worship in the Shinto religion.
6. Give the story of the introduction of Buddhism into Japan.
7. Who was the first great champion of the Buddhist cause in Japan?
8. How was Confucianism spread in Japan?
9. When did Confucianism reach the zenith of its power?
10. What are the principal teachings of Confucianism?

CHAPTER III

CHRISTIANITY IN JAPAN

Origin of Christianity in Japan

The known history of Christianity in Japan began with the coming of Francis Xavier and his fellow missionaries to Japanese shores a little before the middle of the sixteenth century. But Christian influence upon Japanese thought may have antedated this contact by almost a thousand years. Dr. Armstrong has held that Nestorian Christianity may have had a definite share in the awakening of faith in Mahayana in China shortly after 635 A.D. when Christians from Persia were known to have been working there. He also produces evidence of the presence of Persian Christians in Japan during the Nara era (621-782 A.D.), by quoting a passage in the chronicles of the Emperor Shomu in the *Shoku-Nihongi* that on a certain day of July in the eighth year of Tempyo three Chinese and one Persian came to Japan with Ason Nakatomi who had been to China as a vice-envoy, and also that in November the emperor conferred rank on Kobo Tochyo a Chinese and Limitsu a Persian. He is thus convinced that these were Nestorian missionaries in Japan, and he further feels assured that this early Christian influence was responsible for the establishment of many humane and charitable institutions in Japan heretofore thought to have been founded under the ægis of Buddhism. Another historian suggests that an empress' name in this period was Komyo (great light), the identical phrase used by the Chinese for Nestorianism. No doubt there has been a constant interchange of ideas and customs between East and West ever since the opening of the Christian era, and Nestorian Christianity may very probably have had not an insignificant share in that process. We may yet discover that

much which has made the Mayhayanist so different from the Hinayanist Buddhism and more like Christianity—in the universalization of the ideal of justice and mercy, the conception of the eternal Buddha, a doctrine of salvation by faith, belief in heaven and hell, etc., is, indeed, due to penetrations of Buddhist thought by Christian ideas.

However when we turn to the influence of the early European missionaries and their converts we are nearer our own time and the data is more reliable. Francis Xavier arrived in Japan in 1549, accompanied by some of his Portuguese and Japanese brethren. He found the country in practical anarchy, each feudal lord governing his little feudatory and fighting with a rival lord. He found Shinto totally absorbed by Buddhism, and Buddhism had begun to lose the respect of the people and the patronage of the great. Thus his arrival was timely. He stayed only two years, but was so well received by the great and small that he himself spoke of his Japanese converts in highest praise. His popularity was primarily due to his personality. Then, suffering from the horrors of incessant civil war, the Japanese were ready to hear any message of hope. The church made rapid progress, especially under the protection of Ota Nobunaga, who favored the new religion as a possible aid against the Buddhists, whom he found at the bottom of many plots against him. He seems to have regarded the priests as hypocrites, and did not hesitate to make room for his palace by pulling down their temples. At the same time he encouraged the Christians, and allowed them sites for new churches, of which there were some two hundred in the country, with about 150,000 adherents. With the exception of theological terminology the new religion did not seem to the Japanese very different from the old, since in the new religion there appeared the same rosaries, masses, altars, images, and silken vested priests. The missionaries did not hesitate to take every advantage to make their faith acceptable

to the native mind, even adopting some Buddhist nomenclature so that the populace might swallow Roman Catholic doctrines without feeling any difference between these and the religion to which they were accustomed. So closely did the rites and ceremonies of the Catholic Church resemble Buddhist observances that it was often considered by the natives as a new sect of Buddhism. The new foreign religion was also favored because it invited the regular visits of Portuguese ships bringing arms and ammunition so useful in war.

Xavier, opening several mission stations and baptizing over a thousand converts, returned to Goa in 1552 where he died on his arrival. However he left two Jesuits in Japan to continue his work; these were soon followed by several others, and the church grew apace. Even feudal lords and their families were soon included among the converts, and these insisted on their subjects following their examples. The rapidity of the growth and spread of Christianity in Japan was certainly phenomenal. Thirty years after Xavier's arrival, there were two hundred churches in the different provinces of the country and 150,000 professing Christians of all classes of society. At the end of the sixteenth century, the number of converts was estimated at 300,000. Some believed that in a few generations all Japan would be converted to the new faith.

Religious Persecution and Expulsion of Christianity

The persecution and extermination of the Christian Church in Japan forms one of the most cruel records in the annals of history. After the assassination of Ota, Nobunaga Hideyoshi came into power. He at first continued the policy of tolerating missionary propaganda, but when he saw that the Church could not approve of his character and was bound to oppose his principles and practices, he issued an edict against Christianity, and put a ban on all missionaries. He ordered all churches to

be destroyed and all missionaries to be banished. The edict not being obeyed as promptly as he expected, Hideyoshi had twenty-four Christians, including some Jesuits, mutilated and then marched all the way from Kyoto to Nagasaki, where they were crucified. Hideyoshi, satisfied with this warning, did not push the embargo farther, owing to the fact that two of his greatest generals, Kuroda and Konishi, were members of the Christian Church whom he could not well do without.

Later a new element entered into the situation that was destined to drive the Church out of Japan. When Philip II united Portugal to his Spanish territory, though he confirmed the right of the Portuguese to the monopoly of trading directly with Japan, the latter were not on the friendliest terms with their new and greater compatriots, the Spaniards. Then in 1585 the pope vested in the Jesuits, who were Portuguese in nationality, the sole right to preach in Japan. But in a certain diplomatic negotiation which took place between Japan and the Philippines, a number of Franciscan friars, who were Spaniards in nationality and were quartered in those islands, were sent out to Japan as envoys and, taking advantage of their privilege, began to preach there. Thus were sown the seeds of national and sectarian jealousy between the Portuguese Jesuits and the Spanish Franciscans. The Franciscans, in their zeal, observed none of the caution the Jesuits had found essential since the edict; they, indeed, openly defied the edict, and thus invited the resentment of the authorities. Moreover they quarreled with the Jesuits, which aroused further suspicion. Hideyoshi, not being able to overlook this open defiance of his laws, made up his mind that such disobedience must cease.

Just about that time, in 1596, a Spanish ship, the *San Felipe*, bound from Manila to Mexico, was caught in a typhoon off the coast of Shikoku, and towed into a harbor, and Hideyoshi claimed her as a prize, seizing the 600,000 gold crowns found in her cargo. The captain, angered at this, produced a

map of the world to show the extent of Spain's domains in Europe, America and Asia, and then threatened Japan with the vengeance of the king of Spain, assuring Hideyoshi that, as Spain had conquered other lands, she could easily take Japan. The captain was so tactless as to suggest that Spain's policy was to send missionaries first to win over the population, and then an invasion would follow. These rash words were the match which started the fires of opposition and persecution in earnest. The hearers of the captain's words were naturally alarmed as to the underlying intent of the Church, and consequently anti-Christian legislation became more and more stringent. And Hideyoshi by this time had come to suspect that foreigners were capable of almost anything, and that he could no longer trust them. But before he could act further he died.

Hideyoshi's successor, Iyeyasu, the founder of the Tokugawa showgunate, although he did not formally abrogate Hideyoshi's edict, he did not carry it out strictly, and pursued a very liberal policy at first due to the fact that he was occupied in consolidating his position. Consequently during this brief period only the Church had respite. Nor could Iyeyasu forget that some of his greatest generals in the army were Christians. After the cessation of persecution there was an abnormal influx of foreign missionaries of all orders: Jesuits, Franciscans, Dominicans, and Augustins, and the increase of baptisms also was phenomenal. Within two years fifty new churches were built and 70,000 persons baptized. Thus the work continued without official interference until Iyeyasu's position was consolidated, and then a new element appeared to compromise the position of the Church.

After the arrival of the Dutch in 1600, the Japanese began to realize that they were no longer dependent on Spanish and Portuguese trade. It was for the sake of foreign trade only that the Church had been tolerated, for they believed that

merchants would not go where there were no missionaries. But the Dutch did not bother about religion, and were interested in trade only. They also told stories about the aggressions of Spain thus confirming the suspicions already entertained. Consequently Iyeyasu's lenient attitude toward Christians suddenly changed and in January, 1614, he issued his first edict for the suppression of Christianity in Japan. The edict ordered all priests, native and foreign, to be deported and all churches demolished. In October, 1614, more than three hundred were deported, including the priests, except eighteen Jesuits and nine brothers who had been concealed. At first the disobedient were treated leniently by persuasion; the obdurate were simply decapitated. This proving ineffective, the martyrs were crucified. But such martyrdoms were made occasions for Christians to assemble in prayer about the victims; and this the officials took for worship of criminals as gods, knowing that the crucifix was the central object of Christian altars.

In 1622 there were one hundred twenty martyrs, including sixteen priests. In the following year there were five hundred. With the increase in martyrdoms came an astonishing increase of baptisms. There were very few recantations; mothers with their children went fearlessly to the cross or fire. No measure could rob these Christians of their faith. Consequently forms of torture became more severe, some being too horrible for description. However the chief forms of death were: decapitation, crucifixion, burning, drowning in icy water or boiling springs, suspension downward in a deep hole until dead. It is estimated that in the course of persecution, lasting from 1614 to 1638, some 280,000, including many well-born ladies, died a martyr's death. In and near Nagasaki alone 40,000 had been martyred in 1637 as a result of the Shimabara Rebellion, incited by grinding poverty, unjust taxation, and religious persecution. Some 40,000 persons, including all classes and sorts of men, gathered in an abandoned castle and defied a well-

trained army for some time when they were besieged and finally massacred. Singing Christian hymns they marched out to battle to die fighting for their faith. This event is known in Japanese history as the Christian Rebellion of Shimabara, and marked for two centuries the submergence of the Christian cause, because it furnished the strongest reason for the prohibition of that religion.

The Tokugawa became obsessed with fear of the foreign religion or the evil faith as they called it. Every precaution was taken to root it out of the land. In 1624 an edict was issued expelling all Spanish, but in 1638 all Portuguese too, merchants as well as missionaries, were to be expelled from Japan. The English had already left in 1623, and the Dutch and Chinese were the only foreigners now allowed to remain, because they had taken no part against the authorities. The principal work of a local administration and of ecclesiastical regulations was the discovery and elimination of the Christians. Once a year the officials would assemble the inhabitants of every village and call the roll, at the same time making all of them, even little toddlers, pass through a tiny gateway in which they must tread upon the picture of Christ upon the cross in order to test their faith. Those who hesitated or refused were tortured, and if they persisted, were crucified, buried alive, or put to death in horrible ways. Anyone who could give information to the authorities concerning a Christian believer was highly rewarded. But here and there in remote places, or under the disguise of some innocent practices, was the Christian faith preserved by a few pious souls. Some of them deposited a crucifix in the sanctum of the Shinto shrine, which nobody thought of opening, and there worshiped it. Sometimes a carved or painted image, to all appearances Buddhistic but marked with a small cross in the folds of the garment, was adored. Never was a religious believer more consistently sought for, scrutinized, watched and persecuted. Except for the few

families of Christians who were hiding in the various remote parts of Japan and worshiping in secret, the Christian Church in Japan was supposed to be exterminated, and the land swept clean of His followers. Here the story ends until the reopening of missionary work in the nineteenth century.

Reintroduction of Christianity by Protestant Missionaries in the Nineteenth Century

With the coming of Commodore Perry in 1853 and the opening of Japan to foreign trade by the treaty of 1854 a new era of Christianity began in Japan. However it was not until July, 1859, that the treaties, which for the most part had been concluded in 1858, went into effect, by which the Christian powers obtained the important privilege of permanent settlement, and it was about the same time that the first Christian missionaries came with the intention of residing permanently in Japan. The first Protestant missionaries to enter the country were the Anglicans, who started a work in Nagasaki in 1859. Soon afterward they were followed by the American Presbyterian and Dutch Reformed missionaries. These early missionaries met with the greatest obstacles—all Japanese being strictly forbidden to believe in the "evil Christian religion." It was not until 1868 that the doors began to be thrown open to missionary teaching. Until that time it was only due to the intelligent zeal and tact and personal character of the missionaries that they were listened to by the curious, the reviling and the seeking. This early period was a time of quiet preparation for the real work of missions, especially by gradually overcoming the deep-rooted prejudice of the Japanese people against foreign things in general and against Christianity in particular. The first baptism of a Japanese convert on Japanese soil took place in 1864, and not more than ten converts were baptized in the following eight years. In 1872 the first Japanese church was built in Yokohama. It was born in prayer. At Christmas

in 1871 certain English-speaking residents began to hold prayer-meetings in Yokohama which were attended by some Japanese students, partly out of deference, partly from curiosity. These meetings were daily until the end of February. At the opening of each meeting the Book of Acts was read and translated into their language. Soon a few Japanese took part in prayer. After a week or two, for the first time in the history of the nation, the Japanese were on their knees in a Christian prayer-meeting, entreating God with great emotion, with tears streaming down their faces, that He would give His Spirit to Japan as to the early church and to the people around the apostles. Captains of English and American men-of-war, who were present, were led to say, "The prayers of these Japanese take the heart out of us." So it was the direct result of these prayer-meetings that the first Japanese church was organized on March 10, 1872, consisting of nine students and of two older Japanese who had been previously baptized. In the same year was undertaken the translation of the Bible. Until then the Chinese edition had been used. However the complete version of the New Testament was not published until in 1880, and that of the old in 1887.

Most of the important turning points in the history of Protestant missions in Japan stand in close connection with corresponding radical changes in the political life of the country. Among the political transactions of the year 1873, the removal of the edicts against Christianity from the public notice boards was the most direct advantage to the cause of missions, for it created a wholly new basis for their work. Christianity was thenceforth to be tolerated, and the gospel was preached without hindrance, and was listened to without the hearers incurring any penalty. The second stage in Protestant missions, beginning in 1873 and ending in 1883 with the great general missionary conference in Osaka, was characterized as a period of the first real missionary activity, especially in laying founda-

tions. During this period mission centers were established by the organization of Christian churches at all the more important places. In all these years there was no government opposition or impediment to the spread of the gospel. The authorities were simply indifferent as was the general public. The Buddhists raised the strongest objection, but the Shintoists looked upon the new teaching with little concern. Meanwhile the early Christians showed great zeal as well as intelligence and at times even took the offensive against the older religions. At the close of this period evangelical Christianity, represented at the union conference in Osaka by delegates from all Protestant missionary societies laboring in Japan, for the first time made itself felt as an integral factor, with which the future of the country had to reckon. Statistics show that there were in 1883 thirty-seven stations and ninety-three Protestant churches, of which eighty-three were at the same time outstations, with 4,367 adult native members. There were also sixty-three mission schools, one hundred nine Sunday schools, seven theological schools, from which had gone forty-nine native ordained ministers and one hundred unordained evangelists. Besides these, the thirty-seven Bible women, who had been educated in the girls' schools and seminaries, proved themselves very helpful to the missionaries as teachers of the Scriptures. These results certainly testify to a practical method of work on the part of the missionaries who deserve great admiration for their untiring enterprises.

The third period of Protestant missions, beginning in 1883 and continuing to the present time, showed a more general extension of Christianity, made possible by the unmistakable change of popular opinion in its favor. This change manifested itself most strikingly in the statute enacted by the Japanese government on August 11, 1884, divesting the native religions, Shinto and Buddhism, of their prerogatives as state religions, and as a consequence granting religious liberty. The constitu-

tion, promulgated in February 11, 1889, granted full religious liberty. Consequently Christianity gained a circle of influence larger than anyone could have hoped for. As the first Protestant church in Japan had been the result of the daily prayer-meetings of the year 1872, so in this period the progress of missionary work was due to prayermeetings, increasing in number more and more, and in their train the revivals which spread with ever-increasing power. The revivals in one place soon kindled others in neighboring places and were often called forth purposely by frequent prayermeetings. An especially powerful revival came in the year 1884 upon the Doshisha school in Kyoto. The classes spent hours together in tears, prayer, or praise. Other classes cried for mercy for themselves and for others. Even at night cries and tears, or rejoicing and prayer took the place of sleep. Revivals also occurred in women's meetings, and in boys' and girls' schools down to children of most tender years. Many times these revivals originated with the Japanese themselves. Whatever zeal the Japanese manifested, the missionaries generally did not moderate, but spurred on this zeal. As a happy result of these revivals there was a growing interest in Bible study. There was also manifested a zeal to reach others by telling of their own inner experience and laboring for their conversion. Moreover there was constant prayer for the continuance of revivals and for the outpouring of the Holy Ghost. The religious fervor, the momentum of the enthusiasm, the self-sacrificing activity, and the practical insight of these early pioneers of the gospel on the shores of distant Japan are certainly deserving of our admiration.

The field in which Christian missionaries have proved of most use and influence is that of education. This is especially true in the case of English-speaking missionaries since the demand for the English language was great in the early days of Meiji. To the missionaries themselves, that was the best method of introducing among Japanese youths a knowledge of

the Christian religion through the Bible. The Japanese, having a keen power of perception and ability to distinguish the genuine from the spurious in human character, soon graded the mental and moral caliber of the missionaries, and if once trusted they followed them. It is fortunate for the cause of Christianity that the missionaries were, on a whole, men of sincere devotion and transparent character, which told more than intellectual parts. Their success in education was due to their personal influence. Especially were the missionaries influential in the education of women. The first girls' schools were started by missionaries. In kindergarten work, also, the missionaries opened the way. Next to their educational work, Christian missionaries in Japan must be credited with the initiation of voluntary social welfare work.

In the spread of Christian faith the part taken by the leading pioneer missionaries deserves deep admiration. Their self-denying, and seemingly fruitless, pioneer work was indispensable to the ripening of the rich harvest of Japanese missions, which has been partially garnered even in our day, but which we may hope to see garnered even more richly in the future. The first pioneer laborers had to break the hard soil in order to make it all receptive for the seed of the gospel. Their efforts were not in vain for today, just sixty-five years after the memorable date of the organization of the first Protestant church in Yokohama in March, 1872, there are 1,926 churches, 1,926 pastors, 1,792 evangelists, 14,926 baptisms, and 210,330 members in the churches. Although many evangelical churches are working in Japan today there is perfect harmony, unity and co-operation. All are working for the spread of the gospel. Organizations and methods sometimes differ, but the aim is always one—the spread of the good news of salvation. With this general background of the establishing and spread of Christianity in Japan, we will now turn to what our own church has done and is doing.

Chapter III

1. Who introduced Christianity into Japan?
2. What conditions made it favorable to introduce Christianity?
3. How rapidly did Christianity spread in Japan?
4. Give the causes of the persecution of Christianity.
5. When was the edict given for all priests to be deported and the churches to be demolished?
6. How many suffered martyrdom for the cause of Christianity?
7. How did the rulers check the inhabitants of the land in their search for Christians?
8. When was Japan reopened to the missionaries?
9. Give the story of the founding of the first Protestant Church in Yokohama.
10. When was the Bible translated into Japanese?
11. What change in the political life favored the beginning of the second period of Protestant missions?
12. Give the events surrounding the opening of the third period of Protestant missions.
13. What part did education play in Protestant missions?
14. Give some statistics to show the growth of Protestant missions in Japan.

CHAPTER FOUR

ESTABLISHMENT OF THE CHURCH OF THE NAZARENE IN JAPAN

Origin and Development of the Nazarene Work in Japan

Of the various denominations working in Japan today the Church of the Nazarene is perhaps the youngest and smallest in size, but not so in influence and strength, for wherever Nazarene churches have been opened they have exerted a powerful influence upon the lives of the Japanese people and have played a great part in the spread of the gospel in Japan. Our Nazarene work may be said to have commenced in 1908 when the Holiness Church of Christ, by whom Miss Lillian Pool and Miss Lulu Williams had been sent out as missionaries to Japan in 1905 to labor in connection with the Oriental Missionary Society, united with the Church of the Nazarene. As a result of this union Miss Pool and Miss Williams, who had worked for some two years in Tokyo and later in 1907 had moved to Kyoto where they started a Sunday school and were successfully working, were accepted as missionaries by the united church and their work became the foundation upon which the Church of the Nazarene was built in Japan.

As the new mission needed more workers, in 1910 Rev. J. A. Chenault, Miss Minnie Upperman, who later became Mrs. Chenault on the field, and Mr. and Mrs. Thompson were sent to assist in the work but due to sickness and various reasons they were unable to continue long on the field. Miss Williams and Miss Pool also had been compelled to furlough at that time thus leaving the mission without workers. However Miss Cora Snider (now Mrs. Rusling) in company with Mrs. M. L. Staples, who had come to Japan in 1911 on a visit, seeing the dire need consented to remain in Japan and supervise the work. She was officially accepted by the Mission Board in 1912 as a

regular missionary. In the same year Rev. J. I. Nagamatsu, who was then studying at Pasadena College in America, was sent to assist her along with his good wife. These workers temporarily closed the mission at Kyoto in 1913 and moved to a beautiful mountain town called Fukuchiyama. Here they opened a kindergarten in connection with the mission and successfully labored until 1914 when Miss Snider was compelled to return home because of illness thus leaving Rev. and Mrs. Nagamatsu alone to carry on the work which they did very faithfully.

In January, 1914, Dr. Reynolds visited Japan in company with Rev. and Mrs. L. H. Humphrey, Miss Williams and Miss Pool who had been sent to take up the work which Miss Snider was forced to leave. He spent considerable time in studying the situation of the Japan field, even meeting with other missionary groups and counseling with the missionaries relative to the future of the Nazarene work. After much consultation and prayer Dr. Reynolds appointed Rev. Humphrey as Superintendent of the work who, together with Miss Pool and Miss Williams, at once reopened the work at Kyoto, leaving Rev. Nagamatsu in charge of the mission at Fukuchiyama. The veteran missionaries Miss Pool and Miss Williams, because of their knowledge of the Japanese language, were able to begin their missionary activities in earnest and were very valuable to the Kyoto mission. God blessed their efforts in a remarkable way. Brother Humphrey, too, was much used of God. From the first he was much loved by the Japanese people because of his beautiful, tender spirit and Christlike life, and even before he was able to acquire much of the language his sincere burden for the Japanese people gave him entrance to their hearts. Brother Humphrey was much handicapped at first because of the lack of a good interpreter but God greatly used his ministry the brief period he was in Japan. It is said that he had such a desire to reach hungry hearts that he

would walk for miles distributing gospel tracts. God rewarded his efforts with fine converts one of whom later became one of our fine Nazarene pastors. However Brother Humphrey's successful work was suddenly cut short by illness necessitating his return home in a little over a year. Miss Pool, also because of illness, was soon compelled to furlough to America thus leaving Miss Williams alone to carry on the work in Kyoto.

In January, 1915, the Nazarene work was extended to the southern island of the empire called Kyushu as the result of Mr. and Mrs. I. B. Staples with Hiroshi Kitagawa, a convert of Mrs. Staples and a graduate of Pasadena College, having been sent to Kumamoto, the latter's home town. Kumamoto is an attractive city standing on a broad plain encircled by wooded mountains having the appearance of a vast park. In the northeast can be seen the smoky cone of Mount Aso. A beautiful river winds through the city being spanned at intervals by broad footbridges of medieval aspect. The population of Kumamoto is now 162,000 but at that time it was very small. Immediately these missionaries set to work to build up the splendid Kumamoto Mission. Their effort was blessed with phenomenal success from the very beginning. Many accepted the gospel truth and became earnest and sincere Christians. In just a little over three months from the time these missionaries landed seventeen were baptized and Superintendent Humphrey was called to organize the first Church of the Nazarene in the southern island of Japan consisting of eighteen members. This service took place on Easter Sunday and was a time of great rejoicing and weeping. The testimonies that followed, and the whole general tone of the service was a great inspiration to all who were present. Among those who testified four definitely declared their call to preach the gospel, thus necessitating the starting of a Bible Training school. A building was soon rented next door to the missionary's home and the first

Nazarene Bible school in Japan was started for the training of preachers and Christian workers with Brother Hiroshi Kitagawa in charge. He presided over this institution for many years, and was a very successful teacher, always thorough, systematic and conscientious. He has always been a good Bible student and a successful soul winner so proved a great help and inspiration to the students. The school opened with only five or six students among whom was Brother H. Kitagawa's brother Shiro, who had been converted during Mrs. Staples' visit to Japan in 1911. In the meantime he had graduated from a Technical School and had secured a fine position. But having received a call from God to preach the gospel he surrendered his good position and all his earthly ambitions and dedicated his life to God's training and service, and has been greatly used of God because of this consecration. This first Bible school has furnished some of our most outstanding pastors in the church today. Some also have become prominent workers in other denominations. Many, too, have gone home to heaven to be with Jesus. As a result of the labors of these first students the work spread soon to other parts of southern Japan. Tent meetings were held in various places resulting in the salvation of many souls. The first tent that was used to give the gospel in the early Kumamoto Mission was so strong that it is still in good condition today and is in constant use by the Horikawa Church of the Nazarene in Kyoto during the tent meeting season. Many souls have been saved under this historic tent. The untiring efforts and work of these students proved invaluable for the spread of the Church of the Nazarene. A church was soon opened at Kurumi. It had to be closed for a while but was reopened again and is a very good church today. Rev. Nagasaka, a graduate from the Kyoto Bible school, is pastor. However because of the present emergency he is serving in China at the present, but his good wife, a graduate from the same school, is faithfully carrying

on the work in his absence. This is just one of the places that was reached as a result of tent meetings carried on by the students. God truly worked wonders among that small group of students and workers, and because of the foundation they laid we have a strong work in Kyushu today.

In February, 1916, Rev. and Mrs. W. A. Eckel, who had been carrying on the work in the Japanese mission in Los Angeles, California, after Mr. and Mrs. Staples had been sent to Japan, were sent to Kyoto to assist Miss Williams who had been left alone after the Humphreys and Miss Pool furloughed. They were soon joined by Rev. Isayama who had returned to Japan in 1915 to begin Christian work among his countrymen. Brother Isayama had been converted in the Japanese mission in Los Angeles under the ministry of Mrs. Staples, and had later become the interpreter for Rev. Eckel in the same mission. He worked faithfully and helped the Eckels there for some two years until he felt the burden to return to preach the gospel in his own country. Brother Isayama has been closely associated with the Eckels for many years in their labors for the spread of the gospel in Japan. He is held in the highest esteem by all the missionaries who have labored in Japan, and is regarded as one of their most successful native workers. He has been on the field constantly since 1915 busily working in evangelism and Sunday school work, and has been greatly used of God in Japan. Today he is one of the most outstanding of all our workers. He is a powerful preacher of sound doctrine, and became a very successful pastor of a church in Kyoto which is still standing today in excellent condition as a memorial to his untiring, sacrificing labors in the pioneer days of the work.

In 1917 new workers were sent to Japan to assist the laborers there among whom was Miss Ethel McPherson, a graduate of Pasadena College. Miss McPherson had studied the Japanese language while at college under a very efficient

Japanese teacher, Rev. T. Tsuchiyama, who is now the Superintendent of the Free Methodist Church in Japan. She had also had considerable experience working among the Japanese in southern California. She proved to be a great help to Miss Williams in the Kyoto work. These two workers together were soon able to open a new mission in Kyoto and their work was accompanied by much success. The other workers who were sent out the same year were Rev. and Mrs. P. C. Thatcher They first went to southern Japan where they studied the language for one year. Soon after their arrival they opened a new mission at Omuta, a large coal mining city of some 65,000 people near Kumamoto. They were assisted by Rev. Tanaka, a very faithful helper. After laboring here for about a year they moved to Okayama, a beautiful city located on the main railway line between Kobe and Shimonoseki. It is famous for its historic landscape garden, the Korakuen, which was originally laid out by the local daimyo, Lord Ikeda, in 1786. Here the Thatchers opened a mission in a building which had formerly been a liquor store. At the very first service eighty men sought God and found salvation. The work was thus born in a revival tide. God wonderfully blessed and used the Thatchers at Okayama, and as a testimony of their faithful work and of those who followed them we have a lovely self-supporting church today at that place. The church property is owned by the Church of the Nazarene and Rev. and Mrs. Uchimura are carrying on the work there in the same revival atmosphere in which the church was started.

In April, 1918, Rev. Eckel and Brother Isayama, having a great burden and desire to extend their evangelistic efforts beyond the limits of Kyoto, journeyed to the great naval base of the nation located at Kure and opened a new mission, leaving Miss Williams and her associates to carry on the work in Kyoto. Kure being not so far from Okayama, the Thatchers were able to assist the new mission by holding a revival meeting

which brought great results. Many souls found God and the work progressed very rapidly. As a result of the opening of this mission we have a fine church at Kure today.

In April, 1919, Dr. Reynolds once more visited the Japan field. After first touring the district and studying the situation he made various new adjustments. His ministry was attended with great wisdom and wherever he went genuine revivals broke out. In Fukuchiyama one hundred were converted and thirty-four were baptized and joined the church. At Kyoto a great number were converted or sanctified. At Kumamoto and the two nearby missions of Omuta and Kurumi two hundred found God, twenty-nine of whom were baptized. At Okayama and Kure also real revivals were in progress. At Kure twelve were baptized and received into the church. In such a revival atmosphere it seemed the providential time to encourage the local church to assume larger responsibility. Thus as many native pastors as possible were placed in charge of the various churches. Local leadership was encouraged, and the Bible school was placed on a stronger and more solid basis. Missionaries were assigned as supervisors and evangelists rather than pastors. The Kyoto missionaries having been compelled to take a furlough at this time Brother Eckel was appointed by Dr. Reynolds to supervise the work there. He again was accompanied by his faithful coworker Brother Isayama who became pastor of one of the Kyoto churches. The other Kyoto church or mission as it was then called was pastored by Rev. Umeda. Brother Shiro Kitagawa, the younger brother of Hiroshi Kitagawa, was sent to pastor the church at Kure where Rev. Eckel and Rev. Isayama had been laboring until changed at this time. Brother Hiroshi Kitagawa remained pastor of the Kumamoto church and head of the Bible Training school. Before leaving Japan Dr. Reynolds ordained Brother Isayama. In October the Thatchers were compelled to furlough home thus leaving the Okayama station unsuper-

vised temporarily. However in December of the same year Miss Bertie Karns and Miss Gertrude Privat were sent to Japan, Miss Privat at once taking charge of the vacant Okayama station assisted by an able Japanese pastor. Miss Karns went to the Southern District to labor. She spent about three months in Kumamoto and then was transferred to Omuta to supervise that mission. She also was assisted by a fine Japanese pastor and his wife and two lovely Bible women, one of whom she led to Christ soon after she arrived in Omuta.

In the following year several new workers were sent to the field. Rev. and Mrs. C. Warren Jones were the first to arrive. They visited the northern part of the district first and later went to Kumamoto where Brother Jones began teaching in the Bible Training school. He was very successful in this line of work as he had had experience in teaching in our Nazarene schools in America. His teaching had a great influence upon the students, and his work in evangelism in the churches was greatly blessed of God. However because of the trying effect of the climate upon his body, they were compelled to return to America in the fall of the same year. The Bible school was further strengthened at this time by the coming of Mr. Hada, a graduate of Pasadena College. Because of his training in America he was able to exert a great influence upon the students who respected him very much. He continued in the Bible school until it was moved to Kyoto in 1923. He is now a very successful professor in Manchuria. In December of this same year Rev. and Mrs. C. H. Wiman and Rev. and Mrs. Paul Goodwin arrived in Japan. The Goodwins went to Kyoto and the Wimans to Kumamoto.

As Mr. and Mrs. Staples furloughed to America in May of 1921, the Wimans stayed in their home and supervised the Kumamoto work. Brother Wiman also toured the whole district in June of the same year with Brother Hiroshi Kitagawa. His messages in the different churches he visited were greatly

blessed of God. Many souls sought salvation through his ministry. The Wimans faithfully labored in Kumamoto until the return of the Staples in the spring of 1922. Then they were transferred to Kyoto where they worked until their furlough in the fall of 1922. As the Eckels also furloughed in October of 1921 Miss Karns was sent from Omuta to Kyoto the following month to help in the work there during their absence. The Goodwins also labored here very faithfully. Mr. Goodwin soon started a very successful English Bible class at the Kamikyo church and was able to reach the student class by that means. After he left Kyoto Miss Karns continued this good work. The Goodwins having had great sorrow because of the death of their first baby decided to furlough home with the Wimans. Miss Karns was then left alone in Kyoto until the coming of Dr. Reynolds again in November. We will now turn to the second phase of the development of the Nazarene work in Japan.

Establishment of the Japan Missionary District

The coming of Dr. Reynolds again to Japan in November, 1922, this time accompanied by his good wife, is a memorable date, for it marked a new stage in the development of the work. It was at this time that the work was organized as a foreign missionary district with leadership in the hands of the Japanese themselves as far as possible. Dr. Reynolds organized and assembly and taught the young district how to conduct it. He also taught the Japanese many other practical and useful things which have proved a great help to them down through the years. It was at this assembly that the first Japanese District Superintendent, Rev. J. I. Nagamatsu, was appointed. However his term was cut short by his departure to America the following June and Rev. H. Kitagawa was appointed to fill out the term. He was later elected as Superintendent by the district which position he held until the fall of 1935. Various

other changes and adjustments were made at this assembly also. Dr. Reynolds transferred Rev. H. Kitagawa with the Bible school and Mr. and Mrs. I. B. Staples to Kyoto. Mrs. Staples was appointed to supervise Gojo Mission which had been left vacant by the resignation of Rev. Umeda. Rev. Shiro Kitagawa was sent to pastor the Kumamoto church which had been left vacant by the transfer of his brother to Kyoto. During this visit Dr. Reynolds dedicated the church at Kumamoto which was the first church to be bought by the Japan District. Rev. S. Kitagawa has served as pastor there to the present time, and has been greatly used of God. Rev. Oguro and wife were sent from Omuta to pastor the Kure church. Mr. Oguro is now quite a prominent pastor in the Free Methodist Church. Miss Gertrude Privat who had been faithfully working at Okayama since the end of 1919 furloughed immediately after the assembly and a Japanese pastor was sent there. Miss Bertie Karns continued to help the Kamikyo church in Kyoto where Brother Isayama was still pastor, until she furloughed home in 1923. There were just six churches and five hundred thirty-five members at the time of this memorable assembly. It is very interesting to note also that during this visit of the Reynolds Mrs. Reynolds organized the first Woman's Foreign Missionary Society which has continued until the present and is continually growing in size under the efficient leadership of Mrs. H. Kitagawa. From the time of this assembly the story of Nazarene missions in Japan is more and more the depiction of the growth of the Japanese church and less and less the narrative of the exploits of missionaries.

The Japanese church has continued to increase steadily because of this new arrangement. Brother Isayama's church, located in the most beautiful and ideal section of Kyoto City, continued to grow by leaps and bounds until it was a large thriving church with many aristocratic and professional members. His work was blessed from the beginning. He labored

here for many years until transferred to the new district in 1936. A fine young student well trained in our Bible school and under the personal influence of Rev. Isayama then took charge until he was called to the front in the present emergency. One of our other noble Bible school students by the name of Mr. Otsuka is pastoring the church very efficiently until his return. Mrs. Staples took charge of the Gojo Mission at the appointment of Dr. Reynolds and continued faithfully in the work there until she furloughed in the spring of 1924. Brother Kitagawa then took charge. This mission later became the present Honmachi church. Property was bought in a different location and the Honmachi church was organized in 1924 with Brother Kitagawa as pastor. This church is now the headquarters for the Kwansai District and Brother Kitagawa is still pastor. The Bible Training school was opened in a rented house in Kyoto soon after the assembly and continued only until May, 1923, due to lack of funds. From this time our students were sent to other church schools for training but this proved unsatisfactory as many were lost to our work. Consequently in 1930 the Nazarene Bible school was reopened at Honmachi church, Mrs. Staples vacating her home to be used for that purpose. This school has since proved of great value in supplying pastors for new churches.

The Second Assembly was held by Rev. Joseph Bates in November, 1924. He was entertained in Brother Kitagawa's new home which had been built shortly before his arrival. Brother Kitagawa acted as interpreter for him. Immediately after the assembly Rev. W. Eckel and family arrived in Japan from their furlough and continued their labors for the Japanese people until the retrenchment of missionaries occurred in 1925. He then continued on the field of his own accord until he was later taken on by the Mission Board again. Rev. Bates left for America immediately after the assembly but returned again to the Orient the following year with his family. However he

was soon recalled because of the retrenchment of missionaries and lack of funds. The Third Assembly was held in 1928 by Rev. H. Kitagawa. By this time there were eight churches on the district with a total membership of 570 people. The Fourth Japan Assembly was held in 1929 by Dr. Goodwin and Dr. Williams. At this time there were nine churches and 814 members. The number of churches from this time rapidly increased as well as membership. In 1931 there were sixteen churches and 1,110 members; in 1932 there were twenty-two churches and 1,384 members, and in 1935, the year that Dr. Chapman held the Fifth Assembly, the number of churches had increased to thirty-three and the membership to 1,675. Thirteen of these churches were wholly self-supporting, and many of the others were paying a great part of their own expenses. There were also twenty-seven organized woman's societies on the district in 1935, and a thriving work among the Koreans both in Kyoto and Osaka, the two largest cities of western Japan wholly supported by the district itself. Such was the progress made under the leadership of the Japanese thus demonstrating their efficiency and ability in self-government and readiness for a new step in development.

Establishment of a Self-governing District

The Fifth Japan Assembly was held by General Superintendent Chapman who was accompanied by Mrs. Chapman. From the very first service a deep spiritual tone was evident, and the freedom and joy and devotion of the people were manifest. The Japanese, after thirty years of training, felt they were at this time ready to take over the responsibility of self-direction which they were allowed to do under the wise leadership of Dr. Chapman. Thus with a voting membership of one hundred thirty-one the assembly business was carried on as efficiently as in any American assembly. Rev. Shiro Kitagawa was elected as District Superintendent and

Rev. Hiroshi Kitagawa was elected delegate to the General Assembly of 1936. He was also placed in charge of the Bible school. Although there were many perplexing problems at this time a spirit of unity and brotherly love prevailed. One of the special features of this assembly was the ordination of nine of our best preachers to the ministry.

Fifteen had been recommended but six preachers feeling unqualified for this high office, requested the assembly to defer their ordination until the next assembly. The most memorable event of this assembly was the creation of a self-governing district, with all the rights of a regular assembly including free election of its officers. However it was left to the General Board in its January meeting of 1936 to fully define the status of this new district. Thus after a careful consideration of the various problems involved it was voted that the field should be divided into two districts. The Western or Kwansai District, including the territory south and west of Nagoya, was to be a self-supporting, self-governing district carried on by its own District Assembly. The Eastern or Kwanto District, embracing all the territory north and east of Nagoya, was designated as mission territory. Tokyo is the center of the Eastern District, and Kyoto the center of the Western District. Rev. Isayama was appointed as the chief native worker in this new mission section and Rev. and Mrs. Eckel as the foreign missionaries. Under this new arrangement both districts are forging ahead in a progressive manner as we shall see in the two following chapters. However I might mention here that the Western District also is still dependent upon the Mission Board for part of their support which will gradually decrease year by year. At present just an even half are wholly self-supporting. The other half are still dependent on others for help but are fast striving to become self-supporting.

Chapter IV

1. Give the story of the opening of the Nazarene work in Japan.
2. Who was the first Japanese preacher to assist in the work?
3. Who was the first Superintendent of the Nazarene work in Japan?
4. Give the story of the founding of the Kumamoto Mission.
5. When and where was the first Nazarene Bible Training School opened in Japan?
6. When were Rev. and Mrs. W. A. Eckel sent to Japan?
7. Give some of the interesting circumstances of Dr. Reynolds' visit to Japan in 1919.
8. Give the story of the establishing of the Japan Missionary District.
9. Describe the growth of the district from 1924 to 1932.
10. Give the incidents surrounding the establishment of a self-governing district in Japan.

CHAPTER FIVE

THE EASTERN DISTRICT, TOKYO

Origin and Development of the Tokyo District

The work of the Eastern District is somewhat romantic. More than twenty years ago, Brother Eckel and Brother Isayama, were asked by General Superintendent Reynolds to gather some facts concerning Tokyo—its Christian work, schools, and also the general influence the work of Christianity has had upon the capital city. Shortly after those instructions a number of days were spent in the capital gathering these facts. A lengthy report was forwarded to the General Board with maps and data. Months passed into years and the Board seemed unable to open a new section of the country. Each year the matter was set aside until the workers ceased to make requests. Throughout all those years, however, the brethren kept on their hearts the possibilities of Tokyo. The constant prayer was, "God, please give us a work in Tokyo."

In the spring of 1933, just a year before Brother and Sister Eckel left on furlough, a worker was chosen to go to Tokyo to open a little work. Much of the burden and oversight of this new work was left to him during that year. It was not long until a second church was opened up in another section of the city. In fact both of these churches were prayed into existence by Nazarene members who had moved to Tokyo from parts of the Western District. They were not willing to join with other churches in that city, and were not able to see why a Nazarene work could not be opened there, even though it was so far separated from Kyoto, the center of the Western District.

At the winter Board meeting in Kansas City, 1936, the General Board voted officially to open the Tokyo field and

elected Brother and Sister Eckel as the missionaries in charge. Through the spring and summer arrangements were made, and on September 10, in company with Rev. S. N. Fitkin and Miss Emma B. Word, Brother and Sister Eckel and Mrs. B. J. Talbott (Mrs. Eckel's mother), arrived in Yokohama to open a separate and new district for the Church of the Nazarene in Tokyo and eastern Japan. Brother N. Isayama had transferred to the new field and he with the two pastors already there and a few friends were in Yokohama to meet the newcomers.

All was the more interesting since Sister Fitkin and Sister Word were in the party, for it was their first visit to the Orient. The two sisters spent their first night in a Japanese home sleeping on the floor. Since there were but two small churches, a welcome meeting and special services were held before they hurried on their way to the organized Western District and thence on to China, with a promise to stop again as they returned to the States in one month. During the days that followed there was a rush to get a home in which to live and get settled down for work. It took three weeks of constant tramping to find a house. Each evening when the Eckel twins, Baldwin Talbott and Eugene Talbott, returned from their new school in the big city, their first question was, "Did you find a house today?" Aside from this new churches had to be opened up as the opportunity afforded. One independent church conducted by Brother Tomiki, a graduate of Pasadena College some years ago, united with the new district. When Sisters Fitkin and Word passed through Tokyo on their return trip they were surprised to find five churches, the fifth just being in the process of opening. Since they were in the capital but one night because of boat connections, the one big service was held in Brother Tomiki's church where they were presented with gifts from the new district. Sister Fitkin was

asked to extend the right hand of fellowship to this new church.

The New District at Work

After the departure of Sister Fitkin and Sister Word aboard one of the beautiful white *Empress* boats, the new Eastern District settled down to blaze new trails and open new churches and preaching stations. The months soon rolled round and it became time for the first Annual Report to the General Board. The district had grown in twelve months from two churches to ten. Including those waiting for baptism there were three hundred ninety-five Nazarenes in Tokyo. These young churches gave in offerings over twelve hundred dollars gold. In each church Mrs. Eckel, the W.F.M.S. District President, would follow up by organizing a society as soon as there were enough women to form a group. A little piece of ground was purchased in one of the very best sections of the city for a church building for the First Church of the Nazarene in Tokyo. Feeling that it was necessary that the Nazarenes of Tokyo scatter the gospel by the printed page a little paper called *Spiritual Talks* (*Rei No Koe*) was brought into existence. That first year almost twenty-four thousand copies were printed and scattered throughout the city. During this brief time five hundred and sixty dollars worth of equipment was received or purchased. God was especially good to the young district during these tender months.

The second year of the district closed with great victory and blessing. The number of churches had increased to twelve, including the two churches of the Korean field. Now for the past several months there have been no new churches, but there has been a deeper blending and closer fellowship which has brought about a spirit of prayer and revival. These are difficult times in the Orient, but we are looking for a mighty outpouring of the Holy Spirit.

There are seven W.F.M.S. locals and a district organization. Spring and autumn of each year district conventions are held. We praise God for this good district and ready field.

Extension of the Eastern District to Korea

It was not enough that ten churches should be opened in Tokyo city, but the way presented itself for the opening of the Nazarene work in Korea. This great nation of more than twenty millions and no Church of the Nazarene within its borders was a challenge which could not be easily overlooked. Learning that Sister Fitkin and Sister Word were returning to Japan from China by rail, passing the entire length of Korea, Brother Eckel and Brother Isayama arranged to meet them there and together look over that field with the idea of some time, the Lord willing, opening a work in that wonderful country. A plan was set before the Board but they were not able to take on another new field. Although application after application had come from workers in that field to unite with the Church of the Nazarene, none were accepted. Delegations were sent from Korea to visit Brother Eckel in Tokyo, but for many months nothing was done. Brother Seigyoku Cho told us that he stood ready to return to Korea since his duties as pastor among the Koreans of the Western District were coming to a close, and would not only be willing to open a work in Korea but would be happy to do so, believing it to be in the providence of God. Brother Cho being a thoroughly tried Nazarene, it seemed good to take the advance step and Brother Eckel instructed him to open a church first in Pyeng Yang, the City of Peace. This work was well under way by Christmas of 1937. The first few nights of service the house filled up and people were turned away long before service time. The Korean is anxious to hear the gospel. Some of the largest and best attended churches of the world are to be found in Korea. It is a fruitful land for the Christian message. In the summer

of 1938 Rev. and Mrs. Howard Eckel, parents of the Missionary William Eckel, while visiting Japan and China passed through Korea and held a few days' meeting for the Korean friends, baptizing five new Christians. Steadily the work in the City of Peace has advanced.

It seems to be a law in the land of Korea that any church doing work in their borders must have headquarters in the capital. Seoul is that Miyako. No Nazarene footing was there. During the summer of 1938, while Brother Isayama was there, a group of good folks with an independent church asked him to consider them. In course of time this was done, and this church became the Nazarene work of the capital. There are more than forty members and a Bible woman but no regular pastor. Brother Cho tries to care for it with his other work but only once a month is he able to get to them. At other times a lay member takes charge of the services. In spite of this the attendance keeps up well. There is no reason why these two churches cannot develop two more and so on, until the Nazarene work will have gone the length of the country. We understand the rural work is better than the city work. Already there are a hundred Nazarenes in the land. Remember Korea in your prayers. At present the work is tied to the Tokyo District, Brother Eckel having the general oversight.

Testimonies of Two Faithful and Loyal Members of the W.F.M.S. in Tokyo

TESTIMONY OF MISS C. WAKATSUKI

My mother died when I was a mere child of eight, leaving my father, my little sister and me. I was naturally of a somewhat melancholy cast of mind, and my mother's death seemed to take what little sunshine there was out of my life. My father eventually remarried, but unfortunately this seemed merely to add to my unhappiness. My heart was hungry for a mother's love, and as I grew up I sought peace and com-

fort in the worship of the gods. The gilded altar in our home, dedicated to the departed spirits of our ancestors and also to heathen idols and deities, was my soul's only refuge, and before this altar I would sit daily, morning and evening, mumbling prayers and pouring out my heart's woe.

Having finished primary school, I left home, a little girl of twelve, to battle with life's realities as a factory operator in one of Japan's humming cotton mills. Here in the factory was a Buddhist society, which held meetings of various kinds for the factory girls, and I soon became an earnest member. With what eagerness of heart did I listen to their teaching! One of my special delights was to repeat the sacred Buddhist prayers, which are long and many. I soon had several of them by heart, and as my fingers were busy guiding the ever-flowing stream of threads, my lips would be repeating the prayers to Buddha. However I soon found to my great sorrow that all these devotions of mine were bringing no real and lasting satisfaction to my heart. Neither did they bring any power to live a righteous life, nor power to overcome the evil and pride in my heart. This was a great disappointment to me.

When I was nineteen I came up to Tokyo and found work in a woolen factory. Among the many hundreds of girls working in this place was a very earnest Christian. She was a girl of my own age, and one day she persuaded me to go to the Ebara Church of the Nazarene and there in that church I prayed for the first time in my life to the true God in heaven. There was such a hunger in my heart, but on that first visit to the church, my prayer was hardly more than a whisper as I prayed, "O my Father, please save me for Jesus' sake!" However right then and there I received the assurance that I was saved. I felt like a little babe clasped in the warm, loving embrace of its mother. My weary and hungry soul had at last found its haven of rest.

Some time after my conversion, I developed a bad case of tuberculosis of the bone, and for about a year I suffered untold agony. The doctors gave me up for lost, but one day our pastor visited me and prayed especially for my recovery. My faith was enabled to take hold of His promise, "I am the Lord that healeth thee," and I received the assurance that I was healed. From that time a great peace came into my heart, my disease was arrested, and finally, I was restored to complete health. How I do praise God for saving me, both soul and body. It is only by the precious redemption of the cross that I have been saved from eternal destruction.

TESTIMONY OF MRS. M. OKAZAKI

A change of heart changes one's whole world. How true this has been in my own experience. Born in a family of position and wealth, I seemed destined to tread a path of roses, but an all-wise Providence had ordered it otherwise. My father was president or a director of a number of banks and business firms, and highly esteemed in our community. Our family was large, with many children to enliven the home, and but for certain circumstances I might have grown up with the rest of my brothers and sisters with not a care to mar my happiness.

When I was eight years old some relatives of ours, who had no children of their own, wished to adopt me as their daughter. After some discussion the matter was settled—I was to become their daughter. It never seemed to enter anyone's mind that I, a mere child, might have something to say about the matter. However my foster-father and mother loved me tenderly. They had a beautiful home in Tokyo, with many servants at their beck and call, and here I grew up in ease and luxury amidst the gaiety of city life. But the year I entered high school my adoptive father failed in business. This catastrophe completely changed our circumstances and we were forced to give up our

beloved home, dismiss all the servants except one, and practically begin life over again. The reverse of fortune came as a great shock to a young girl who had been so sheltered all her life, and besides, as time went by, I could but feel the difference in my present situation and that of my original home. Especially was this so when on a summer's vacation I would visit my old home and see my brothers and sisters living their merry and care-free life. At such times a certain rebellious feeling would creep into my heart, and a little voice seemed to whisper down in my heart, "It's no fault of mine, and why should I be forced to suffer like this?" However there was no way out of it, and so I gradually became a despondent recluse, fond of only my own company and the companionship of sentimental novels, over which I shed many a hot tear. To add to my misfortunes, my foster-father, who was really very fond of me, died very suddenly one night of a stroke, shortly after I graduated from high school.

A few years after that I married, and in due time four children came to brighten our home. However there was no peace nor satisfaction in my heart, and this could but be reflected in our home life. My husband began to turn to other sources for those comforts and joys which he failed to find in his home. The results were disastrous, but spare me the pain of living over the heart agonies, now all but forgotten, of those days. How often would I have put an end to it all by taking my life, but always the restraining thought, "My four precious children, I must live on for their sakes." Had I but known it, God was leading me, blundering and selfish being as I was, through trials, affliction, and perplexity to Himself, and His time was drawing nigh. Three years ago, one summer's eve, He who is all-merciful, led me to the Setagaya Church of the Nazarene. God laid His hand upon me and the eyes of my understanding were opened. I realized that Christ was my Savior; that he had given His precious life for

my sins; and I fell down before Him, and with tears in my eyes repented of all my sins. God melted my heart of stone, and the assurance of His salvation brought new life to my soul.

Since then my whole being and outlook on life have been changed. Peace reigns in my heart, and not only so, but peace, joy, and thanksgiving fill our home, and my only desire today is that the rest of my days on earth shall be spent for the glory of God.

Chapter V

1. Give the story of the opening of the work in Tokyo.
2. When did Mrs. Fitkin and Miss Word visit Japan?
3. What progress did the new Eastern District make the first year of its history?
4. How many local W.F.M. Societies are there on the Eastern District?
5. Give the story of the founding of the Nazarene work in Korea.
6. Why did the Nazarenes open work in the capital of Korea?
7. Relate the testimony of Miss C. Wakatsuki.
8. Give a summary of the testimony of Mrs. M. Okazaki.

CHAPTER SIX

THE WESTERN DISTRICT, KYOTO

Evangelism

One of the most important factors in the church in Japan is evangelistic work. Tent meetings and street preaching have wonderful results in the Orient. This is one of the ways by which Christianity spreads into all the world. The term "evangelism" in Japan, however, is applied not only to big outdoor meetings but under this head are classified all sorts of meetings, in homes, church buildings, schools, factories, theaters, boats and shops—anywhere the gospel is presented to non-Christians with the message of Jesus Christ. Methods may vary according to age and race, but the essential message is Jesus Christ all over the world. The method of the apostolic age, with the emphasis upon personal conversion, personal salvation, and personal sanctification, is still resorted to by all Japanese Christians, and Japan Christianity is still largely a matter of teaching given to individuals one by one. This was the method used by the first famous pioneers, Brown, Simmons, Liggins, Hepburn, Williams and Verbeck, and the method used by our own Nazarene pioneers. The seeds which they planted here and there by this method are now beginning to sprout and show promise of a good harvest in time. Their teaching has already grown into a dynamic force in individuals as well as in the corporate church, and the same message of the cross and salvation has continued to be preached by our brave, heroic evangelists of today, thus bearing much fruit in the spread of the gospel and the Japanese Christian church.

Tent Meetings

One of the most important methods of evangelism is that of the tent meetings. Perhaps by this method more new people are reached than by any other method. The tent meeting season starts the first of June in Japan and continues until the last of September. There are at present seventeen tents in use continually during this season by the various churches on the district. Many people will attend outdoor meetings who would never enter a church building. Consequently hundreds of people hear the gospel during these summer tent meetings. Our workers first march through the streets in the district where the tents are located playing the drums, tambourines and other musical instruments, and carrying lanterns with a red cross painted on one side and scripture verses written on the other side. The song that is most commonly sung is "Glory to His Name." Almost everyone in Japan where our workers have gone are familiar with this song, whether Christians or not. Now and then during the procession a certain person will announce through a loud speaker the place and speaker at the tent. It is an impressive sight to see. The music and beating of the drums attracts many people who follow the earnest workers to the tent. While this band of workers are out inviting people to the tent a meeting for children is held at the tent attended by hundreds of children who are told gospel stories and taught Christian hymns and prayers. Then to make room for the adults they are dismissed before the latter meeting, but many linger on until the end of the adult service. Many children have heard the gospel first and have been the means of leading their parents to the adult service where they have found God. The adult services are conducted by a different leader each night. There are always several testimonies and much singing after which the message of salvation is preached. We will never know the results that the tent meeting has played in spreading the gospel in Japan.

Street Meetings

Street meetings are also important in the promulgation of the gospel in Japan. Every church holds street meetings at least once a week. At times of special evangelistic services in the churches they are held every night as a means of leading new people to the churches. The workers gather at the church for prayer first after which, with their musical instruments and drums and dim lanterns, they march to the place where the street meeting is to be held, each time at a different place. They strongly plead with the unsaved to yield to Christ, using their own testimonies as illustrations of the power of the gospel. While some are testifying others distribute tracts and various Christian literature and invite the people to the church to hear more about Christ. Many wonderful conversions have taken place because of our earnest workers holding street meetings.

Special Meetings in Churches and Homes

The large evangelistic meeting, although it has figured prominently in many campaigns since the beginning of Protestant missions in Japan, has never been rewarding except as a means of publicity. By this means many are called but few chosen, and the churches have profited little by the efforts they have expended upon such endeavors. However such meetings are a great inspiration to the Christians themselves. Every year the Western District has one large meeting of all the pastors of the district held usually at Kyoto. Any business that needs to be carried on is done at this time. Then a large hall is rented in the center of the city and large evangelistic meetings are held every evening. Many at least hear the gospel by this means but few are added to the churches. The Nazarene churches hold many revivals each year. Almost the whole year round there is a special meeting in some church of the district, and sometimes many special meetings are going on at the same time. The Japanese are making every effort

possible to spread the gospel of Christ. Recently the Kyoto churches have arranged to have a union holiness meeting every first and third Sunday afternoon of the month. These meetings are already proving to be a great inspiration to the people. Also every Monday there is a pastors' prayermeeting. At many of the churches early morning prayermeetings are held daily so great is the burden that the cause of Christ might go forward. Also all night meetings of prayer are held from time to time. The Japanese people love to pray. This is one reason for their great success in the spread of the gospel. Every Friday from twelve to one the students in the Bible school fast and pray for the success and growth of the school and for the salvation of lost souls. These school meetings were started first by Miss Bertie Karns who returned to Japan in 1936, and are still continuing with great fervor. Then every week several cottage meetings are held in various homes of the church members. These are a great strength and blessing to the spiritual growth of the people. The people all over the district are constantly praying. The one great cry now is for a real revival that will sweep through this kingdom in mighty power. God is already answering and giving revivals in various places. We expect them to continue and spread more and more until all Japan will be won to Christ.

Evangelism Through the Printed Page

Another approach to the spread of the gospel peculiar to Japan is the method we call newspaper evangelism or evangelism by means of the printed page. In a land like Japan where everyone can read and where instinctive reserve keeps many people from attending public services, this method of contact is especially appropriate. A Christian message is inserted in a newspaper, either as an article or advertisement, along with an invitation to apply for further help and instruction. The inquirers thus received are followed by interviews,

personal letters, magazines, weekly orders of service, and well chosen books. Inquirers are directed to the nearest church, or in the case of isolated communities, visits are made by missionaries and Japanese workers, evangelistic services are held, and the ground prepared for more extensive work of revival evangelism. Many applications are received during the year. In no other country has the printed page been so widely and effectively used in the dissemination of Christian truth as in Japan. In no other country are there proportionately so many religious publications as widely read. Commentaries, booklets, tracts, Bible stories for children, kindergarten manuals, translations of religious books published in the West and of original Japanese works, daily devotional books, books on Christian recreation—a stream of literature pours continually from the religious presses of Japan and is eagerly consumed by a book-minded populace. Of the 200 books on Christianity printed in a recent year, only a third were priced at over one yen each. As for Christian periodicals, there are 435 printed a year. This includes daily, weekly, monthly and quarterly publications. Our own Nazarene Church prints two district monthly papers, a weekly Sunday school paper for children, besides tracts and religious books. One of our pastors prints a monthly paper for the hospitals of Japan which has a very wide distribution. Periodicals have an advantage over books for fostering the Christian life, in that they provide a measure of continuity. Some of the most splendid of all opportunities can be found within this type of evangelism through the medium of the printed page.

The Influence of the Bible and Christian Music upon the Japanese

The influence of the Bible upon the minds of the Japanese has been incalculable. Certain quotations have become part of the common speech of the people and are freely used by

many who are ignorant of the source of their quotations. Many earnest Japanese with non-Christian religious affiliations look to the Sermon on the Mount as a formative influence in their lives, and many outside the Christian circle trace their idealism to a Christian source. A certain, well-known educator points to an increasing use of the word "God" in lectures and articles as indicative of the spread of Christian thought through the medium of the Bible. The Bible continues to sell in increasing numbers year by year, one of the Bible societies reporting in a year of depression the record sale of over a million copies of Bibles, Testaments and portions of Scripture.

Not only has the gospel spread through the conventional channels but also through the medium of music, art, western culture and customs. Music has been a very important channel through which the gospel has been brought to the hearts of the Japanese. Modern, western style music was first introduced into Japan by missionaries. After many years they were able to issue a monumental hymnal of 600 hymns from English, Greek, Latin, Italian, German, French, Welsh, Danish and Chinese sources, as well as Japanese originals. This song book is still one of the nation's best selling books on music. It is truly remarkable to see the progress made in music. We can no longer say that the Japanese have no ear for music. Christian music has brought and is still bringing a knowledge of the essential spirit and truth of Christianity to many Japanese.

Sunday School Work

The Sunday school is also a very important factor in the spread of the gospel. Many homes are touched by the church through the children who attend Sunday school. The children in many unchristian homes attend Sunday school regularly every Sunday morning and are well trained in Christian truth. Many times they are able to lead their parents to church where they become Christians. The Sunday school,

with the Christian kindergarten and secondary school, has been and perhaps still is the chief source of accessions to the church. The National Sunday School Association of Japan, which is just entering upon its second quarter-century of service, unites a thousand Sunday schools of various denominations, publishes helpful literature, holds annual teacher training institutes, encourages Daily Vacation Bible schools throughout the empire, and in various ways sets a high standard of religious education. Our own Nazarene Sunday school paper, *Iesu no Heishi,* is widely used both in the Nazarene church and in other denominations. On the Western District there are twenty-seven Sunday schools with 1,179 pupils at present. The Eastern District also has thriving Sunday schools. We are praying for a greater increase in this line of work.

Hospital Evangelism

In Japan there are one million people suffering from tuberculosis and fifty thousand from leprosy. The government is doing its best for these suffering ones, as well as many private Christian institutions. Hospitals have been established in various parts of the empire for their relief. Out of the large number of lepers in Japan only seven thousand have been able to enter institutions. If accommodations were increased no doubt larger numbers of patients would seek admission. Following Christ's example many people are paying attention to the poor leper today. The number of people genuinely interested in this work is constantly increasing. Our Nazarenes in Kumamoto have been working among these people for many years as there is a large leper colony located in the suburbs. Many have been led to Christ as a result of their efforts. Our Nazarene church at Okayama has also done work among these people in the hospital located there and God has greatly blessed them with the salvation of many of these afflicted ones. Work was also carried on to some extent in the leper colony located

near Osaka until it was practically destroyed by the terrible typhoon in 1934. Many private Nazarenes having a burden for these people have gone to the leper wards in the large city hospitals and have led many to Christ. There is much work to be done yet among these poor suffering ones.

The Nazarenes have also worked for many years in the tubercular hospitals. The door of evangelism was opened in the large Utane Kyoto hospital in 1928 as a result of calling on a sick person who had been previously converted at a Nazarene tent meeting. Brother Kitagawa and Mrs. Staples and several other workers from this time visited the hospital every week, telling the good news of salvation to all the sick. Finally a real revival broke out and regular meetings were held each week with one hundred or more people attending each time. Sometimes as many as twenty-six or seven were baptized at a time. Consequently in 1929 a regular church was organized there and is still continuing today with Rev. Ishihara, the pastor of the Otsu church, in charge. Several of our best workers today were converted there and later healed. Rev. Kobayashi, who has been a successful pastor in the large city of Osaka for some time, was led to Christ there and entirely healed. Also Mr. Takegawa, who is editor of our children's Sunday school paper and a very successful Sunday school superintendent for several years, was beautifully saved and healed there and is still working for God very earnestly. Many have gone home to heaven, but many are still living, working for the spread of the gospel. One of our students suddenly came down with this disease after working at that hospital and was compelled to enter the hospital as a patient for over a year, during which time he faithfully labored for the salvation of those people and for the encouragement of the Christians. After he recovered from his sickness he once more entered the Bible School and each month published a Christian paper for the strengthening of the faith of the sick. This paper is

called *Nozomi,* "Hope," and it truly has brought comfort and hope, and is continuing to do so, to these suffering ones. Five hundred or more people read this paper every month. This boy has recently become temporary pastor of the large Kamikyo church where Brother Isayama was pastor for many years, but he still makes regular visits to the hospital to comfort the sick and sends his written message of hope each month. We also have a work in the Tobase Hospital in Kumamoto. Mr. Nakatake, a good Christian doctor and member of the Church of the Nazarene holds regular meetings there each week and is being greatly used of God. Many are finding God. These are just two of the several hospitals where the Nazarenes are working. God is greatly blessing the evangelistic efforts in hospitals and it is a field ripe for the reception of the gospel.

Woman's Foreign Missionary Society

Under the efficient leadership of Mrs. H. Kitagawa, the District President of this organization, twenty-seven local societies have been organized with a total membership of 369. Local meetings are held each month and the offering given is used to help the Bible School. The society meetings in Japan are purely evangelistic, although at present they are doing much to help the sick soldiers. They make frequent visits to the hospitals, taking flowers, and comforting the sick with the message of Christ. The courage, loyalty and sacrifice of women are constantly enriching the Japanese church.

Overseas Mission Work Among the Japanese

Government statistics show that at the end of 1932 there were 760,000 Japanese in foreign countries. Consequently Japanese Christians are now beginning to give attention to mission work for their brethren scattered abroad in foreign lands. However the overseas work done by Japanese Christians is yet in its infancy. In 1933 there were only 136

churches altogether in Korea, Formosa, Manchuria and Saghalien for the Japanese. The work in China, Brazil, Peru, the Philippines and the South Sea Islands is very urgent, and the Overseas Mission Society is now endeavoring to rouse interest in these new fields of service. The Church of the Nazarene recently has developed a great interest in missionary work and is anxious to start work in new territories. One reason for this new interest was the return of three of our pastors from China recently. Having seen the intense suffering there their hearts were filled with sympathy and a desire to help. Consequently it was decided to send Rev. H. Kitagawa this coming April to China as a messenger of good will from Japan with an offering of several hundred yen which was recently raised by our poor Nazarenes out of sympathy for their suffering Chinese brethren. Then Rev. Kaku, while in Tientsin, China, was invited to hold regular meetings in a Japanese Christian's home. Finally several others were converted and now desire a church there. Rev. Kaku after much prayer and waiting upon God feels the call to return and start a work in Tientsin. He will perhaps go soon. Another one of our former Bible students, Mr. Uehara, also plans to go to China in the near future and start a work at Nanking among the Japanese. Then there are several Nazarene Christian families in Formosa and Manchuria who are anxiously waiting for the opening of a Nazarene church. There are also many Japanese in Korea who need the gospel. The harvest truly is great but the laborers are few. Pray that the Lord will send more laborers into His vineyard. The Eastern District is carrying on work in Korea for the Koreans and God is blessing their efforts. The Western District formerly had a thriving work among the Koreans both in Kyoto and Osaka, but the city government will allow no Korean churches in Kyoto now so they had to be closed. However we still have one self-supporting Korean church in

Osaka and it is doing a great work in spreading the gospel among the Koreans in that city.

Fields Untouched by the Gospel

When we consider that Japan proper has a population of 70,000,000 and out of this number only 300,000, counting Protestants, Roman and Greek Catholics, are Christians we are led to wonder sometimes if Japan will ever be brought to Christ. Then when we consider that Japan has 11,500 cities and towns, omitting newly acquired protectorates, among which number there are 112 cities with a population over 30,000 and 1,700 towns which have a population less than 30,000 we see the great responsibility before us. There are Christian churches in all the 112 large cities, but in the 1,700 small towns only one-half have had the gospel introduced. When it comes to the villages only 300 have a preaching place out of 12,000. Thus the farmers are as yet practically untouched by the gospel. There are almost two million fishermen, and practically nothing is being done for them. Shopkeepers, apprentices, artisans, mechanics, laborers, factory workers and other social and occupational groups, to say nothing of the Ainu and Seiban, the original inhabitants of Japan and Formosa respectively, and the Suiheish or outcasts are as yet unreached by the gospel because we do not know how to reach them. Then when we realize that the word "evangelism" in a non-Christian land means rooting out old, non-Christian habits, establishing social relationships and new attitudes toward the world; new motivations, new mind sets, and new responses we are led to ask ourselves the question, "When will Japan be evangelized?" In a non-Christian country an evangelized life is a transformed life in a changed environment. Over five hundred missionaries of all denominations are endeavoring to evangelize Japan today but the task is as yet only begun. There is much work to be done in the vast untouched fields in the future.

The Place of the Missionary in the Japanese Church

When we look over the above unoccupied fields, we see that there is still a need for missionaries. Although Christianity has been introduced into Japan, it is far from being a part of the Japanese life as yet. For many it is still a Sunday religion or something to be put on in church. It does not play a deep and important part in their lives and in their daily actions since Buddhism has been so deeply imbedded in the life, thought and actions of the people for 1,400 years. To make it part of the life of the nation takes time and patience, and today, just as the seed of Christianity has begun to take root and grow, it is more important than ever that missionaries be sent to Japan to help the people live Christianity as well as learn Christianity. Christianity is not simply a message but a life. Good Christian lives of missionaries are needed in Japan as examples. Mission work called not simply for outstanding personalities but for the translating of Christianity into life. A missionary's work is to demonstrate what Christianity really is. The period has come when the Japanese people need to be shown how they can apply the Christianity they have learned to life itself. In other words they need, not teachers only, but friends and copartners in working out Christianity. They are waging a warfare against materialism, greed, suffering, irreligion, superstition, militarism, class hatred, despair, disillusionment—a warfare common to their brethren in every land, and consequently need the encouragement of their missionary partners in this great battle.

Chapter VI

1. Why are tent meetings valuable to the mission work in Japan?

2. How have street meetings proved to be an advantage to the missionaries?

3. What various types of meetings are held in the churches to spread the gospel?

4. Why has evangelism through the printed page proved valuable in Japan?

5. How has the Bible influenced the Japanese life?

6. What relation does Sunday school work have to the missionary work?

7. Give the story of the work among the lepers.

8. What success have the workers had in tubercular hospitals?

9. How many W.F.M. Societies are there in Japan?

10. How are the Nazarenes endeavoring to teach the Japanese in lands other than Japan?

11. How much of Japan is practically untouched by the missionary work?

12. What place is there for the missionary in the Japanese church?