

**HARRIS, BISHOP MERRIMAN
COLBERT & MRS. HARRIS**

en.
chen an der östlichen und west-
amerisch kleineren Streitkräften
n die österr.-ung. Truppen seit
oft achtfach überlegene russische
nd mit einem kleinen Bruchteil
esamte, modern ausgerüstete ita-
und vereitelt, daß die Italiener
ursprung gewonnen hätten.

304" trägt die deutsche Schlacht-
Linie Avocourt—Esnes—Chat-
je Fortsetzung bis auf das
cht. Er gewährleistet die Kon-
un—Paris und macht die fran-
n Avocourt, Cumiers und Chat-
dem Verlust der Höhe 304 wer-
et zwischen Naben- und Cumiers-
n Zeit der Schanplatz heftiger
n. Dann ist der gesamte Raum
is zur Linie Avocourt—Esnes—
njosen gesäubert, dann ist das
rategie, Verdun als Stützpunkt
ffensive und selbst als Zufluchts-
auszuschalten, erreicht.

östlichen Front sind die Kämpfe
ter Bedeutung und hat die Lage
nderung erlitten. In einem Ge-
von Selbig eroberten die Deut-
von 500 Yards Länge und sie
en.

llungen gemäß haben die Ita-
lezes 3000 Offiziere an Toten,
ten verloren. Davon waren 5
1 Majore und 544 Hauptleute.
n heftige Kämpfe stattgefunden.
zeichen, daß die Oesterreicher die
ter und Serben in Albanien be-

ber Berlin nach Saville, N. J.,
Mai gemeldet, daß mehr als 50,
ene bei der österr.-ung. Regie-

Außerdem brachten deutsche Abwe-
Keroplane herab.

Die deutschen Verluste beliefe
Von diesen 14 im Luftkampfe be-
Erde aus herabgeschossen und 4

Nach Londoner Berichten soll
Luftkrenzer von britischen Krieg-
Schleswig, und ein zweiter im S
worden sein. Vom ersteren wur-
teren 4 Offiziere und 8 Mann z

Am selben Tage belegten öste
Volona und Brindisi mit Bomb-
fenanlagen, Eisenbahnzüge, Mag-
den von Bomben getroffen und r
Trotz heftiger Beschießungkehr
zeuge unverleht zurück.

Auch England baut jetzt Lu-
Tup. Dies wurde vom Finanz-
rums auf eine diesbezügliche Z
Mai zugestanden, doch hält er es
Interesse vereinbar, anzugeben,
England besitze.

Eine Depesche von Korfu mel-
daß außer dem englischen Schle-
russischer Transportdampfer mit
Mitteländischen Meer im Mona
und daß nur ganz wenige der U-

Der White Star Dampfer „A-
nen, welcher von New York am
sagung von 108 Mann und mit
Munition, Pferden und anderen
pool abgedampft, wurde am 8. M
angeblich ohne jede Warnung, tor-
morgens um 3 Uhr, untergegan-
den Maschinenraum und es würd-
den 5 Mann durch Explosion get-
ter wurde die ganze Besatzung ge-

Nachdem die Mannschaft ger-
ein Amerikaner an Bord des S
Untergang der „Gymic“ keinen

BISHOP MERRIMAN COLBERT HARRIS

Missionary Bishop for Korea.

Merriman Colbert Harris was born in St. Clairsville, Ohio, the birthplace of Bishop James M. Thoburn, and is nearly seventy years of age. During the Civil War, Dr. Harris was a soldier in the Twelfth Ohio Cavalry. He was educated in Scio and Allegheny Colleges, from the latter of which he received his degrees: (A.B., 1873; A.M., 1880; D.D., 1887; LL.D., 1904). In 1873 he was appointed a missionary of the Methodist Episcopal Church to Japan where he arrived on December 14 of that year, and worked continuously until he left that country May 25, 1886.

Dr. Harris has the distinction of having been the first Protestant missionary to the Hokkaido, or Island of Yezo, having arrived in Hakodate in January, 1874. From that time until December, 1878, he had charge of the Methodist Episcopal work in that island.

When Dr. Harris returned to the United States in 1886, he came to superintend the Japanese work along the Pacific Coast and in Hawaii, for which work he was earnestly sought by the Japanese young men of San Francisco.

His success as a missionary in Japan is attested by the fact that the Emperor because of his great services to the Japanese people decorated him first with the fourth order of the "Sacred Treasure", and in 1906 with the third order of the same. The former order was conferred upon him several years ago in recognition of eminent services which he had rendered to the

empire. The insignia of the third order are granted to Japanese who receive their orders directly from heads of State Departments, and to foreigners of corresponding dignity. Bishop Harris's decoration entitles him to a place in the receptions at the Imperial Palace and to attendance upon all State ceremonies.

The appointment of a Japanese Bishop to supervise the major part of the native work in the empire, relieved Bishop Harris of some official duties; but he has continued loyally to serve the highest interests of his church, both in Korea and Japan.

His principal residence is Seoul, Korea.

January 15, 1910.

HARRIS, Right Rev. Dr. Merriman Cuthbert (Tokyo), D.D., LL.D.;
Bishop of Methodist Episcopal Church for Japan and Korea; b. July 9, 1846.
Educ.: Allegheny College, Pa. Was a soldier in American Civil War,
1863-65; afterwards held commission; ordained 1873; arrived in Japan as
Missionary in 1873; founded missions to Japan in Hawaii and Pacific Coast
districts; elected Bishop of Japan and Korea, 1904. Decoration: 3rd
class order of Sacred Treasure. Address: No. 1, Aoyama Gakuin, Tokyo.
--- Who's Who in the Far East, 1906-1907.

by request
A Tribute
Read before the Los Angeles Methodist Preachers' Meeting on June 6, 1921

to

Bishop M. C. Harris, D.D., L.L.D.

by

Julius Soper, D. D.

Merriman Colbert Harris was born in Beallsville, Ohio, July 9, 1846. In 1863, when not yet seventeen years of age, he became a soldier of the Union Army, joining the Twelfth Ohio Cavalry, and served under General Sheridan until the close of the Civil War. On his return home he attended school in his native state. In 1869 he joined the Pittsburg Conference, and while engaged in preaching he became a student of Allegheny College, Meadville, Pa., where he graduated in 1873. In the Fall of that year, October 23, 1873, he married Flora Lydia Best of Meadville, a fine type of cultured and Christian womanhood.

He and his wife reached Japan on the 14th of December, 1873. The other four members of this newly organized Mission - MacLay, Correll, Davison and Soper - with their wives arrived the previous summer. The Mission was formerly organized by Bishop William L. Harris, then on an Episcopal tour around the world, in the home of Dr. MacLay, in Yokohama, August 9th of that year. Dr. J. P. Bowman, afterward Bishop, and Drs. George Cochran and D. Macdonald (the latter an M.D.), of the Canadian Methodist Mission in Japan (organized the same year), and several others, were present at this first meeting of our Mission. At the close of the session Bishop Harris read the appointments, as follows:-

" Superintendent, R. S. MacLay, residence, Yokohama; Yokohama,

Irvin H. Correll; Yedo (Tokyo), Julius Soper; Nagasaki, John C. Davison."

I quote a very interesting incident from a tribute paid Bishop Harris on his death by Dr. E. Chappell, a copy I received several days ago, as follows:-

"In January 1874 Mr. and Mrs. Harris reached Hakodate. Here they formed close friendships with, among others, Viscount Kuroda, the Governor, and Rev. Nicolai, afterward Archbishop of the Greek Church in Japan; and here they first met Honda Yoitsu (the first Bishop of the United Methodist Church of Japan, after organization in 1907). At this time anti-foreign feeling found vent in the murder of the German Consul in Akitō. His Japanese friends, fearful for their safety, brought Mr. Harris a revolver. He told them that he had come to Japan to save men, not to destroy them. That night he and Mrs. Harris walked down to the shore and threw the revolver in the sea."

Brother Harris remained in Hakodate five years, being the first Protestant Missionary to the northern Island of Yeso, now called Hokkaido. Early in the Seventies the Government organized an Agricultural College at Sapporo, the Capital of that island. A year or two after Brother Harris and his wife had settled in their new home, Dr. Clarke, of Amherst College, Mass., was employed to teach in this College. He remained only one year, but being a devout and earnest Christian he

did a fine work religiously among the students. A dozen or more during that year became firm believers in the Christian faith. Brother Harris, by request, had the privilege of baptizing these new converts. Every one proved faithful. Three of them, still living, are Dr. Nitobe, now in Europe acting as secretary of the Japanese Commission in connection with the League of Nations; Dr. Sato, an earnest Methodist, President of this same School, now a University; and Rev. K. Uchimura, a prominent Evangelist in Tokyo.

Early in the Summer of 1877, Mrs. Harris returned to her home in Woodville. In December of that year she gave birth to their only child, Flora Best Harris. When she with her ten months old babe decided to return to Japan in the Fall of 1878, her husband met them in San Francisco and accompanied them on the ocean voyage to Yokohama. How providential! Had he not come to meet them, he would never have seen his dear Flossie alive. She died on the ship two days before reaching Yokohama, October 19th. Her body was buried in the Yokohama Cemetery, in the same Cemetery where lie the remains of two of our infant children. In 1909 after Mrs. Harris' death in Tokyo, the dust of their little one was taken up and placed in the same grave with the mother in the Aoyama Cemetery, Tokyo.

That year, 1878, after reaching Japan, because of the impaired health of Mrs. Harris, they were transferred from Hakodate to Tokyo, and the work of the Tokyo District was divided between Harris and Soper. We worked together very pleasantly and harmoni-

ously for four years - until March 1882 - when the Harrises returned to the homeland, on their first regular furlough, on the same ship as my wife and our two children, the ones still living, - the health of neither Mrs. Harris nor Mrs. Soper being at all good. Brother Harris, after a furlough of one year, returned to Japan in 1882 without his wife, and took charge of the entire work of the Tokyo District, as that year I came to the homeland on my first furlough. I was detained at home three years on account of my father's failing health. I served two of these years as a pastor in my home Conference, the Baltimore, the only years I ever served in that Conference.

Together with my wife and two children I went the second time to Japan in the Fall of 1886, and again I took up the work of the Tokyo District, as earlier in that year Dr. Harris (the degree of D.D. being conferred upon him by his Alma Mater the following year) was appointed Superintendent of the newly organized Japanese Mission on the Pacific Coast of our country, afterwards including Hawaii. He served in this capacity for eighteen years - from 1886-1904. This new Mission during this period was very successful - many Japanese embracing the Christian faith. The anti-Japanese feeling did not begin to show itself until about 1907, and the Buddhist propaganda on this coast had not yet begun its work in earnest. How different this period was from most of the period of his successor, Dr. H. B. Johnson, who is still efficiently carrying on the work on this coast. It has not been so easy a task these later years.

As is well known, Dr. Harris was elected Missionary

Bishop of Japan and Korea at the General Conference held in Los Angeles in 1904. To the work of this new position he gave twelve years of earnest, faithful and devoted service. He rendered valuable service for the cause of his Master in these two countries at a time when such a service was so much needed, because of his deep love for the Japanese and Koreans, and because of the great influence he had gained with Japanese Officials. His urbanity and generosity, as well as his high appreciation of the Japanese spirit and artistic ideals, greatly impressed all classes of Japanese society, from the humbler folk to those in the higher walks of life; and thus he won the respect, the confidence, and the love of the Orientals. All this is brought out very clearly in tributes paid him in articles by Drs. Larkin and Johnson in issue of May 19th of the California Christian Advocate, as well as those in the New York Christian Advocate of May 12th, the Lion's Herald of Boston of May 11th, and the Baltimore Methodist of May 19th. Doubtless in other religious weeklies of our Church are found similar tributes.

Bishop Marvin was three times decorated by his Majesty the Emperor of Japan for meritorious services both in California and Japan. In 1903 he was decorated with the Fourth Order of the Rising Sun; in 1905 with the Third Order of the same Decoration; in 1916 with the Second Order of the Sacred Treasure. No higher decorations than the first one, I am informed, has ever been given to a foreigner - European or American. I quote from the Methodist of A. Titcomb:

"On the occasion of his second Decoration by

the Emperor, the then Minister of Foreign Affairs said: 'If all Americans would treat us with the same wholesome honesty and open-heartedness as does Bishop Harris, the friendship between the two countries would endure forever'."

I cannot forbear giving a few lines from the New York Christian Advocate of May 12th, page 610, as follows:

"In 1916, when Bishop Harris decided to ask the General Conference to place him on the retired list, he was banqueted in Tokyo by a hundred men of the empire, including the Minister of Foreign Affairs, the Speaker of the House of Representatives, with bankers, merchants and others. On this occasion he received the coveted decoration from the Emperor, the Order of the Sacred Treasure, a second class, the highest ever conferred on a foreigner. The company adopted resolutions appreciative of the Bishop's post-wife, Flora Best Harris, and ^{of} his own ^{tribe} ~~contribution~~ to international understanding. They concluded with this remarkable tribute:

'It is our unanimous judgment that one who understands so well the mind and heart of the Orient, and has such unbounded influence over its people, is most urgently needed at this particular juncture in our history. It is for this reason that all of us here present this evening, with one accord, express

our profound thanks to him for his past services on our behalf, and we earnestly desire his safe return to us that he may continue to exert the inspiring influence of his gracious personality upon us and our people.'

"Methodism may have had greater missionary executives than Bishop Harris, but the Church may count itself fortunate if in any land it shall have a representative whose gracious words and actions in public and private go so far to give credentials to the message of the Gospel."

What was it that made Bishop Harris so popular and so influential with the Japanese? It was his manly, lovable and sympathetic disposition, as well as his deep interest in the social, moral and religious welfare of the Japanese people, whether in their own country or as "strangers within our gates". He was courteous, generous, idealistic, and in a large measure self-effacing. He always saw the good side of human nature, and overlooked the bad side, even if he noticed it. Doubtless he had ambitions - who of us has not - but he possessed the rare faculty of accomplishing his purposes and securing the end in view without arousing suspicion of self-seeking or of unholy ambition. He always expressed his wishes and desires modestly and unobtrusively. He was not unkind or unappreciative of the good will and good opinion of his fellow-workers and his friends. He never showed resentment and seldom manifested feeling when his

views were not fully accepted. He was a quiet but close observer of what was transpiring around him. At times he would speak out his mind quite freely and plainly; and yet, I never knew a man, who was more self-effacing, and one who could keep his motives in the background, repress his feelings, and manifest Christian charity better than he. There were some of his other noble characteristics. In fact, his generous nature and loving disposition made him blind, as it were, to human imperfections. How he loved the Japanese, and how they loved and trusted him! They called him friend, brother, father. While he was a true American, as well as a great lover of the Japanese, ^{yet, as} The Japanese Consul in Los Angeles, Mr. Oyama, well said in an address in Memorial Service for Bishop Harris, on Sunday evening, May 29th, viz:

"He possessed a cosmopolitan spirit, loving everybody, irrespective of race, kindred or language."

Bishop Harris was always cautious - it grew with his years - in action and speech in all his dealings with his fellow-men. This was apparent in his Episcopal administration. He so disliked to displease anyone in making appointments. At times he found it very hard to please everybody. And yet, no one ever accused him of personal ill-will or partiality. While Bishop Harris may not have been regarded a great preacher, he was so tender, so earnest and so persuasive in all his pulpit utterances, that he always secured an attentive and responsive hearing. Faith in him gave access to the hearts of his hearers, and prepared the way for the acceptance of his message. May his mantle

fall on the host of those who knew him so well, loved him so truly and trusted him so fully!

While on a visit to the homeland in 1919, he was married the second time to Miss Elizabeth Best, a cousin of his former wife, in the fall of that year. She has proved a worthy helpmate indeed, in caring so tenderly and faithfully for him and looking after his interests in the declining months of his life. He returned with his new wife to Japan in the Spring of 1920, and they occupied the beautiful home, built and furnished for him after his retirement in 1916 by his Japanese friends and admirers in official and private life, on the grounds of our Methodist College in Tokyo at Aoyama.

He passed away from this earthly home to his heavenly home on May 8th, 1921, greatly loved and deeply mourned by a host of friends, Japanese and other nationals. Had he lived two months and one day longer, he would have reached the seventy-fifth anniversary of his birth.

His funeral took place in the College Chapel on the afternoon of May 11th, largely attended by Government Officials, Missionaries, Japanese Christian and other friends. His body was laid to rest beside that of his first wife and little Flora in the Aoyama Cemetery, not far from the grounds of our College and Theological Seminary in the same section of the city of Tokyo.

I close with a quotation from a letter (dated May 13th) received by ^{M.A.} Miss Spencer, who is spending now her furlough in

Glendale, California, from Miss Atkinson, one of her fellow laborers in Japan, last Wednesday, June 1st, just three weeks from the day of the funeral, as follows:

"You doubtless know by this time that our dear friend and brother, Bishop Harris, has gone on to that country which knows no sickness or sorrow. He had been failing, especially mentally, for some months, but was confined to his bed only about two weeks. The last few days he was mostly unconscious, lying for hours together in a stupor, breathing heavily. He passed over the River about six o'clock Sunday evening (May 8th). The funeral was held Wednesday afternoon following, and he was laid to rest beside his first wife and baby in Aoyama Cemetery.

"As you can imagine, the Japanese friends were most kind and attentive, coming to the house with offers of help, ^{and} bringing flowers and fruit and cake; and then they took entire charge of all the funeral arrangements, paying all the expenses of the latter. A gift of five hundred yen (\$250) came from the Emperor, with the offer of an escort of 250 soldiers, on account of his Decoration; but the escort was declined. The flowers were the most wonderful I ever saw, and there were telegrams without number. The funeral service was beautiful, short and

simple, but very impressive, conducted by Bishops Uzaki and Welch. They walked together before the casket, a large number of the Mission and Japanese friends following. Mrs. Welch and Mrs. Uzaki walked one on either side of Mrs. Harris.

"I don't know what Mrs. Harris is going to do. I think she has not decided anything yet. The Welch's came over from Chosen expressly for the funeral, and are returning immediately. You will of course see all about the funeral in the home papers, but I wanted to add just this word."

The Hymn sung at the funeral service in the College Chapel at Toyama, Tokyo, being the same as that sung at the Memorial Service for Bishop Harris, held by the Federated Japanese Churches of Los Angeles, on Sunday evening, May 29th, was a Hymn composed in Japanese by Flora Best Harris, his first wife, and entitled:

"To thy Cross, dear Christ, I am clinging."

The following is the paper adopted by the Japanese Churches in Los Angeles at their Memorial Service for Bishop Harris:

"We, the Japanese pastors and laymen and their friends of Southern California assembled at Symphony Hall, Los Angeles do this day, May 29, 1921, hereby express our deep and heartfelt loss in the return of our beloved missionary and benefactor, Bishop Harriman C. Harris, to our Heavenly Master. For we found in him

a loving father of our spiritual life and a worthy ambassador from the Kingdom of God.

"Bishop Harris has always been called to serve his Master and fellowmen under most unfavorable circumstances. In his native land he was charged with the task of caring for a people who sorely needed friends. When abroad he was charged with the mission to love his fellows who were averse to his teachings. Or again it was his duty to minister to two groups of people who were not altogether harmonious. But by his love, patience and magnanimity, he won for himself and ^{for} Christ agnostics as adherents, strangers as friends, and antagonists as admirers.

"When our Heavenly Father called Bishop Harris to his Haven of Rest, he bore from our midst a fearless torchbearer of God's great army. But forever shall we feel the impelling guidance of his hands, the inspiration of a beautiful and sacrificial life, our leader through Christ, our interpreter of God.

"It is the deep feeling of this memorial meeting to honor this great hero of humanity, and to extend through the separate church branches of California, California, under whose auspices we are to meet, to Mrs. Merriman J. Harris our sincerest sympathies in this hour of bereavement. May our Heavenly Father comfort her and give her strength to bear up bravely through the memory of a life lived so nobly for Him."

1800 A. Tribute

Read by request before the Los Angeles Methodist Teachers' Meeting on June 6, 1921

to

Bishop A. L. Harris, D.D., LL.D.

by

Julius Sojer, D.D.

Reverend Gilbert Harris was born in Beaverville, Ohio,

April 5, 1840. In 1860, when not yet seventeen years of age, he became a soldier of the Union Army, joining the Twelfth Ohio Cavalry, and served under General Sherman until the close of the Civil War. On his return home he attended school in his native state. In 1869 he joined the Pittsburg Conference, and while engaged in preaching he became a student of Allegheny College, Meadville, Pa., where he graduated in 1873. In the fall of that year, October 20, 1873, he married Flora Julia Best of Meadville, a fine type of cultured and Christian womanhood.

He and his wife reached Japan on the 1st of December, 1873. The other four members of this newly organized mission - MacLay, Corbett, Davidson and Sojer - all of whose wives arrived the previous summer. The mission was formerly organized by Bishop William L. Harris, then of the Episcopal Church in the West, in the city of San Francisco, in 1860, and continued until 1873. Dr. T. T. Johnson, former Bishop of the Episcopal Church and Dr. Mackenzie (the latter of the Episcopal Church in Japan) and several others, were present at this first meeting of the mission. At the close of the session Bishop Harris read the appointments, as follows:

"Superintendent, A. S. MacLay, residence, Yokohama; Yokohama,

Irwin F. Correll; Yebo (Tokyo), Julius Soper; Kawasbi, John C. Davison."

I quote a very interesting incident from a tribute paid Bishop Harris on his death by Dr. B. Chappell, a copy I received several days ago, as follows:

"In January, 1874, Mr. and Mrs. Harris reached Hakodate. Here they formed close friendships with, among others, Viscount Kuroda, the Governor, and Rev. Nicolai, afterwards Archbishop of the Greek Church in Japan; and here they first met Honda Yoitsu (the first Bishop of the United Methodist Church of Japan, after organization in 1907). At this time anti-foreign feeling toward foreigners was rampant in the German Consulate in Amata. His Japanese friends, fearful for their safety, brought Mr. Harris a revolver. He told them that he had come to Japan to save them, not to destroy them. That night he and Mrs. Harris walked down to the shore and threw the revolver in the sea."

After his return in Hakodate five years, being the first Protestant mission to the northern island of Hokkaido, he sailed for America. During his absence the American Board of Christian Education in Japan, and the American Board of Commissioners for Foreign Missions. A year or two after his return he was called to the United States to teach in Amherst College, Mass., and to remain there for a year. He remained only one year, but during that time he gained a reputation as a fine scholar.

religiously among the students. A dozen or more during that year became firm believers in the Christian faith. Brother Harris, at request, had the privilege of baptizing these new converts. Every one proved rational. Three of them, still living, are Dr. Nitobe, now in Europe acting as secretary of the Japanese Commission in connection with the League of Nations; M. Sato, an earnest Methodist, President of this same School, now a University; and Rev. H. Yamada, a prominent Evangelist in Tokyo.

Early in the summer of 1877, Mrs. Harris returned to her home in Leavenworth. In December of that year she gave birth to a beautiful girl, Maria Est. Harris. When she with her husband had decided to return to Japan in the fall of 1878, her husband set out for San Francisco and accompanied them on the coast en route to Yokohama. No providential! Had he not come to meet them, he could never have seen his dear little alive. She had come to the city of Yokohama, October 1878. Her husband had sailed in the Yokohama, Yokohama, in the same direction, but the children of the children were children. In 1878, Mrs. Harris' death in Tokyo, she was one of the first to be placed in the same. Her husband, Maria Est. Harris, 1878.

That year, 1878, after reaching Japan, because of the influenza season, Mrs. Harris, they were entertained in the castle of Tokyo, the government of the Tokyo district was divided between Harris and Scott. He worked together very pleasantly and harmoniously.

for four years - until March 1902 - when the Farris returned to the homeland, on their first regular furlough, on the same ship as my wife and our two children, the ones still living, - the health of neither Mrs. Harris nor Mrs. Seger being at all good. Brother Harris, after a furlough of one year, returned to Japan in 1900 without his wife, and took charge of the entire work of the Tokyo District, as this year I came to the homeland on my first furlough. I was detained at home three years on account of my father's failing health. I served two of these years as a pastor in my home Conference, the Baltimore, the only years I ever served in that Conference.

Together with my wife and two children I went the second time to Japan in the fall of 1900, and again I took up the work of the Tokyo District, as earlier in that year Dr. Farris (the degree of D.D. being conferred upon him by his Alma Mater the following year) was appointed Superintendent of the new organized Japanese Mission on the Pacific Coast of our country, afterwards including Hawaii. He served in this capacity for eighteen years - from 1900-1918. This new mission during this period was very successful - many Japanese embracing the Christian faith. The anti-Japanese feeling did not begin to show itself until about 1907, and the Judoist propaganda on this coast had not yet begun its work in earnest. For different this period was almost the period of his successor, Dr. J. J. Tompkins, who is still efficiently carrying on the work on this coast. It has not been so good a time these latter years.

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"On the occasion of his second decoration by

our glorious triumphs to him for his past ser-
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"The English may have had greater historical executives
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It is in his memory that we recall of his safety, and prepared we are, for the acceptance of his message. May his mantle

fall on the part of those who know him so well, loved him so truly and trusted him so fully!

While on a visit to the home land in 1917, he was married the second time, to Miss Elizabeth Best, a cousin of his former wife, in the Fall of that year. She has proved a worthy helpmate indeed, in caring so tenderly and faithfully for him and looking after his interests in the declining months of his life. He returned with his new wife to Japan in the Spring of 1920, and they occupied the beautiful home, built and furnished for him after his retirement in 1910 by his Japanese friends and admirers in official and private life, on the grounds of our Methodist College in Tokyo at Aoyama.

He passed away from this earthly home to his heavenly home on May 20, 1921, greatly loved and deeply mourned by a host of friends, Japanese and other nationals. Had he lived two months and one day longer, he could have reached the seventy-fifth anniversary of his birth.

His funeral took place in the College Chapel on the afternoon of May 23rd, 1921, attended by government officials, missionaries, Japanese ministers and other friends. His body was sent to the United States by the first steamer, the Battle Star, on May 24th, 1921, and was buried in the cemetery of our College and Church at St. Louis, Missouri, on the second day of June, 1921.

His remains were received by Mr. J. A. Spencer, who is spending the summer months in

simple, but very impressive, conducted by Bishops Usaki and Welch. They walked together before the casket, a large number of the Mission and Japanese living following. Mrs. Welch and Mrs. Usaki walked one on either side of Mrs. Harris.

"I don't know what Mrs. Harris is going to do. I think she has not decided anything yet. The Welch's came over from Chosen expressly for the funeral, and are returning immediately. You will of course see all about the funeral in the home papers, but I wanted to add just this word."

The Kyūka sung at the funeral service in the College Chapel at Aoyama, Tokyo, being the same as that sung at the Memorial Service for Bishop Harris, held by the Federated Japanese Churches at Los Angeles, on Sunday evening, May 23rd, was a Kyūka composed in Japanese by Fichtelberg Harris, his first wife, and entitled:

"To Thy Cross, dear Christ, I am clinging."

The following is the paper adopted by the Japanese Churches in Los Angeles at their Memorial Service for Bishop Harris:

"We, the Japanese pastors and laymen and their friends of Southern California assembled at Synchōji Hall, Los Angeles, on this day, May 23, 1921, hereby express our deep and heartfelt loss in the death of our beloved missionary and benefactor, Bishop Harinaka J. Harris, to our Heavenly Father. For we found in him a loving teacher

of our spiritual life and a worthy ambassador from the Kingdom of God.

Bishop Harris has always been called to serve his Master and fellowmen under most unfavorable circumstances. In his native land he was charged with the task of caring for a people who sorely needed friends. Then abroad he was charged with the mission to love his fellows who were averse to his teachings. Or again it was his duty to minister to two groups of people who were not altogether harmonious. But by his love, patience and magnanimity, he won for himself and for Christ agnostics as adherents, strangers as friends, and antagonists as admirers.

When our Heavenly Father called Bishop Harris to his Haven of Rest, he bore with our midst a fearless champion of God's great ally. But forever shall we feel the imperishable influence of his hands, the inspiration of his continual and sacrificial life, our leader through Christ, our interpreter of God.

"It is the deep feeling of this memorial meeting to honor this great hero of humanity, and to extend through the Japanese Church Federation of Southern California, under whose auspices we have met, to Mrs. Elizabeth J. Harris our sincerest sympathies in this hour of bereavement. May our Heavenly Father comfort her and give her strength to bear up bravely through the memory of a life lived so nobly for Him."

Being . . .

ATE Pittsburg C.A. 21 S. 24, '08.

of the oldest and ablest of the American Board missionaries, and, like the Bishop, is in this country only for a furlough, returning to Japan this month.

Both of these Christian leaders have few equals among Anglo-Saxons in their first-hand knowledge of Japanese nature, and of social and moral conditions in the country, through which they have traveled widely, and with whose leaders they are on familiar terms; both have the distinguishing mark of men of culture and cosmopolitan outlook; both have been to a degree under suspicion in certain circles because of their pro-Japanese sympathies. Doctor De Forest is the quieter, more reserved man, but his convictions are not less intense than those of his brother on the other side of the denominational line, with whom his relations have always been friendly. The Bishop carries his years and his snowy hairs easily, and the smile which almost perpetually comes and goes on his expressive face is little short of bewitching. He has the fire of Wesley himself.

Doctor Harris, like Doctor De Forest, was allowed by the Japanese government to be with its army in Manchuria for a time during the war with Russia. He was impressed by the splendid discipline and team work, and quotes General McArthur of the United States army as saying that the distinguishing mark of the Japanese army was the fellowship between officers and privates. The former scorned to have better rations than the latter; they took their subordinates into their confidence, and so went on to victory. Bishop Harris is also confident that Japan has ample industrial and financial resources with which to meet the future. General Booth once went to him for an explanation of a puzzling phenomenon. He said that in no country had he been more warmly received than in Japan, and yet on the way out he found that most of the talk on shipboard and in Pacific ports was hostile to or depreciative of Japan. Appealed to for an explanation, the Bishop told General Booth that he had lived to see most of the bad things prophesied concerning Japan fail of fulfillment, while all the good things said of her had been justified by the events.

Regarding Korea, the Bishop stands strongly with those who look upon Japan's work there as not only necessary in the interest of civilization, but as even now contributing widely to the welfare of the empire. The introduction of a banking system, for example, has totally revolutionized the dealings of men with one another, has done away with the exorbitant interest charged heretofore. The chief justice of Korea, a Japanese, is a Christian; and Count Ito, who is in com-
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Bishop Harris also spoke enthusiastically of the spiritual harvest now being gleaned in Korea, and says that the faith of the converts is touchingly simple and genuine. They do not raise so many intellectual problems as do the Japanese, but take the historic gospel as it is delivered to them, and apply it to their own lives. Though the Presbyterians are the strongest missionary force, the Methodists are making strenuous effort to increase the equipment of their schools, to which native children are flocking by thousands. It is hoped to raise in this country soon a fund of \$100,000 for this purpose.

Concerning the general outlook for Christianity in the Orient, the Bishop is full of hope. Respecting the character nurtured by the old religions, and admiring the many noble qualities which the Japanese, for example, display, he believes that Christianity has a vast work to do still in the way of supplementing and completing these ethnic faiths. But he wants to see that which is strongest and best in our Western Christian thought carried to the Orient—the best books, the wisest teachers, the ablest young men and women, who are still needed by the hundreds in the Orient. He believes also in frequent intercommunication, and if he were a young man beginning his work in Japan or China, he would try to come home every few years and spend a little time at the universities, so that he might go back better qualified to meet the intellectual phases of the missionary situation which are sure to require careful handling in the coming fifty years.

An enthusiastic missionary Bishop, a splendid exponent of the joy and power which inhere in the Christian gospel—that is the impression which comes from even a brief interview. He is the kind of man we would like to meet in any part of the world.

❖ ❖ ❖

A Bishop's View of the Orient Congregationalist and Christian World.

To sit at luncheon the other day with Bishop M. C. Harris and the Rev. John H. De Forest, D.D., and to hear them converse with each other and their host on matters of international significance, was an uncommon privilege. The Bishop, first as missionary and since 1904 as Bishop of Japan and Korea has been a representative of the American Methodist Church in Japan for many years. He is now likely to be more active in Korea, inasmuch as the Methodist Church in Japan now has its own native Bishop, and Bishop Harris has gracefully met the new situation by effacing himself in the interests of the Japanese leaders. Doctor De Forest is one

L.L.

West Virginia Conference

(Continued from Page 19.)

Upon the death of Brother Luke Moon, who was serving Circleville charge, the Sunday-school at Circleville adopted appreciative resolutions expressive of the general sense of loss by his death, and of sympathy with the afflicted family.

Those coming to the Conference session at Moundsville are requested to arrange to arrive on the day trains, first, because of the difficulty of finding their places of entertainment in the dark, and, second, that all may attend a reception and musical entertainment to be given by the choir of First Church.

The new church at Fenwick was dedicated September 13, by J. C. Tennant. Six hundred dollars was needed to free the church of debt, and by the close of the afternoon service \$800 had been provided for. "We now have a church in Fenwick worth \$2,500, where eight months ago we had nothing." M. F. Pritchard, pastor at Richwood, has had charge of this enterprise.

A layman reports a good year on Lumberport charge. The pastor, W. A. Byus, is already overpaid for the year. The ladies' aid society has done good work, having paid on pastor's salary \$150, besides helping in other work of the church. The last quarterly conference voted the pastor a month's leave of absence until Conference, and requested his return for another year.

P. L. Bent, pastor of Bridgeport charge, has been much hindered in the closing work of the year by sickness in his family. He is with his little boy, Rudyard, at the hospital, where he underwent a severe operation for appendicitis, and the doctors have decided he must have a second operation. Brother Holden, a local preacher, is filling his appointments during his absence from the charge. Many tender thoughts and fervent prayers will go out for our afflicted brother.

A. M. Hammond is closing his third year on Masontown charge. As a result of his work the charge has a new parsonage, furnished, costing \$2,200, and two brick churches, one at Reedsville, the other at Masontown, both to be completed and dedicated by Christmas. These churches will cost about \$14,000. He has also strengthened the charge by adding another appointment, which will give forty members to this growing work. The salary has steadily grown each year until the charge will pay more than \$800 and parsonage. The membership has been nearly doubled. More than fifty have professed

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The fourth quarterly conference reports for Covington charge, J. T. Hlickman, pastor, showed the finances in fine shape. District superintendent's salary paid in full, pastor's salary will be overpaid, and all benevolent claims will be met in full. This year has come to be known as a "twelvival;" as there have been versions and accessions to the Sunday this Conference year. In fact there have been two hundred and fifty conversions and one hundred and fifty accessions. The Sunday average attendance two hundred and the Sunday-school offer \$10.30. The work at Covington has had to meet.

A correspondent reporting from the service at old State Street church writes: "We had a sad yet beautiful night, September 16. The church was filled with members and friends. It was an affecting scene

(Proceedings concluded next week)

APPOINTMENTS

AKRON DISTRICT

L. H. STEWART, District Superintendent,
Postoffice, Ravenna, O.

Akron—Arlington Street and City Mission,
J. S. Eaton.

Britton, William Caven.

First Church, J. A. Ulman.

Grace Church, A. A. Brown.

Main Street, W. D. Starkey.

North Hill, J. O. Davidson.

Woodland, F. C. Anderson.

Atwater, W. N. Webster.

Braceville, S. C. Collier.



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LV

Mrs. Flora Best Harris--A Tribute.

Rev. Milton S. Vail

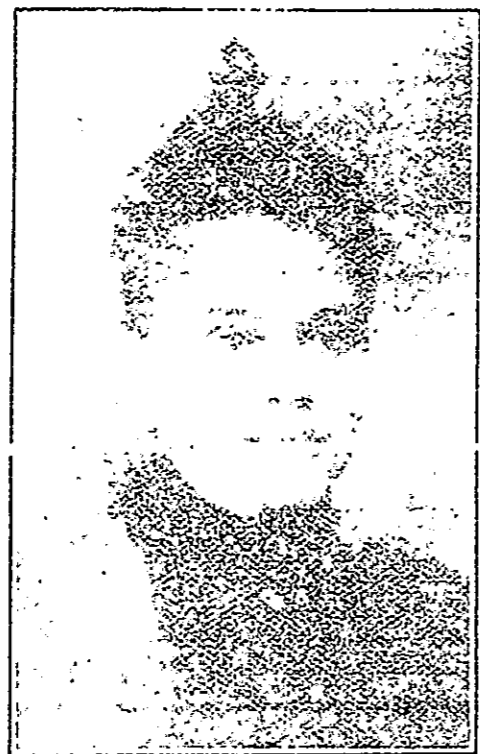
A cablegram brings us the tidings of the death, in Toyko, Japan, on September 7th, of Flora Best Harris, the wife of Bishop M. C. Harris of Japan and Korea. To nearly all of the readers of the California Christian Advocate Mrs. Harris was well known as the invalid missionary whose very life seemed interwoven with the lives of the Japanese people whom she loved so well, if not better, than her own, and who, from time to time, wrote beautifully and well in the interests of the Japanese, or about them. Years ago Flora Best wished to go out as a missionary under the Woman's Board, but she was rejected on account of her frailty of body. Later she married Rev. M. C. Harris, and in 1873 they went to Japan to join our workers there. After a time she was obliged to return home; but in 1875 she took ship for Japan with a little daughter named Flora, and was accompanied by her husband, who came across the Pacific to be with her on the voyage. Marilda Spencer, who has been such an efficient missionary all these years, and who was but recently appointed principal of the Girls' High School at Aoyama, was also on board. Mrs. Harris was a successful missionary, and now the wife of Rev. R. J. Campbell, D.D. of Tokyo were with Mr. Harris on that voyage. Baby Flora sickened and died before reaching Japan, but her little body lies buried in the cemetery at Yokohama, on the beautiful bluff where, soon, the body of the then nearly heartbroken mother will probably be laid to rest.

Mrs. Harris was a poet of no mean ability, and among her poems are some precious gems. She was a thorough student of the Japanese language and has translated many poems from the Japanese into English. I am very glad to select the following from a copy of Sadhu's:

The pallid dawn opens
When roses are red,
And the sun is a golden fire,
A temple of gold and fire,
The sun with red and white
When garments are red
Bar and is the beauty
And sad is the sky
At dawn or sunset,
No one can see
Oh! would that the morning
Would hide all its red

And leave me the shadows
Dark drooping instead!

The mountain of Death
Is lonely and drear,
And the dusk of its shadow,
The bravest might fear,—
How then, little daughter
My winsome, wee child,
Wilt thou through its pathways,
Grip weary and wild?
Thou knowest not reason,
Nor thoughts high and deep—
Thou art wise enough only,
Low grieving to weep
Try little feet totter
So tremblingly slow,



Mrs. Harris.

Come thou over the mountain
Thus weath'less go?
Al' the heart of thy mother
Is breaking below

But heart yearn with sympathy for the new strategy, methods of Japan, but I do not know how long the children of Jesus will be able to stand away and bring to the world the message of the cross. In 1880 I was with the Rev. W. P. W. My wife is the only woman in different parts of the city (Tokyo). I baptized thirty-two weeks ago whom he had led to Christ, and two more are awaiting baptism. These are all of the intelligent

the deep sympathy of so many friends in this hour of sadness; but better than all this must be the consciousness of

middle class, and will make good members." This is only a specimen to show the material this true worker for God was made of. Today our Japanese pastor in San Francisco will testify that Mrs. Harris brought him to Christ, some years ago in Oakland, at a time when she suffered much as an invalid. She loved her work as much as her life.

She was a brave woman. When it was decided that she must return to America and remain there, she said to her husband: "You must not think of taking an appointment in America. You must return to Japan!" and to Japan the lonely missionary returned, remaining there until called to take work among the Japanese in America. We all know of his great success.

Our sainted sister was a woman of intellect and if she had only possessed good physical strength would have taken high rank among the women whose names have become famous. She had an enthusiasm that buoyed her up, an optimism that was contagious, a faith that laid hold on the realities of heaven and a determination that defied defeat.

For over twenty-five years her life was hung by a thread, but she ceased not to think, plan and work for the kingdom of God and now, methinks, Flora Best Harris has heard the Master's voice saying "Well done, good and faithful servant, enter thou into the joy of thy Lord."

It is midnight and I should seek my couch for rest, but I cannot do so until I have written a word in appreciation of one who under great physical difficulties and weakness so faithfully served the Master.

P. S.—Since writing the above we learn through the Associated Press that the funeral of Mrs. Harris took place in Tokyo, September 10th. The obsequies were those befitting a person of high rank, and her death was mourned as a national loss.

Count Okuma, former Prime Minister, Baron Komura and Ambassador Takehira and also delegations representing the Buddhist and Shintoists, besides a great multitude of Japanese of all ranks and missionaries and people representing many nationalities, were in attendance to pay their last respects to one whose memory is alike precious to all. She was probably buried not in Yokohama, but at Aoyama, where lie the bodies of many missionaries of the cross. How glad we are that Bishop Harris has

Heavenly aid and grace for the work of the cross.

Oakland, September 20, 1909

CHINA THE MOST PROGRESSIVE NATION.

The Rev. George J. Bond, B.A., who has recently returned from an extended visit to all the mission stations of Canadian Methodism in China and Japan, has now a book on the press, which, we believe, will bear the title, "Our Share in China, and What We Are Doing With It." From one of the chapters in that volume we take the following most interesting summing up of the situation in China today. Most magnificently it throws the challenge in the face of the Christian churches of today:

China has made more advance during the past nine years than in all the four thousand years of her previous history. Indeed, in that period she has made more progress than any other nation.

Napoleon said: "When China moves, it will change the face of the globe." And China is moving mightily. For ages she has been facing the past, and seeking to pre-empt it. The greatest social revolution in the history of the world has taken place in China. She has abandoned her long-established educational system, and adopted instead the newest curricula of the most modern Western schools and colleges. The old examination cells, where her scholars wrote theses on the moss-grown memorabilia of the classics and filled their papers with venerable but useless lore, have given place to Imperial universities, where her coming leaders are being trained in law, in science, in economics, in engineering—in the thousand and one things that are to make up equipment for practical life and service. Primary and secondary schools, middle, high, normal and technical schools, are being established throughout the empire. Thousands of young men of the best families are going abroad, many at their parents' expense, many at the expense and by the direction of the Government, to sit for five or six years at the feet of the best teachers in the best colleges of Britain, France, Germany, Belgium, Japan and the United States, and to come back to China and give their country the benefit of the training they have acquired. In ten years time, in twenty, in another generation, what vast changes these things will have brought about!

In addition to the extraordinary educational revolution just spoken of, she has passed through others equally significant of her changed attitude to Western thought and civilization. She has accepted the principle of constitutional government, and is preparing for the establishment of a national parliament and provincial assemblies in 1917. She is projecting a fleet and drilling an army in modern methods. She has already built and equipped great arsenals, and factories for smokeless powder. She has multiplied her post-offices from a few score to over two thousand, and established an excellent postal system. She is pushing forward her telegraphs throughout the provinces, and not only to the borders of Tibet, but even to the mysterious city of Lhaza. She has four thousand miles of railway already built, and is projecting four thousand more. She is demanding the abolition of ex-territorial courts. She has issued edicts providing for the utter prohibition within ten years, of the cultivation, manufacture, sale and use of opium, edicts which have already been executed with such sternness that

the terrible evil has been greatly reduced. She has issued an edict against the dreadful practice of foot-binding, which destroys one girl in ten throughout the empire, and cripples a like others. Two hundred newspapers have been established, one of them, published in Peking, and edited by a woman being the only daily newspaper for women in the world. More significant still from the missionary point of view, one of her great officials, the Viceroy of Fukien, recently prohibited collections for idolatrous processions; another Viceroy ordered that each of his subordinate officials, numbering thousands, should possess himself of a copy of the New Testament; and a third, the Viceroy of Hunan and Hapeh, decreed that the New Testament should be studied side by side with the classics in the public schools of these great provinces. A hundred and twenty-five Peking students have joined the Student Volunteer Missionary Movement.

China is moving, indeed, and, as Napoleon truly said, it will change the face of the globe. But how? There are not wanting those who look on her movement as a portent of evils to come. They talk of "The Yellow Peril," and predict disaster and havoc to Western civilization, when the millions of China become conscious of their own strength. As the Goths and Vandals swooped down upon and overran the fair provinces of the Roman empire, so say these prophets of ill, may the swarthy nations of the Orient, Japan with her fifty millions, India with her two hundred millions, China with her 400,000,000, with disciplined and scientifically equipped armies commensurate with their vast populations, swoop down upon and overrun the civilization of the West. Not now the Mediterranean or the Atlantic, but the Pacific, is to be the world's most tremendous and decisive battles. That prophecy of ill is quite possible of fulfilment.

But shall that prophecy be fulfilled? Not if the Christian Church does her duty today. Not if the development of China becomes not anti-Christian, or even non-Christian, but predominantly Christian. Christian schools and universities in China itself, to Christianize this movement for Western education, and to train the eager minds of China's young people under Christian auspices and Christian influence, are of immeasurable strategic importance at this hour. In high place and low, among the sons of the illiterate, and the sons of the literati, once the bitterest opponents of the Gospel, the teaching of Western learning by missionaries is eagerly welcomed. We may have young China under our influence, in young China's most plastic and impressionable years, if we will not grudge the men or the money.

Let the churches of the West do their fully duty by China and by Christ and no "yellow peril" need ever alarm the world. The Chinese are pre-eminently a peace-loving people. The profession of arms has never had recognized place in the precepts of their sages, or in the provisions of their body politic. It would have gone today, but for the exigencies of self-defense and the example of Christian nations. The Chinese love peace, and the development of the Chinese nation will make for peace. Sir Robert H. Colclough, the greatest of living British missionaries in China, a local preacher, who knows China so well and had done so much for her, said, the other day in London that the Chinese were a "strangely reasonable people," and that, if we were two she might be strong enough to dictate peace terms to the world, and by always throwing herself on the side of the party attacked, make war impossible and bring in the millennium. To turn that prophecy into reality is a task worthy of the church of Jesus Christ. The Christian Guardian

Mrs. Flora Best Harris--A Tribute.

Rev. Milton S. Vail

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With roseate edge,
And I know that up-building
A purple cloud ledge
The sun will fade soon
When gloaming is nigh
But sad is this beauty
And sad is the sky,
At dawn or sunset
No one sad as I—
Oh! would that the morning
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And leave me the shadows
Dark drooping instead!

The mountain of Death
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The bravest might fear,—
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Low, grieving to weep,
Thy little feet totter
So tremblingly slow,



Mrs. Harris.

Canst thou o'er the mountain
Thus motherless go?
Ah! the heart of thy mother
Is breaking below

Her heart beat with sympathy for the sorrow-stricken mothers of Japan; but she knew that only the religion of Jesus could chase the shadows away and bring joy and peace, and she became an indefatigable worker among the women. In a letter written in the fall of 1880 Dr. Harris wrote to Bishop Wiley: "My wife is meeting with fine success in holding meetings for women in different parts of the city (Tokyo). I baptized three two weeks ago whom she had led to Christ, and two more are awaiting baptism. These are all of the intelligent

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Oakland, September 9th, 1909

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Napoleon said: "When China moves, it will change the face of the globe." And China is moving mightily. For ages she has been facing the past, and seeking to pre-empt it. The greatest social revolution in the history of the world has taken place in China. She has abandoned her long-established educational system, and adopted instead the newest curricula of the most modern Western schools and colleges. The old examination cells, where her scholars wrote theses on the moss-grown memorabilia of the classics and filled their papers with venerable but useless lore, have given place to Imperial universities, where her coming leaders are being trained in law, in science, in economics, in engineering, in the thousands and one things that go to make up equipment for practical life and service. Primary and secondary schools, middle, high, normal and technical schools, are being established throughout the empire. Thousands of young men of the best families are going abroad, many at their parents' expense, many at the expense, and by the direction of the Government, to sit for five or six years at the feet of the best teachers in the best colleges of Britain, France, Germany, Belgium, Japan and the United States, and to come back to China and give their country the benefit of the training they have acquired. In ten years time, in twenty, in another generation, what vast changes these things will have brought about!

In addition to the extraordinary educational revolution just spoken of, she has passed through others equally significant of her changed attitude to Western thought and civilization. She has accepted the principle of constitutional government, and is preparing for the establishment of a national parliament and provincial assemblies in 1917. She is projecting a fleet and drilling an army in modern methods. She has already built and equipped great arsenals and factories for smokeless powder. She has multiplied her post-offices from a few score to over two thousand, and established an excellent postal system. She is pushing forward her telegraphs throughout the provinces, and not only to the borders of Tibet, but even to the mysterious city of Lha-a. She has four thousand miles of railway already built, and is projecting four thousand more. She is demanding the abolition of extra-territorial courts. She has issued edicts providing for the utter prohibition, within ten years, of the cultivation, manufacture, sale and use of opium, edicts which have already been executed with such sternness that

the terrible evil has been greatly reduced. She has issued an edict against the dreadful practice of foot-binding, which destroys one girl in ten throughout the empire, and cripples all the others. Two hundred newspapers have been established, one of them, published in Peking, and edited by a woman, being the only daily newspaper for women in the world. More significant still from the missionary point of view, one of her great officials, the Viceroy of Fukien, recently prohibited collections for idolatrous processions; another Viceroy ordered that each of his subordinate officials, numbering thousands, should possess himself of a copy of the New Testament; and a third, the Viceroy of Hunan and Hupeh, decreed that the New Testament should be studied side by side with the classics in the public schools of these great provinces. A hundred and twenty-five Peking students have joined the Student Volunteer Missionary Movement.

China is moving, indeed, and, as Napoleon truly said, it will change the face of the globe. But how? There are not wanting those who look on her movement as a portent of evils to come. They talk of "The Yellow Peril," and predict disaster and havoc to Western civilization, when the millions of China become conscious of their own strength. As the Goths and Vandals swooped down upon and overran the fair provinces of the Roman empire, so, say these prophets of ill, may the swarthy nations of the Orient, Japan with her fifty millions, India with her two hundred millions, China with her 400,000,000, with disciplined and scientifically equipped armies commensurate with their vast populations, sweep down upon and overrun the civilization of the West. Not now the Mediterranean or the Atlantic, but the Pacific, is to be the world's most tremendous and decisive battles. That prophecy of ill is quite possible of fulfilment.

But shall that prophecy be fulfilled? Not if the Christian Church does her duty today. Not if the development of China becomes, not anti-Christian, or even non-Christian, but predominantly Christian. Christian schools and universities in China itself, to Christianize this movement; for Western education, and to train the eager minds of China's young people under Christian auspices and Christian influence, are of immeasurable strategic importance at this hour. In high place and low, among the sons of the illiterate, and the sons of the literati, once the bitterest opponents of the Gospel, the teaching of Western learning by missionaries is eagerly welcomed. We may have young China under our influence, in young China's most plastic and impressionable years, if we will not grudge the man or the money.

Let the churches of the West do their fully duty by China and by Christ and no "yellow peril" need ever alarm the world. The Chinese are pre-eminently a peace-loving people. The profession of arms has never had recognized place in the precepts of their sages or in the provisions of their body politic. It would have none today but for the exigencies of self-defense and the example of Christian nations. The Chinese love peace and the development of the Chinese nation will make for peace. Sir Robert Hart, the "greatest of living Englishmen," son of a Wesleyan local preacher, who knew China so well and had done so much for her, said the other day in London that the Chinese were a "strangely reasonable people," and in a century or two she might be strong enough to dictate peace terms to the world, and by always throwing herself on the side of the party attacked, make war impossible and bring in the millennium. To turn that prophecy into reality is a task worthy of the church of Jesus Christ. The Christian Guardian

A True Ambassador.

An Appreciation of Bishop M. C. Harris from The Outlook, New York.

While Europe is setting before the world a group of fighting men, the figure of a great maker of peace comes to us from Japan. Bishop Harris has not been talking peace among the Orientals for forty-five years, he has been breathing it and living it; he is a contemporary illustration of the power of love. Many people understand love as a sentiment few people have ever worked it out as a principle with more striking results than this Methodist missionary bishop who has now retired after a lifetime of unselfish service. When he went to Japan forty-five years ago, the Island Empire was just emerging from the isolation of its long feudal period. Shortly after his arrival a young Samurai, after ceremonial purification and meditation, killed a foreigner as a sacrificial offering in defense of his country. The other day, when Bishop Harris left Japan, a large company of the most distinguished Japanese of today united in a testimonial dinner to him!

When he went to Japan, a friend of the young missionary sent him a revolver in view of the disquietude then prevailing in the section where he was staying, but the preacher threw it into the sea; he had no need of that kind of protection. He went to the American Consul, reported that he had taken up his residence, and said that he and Mrs. Harris had come to devote themselves to the teaching of Christianity. After some conversation the Consul said, half humorously and half seriously: "I suppose, Mr. Harris, you will soon be calling for a gunboat!" to which the young missionary replied that he should under no circumstances ask for that kind of protection; that he had come to serve the Japanese, and that he and his wife would accept whatever that service involved.

To the Japanese on the Pacific coast of America, in Hawaii, in Korea, in all parts of the Japanese Empire, his name is a synonym for peace and good will. The traveler in the East who goes with a desire to understand the people whom

he visits, and not simply to confirm the impressions he has already formed of them, speedily finds that from no class of men and women can he get such trustworthy information of the character of the different races as from the missionaries, and if he keeps his mind open he eventually makes the great discovery that they alone understand a people who work with and for them. The men who go among a foreign people for profit often secure an intimate knowledge of the ways of the country and the habits of the people; but no man ever yet learned the soul of a people who lived among them chiefly for his own profit. It is a significant fact that the missionaries as a rule are zealous believers in the superiority of the races among whom they work. The missionaries in Japan, Korea, China, and India, for instance, believe devotedly in the superior capacity of the races among whom they live. They know them from within, instead of "working" them, they work for and with them.

Dr. Harris is an elderly man. It will not harm him, therefore, to say of him that there is a luminous quality about him; as he moved in and out among the Japanese and the Koreans he has lighted the path to a higher and happier life. He has also lighted the path to peace. If such a man as he could interpret the different countries to one another, the very roots out of which hatred and distrust grow would perish.

At the Methodist General Conference at Saratoga, recently reported by The Outlook, Dr. Harris made the last report of his stewardship, but no report which he could make, save by his reflection of the great advance of Christianity in Japan and Korea, could in any way suggest the extraordinary service he had rendered by simply being a Christian in those countries. At a farewell dinner given him in Tokyo by a group of the most distinguished Japanese, including the Minister of Foreign Affairs, Viscount Kaneko, the President of the lower house of the Japanese Diet, many spoke with the utmost gratitude of the service which Dr. Harris had rendered to the Japanese people.

The Minister of Foreign Affairs said, "If all Americans dealt with us as open-heartedly as Dr. Harris does, and if we revered the Americans as we revere Dr. Harris, friendship between Japan and America would remain unchanged forever." And on the eve of his departure from Tokyo the Emperor decorated him for the third time.

Such a man is in the truest sense a national ambassador. America has been fortunate in sending to the Far East many high-minded interpreters of the American spirit. Commodore Perry, who opened the country to Western influence, and Townsend Harris, who drew the first treaty made by Japan with this country, are known to every schoolboy in the Empire because they represented the spirit which Bishop Harris has expressed in his relations with the Japanese. Charles Cuthbert Hall's two visits to India are historic because, foremost among the men of the West who have endeavored to explain the West to the East, he approached the Indian mind so sympathetically and with such a desire to understand and to find common ground between the Occident and the Orient that he secured a hospitality of hearing and an earnestness and depth of attention which were a revelation to many who supposed that they were perfectly familiar with the temper of the Indian mind.

The time will come when such careers as that of Dr. Harris will cease to be prophetic, they will become the practical rule of living.

"All men were perfect what should we have to suffer of our neighbor for the sake of God?" queries Thomas a Kempis, who continues, "We would willingly have others perfect and yet would amend not our own faults. We will have others severely corrected, and will not be corrected ourselves. The large liberty of others displeaseth us; and yet we will not have our own desires denied us. We will have others kept under by strict laws; but in no sort will ourselves be restrained. And thus it appears how seldom we weigh our neighbor in the same balance with ourselves. 'Advice like snow, the softer it falls, the longer it dwells upon and the deeper it sinks into the heart,'" declares the poet Coleridge.

Alameda.

GUESTS.

"Mother!" Cynthia's young voice was weighed with indignation and Cynthia's young eyes faced her mother accusingly. "Who is it now?" she added after a moment.

"It's old Miss Brackett. Her letter just came this morning. She is going to Cincinnati to visit a nephew, and wants to stop here for a few days on the way. She was such a dear friend to us when we were children—always the first to run in and 'lend a hand' in any emergency. She has had such a hard life, dear, tied down with an invalid mother. I don't suppose she was ever fifty miles away from home in her life. No one can quite imagine what this trip will be to her."

"And I suppose," Cynthia said coldly, "you will use the best china and take her round to call on all the neighbors."

"Wouldn't you, daughter?"

Cynthia's cheeks blazed into sudden color. "Oh, I suppose it is wicked of me, but, mother, I don't see why we have to have such an endless string of queer people dropping down on us all the time! If we only had company like the Oldworths or the Callenders! Think of that Madame Labouisse who played so wonderfully at the Oldworths', and that young author the Callenders have visiting them! But we are always entertaining some old country person who knew you or father or some of our family fifty years ago!

since I was sixteen." She spoke shyly: "I used to sorter comfort myself thinking mebbe I was having the hard times so some other girl—mebbe some little, frail, pretty thing that couldn't stand them like me—could go. There now, you want to dress, and I'm bothering you. Only let me see you when you're ready, won't you? It's wonderful to see folks."

Miss Brackett trotted off, but Cynthia stood still. Suppose their home had missed a guest like this—had missed the joy of giving joy! Cynthia's eyes were opening.—Youth's Companion.

LAUGH AND LIVE LONG.

Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance we find the world fairly full of cheerful people glad to see us. If we snarl at it and abuse it we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of Nature's arrangement provides that his early departure should entail no regrets. On the other hand, the man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy, laughter comes often. Too commonly, though, as childhood is left behind, the habit fails, and a half-smile is the best that visits the thought-lined mouth of the modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of wisdom."—London Lancet.

The latest national park, five thousand acres of wooded mountain on Mount Desert Island, comes to the government as a gift. Thirteen years ago public-spirited persons formed an organization to acquire the spots of greatest scenic beauty on the island, with a view to guarding them against real-estate speculators. The park will have a special value as a bird refuge.



THE KEEPER OF OUR BOYS.

By Mrs. Alfred Inwood.

A heart-crushed mother sat bereft,
And could not sleep by night nor day,
But wept for the boys she had lost,—
Quickly taken from her away.

A tiny form her arms had clasped,
A fleeting breath—a dream, a joy,
But—earth was cold, so harsh a place,
The gentle Keeper took her boy.

Beside her stood a noble lad,
A moment—scarce a twinkling eye—
The chariot down from Heaven had
come,
And borne her darling to the sky.

Crushed then to earth with broken
heart,
With nothing left but dreams and
toys,
The good Keeper op't wide the gates,
And bade her look upon her boys.

The sight she saw, no tongue can tell,
That glorious view of Heaven!
Her soul was thrilled, was satisfied;
'Twas for this she long had striven.

THE CHRISTIAN ADVOCATE

He was also deeply interested in the welfare of Winona and gave generously to its betterment and many causes received liberal support from him. On Sunday, July 22, a memorial service for Mr. Norton was held in Central Church, Winona, under the direction of the pastor, Dr. F. S. Rowland. Addresses were delivered by Dr. William McKinley, Edward Lees, C. E. Maxwell, Dr. S. P. Kerfoot and Dr. Frank Doran.

Baron Ishii and Bishop Harris

The special Japanese ambassador who was recently welcomed is the same Viscount Ishii who was formerly minister of foreign affairs in Count Okuma's cabinet. He represented the Emperor at the banquet given by representative Japanese in Tokyo, in honor of Bishop Merriam C. Harris, and for the Emperor he presented to the retiring Bishop the high honor of "the second class of the order of the sacred treasury." The viscount, then Baron Ishii, said, in part, on that occasion:

"I have been always of the opinion that the friendship between Bishop Harris and myself can well be applied to the relationship between the Americans and Japanese. That is, if all the Americans open their hearts to us as he has done and we all should follow the way which he has opened for us, international friendship would be improved and international transactions could be more smoothly carried on between the two countries.

"I had the pleasure of reading an article recently written by the Bishop and I was much struck with the following passage: 'Japan is one of the most religious countries in the world.' I must confess that I have no deep religious experience and no right to speak about any religious matters, but it has been very often said by some foreigners and Japanese even that as a whole most Japanese lack a pious spirit and are indifferent to religion. I do not think so. The Japanese are indifferent to the forms or rites of religion, but we have inherited a deep religious sense and Bishop Harris expresses our religious heart very plainly when he says, 'Japan is one of the most religious nations in the world.' At the same time I feel that we owe much to him, if the Japanese are now awaking to religion. If Japan is worthy of the remark he made of her Bishop Harris himself may be well said not to have worked here in vain. On the other hand, if unhappily Japan should not be worthy of this honor we should exert ourselves to the fullest extent to make progress in this direction.

"To dwell upon the details concerning what Bishop Harris has done for the benefit of Japan there would be no end. But I only wish to add a few words more about his influence in Korea. He has been not only engaged in the propaganda of religion, but has really proved himself to be a perfect interpreter of our heart to the Koreans. He has kept in personal contact with both Japanese and Koreans and has had good influence over both. Thus he has tried to remove any offensive misunderstanding between Korea and Japan and then between America and Japan.

"When Korea was united with Japan there were some serious misunderstandings between the two countries. At that time, because he had well known what Korea had been and what it then was, he explained to them the changed times and softened their feelings toward us. By his efforts and his friendship better understanding gained ground steadily, to our great gratitude. It is not my own supposition. General Teranuchi, governor-general of Korea, has told me the same thing in person. So his Majesty the Emperor has been pleased to decorate the Bishop with the second class of the order of the sacred treasury, in recognition of his meritorious services. The Emperor is very much interested in both his work and in his person."

lower castes continues to grow in momentum. The shoemakers and tanners are especially accessible. In one district there are 600,000 of this caste, from among whom 1,600 have been baptized. In Upper India alone there are millions of this caste. Work is being carried on among them wherever possible to get the teachers. In some places there has been unusual interest shown by some of the higher castes. The month from February 15th to March 15th was set aside as a time for a special evangelistic campaign all over India. Will you not join with us in prayer that this work may prosper?

Phulera, India.

MERRIAM C. HARRIS.

At the conclusion of Bishop Harris' address to the San Francisco preachers' meeting, Monday, March 6, the following minute of appreciation was presented and enthusiastically adopted:

The San Francisco preachers' meeting hereby places on record its great pleasure at meeting Dr. Merriam C. Harris, Bishop in Japan and Korea, once more in California. His loving words of greeting, and his enthusiastic report of the wonderful success of the work under his care have made our hearts glad, while his presentation of the plans and purposes of the Korean Quarter-Centennial celebration has stirred and strengthened our faith that, verily, a nation may be born in a day—if but the Church will awaken to its high privilege and assume consequent responsibilities. "Awake, awake, put on thy strength, O Zion."

Bishop Harris is a success. He has always been a success. He has the long-continued habit of doing things worth while. A boy, he gave himself to his country's service, a soldier of the Civil War, while during his student days at Meadville he was a credit to his alma mater. As a minister of the Gospel of Peace, he gave many years to the work of a missionary in Japan during a critical period in the history of that most interesting young-old nation. Afterward, as superintendent of the Pacific Coast Japanese Mission he laid the foundations, broad and firm, of that work, and bravely built thereon. In 1904 the General Conference, which met at Los Angeles, created him a Bishop and sent him back to his much-loved work in the Far East. There he was largely instrumental in establishing the Methodist Episcopal Church of Japan, and later he entered with full soul into the present great movement for the betterment of the Korean people. Surely, this man has done several things mightily worth the doing. This is no funeral note. The time for that will, we trust, be long delayed; but, the rather, this is a hearty, straightforward, face to face word of appreciation of a living, much alive man from his old-time friends and brothers, men who know him well, among whom he dwelt, and modestly, cheerfully, patiently wrought, always in the open, for many years. We gladly recall those days, when the now Bishop Harris was an active member of the California Conference and of this preachers' meeting. How proud we all were that the General

Conference had selected one of our number for the work across the sea. We remember the goodly fellowship of those days, the genial personality of this our friend, the farewells we said as the new Bishop and his good wife sailed away from the home land, and we remember, as well, the tears that fell into our hearts when the sad news flashed under the sea that the loved companion had gone away for a time.

And now what more shall we say. Verily, let it be said that we thank you, Bishop Harris, for coming to us again and for your earnest and brotherly words here spoken. Further, we sincerely ask that, as you again go from the land you love, and the land that loves you, as you journey toward those other lands you love, and the other lands that love you as well, as you return to your other friends, your routine daily work, and the sunlit grave on yonder hillside, you will remember, remember always that you are rooted and grounded in our hearts forever.

God bless Bishop Harris and his great work. By the Committee,

JOHN D. HAMMOND,
H. B. JOHNSON,
GEORGE B. SMYTH.

federal and State practice, though not coming up to the compensation standards generally accepted.

As affecting the employee and the public as well as a few States have laws prohibiting the giving or receiving of tips. Such a law was enacted by the Tennessee Legislature of 1915 and vetoed by the Governor. This veto was subsequently held void. Tennessee is the sixth State to have a law of this kind.

The idea of a requirement of artisans of certain classes to secure licenses continues to spread, laws of this class relating to barbers, plumbers, horseshoers, chauffeurs, electricians and moving-picture machine operators having been enacted during the year. The physical conditions of employment also received attention in the enactment of a number of regulations affecting factories and mines; while the settlement of labor disputes is the subject of an act of the South Carolina Legislature. The later act provides for arbitration on request, and gives a board of conciliation power to make investigations on its own motion, with compulsory attendance of witnesses, including the production of books and documents; a report may be published if a majority of the board approve.

To Boys Under Twenty-one

President Crawford, of Allegheny College, puts compellingly the consideration which ought to have weight in helping the school and college lads to realize their patriotic duty and make their decisions as to school or national service. These are his reasons for going to college in war time:

First.—Because the high school graduates who, under normal conditions, would go to college are now called in an imperative way to take the places made vacant by the large number of college men who have gone to the war.

Second.—Because of the unusual demand for trained and expert service in the multiplied activities brought about by war conditions.

Third.—Because the opportunities for well-trained men in "the reconstruction period" after the war will far surpass any opportunities that have faced the young men of this country. Readjustment everywhere; extension in many diverse lines; pressure to make up for wastage of war—all these will be felt powerfully.

Fourth.—Because the new opportunities in science and in civil and political leadership will demand the type of man the American college produces. This demand will be a large one and it will be difficult to meet it.

Fifth.—Because this generation must do its utmost to guarantee trained men for the next generation. The heritage of learning and scientific achievement must be handed on to those who shall come after us.

American Ambulance in Russia

The American ambulance in Russia, a picture of which is shown on the cover page, is doing a great work of mercy in the army of this new struggling nation. There are now about thirty cars in this ambulance unit, but how inadequate they are is told in the words of Dr. Philip Newton, the American surgeon sent to the Russian front:

"Our ambulances are working with the Eighth Army at the Russian front, in the foothills of the Carpathian Mountains, in Galicia. We are trying to take care of the wounded of an entire corps of 55,000 men. Every time a big battle comes we are simply overwhelmed and the wounded we cannot carry have to be transported in carts and hay wagons. During one of these battles our ambulances carried over 2,200 wounded soldiers in a period of six days."

Funds for this cause may be sent to the American Ambulance in Russia, 527 Fifth Avenue, New York city.

gives the example of exchanging the descriptive and not

the Pacific" rather issued. Two other "age" and "Pacific" of the question, corporations in the these names. It was d consequence to such as the abbrev- "acific." The stu- ure usually desig- cific," their songs "ord "Pacific" and ne word "Pacific." t the "College of bracing the whole at pretentious, it m "College of the

are concerned, no ng the fourth, the "acific," court pro- in all its discus-

President Brush having frequently requested the Board to relieve him from his duties thereof, the Board thought it ought to meet his desires at this time and elected in his place unanimously Mr. Rolla V. Watt. A set of resolutions was adopted, expressing the appreciation and gratitude of the Board for the long, faithful and valuable services of Mr. Brush as president of the Board. There was no change made in the other officers, namely: Vice-president, A. J. Hanson; secretary, H. E. Milnes; treasurer, Jere Leiter.

The following resolutions were unanimously adopted:

The Trustees of the University of the Pacific desire to express their hearty approval of the administration of President William W. Guth. The accomplishments of the past two years and a half have been to the Trustees and to the general constituency of the University causes of deep and sincere rejoicing.

We are pleased with the financial showing. While we are still in need of a much larger income, yet the current expenses of the institution have been splendidly met and the credit of the treasury maintained in most business-like ways. Expending between \$50,000 and \$60,000 for new buildings and improvements on campus and plant, we still have a debt of only \$15,000, with some probable assets as an off-set thereto. These achievements have been quietly reached; but we are not willing that they should pass unnoticed.

The student-body has been increased greatly, and the regular college department has shown a most gratifying growth, while the mood and esprit de corps of the University changed from better to better still.

has been improved and increased, and all California comment is often heard of the national respect which the institution is gain-

resident and Mrs. Guth has been made a by and culture devoted to the life of the giving no small part in the symmetrical students, while due heed is being given aining of the young people, to the end reason for the maintenance of the Uni- fic may be kept steadily in our plans.

assure President Guth that we earnestly appreciate the work he is doing. As tely related to the institution and best 's work, we feel that we can commend it sm and can call upon its natural constitu- o give it sympathy and support.

h responded in a few words of heartfelt 'he expression of good will and interest

lege to teach Farm Drainage both the- oretically and practically as a study in the Agricultural Course. By this they hope greatly to benefit not only the im- mediate patrons of the school, but all the surrounding region.

THE NORTHWEST INDIA CON- FERENCE.

Mott Keislar.

The 19th session of the Northwest India Conference was convened at Cawnpore, Jan. 11, 1911. Since the last Conference two of our young men were sent home because of nervous break-down. The list of missionaries for the Conference for the coming year includes 14 men, 11 wives of missionaries and 18 W. F. M. S. ladies. The Conference statistics show that there were 10,076 baptisms. The total Christian community is now 100,477, the largest number enrolled in any of the mission field conferences. The movement among the

Bishop Harris in Japan

By the Rev. Julius Soper

Bishop M. C. Harris reached Yokohama on the steamship Korea early Wednesday morning, Dec. 21. The Rev. Julius Soper, Dr. W. S. Worden, and several of our Japanese preachers greeted him at the ship on his arrival and gave him a cordial welcome. He lunched at the home of the ladies of the Woman's Foreign Missionary Society, No. 221 Bluff, and in the afternoon, in company with Y. Honda, K. Ishizaka, T. Ukai, T. Fujiwara, and Julius Soper, he came to Aoyama, Tokyo, to the home of Mr. and Mrs. Soper. All the friends at Aoyama and the missionaries of our Church in Tokyo called in the evening and gave him a "right royal" greeting. He soon felt perfectly at home; in fact, it was a real home-coming. He calls Japan his adopted country.

Bishop Harris has had ovation after ovation since his arrival, with more to follow. He had two Christmas dinners—one at the Chapells', Dec. 24, and one at the Sopers', Dec. 26. On Dec. 29 the members of the Methodist Episcopal Mission in Tokyo gave the Bishop a reception in the chapel of the Aoyama Girls' High School. There were present over one hundred invited guests—Methodists and representatives (foreign and Japanese) of nearly all the Protestant missions in Tokyo. The reception was held from 2:30 to 5 p. m. The Bishop greatly enjoyed meeting old friends and becoming acquainted with new ones. The chapel was beautifully decorated, and the refreshments in an adjoining room were daintily prepared and served, thanks to the busy hands and good taste of the ladies living at Aoyama—Miss Spencer and her associates and Mrs. Chapell and Mrs. Soper.

Yesterday and today the Bishop is in Yokohama, attending receptions given by our

missionaries of the Woman's Foreign Missionary Society and our Japanese Christians. On Thursday, Jan. 5, our seven churches in Tokyo unite and give him a big reception at the Kudan Church. On Saturday, Jan. 11, a general reception will be tendered him by his old friends and admirers, irrespective of Church or class, in the Young Men's Christian Association Hall. After the speeches of welcome in the afternoon a dinner will be served in one of the best city dining saloons near by.

Bishop Harris is doing something besides attending receptions and social gatherings. On Christmas Day he preached twice in Tokyo—in our Ginza church in the morning, and in the Union (English) Church in the afternoon. On New Year's Day he preached twice in Yokohama—in the morning in the Union (English) Church, and in the evening in our Yokohama church. Next Sunday (Jan. 8) he spends at Nagoya and the following at Aoyama, preaching to the students. On Jan. 17 he leaves for Sapporo, to dedicate two churches in Hokkaido (Yezo), on Mr. Huett's district visiting Hakodate, Hirosaki, and Sendai on his way back. He will visit Kyushu later on—Korea in May and June. His headquarters will be Aoyama, Tokyo, Japan. Our great regret is that Mrs. Harris was unable to come with him. She is expected in the spring. Until she comes he will make his home with Mr. and Mrs. Soper.

Aoyama, Tokyo, Jan. 3.

Bishop Harris is booked to sail from San Francisco on the steamship Doric on the eighth of January. He was to have sailed last week on the Mongolia, but business in Washington compelled him to cancel the engagement. On December 17 he called at the White House with Bishop Cranston and was accorded a very satisfactory interview with President Roosevelt, who placed in his hands a personal letter addressed to the Hon. Luke E. Wright the United States Ambassador at Tokyo, in the course of which the President says: "Since the Bishop's return from Japan his services have been recognized throughout this country as being of peculiar importance just at this juncture in securing a better appreciation of our people of the real character and aims of the rulers and people of Japan. It is my understanding that he has also received from the Japanese government certain honors and decorations; and, of course, I feel that America is honored in having a citizen who has thus won the public approbation of a great and friendly power for service rendered to the cause of humanity. During his present stay in America Bishop Harris has traveled far and wide and spoken in many places before large bodies of representative men, all that he has said having been invariably in the direction of securing the fullest and frankest friendliness from our people for the Japanese. He is one of the men whose influence is marked for peace and good understanding between the peoples."

BISHOP MERRIMAN C. HARRIS

By THE EDITOR

A true knight laid his armor down when on a quiet Sunday afternoon, May the eighth, in the beautiful home given him by Japanese friends, Merriman Colbert Harris passed peacefully to rest.

Bishop Harris was born in Bealsville, Ohio, July 9, 1846. The Civil War coming on in his early manhood, he ran away from home to enter the army, though but seventeen. On his father's appeal the governor of the state had him returned home, but he ran away again,

joined the cavalry, and served, in the Tennessee campaign till the end of the war two years later. He entered Alleghany College, from which he graduated. In October 23, 1873 he married Flora Best, and sailed with her the following month for Japan, as a missionary of the Methodist Episcopal Church.

They reached Yokohama December 14, 1873, and were appointed to Hakodate, the first Protestant missionaries in

...ture to which they are subjected, is widely disseminated in the veins of the horses in the community, like a foul leprosy, producing disastrous results. Now I have a horse much less afraid of an automobile than of a mosquito. He will stand firm and undaunted as a Japanese soldier while an automobile thunders by at the rate of thirty miles an hour, but the mosquito makes him squirm. Now, there are breeds of horses of similar disposition, and every consideration of humanity demands that we should encourage the breeding of such horses, and thus deliver the community from this nightmare of fear and prolific source of mutilation and death.

The horse race is also one of the most demoralizing features of social life. The worst of both sexes are sure to be there, and the evil influence resulting is appalling. The betting, also, debauches the minds of young men and sows the seed which produces defalcation of cashiers of banks, treasurers of counties, charitable institutions, and even churches. Also of executors and trustees. It is a Pandora's box of evils. But the remedy is easy. Let the several states enact laws forbidding under heavy penalties the driving of a horse at a greater speed than 2.40, and the evil will disappear.

MARVIN R. WARNER
Cromwell, Conn.

Pray for Foreigners in Mexico

EDITOR THE CHRISTIAN ADVOCATE: In the City of Mexico are now residing upward of 5,000 Americans and British, to say nothing of a constant flow of tourists. Five churches are maintained in the English language. The pastors of these, seconded by the missionaries who most of their time labor among the Mexicans, have organized a campaign of aggressive evangelism, and propose to commence a series of public services and house-to-house visitation on Feb. 12, to be continued through as many weeks as may seem best. At the last meeting

workers, has resulted in ninety-eight accessions to the church, congregations have increased greatly, and all departments of the church are in good condition. The Sunday school enrollment is 1,059, and the Epworth League 244. The pastor, assisted by the Rev. R. N. McKaig, is conducting special services.

DE GROOT, NEWARK, N. J.—This church was founded about 1860 as a very small Sunday school in the West End of Newark. In 1861 a building called Coes Chapel was erected. Here for the next ten years the little society labored and grew. In 1871 Mrs. Ann De Groot, of Morris-town, donated lots and \$1,400 for the building subsequently known as Bergen Street Chapel. Here during the next eight years the church worshiped and worked. In October, 1879, Mrs. De Groot again favored the society with a deed to a new site, where a more commodious edifice might be erected. The gift was gratefully received, and on Thanksgiving Day of that year the corner stone of the new building was laid. It celebrated the twenty-fifth anniversary of this event on Sunday, Nov. 20, 1904. Bishop Henry Spellmeyer preached an inspiring sermon to a large audience. In the evening Dr. W. L. Hoagland preached to another equally large audience. At each service the pastor, the Rev. Warren Roberts Neff,

then! According to his theory, farms can be run without farmers, schools without teachers and a country can be governed without officials!

Our purpose here is to report, not to criticize, Mr. Uchimura's opinions. It is worth while pointing out, however, that his conception of the Church, judging by his own words, is far from being clear or consistent. At one time (1) the Church is nothing more than an assembly (kwaigō, while at another time it is a body (dantai) of believers. He speaks (2) as if the Church were nothing more than a spiritual relation to God, yet he recognizes that the Church possesses a measure of visibility. He does not seem

death. There is a vitalizing influence to a body of believers through connection with the general Christian tradition, and with the main body of Christ. As a matter of fact, Mr. Uchimura, with rare spiritual insight, has penetrated to the universal elements in the Christian religion. The foreign missionary toward whom he expresses antagonism will discover in the writings of Mr. Uchimura more that is akin to his own appreciation of Christianity than in the writings of any other Japanese author. In spite of his ardent nationalism, Mr. Uchimura is a discoverer of the essential elements in the universal Christian tradition.

As already remarked, the salient aspects

Advocate

KNOX

the island of Hokkaido. They became acquainted with Bishop Nikolai of the Orthodox Church, and a friendship was formed, broken only by death. There was considerable feeling against foreigners in those days, and the friends of Mr. and Mrs. Harris were concerned for their personal safety. They brought them a revolver, and asked them to keep it for protection. That night the young missionaries walked down to the sea and threw the revolver into its depths. If defense were needed, the spirit of confidence and real affection which the HARRISES bore to the people of the land of their adoption was ample. Those were the days of the Sapporo Band. Mr. Harris baptized a number of them, Nitobe, Uchimura, Sato and others. For five years they labored in the far northern island, and wrote their names and the name of Christ into the hearts of the people.

After some years in Tokyo it became necessary for him to return to the home land because of the impaired health of Mrs. Harris. Finally in 1886 he was appointed Superintendent of the Japanese Mission on the Pacific Coast, and it was here that many lifelong friendships with leading Japanese visitors and students were cemented. There is written in heaven a long record of kindly and loving deeds done to lonely Japanese strangers in San Francisco and all along the coast. The wise guidance given and the loving spirit shown have been strong elements in the love borne to America by many influential men of Japan. This beautiful service was recognized by the Japanese government in the form of an Imperial decoration in 1898, followed by

successive promotions in rank, until at his death he wore the Second Class of the Sacred Treasure and the Third Class of the Rising Sun. Though always in precarious health Mrs. Harris had exactly the same inborn sympathy and affection for all things Japanese, and was one with her husband in his untiring service in their interest.

In May 1904 Dr. Harris was elected Missionary Bishop for Japan and Korea, and returned to the mission field for a period of twelve years of active service until his voluntary retirement in 1916. Mrs. Harris died in August 1909. After his retirement as Bishop he continued to live in Tokyo, and to take an active interest in everything that concerned the welfare of the Japanese people. He visited Paris during the Peace Conference, the trip itself being the gift of some Japanese friends. Early last year Bishop Harris married Miss Elizabeth Best of Philadelphia, with whom he returned to Japan later in the year, and who survives him. The bishop's only child, a baby girl, died at sea in 1883, and is buried in the Aoyama Cemetery.

Bishop Harris' great contribution to Japan was the love he bore it. Many love Japan in a discriminating way, but Bishop Harris loved it without reserve. And however great his service may have been in many other respects, as a founder of Missions in Japan, as an administrator over a wide episcopal field, his most enduring monument is the grateful memory in which he is held by a host of people in Japan as a man of Christlike life who deeply loved, and unselfishly lived for, his fellow men.

A YEAR OF NEWSPAPER EVANGELISM

By REV. E. C. HENNIGAR

At the request of the Committee on Newspaper Evangelism I will briefly recount my initial experiences in this work during a little over a year. I have tried to give this work a fair trial as one method of reaching people over a wide district, and fully convinced of its value can heartily recommend it to any missionary situated as I am in a country field. My correspondence reveals that there are people scattered everywhere, in town, village or mountain hamlet who are quite prepared for the Christian message—worn, discouraged and puzzled by the hardships of life. Those who in childhood have attended Sunday School, or during student days have attended some meetings (One man told me the other day that he had attended a Christian Kindergarten in Yokohama for three years) But these people are widely scattered and I know of no way in which we may "comb them out," if I may be pardoned a rather more expressive than elegant military phrase, other than through the medium of the newspaper.

Let me simply relate what has been done and the response met with, leaving my readers to draw their own conclusions. Beginning in January of last year I have been working through two daily papers in this city, and four in outlying towns where we already had or wished to open work. This has carried my message over ten *gun* (counties.) Two methods have been followed—articles of various kinds have been published and use has been made of the advertising columns. With several

an excellent opportunity of putting our Christian standpoint before the people. They will also publish out-and-out Christian articles, as a sermon or exposition of Scripture, but we cannot complain if they make a charge for this service. I have paid for such matter at the rate of about 8 *yen* per column in the paper with the largest circulation in Southern Shinshu.

Advertising brings results in evangelism as well as in business. Three times during the past year I have run straight advertisements in the advertising columns of the three papers through which I have been working. They will always give me special rates. My advertisements run about 14 square inches and the rate per week varies from ¥10 to ¥40, according to the standing and circulation of the paper. I endeavour in these to seize upon some word or phrase that is on everyone's lips and using it present some one outstanding feature of Christianity. For example a year ago I took "Reconstruction and Christianity" stressing in a few pithy sentences and in large type the idea that mere material and temporal reform is of little real value unless accompanied by a reconstruction in the heart-life, and that this is the point at which Christianity makes its peculiar contribution to the problem. Later I put in a paragraph on "Health Thought and Christianity," urging faith in the one true GOD as the surest basis for all our thought-life. In each case I append an invitation to correspond.

New England reported an increase in pastoral support in each of thirty-three charges. We wish every district in the whole church might make a like record. Every layman in Methodism, and in other denominations as well, ought to face this question of ministerial compensation squarely and conscientiously, and then lose no time in taking such action as may be demanded by the facts.

Methodism's First Bishop for Japan

A MESSAGE from Tokyo just as the HERALD is about to go to press brings the news of the death of Bishop Merriman C. Harris on Sunday, at his home on the campus of Aoyama Gakuin, the Methodist college in the Japanese capital. Death was due to arterio-sclerosis.

Bishop Harris was born in Beallsville, O., July 9, 1846. He was a graduate of Allegheny College, receiving his bachelor's degree in 1873. Later the same institution conferred upon him the degrees of master of arts (1880), doctor of divinity (1887), and doctor of laws (1904). During the Civil War he served in the Twelfth Ohio Cavalry for a period of three years. He joined the Pittsburgh Conference in 1869, holding charges within its bounds until 1873, when he was appointed a missionary to Japan. He worked in this field until 1886, when he was recalled to assume the superintendency of the Japanese Mission in San Francisco. He established the Japanese work of Methodism during the next eighteen years, both on the Pacific coast and in Hawaii, and organized the Pacific Japanese Mission.

In May, 1904, at Los Angeles, the General Conference elected this leader who had shown such interest and success in the efforts of the church with the Japanese, a missionary bishop, and assigned him to Japan and Korea. Bishop Harris led the missionary forces in these fields until his retirement at the General Conference of 1916. Since that date he has carried the title of bishop emeritus and still continued to make his home in Tokyo among the Japanese, by whom he was greatly beloved.

Bishop Harris was married in 1873 to Miss Flora Lydia Best of Meadville, Pa., who died in 1909. In 1919 he married a cousin of his first wife, Miss Elizabeth Best, the daughter of Rev. Wesley C. Best of the Philadelphia Conference, who at the time of her marriage was assistant pastor of St. Matthew's Church, Philadelphia.

In 1898 and in 1905 the Emperor of Japan decorated Bishop Harris with the Order of the Sacred Treasure of the third class and in 1916 with that of the second, for meritorious service to the nation. Numerous other honors came to this great missionary during his eventful lifetime. He was a member of the Asiatic Society of Japan, the Japan Society of London, the Grand Army of the Republic, and the Ohio Society of California. He served as American vice-consul and afterward as acting consul at Hakodate in 1875-'78. Among his writings may be mentioned "One Hundred years of Missions," "Christianity in Japan," and contributions to "Japanese Proverbs." Some time ago Bishop Harris requested Professor C. Edmund Neil of Boston University School of Theology,

a warm personal friend, to write his biography and turned over to Professor Neil all the necessary material for this purpose.

's Embarrassed

lieve the number could be multiplied. In only two of the 135 cases cited is crime against white women involved." Continuing, he gives us these words of stern indictment:

If the conditions indicated by these charges should continue, both God and man would justly condemn Georgia more severely than God and man have condemned Belgium and Leopold for the Congo atrocities. But worse than that condemnation would be the continued toleration of such cruelties in Georgia.

But Governor Dorsey is not simply a critic; he has a positive program of re-

forward, and to illustrate in ourselves the integrity of a well-rounded, properly poised, and heaven-directed life. Let us keep, then, to the main line to heaven. For we shall never get there by means of a switch, or branch line which ends in a pit. Let us drive ahead, and not once turn aside!

The Support of Ministers

WE have been highly pleased to note recently from time to time articles and editorials in the secular press on the question of ministerial support. A few days ago *The Boston Herald* gave its readers such an editorial with the caption "Not Drawn to the Ministry." The editor referred to the fact that at Amherst College only one member of the senior class this year is planning to enter the ministry, and used this striking illustration of the dearth in ministerial candidates to raise an inquiry as to the cause of the drift away from this high calling. Stating that "the main cause is the failure of the churches to awaken to the duty and the necessity of making adequate provision for the support of their pastors," he then went on to enforce this contention by means of facts set forth in an article by Rev. E. Guy Talbott in *The Work*—facts that appeared in *HERALD* as long ago as the issue of , in an article by this same writer, "More Bread."

Talbott states, according to the *The Boston Herald*, that "the denomination in the country today fourth of all its pulpits manned plies"—men who are not regular s; another denomination has 2000 vacant; a third had more than its churches without pastoral care r. The cost of living has risen ty to one hundred per cent. since war years, yet the average salary ters has risen but little. It stood \$937 last year, according to the of the Interchurch Movement. . . . very one hundred ministers, thir- eive less than \$500, and eighty- eive less than \$1000. And there omination which provides ade- ensions for retired or disabled s."

g more closely to the consideration pport of these pensioners, the ed- gain quotes Mr. Talbott as saying: ird of the pensioners received n \$100 a year, and three fifths re- ess than \$200. It seems hardly iate for the church to talk much ndustrial injustice when it treats employees in this shameful way. reacher must live on less than half what the Government has established a living wage. He cannot save up for ld age. He must live in poverty and look orward to charity." While we think hat Mr. Talbott's inference evidently in- lored by the editor of *The Boston Herald* - that because the church is not doing its ull duty in the way of ministerial sup- port it ought not, therefore, "to talk much about industrial injustice," is bad logic and worse ethics, nevertheless we are very glad for the emphasis on better compen- sation of ministers.

In this connection we desire to draw particular attention to the most commendable efforts of the Laymen's Association of the New England Conference in behalf of underpaid pastors. Some encouraging results have already come from the association's advertisements in *ZION'S HERALD* and the circularization of official board members in the Boston area. Recently a single district in

August 11, 1921

111 750
THE CHRISTIAN ADVOCATE

Lessons from the Diary of the Late Bishop Harris

By the Rev. Earl R. Bull

A stripling of a lad, sixteen years of age, enlisted in the Twelfth Ohio Cavalry, just leaving for the seat of war. He gave to his country three years of his best, riding with Sherman from Atlanta to the sea. I have never asked him to what use he put his sword, but suffice it to say that he was a good soldier.

On the battlefield he saw enough of hate, and naturally turned to love folks. Bishop Welch at his bier said that Bishop Harris was entitled to the exalted title of "Lover of Mankind." It was the secret of his power and the mainspring of his life. He took ship during Grant's second presidential year and sailed to the land Grant was to befriend, Japan. The appointment of Bishop Jesse T.

Peck was a happy one. In 1872 the sign boards in Japan prohibiting Christianity were taken down, but still there was much anti-foreign feeling. The next year the bishop and his Meadville bride sailed from Yokohama to their post, Hakodate, far to the north. Like Townsend Harris, the early American consul-general, he was "marooned" on the extreme outer edge of Japan with sea and mountains between him and Tokyo. His Japanese friends, fearing for his life, presented him with a revolver with which to defend himself. He told them he had come to Japan to save men, not to destroy them. "That night he, with Mrs. Harris, walked down to the shore and threw the revolver into the sea," says Dr. Chappel, his old-time friend.

He used a cavalryman's sword for three years in America, but coming to Japan he used "The Sword of the Spirit" for forty-eight years. He has been in our home many times, but never referred to his army experiences. He always talked about his work as a soldier of Christ.

A Japanese proverb says, "You cannot wear two pairs of straw sandals at one time." The great Chinese Confucius said that no retainer could loyally serve two *samurai* at one time. And still another teacher says that by chasing two rabbits the hunter will not be able to seize even one. However, Bishop Harris proved these statements to be in error, for he was loyal to America as well as to Japan. His theological course in Allegheny so extended the boundaries of his life that he took in outsiders as his own. "He was the unofficial Ambassador of Good Will between the West and the East."

In these days when a soldier wishes to confess defeat he raises a white flag. However, in the earlier days of Japan the defeated warrior untied his helmet, as a signal of surrender. When the untied helmet was held in the hand there was no more need of strife.

In the Christian sense, Bishop Harris was a soldier with his helmet on. He was a follower of Paul's exhortation, "Put on the helmet of Salvation." He never confessed his cause defeated.

The Japanese Bible uses the word "*tsurugi*" in the lines, "The Sword of the Spirit, which is the Word of God." In Japan there are three words for "sword," but the word used means a sharp pointed, two edged sword. The other two Japanese swords cut only on one side. Secondly the "*tsurugi*" is a sword which can be used only when grasped with *both* hands. The good bishop was not a man who gave one half his strength to the use of "The Sword of God," but with all his strength, with all his energy he wielded this instrument.

In 1868 he and the senior preacher carried

on special services in Pennsylvania, and 250 were converted. One of the proudest moments of a samurai is when he takes out his sword from its sheath—for it is the soul of the samurai—and shows it to his guest, his eye concentrated on the brilliantly polished blade. This clean man of God was a master in the use of his sword. Scores of Japanese are the evidence.

Our Great Heart stepped into the Pittsburgh Conference in 1869, but stepped out from Japan into heaven aged three quarters of a century.

Kagoshima, Kyushu, Japan.



AT WORK ON THE CANAL
This canal saved for



WESLEYAN UNIVERSITY

ersity will go to Panama Canal Zone this summer

Como Avenue Church, Columbus, O. Their record in Chicago, Ohio, Kentucky, West Virginia and Pennsylvania, has given them a great reputation for artistic and entertaining music. They were chosen for this trip over clubs from the largest universities. The Government pays all expenses from New York and return. The club will give several concerts en route to New York, beginning August 9 at Lakeside, O. They appear at Ocean Grove Auditorium August 16.

Giving Away Two Hundred Bibles and Testaments Every Day

More copies of the Bible are sold every year than of any other book. In addition, the American Bible Society gives away nearly 200 Bibles and Testaments every working day in this country alone, while in foreign lands the numbers are very much greater. Colporteurs going from house to house find very poor people in all parts of the country who cannot afford to buy even a Gospel printed separately. None are denied who really want the Book.

Degrees of 1921

t of the honorary degrees conferred by Meth- the annual commencements this year, to- is conferred upon Methodist men and women:

- Frank Sumner Townsend, Wesleyan University.
- Arthur C. Walls, Washington College.
- E. J. Warren, Albion College.
- Robert Williams, Albion College.
- Frederick Carl Wutzigman, Cornell College.

Address at the Funeral of Bishop M. C. Harris, at Tokyo, May 11, 1921

Bishop Herbert Welch

In a certain city within this empire lives a Japanese gentleman who daily faces a difficult and irksome task, which he yet conceives to be a duty. There are times when the burden of it seems too heavy and success too uncertain for him to go on. But then, as he has told me, he enters his study, where hangs a photograph of Bishop Harris, "and," says he, "when I look into that face my courage returns and I find strength to take up my duty once more."

That man is only one of scores, of hundreds, who by the death of our dear friend are bereaved indeed. Men in high position whose lives he has touched, students whom he has befriended, people scattered up and down the Pacific Coast of the United States, in Korea, in Manchuria, as the sad news comes to them, will join with her who mourns here so proudly today, in the sense of loss and grief. How many were bound to him by the cords of a sincere affection has been proved by the messages which have poured in from officials and others of public note, from missionaries, from schools, from churches, most of all from preachers of that Methodism to which he gave so much of life; as it had already been proved by the unremitting kindness and loving attentions showered upon him during these years by his friends in Japan.

With this great company of mourners I associate myself, and on their behalf I pay my tribute to his noble memory. To me, coming as a stranger and a younger successor, he was kindness incarnate. Where jealousy and irritation might easily have found place, he gave gracious help, brotherly counsel and a pathway as open as he could make it. As one of my first memories of association with him in this land, I recall a word which may suggest the key-note of his career. In a welcome meeting in this city of Tokyo, he exclaimed impulsively, "I thank God I have never had the episcopal consciousness!" It was true. Bishop he looked, and Bishop of souls he was; but he never had the episcopal consciousness; he had simply the human consciousness. As husband and father, as soldier, as missionary, and as Bishop he proved himself worthy; but the most exalted title which he held, the name by which most will remember him, was lover of mankind.

Love was the secret of his power. I have seen little children, who could scarcely comprehend his speech, hang upon his words and turn staring and gleeful faces to that winsome smile which spoke volumes in a tongue not foreign to them. His countenance, glowing with good humor, lighted by the spirit within, carried audiences with him in laughter or in tears, when perhaps they did not wholly understand what he was saying. Abounding good cheer and overflowing benevolence—these made him welcome at many boards, in many homes and in many hearts.

Love made him generous. He was free to the point of lavishness. How little he regarded his own future and how much he gave to others, many of us have reason to know. He gave of his money and of his time and of his home, ungrudgingly, unquestioningly, with an open-handed liberality falling like the rains of God, upon the just and the unjust, shining like the merciful sun, upon the evil and the good.

Love made him sympathetic. How

often what those in trouble most need is not advice, however sagacious, but human pity, understanding, sympathy. He who has the rare gift of entering into the woes of others, of taking them upon his heart, of bearing their griefs and carrying their sorrows, must be one who loves his neighbor as he loves himself. What a royal exemplification was Bishop Harris of the friend in need who is a friend indeed! His was the

"heart at leisure from itself,
To soothe and sympathize."

Love made him loyal. He was loyal to his friends and loyal to the two lands which he joyously claimed as his own. How few have ever heard him say sharp and critical and uncharitable things! He knew how to praise without stint, but he had given little study to the fine art of the vivisection of character. His was not the cheap and Pharisaic righteousness which seeks to show its own superiority by pointing out the faults of others; his glad appreciation of others' virtue was evidence of his own. To the peoples of the East he had all that was good to tell of America; and to the Americans he had all that was good to say of Japan and was quick with praise for the Koreans, whom he so sincerely loved. He became, in truth, an unofficial ambassador of good will between the East and the West, and his high place in the esteem of the Orient was the result of this reconciling ministry. Without attempting to compare him with the giants of an earlier day—with Townsend Harris and Verbeck and Hepburn and Brown and Williams, who in a unique situation accomplished a unique work—it may well be questioned whether during the last twenty years any foreigner living in Japan has been known and trusted and loved by so many of the Japanese people as Bishop Harris.

Love made him optimistic. With a keen eye for goodness, with a willingness always to reckon men's faith—even their faint and stumbling purpose toward the light—for righteousness, to believe in the tree because of the acorn, in the flower because of the seed, it was inevitable for him to "hope all things," as love is ever prone to do. Like the man with the magic spectacles, he had acquired the ability to see in the depths the hidden pearls, rather than the slimy weeds and the monsters of the sea. The insight of love gave him an unflinching optimism.

Love made him inspiring. Men, because there is in them, after all, a remnant of the divine, respond to faith and hope and love. "Deep calleth unto deep," and good to good. Trusting men, magnifying the possibility and the promise that was in them, this brave, good man shamed many out of their craftiness and their cowardice, drew forth their best and became an uplifting force in their lives. At the touch of his love men were roused, as by the hearing of "the distant triumph song."

"And hearts were brave again, and
arms were strong."

All this, and much more, is the work of love. I do not hesitate to agree that love, which was so plainly the distinguishing mark of this life, is verily "the greatest thing in the world." It is easy for us to be swept away into over-admiration of scholarship and of statesmanship, it is easy to forget the central truth of Christian redemption; but, when all is said, "the greatest of

these is love." Bishop Harris was no laggard in knowledge; he had a vast store of information, he had a shrewd insight, he was given to reading, he preserved to the end the open mind, he had the power to illuminate a whole situation with one flashing phrase. Bishop Harris had something of the emotion, the fire, the personality, which belong to the orator. But these were not his most precious possessions: "If I speak with the tongues of men and of angels . . . if I know all mysteries and all knowledge . . . but have not love, I am nothing." How poor mere efficiency becomes in comparison with this supreme gift! It is possible to be hard and narrow and selfish even in devotion to a worthy work. Bishop Harris had small interest in committees and business and programs, but he had large interest in folks. And it is the human which abides eternally. Tongues shall cease, knowledge (but partial, at best) shall be done away; but "love never faileth." "The greatest of these is love."

Whence comes such love? Merri-man C. Harris had a Christian ancestry. Thank God for inherited religion! It takes several generations to make a perfect gentleman or a complete Christian. By nature he may have had a friendly and affectionate disposition; I do not know. But I am certain that the loving spirit which, even more than his beautiful silver hair, was to him a crown of glory, was no mere natural amiability, but a pure and ardent flame kindled at a heavenly altar. Many years ago, moved by the everlasting mercy, wooed and won by the divine grace, he fell in love with Jesus Christ; and the love which became the core and secret of his own character he learned from Him whose love embraces the lowest, the least and the last. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "Hereby know we love, because he laid down his life for us." "We love, because he first loved us." "Beloved, let us love one another; for love is of God." "God is love; and he that abideth in love abideth in God, and God abideth in him."

This love cast out fear. Our friend and leader went through life with a robust cheerfulness. Old age and approaching death did not daunt him.

"Fear death?—to feel the fog in my throat,

The mist in my face . . .
No! let me taste the whole of it . . .
For sudden the worst turns the best
to the brave,

The black minute's at end,
And the elements' rage, the fiend-voices
that rave,

Shall dwindle, shall blend,
Shall change, shall become first a peace
out of pain,

Then a light, then thy breast . . .
And with God be the rest!"

And so he was as "one who wraps the drapery of his couch about him, and lies down to pleasant dreams." "Blessed are the dead who die in the Lord: that they may rest from their labors; for their works follow with them."

"Fifteen hundred volumes sold in three weeks is a good record for the average book-store. But what do you say to 1,500 books, published by the Mission Press at Inhambane, Africa, and sold in three weeks—for cash—to young natives at work in the mines of Johannesburg? That is the record reported by W. C. Gardner, from Inhambane."

New Books

The Heroes of Early Israel. By Irving F. Wood. The Macmillan Company, New York.

A book to make the heart of an advanced Bible scholar glad. The early heroes are given their true setting. Folklore is explained as such, but the great religious principles underlying the religion of the Old Testament are not underestimated. No one, who is in the least open-minded can read this book without having a greater love for the Bible. Professor Wood is one of our greatest Biblical scholars, and this book does credit to even so great a man.

The Consuming Fire. By Harris Elliott Kirk. The Macmillan Company, New York.

A book written with lessons drawn from the World War, fearless and eloquent. Striking analogies are made between our day and Isaiah's day. Ignorance is rightly denounced and is attributed as the cause of so much lethargy. There is a plea for righteousness in reconstruction, and the book commends itself to our political leaders. Faith in God, and not might, should be the slogan. A sure defense of a nation is conclusively proved to be the right attitude towards the Saviour of men.

The Unwelcome Angel and Other Sermons. By Charles F. Wishart. Westminster Press, Philadelphia.

This book of sermons is written from the heart of Chicago. There is a foreword in the book by Dr. Frank W. Gunsaulus, which is additionally interesting, since it was just written and that great man has gone to his reward. Some of the best sermons in the volume are: "Moving the Previous Question," "The Burning Bush Unconsumed," and "The Language of the Heart." It should prove a valuable book to our city pastors, coming from the pen of one of our most successful platform and pulpit wizards of the West.

The Portrait of the Prodigal. By Joseph Nelson Greene. Methodist Book Concern.

Some book titles, like some sermon subjects, are so far afield that you could never guess what the book is like from the title, but it is not so with "The Portrait of the Prodigal." A better description of the book could not be given than that contained in the title. In twelve exceedingly interesting chapters the author delineates the character of the Prodigal Son from the time of his self-assertion onward through the quest for experience, his plunge into degeneracy and distress, the enthronement of sanity, and his high resolve carried to successful completion in honest confession before the father. The last chapter, which deals with the parental reception, is of unusual interest.

REV. J. C. WOMER—A TRIBUTE

(Continued from Page 21.)

effulgence of his character that will linger in our memory.

He was a lover of all that is fine in art and literature, and especially in music. Regretting his own lack of opportunity in early life, he made education of the young almost a hobby. In several of his charges he was instru-

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mental in maintaining academies and preparatory schools that the young people of his congregation might have their chance.

More than all else he was an intensely spiritual man. Though without fanaticism, practical and sensible in his interpretation of the Scriptures, yet he seemed ever to stand heart open to the Infinite. Prayer was talking to a God who heard. Preaching was proclaiming the message of a God whose goodness, love, mercy and justice never failed.

Need it be added that such a life was fruitful in the ministry? He spared not himself, either in the preparation or in the delivery of his sermons, and God honored his preaching. Asked

by his son, whose skill as a physician enabled him to see the progress of the disease that he knew must terminate fatally, whether he would want a change if he knew it would be his last year to live, he replied that he wanted to keep on with his work as long as he could. He lived long enough to receive over one hundred into the Church in his last year.

Funeral services at the home of his son were attended by a large number of his friends and brethren of the ministry. The service was in charge of District Superintendent C. W. Miner. Dr. A. J. Rinker made the principal address, and several other members of the Conference participated in the service. Interment was at New Castle.

A True Ambassador.

An Appreciation of Bishop M. C. Harris from The Outlook, New York.

While Europe is setting before the world a group of fighting men, the figure of a great maker of peace comes to us from Japan. Bishop Harris has not been talking peace among the Orientals for forty-five years, he has been breathing it and living it; he is a contemporary illustration of the power of love. Many people understand love as a sentiment, few people have ever worked it out as a principle with more striking results than this Methodist missionary bishop who has now retired after a lifetime of unselfish service. When he went to Japan forty-five years ago, the Island Empire was just emerging from the isolation of its long feudal period. Shortly after his arrival a young Samurai, after ceremonial purification and meditation, killed a foreigner as a sacrificial offering in defense of his country. The other day, when Bishop Harris left Japan, a large company of the most distinguished Japanese of today united in a testimonial dinner to him!

When he went to Japan, a friend of the young missionary sent him a revolver in view of the disquietude then prevailing in the section where he was staying, but the preacher threw it into the sea; he had no need of that kind of protection. He went to the American Consul, reported that he had taken up his residence, and said that he and Mrs. Harris had come to devote themselves to the teaching of Christianity. After some conversation the Consul said, half humorously and half seriously "I suppose, Mr. Harris, you will soon be calling for a gunboat!" to which the young missionary replied that he should under no circumstances ask for that kind of protection; that he had come to serve the Japanese, and that he and his wife would accept whatever that service involved.

To the Japanese on the Pacific coast of America, in Hawaii, in Korea, in all parts of the Japanese Empire, his name is a synonym for peace and good will. The traveler in the East who goes with a desire to understand the people whom

he visits, and not simply to confirm the impressions he has already formed of them, speedily finds that from no class of men and women can he get such trustworthy information of the character of the different races as from the missionaries, and if he keeps his mind open he eventually makes the great discovery that they alone understand a people who work with and for them. The men who go among a foreign people for profit often secure an intimate knowledge of the ways of the country and the habits of the people; but no man ever yet learned the soul of a people who lived among them chiefly for his own profit. It is a significant fact that the missionaries as a rule are zealous believers in the superiority of the races among whom they work. The missionaries in Japan, Korea, China, and India, for instance, believe devotedly in the superior capacity of the races among whom they live. They know them from within, instead of "working" them, they work for and with them.

Dr. Harris is an elderly man. It will not harm him, therefore, to say of him that there is a luminous quality about him; as he moved in and out among the Japanese and the Koreans he has lighted the path to a higher and happier life. He has also lighted the path to peace. If such a man as he could interpret the different countries to one another, the very roots out of which hatred and distrust grow would perish.

At the Methodist General Conference at Saratoga, recently reported by The Outlook, Dr. Harris made the last report of his stewardship, but no report which he could make, save by his reflection of the great advance of Christianity in Japan and Korea, could in any way suggest the extraordinary service he had rendered by simply being a Christian in those countries. At a farewell dinner given him in Tokyo by a group of the most distinguished Japanese, including the Minister of Foreign Affairs, Viscount Kaneko, the President of the lower house of the Japanese Diet, many spoke with the utmost gratitude of the service which Dr. Harris had rendered to the Japanese people.

The Minister of Foreign Affairs said, "If all Americans dealt with us as open-heartedly as Dr. Harris does, and if we revered the Americans as we revere Dr. Harris, friendship between Japan and America would remain unchanged forever." And on the eve of his departure from Tokyo the Emperor decorated him for the third time.

Such a man is in the truest sense a national ambassador. America has been fortunate in sending to the Far East many high-minded interpreters of the American spirit. Commodore Perry, who opened the country to Western influence, and Townsend Harris, who drew the first treaty made by Japan with this country, are known to every schoolboy in the Empire because they represented the spirit which Bishop Harris has expressed in his relations with the Japanese. Charles Cuthbert Hall's two visits to India are historic because, foremost among the men of the West who have endeavored to explain the West to the East, he approached the Indian mind so sympathetically and with such a desire to understand and to find common ground between the Occident and the Orient that he secured a hospitality of hearing and an earnestness and depth of attention which were a revelation to many who supposed that they were perfectly familiar with the temper of the Indian mind.

The time will come when such careers as that of Dr. Harris will cease to be prophetic; they will become the practical rule of living

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AN APPRECIATION OF BISHOP HARRIS*

"I have just returned from the South Gate Station where I saw Bishop Harris off for home, and just now my heart and my head are filled to overflowing with him.

"There is no more need of expounding his personality than there is of proclaiming to the world that the pearl is precious, or that gold is wealth. However, as an old friend, I cannot be forbidden a word as to his self-sacrificing service during the past twelve years in Chosen. The blessings that he leaves behind upon both Japanese and Koreans, those whom he knows, and scores whom he does not know, are many. Anyone who comes in contact with him for the first time cannot but perceive that all within him is at peace. Before him the proud become humble, the cunning become honest, and the selfish become self-sacrificing.

"The Bishop's six feet or more of manly form, his crown of silver hair, his heart filled with the joy of heaven and with love for men, his face bright as the dawn, fearing not the devil nor the world, his calm and confident tread, these all explain what sort of man he is.

"The Bishop is not a theologian; neither is he an eloquent preacher nor an ecclesiastical statesman. He is only a real Christian gentleman. His chief characteristic is his Christ-likeness and in this characteristic no one can equal him. No religion is doctrine. Religion is man. No matter what profound doctrine one may expound, if the man himself is not that religion, it is a mere dry anatomical chart.

"I think that one can comprehend the profound significance of religion from men rather than from books. Even though one does not study *Kyogai Betsuin*, if he knows *Hokūin*, he can get somewhat of the real significance of *Zen*. One can learn the real meaning of Confucianism through Prof. Motoda. And so with Christianity, one can get its real significance by knowing such a man as Prof. Nijima or Bishop Harris, rather than by committing to memory all the theology from the time of Augustine to Calvin.

"A man like Bishop Harris is a sermon.

He himself is Christianity. I have learned from Bishop Harris that not only will is power, but that love, goodness and a self-sacrificing spirit are also power. I cannot restrain unpleasant feelings when I think of the attitude of Americans toward the California question. But when I remember that among Americans are such men as Bishop Harris, who really practice the teachings of Christianity, my unpleasant feelings disappear and I realize that Christian civilization is after all, not mere decoration.

"In other words, this one man, Bishop Harris, has born better witness for Christ than 10,000 volumes about Christianity. This one man is an "obi" more efficient than many 10,000 word essays, in binding Japan and the United States together in cordial relations.

"In the early part of Meiji, Bishop Harris was Consul at Hakodate, and it is nearly half a century since he came to Japan. Words are not sufficient to express what he has done for Japan in that period. The former Emperor granted Bishop Harris a decoration of the third class but in our eyes it would not have been too much had he given him a first class decoration.

"The late Mrs. Harris too is deserving of my thanks. Although an invalid she used her extraordinary literary ability to write verses, to translate old Japanese literature into English and to interpret the sentiments of both Japanese and foreigners to each other.

"My only wish is that Bishop Harris may come again to the East to work for Japan and Chosen. Nor do I think my hope is vain for it is the desire of the Bishop to be buried either in Japan or in Chosen where he has labored. This does not exhaust what I wish to write, but space forbids more at this time."

* An editorial by I. Tokumomi, appearing in the *Aiji Asahi* (Seoul) and translated by Rev. F. Heron Smith. In view of the translated article in the section edited by the Christian Literature Society, in our April issue, concerning Bishop Harris, we are glad to publish this editorial by Japan's foremost journalist, believing as we do that it more nearly expresses the feelings of the Japanese people towards Bishop Harris.—Editor.

thing when they do not understand. "If all men were perfect what should we have to suffer of our neighbor for the sake of God?" queries Thomas a Kempis, who continues, "We would willingly have others perfect and yet we amend not our own faults. We will have others severely corrected, and will not be corrected ourselves. The large liberty of others displeaseth us; and yet we will not have our own desires denied us. We will have others kept under by strict laws; but in no sort will ourselves be restrained. And thus it appears how seldom we weigh our neighbor in the same balance with ourselves. "Advice like snow, the softer it falls, the longer it dwells upon and the deeper it sinks into the heart," declares the poet Coleridge.

Alameda.

GUESTS.

"Mother!" Cynthia's young voice was weighed with indignation and Cynthia's young eyes faced her mother accusingly. "Who is it now?" she added after a moment.

"It's old Miss Brackett. Her letter just came this morning. She is going to Cincinnati to visit a nephew, and wants to stop here for a few days on the way. She was such a dear friend to us when we were children—always the first to run in and 'lend a hand' in any emergency. She has had such a hard life, dear, tied down with an invalid mother. I don't suppose she was ever fifty miles away from home in her life. No one can quite imagine what this trip will be to her."

"And I suppose," Cynthia said coldly, "you will use the best china and take her round to call on all the neighbors."

"Wouldn't you, daughter?"

Cynthia's cheeks blazed into sudden color. "Oh, I suppose it is wicked of me, but, mother, I don't see why we have to have such an endless string of queer people dropping down on us all the time! If we only had company like the Oldworths or the Callenders! Think of that Madame Labouisse who played so wonderfully at the Oldworths', and that young author the Callenders have visiting them! But we are always entertaining some old country person who knew you or father or some of our family fifty years ago!

By Mrs. Alfred Inwood.

A heart-crushed mother sat bereft,
And could not sleep by night nor day.

But wept for the boys she had lost,—
Quickly taken from her away.

A tiny form her arms had clasped,
A fleeting breath—a dream, a joy,
But—earth was cold, so harsh a place,
The gentle Keeper took her boy.

Beside her stood a noble lad,
A moment—scarce a twinkling eye—
The chariot down from Heaven had come,
And borne her darling to the sky.

Crushed then to earth with broken heart,
With nothing left but dreams and toys,
The good Keeper op't wide the gates,
And bade her look upon her boys.

The sight she saw, no tongue can tell,
That glorious view of Heaven!
Her soul was thrilled, was satisfied;
'Twas for this she long had striven.

since I was sixteen." She spoke shyly: "I used to sorter comfort myself thinking mebbe I was having the hard times so some other girl—mebbe some little, frail, pretty thing that couldn't stand them like me—could go. There now, you want to dress, and I'm bothering you. Only let me see you when you're ready, won't you? It's wonderful to see folks."

Miss Brackett trotted off, but Cynthia stood still. Suppose their home had missed a guest like this—had missed the joy of giving joy! Cynthia's eyes were opening.—Youth's Companion.

LAUGH AND LIVE LONG.

Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance we find the world fairly full of cheerful people glad to see us. If we snarl at it and abuse it we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of Nature's arrangement provides that his early departure should entail no regrets. On the other hand, the man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy, laughter comes often. Too commonly, though, as childhood is left behind, the habit fails, and a half-smile is the best that visits the thought-lined mouth of the modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of wisdom."—London Lancet.

The latest national park, five thousand acres of wooded mountain on Mount Desert Island, comes to the government as a gift. Thirteen years ago public-spirited persons formed an organization to acquire the spots of greatest scenic beauty on the island, with a view to guarding them against real-estate speculators. The park will have a special value as a bird refuge.

The Question of a Language School in Japan: a Reply 223

OR LESS DEGREE, of any section of the country districts. Once having gotten started in the pure language, however, the dialects help measurably without contaminating the main body of one's speech. But, to say nothing of that, I have never felt so free to wander about the shops and practice Japanese on the shop keepers in the country as I did in Tokyo. One has infinite opportunity of using all that one can acquire and more in Tokyo—a feature which, I believe, the school is making even more of now than when I was a student.

But there is one advantage in the present school that, to my mind, outweighs all others, and that is that it is best suited to correct faults of pronunciation and intonation, and to give a man a more correct Japanese—a thing that must be acquired in the first years or never. Vocabulary is important, grammar is important, but vocabulary and grammar will never make it possible for anyone to get the Gospel into the ears of the Japanese so that it warms their hearts and brings decisions. We need to use the sounds and intonations that they are accustomed to hear as vehicles for our ideas—Romaji and words put together logically according to Grammatical Rules—if there are really any for the Japanese Language—will never do the business. Dr. Anezaki is a proficient writer of English but a summer or so ago at Karuizawa I had all I could do to understand his pronounced English. I know a missionary who is fluent in speech and yet many Japanese say that they cannot understand what he says. It is because of his pronunciation and intonation. Some have even been supposed to be speaking English when their language written out would be perfectly intelligible. If we want to move the Japanese audience, or even make it understand, we must INTONE as the Japanese do. If this is not learned in the first two years the chances are very much against its ever being learned. To produce that

kind of a user of Japanese is the ideal of the Language School. That ideal has been infused into the teachers of the School. They correct and recorrect and correct again, without *emryo* or anything else, and that is an absolute necessity for success. I don't care whether you have fifty yen a month to pay your teacher in the country or not, I have yet to be persuaded that he will be insistent day after day in correcting your mistakes of pronunciation. In the school the teacher is the teacher and the pupil is the pupil; in the country the student is the "sensei" and the teacher is your humble servant. He will be very exceptional indeed if he will wound your pride day after day to the extent that it is necessary to do, if you are to really ACQUIRE Japanese. Doctor Pecke says that "the pronunciation presents no striking difficulties." The difficulties may not be striking but they certainly are profound, and only the greatest patience and persistence from day to day and year to year can overcome them, and for this persistence in the early and important stages there is nothing like the present school.

After one has spent two years in the school and learned the ordinary *aisatsu* etc., one goes into the country and can learn from the people so much more readily and so much more accurately. If he goes there at first he makes all his mistakes where he is to do his work; he picks up phrases that he never should use, and may never get them corrected. The school furnishes the standard by which he is to judge all the Japanese that comes before him. It cultivates the proper amount of suspicion, so that he will not adopt wholesale all that he hears. It furnishes the norm for all future study. To my mind, it would be a great loss to the missionary cause if the school were given up and it should be given all the encouragement and help in its great work that can possibly be given.

THE SANCTUARY

"Mine High Places"

By Julia H. Thayer

"He will make me to walk upon mine high places."—Hab. 3. 19.

There are high places in the soul—
Thank God for that!—where we may be
Beyond the bounds of earth's control
And in celestial company;
Where unto human nature weak
Love's supernatural powers are given;
Where we may even look and speak
As we shall look and speak in Heaven.

Chicago, Ill.

A Lover of Mankind

Address at the Funeral of Bishop M. C. Harris, at Tokyo,
May 11, 1921

By Bishop Herbert Welch

In a certain city within this empire lives a Japanese gentleman who daily faces a difficult and irksome task, which he yet conceives to be a duty. There are times when the burden of it seems too heavy and success too uncertain for him to go on. But then, as he has told me, he enters his study, where hangs a photograph of Bishop Harris; "and," says he, "when I look into that face my courage returns and I find strength to take up my duty once more."

That man is only one of scores, of hundreds, who by the death of our dear friend are bereaved indeed. Men in high position whose lives he has touched, students whom he has befriended, people scattered up and down the Pacific coast of the United States, in Korea, in Manchuria, as the sad news comes to them, will join with her who mourns here so proudly today, in the sense of loss and grief. How many were bound to him by the cords of a sincere affection has been proved by the messages which have poured in from officials and others of public note, from missionaries, from schools, from churches, most of all, from preachers of that Methodism to which he gave so much of life; as it had already been proved by the unremitting kindness and loving attentions showered upon him during these years by his friends in Japan.

With this great company of mourners I associate myself, and on their behalf I pay my tribute to his noble memory. To me, coming as a stranger and a younger successor, he was kindness incarnate. Where jealousy and irritation might easily have found place, he gave gracious help, brotherly counsel, and a pathway as open as he could make it. As one of my first memories of association with him in this land, I recall a word which may suggest the keynote of his career. In a welcome meeting in this city of Tokyo, he exclaimed impulsively, "I thank God I have never had the episcopal consciousness." It was true. Bishop he

tioningly, with an open-handed liberality falling, like the rains of God, upon the just and the unjust, shining, like the merciful sun, upon the evil and the good.

Love made him sympathetic. How often what those in trouble most need is not advice, however sagacious, but human pity, understanding, sympathy. He who has the rare gift of entering into the woes of others, of taking them upon his heart, of bearing their griefs and carrying their sorrows, must be one who loves his neighbor as he loves himself. What a royal exemplification was Bishop Harris of the friend in need who is a friend indeed! His was the "heart at leisure from itself, to soothe and sympathize."

Love made him loyal. He was loyal to his friends and loyal to the two lands which he joyously claimed as his own. How few have ever heard him say sharp and critical and uncharitable things! He knew how to praise without stint, but he had given little study to the fine art of the vivisection of character. His was not the cheap and pharisaic righteousness which seeks to show its own superiority by pointing out the faults of others; his glad appreciation of others' virtue was evidence of his own. To the peoples of the East he had all that was good to tell of America; and to the Americans he had all that was good to say of Japan and was quick with praise for the Koreans, whom he so sincerely loved. He became, in truth, an unofficial ambassador of good-will between the East and the West; and his high place in the esteem of the Orient was the result of this reconciling ministry. Without attempting to compare him with the giants of an earlier day—with Townsend Harris and Verbeck and Hepburn and Brown and Williams, who in a unique situation accomplished a unique work—it may well be questioned whether during the last twenty years any foreigner living in Japan has been known and trusted and loved by so many of the Japanese people as Bishop Harris.

Love made him optimistic. With a keen eye for goodness, with a willingness always to reckon men's faith—even their faint and stumbling purpose toward the light—for righteousness, to believe in the tree because of the acorn, in the flower because of the seed, it was inevitable for him to "hope all things," as love is ever prone to do. Like the man with the magic spectacles, he had acquired the ability to see in the depths the hidden pearls, rather than the slimy weeds and the monsters of the sea. The insight of love gave him an unfailing optimism.

Love made him inspiring. Men, because there is in them, after all, a remnant of the divine, respond to faith and hope and love. "Deep calleth unto deep," and good to good. Trusting men, magnifying the possibility and the promise that was in them, this brave, good man shamed many out of their craftiness and their cowardice, drew forth their best, and became an uplifting force in their lives. At the touch of his love, men were roused, as by the hearing of "the distant triumph song."

"And hearts were brave again, and arms were strong."

All this, and much more, is the work of love. I do not hesitate to say that this was so plainly the distinguishing mark

whose lives he has touched, students whom he has befriended, people scattered up and down the Pacific coast of the United States, in Korea, in Manchuria, as the sad news comes to them, will join with her who mourns here so proudly today, in the sense of loss and grief. How many were bound to him by the cords of a sincere affection has been proved by the messages which have poured in from officials and others of public note, from missionaries, from schools, from churches, most of all, from preachers of that Methodism to which he gave so much of life; as it had already been proved by the unremitting kindness and loving attentions showered upon him during these years by his friends in Japan.

With this great company of mourners I associate myself, and on their behalf I pay my tribute to his noble memory. To me, coming as a stranger and a younger successor, he was kindness incarnate. Where jealousy and irritation might easily have found place, he gave gracious help, brotherly counsel, and a pathway as open as he could make it. As one of my first memories of association with him in this land, I recall a word which may suggest the keynote of his career. In a welcome meeting in this city of Tokyo, he exclaimed impulsively, "I thank God I have never had the episcopal consciousness." It was true. Bishop he looked, and bishop of souls he was, but he never had the episcopal consciousness; he had simply the human consciousness. As husband and father, as soldier, as missionary, and as bishop he proved himself worthy; but the most exalted title which he held, the name by which most will remember him, was *lover of mankind*.

Love was the secret of his power. I have seen little children, who could scarcely comprehend his speech, hang upon his words and turn staring and gleeful faces to that winsome smile which spoke volumes in a tongue not foreign to them. His countenance, glowing with good humor, lighted by the spirit within, carried audiences with him in laughter or in tears when perhaps they did not wholly understand what he was saying. Abounding good cheer and overflowing benevolence—these made him welcome at many boards, in many homes, and in many hearts.

Love made him generous. He was free to the point of lavishness. How little he regarded his own future and how much he gave to others, many of us have reason to know. He gave of his money and of his time and of his home, ungrudgingly, unques-

been known and trusted and loved by so many of the Japanese people as Bishop Harris.

Love made him optimistic. With a keen eye for goodness, with a willingness always to reckon men's faith—even their faint and stumbling purpose toward the light—for righteousness, to believe in the tree because of the acorn, in the flower because of the seed, it was inevitable for him to "hope all things," as love is ever prone to do. Like the man with the magic spectacles, he had acquired the ability to see in the depths the hidden pearls, rather than the slimy weeds and the monsters of the sea. The insight of love gave him an unflinching optimism.

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"And hearts were brave again, and arms were strong."

All this, and much more, is the work of love. I do not hesitate to agree that love, which was so plainly the distinguishing mark of this life, is verily "the greatest thing in the world." It is easy for us to be swept away into over-admiration of scholarship and of statesmanship, it is easy to forget the central truth of Christian redemption; but, when all is said, "The greatest of these is love." Bishop Harris was no laggard in knowledge; he had a vast store of information, he had a shrewd insight, he was given to reading, he preserved to the end the open mind, he had the power to illuminate a whole situation with one flashing phrase. Bishop Harris had something of the emotion, the fire, the personality, which belong to the orator. But these were not his most precious possessions: "If I speak with the tongues of men and of angels . . . if I know all mysteries and all knowledge . . . but have not love, I am nothing." How poor mere efficiency itself becomes in comparison with this supreme gift! It is possible to be hard and narrow and selfish even in devotion to a worthy work. Bishop Harris had small interest in committees and business and programs, but he had large interest in folks. And it is the human which abides eternally. Tongues shall

June 23, 1921

THE CHRIST

cease, knowledge (but partial, at best) shall be done away; but "love never faileth." "The greatest of these is love."

Whence comes such love? Merriman C. Harris had a Christian ancestry. Thank God for inherited religion! It takes several generations to make a perfect gentleman or a complete Christian. By nature he may have had a friendly and affectionate disposition; I do not know. But I am certain that the loving spirit which, even more than his beautiful silver hair, was to him a crown of glory, was no mere natural amiability, but a pure and ardent flame kindled at a heavenly altar. Many years ago, moved by the everlasting mercy, wooed and won by the divine grace, he fell in love with Jesus Christ; and the love which became the core and secret of his own character he learned from Him whose love embraces the lowest, the least, and the last. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "Hereby know we love, because he laid down his life for us." "We love, because he first loved us." "Beloved, let us love one another; for love is of God." "God is love; and he that abideth in love abideth in God, and God abideth in him."

This love cast out fear. Our friend and leader went through life with a robust cheerfulness. Old age and approaching death did not daunt him.

"Fear death?—to feel the fog in my throat,
The mist in my face . . .
No! let me taste the whole of it . . .
For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast . . .
And with God be the rest!"

And so he was as "one who wraps the drapery of his couch about him, and lies down to pleasant dreams." "Blessed are the dead who die in the Lord: that they may rest from their labors; for their works follow with them."

cate plants, grown on the pavements of the metropolis, how soon you wither in this communistic paradise!

The markets in Moscow are invariably on the move. Today at this street corner, tomorrow next to that church. About twelve o'clock this sad marketing begins its shadowy existence somewhere near the theater, at two o'clock at the "National Hotel" or near the former Duma building. These wanderings depend entirely on the movements of the militia, who suddenly appear from one side or from all four sides at once, and now begins a wild chase after screaming women, limping, aged people and howling starving children. In this manner one or two dozen persons are being caught and taken to the "Commisariat." They "lose" their last possessions in a manner best known to the militia and are arrested for "speculation." Minors are taken to special "houses of correction." The market place is naturally deserted in one second, but five minutes later the wandering market is again established at some other corner. At the railway stations there are so-called flying markets, where mostly provisions are offered, and at every more or less frequented street corner, there are steady markets where half-grown boys offer cigarettes and tobacco. One may well say, since trading has been prohibited, the whole of Soviet Russia has started to trade. The more illicit trading was persecuted, the bigger the risk, the more rapidly the prices went up, the more subtly the trading was carried on.

Break in Program of Communism

It is of interest to see what will happen now, when, according to a decree issued by the supreme government, something akin to "free trading" has been permitted. Heavy chains have been broken. The farmer is now permitted to sell what is left over of wheat, flour and potatoes after he has delivered the tax of natural produce imposed by the government. For the Lenin State this doubtless means a serious change to the "right." It is almost a surrender of communism. In "left" circles this therefore has already caused great discontent.

But in spite of free trading, Soviet Russia is more than ever in danger of famine; discouraged by the numerous requisitions discouraging all agricultural life, the farmer has cultivated less than half the ground tilled in former years, even during the war. This accounts for the feverish haste with which the decree of "free trading" is being heralded throughout the country to induce the farmer to double his energies at this urgent moment.

Yet, in spite of all efforts, the danger of famine is great. Eye-witnesses arrived from the provinces bring the most hopeless tidings. In some parts the peasants are actually starving. In the districts of Tula, Kaluga, the peasants grind straw and lime wood and prepare a sort of food out of it. And not only grain, but also cattle has diminished frightfully. The great war, the Red Army, the drought withering the grass on the fields, so that in autumn, 1920, meat for a short time was half as cheap as bread, to which the shortage of salt also added (salt being 4,500 roubles per pound). The remaining cattle are so weak that the cows are mostly unable to calve.

Soviet Russia is poor, horribly poor, and although the Russian Government, while negotiating with other countries, England for instance, repeatedly emphasizes the wealth of Russia, her reserves of grain, etc., at the same time sending much Russian gold over the border to keep up this fiction, it must be repeated that Russia is poor, horribly poor; all declarations to the contrary are bluff. In order to get a true picture of this poverty.

Irish Letter

By the REV. F. E. HARTE, M.A.

Ulster Elects a Parliament

EMPIRE Day was a momentous day in the history of Ulster. By a happy coincidence the first elections to the new Ulster Parliament were arranged for on that date. The people rose to the occasion with extraordinary enthusiasm. One issue, and one only, dominated all others—Unionism or Sinn Fein. A few socialist and independent candidates who ventured to come forward did not receive a sufficient number of votes to save them from forfeiting the deposit of £150 which had in each case to be lodged. The Unionists simply flocked to the polls and voted solidly for the official candidates. Even at an early hour in the morning it was well-nigh impossible to get near the polling stations, so great was the throng. The city was gaily decorated with flags, and the ingenuity of the citizens was taxed to the utmost to display various loyal and patriotic inscriptions. It is to the credit of all concerned that the occasion passed off without any serious disturbance. Special united meetings had been held for prayer and a deep sense of responsibility was felt by the Protestant population.

The fact that the elections were carried out on the principles of proportional representation caused some uneasiness. It was thought that there would be an exceedingly large number of spoiled votes and that many persons through mistake would vote otherwise than they intended. It was also feared that the poll might not be heavy enough to make the quota sufficiently large so as to make it difficult for any rebel to be returned. These fears, however, proved groundless. The Unionist triumph was sweeping and complete. The Sinn Feiners were simply routed from the field and Sir James Craig, the Ulster Prime Minister, will go to power with a much greater majority than even his keenest well-wishers dared to expect.

The Present Situation

The present situation is a strange and characteristically Irish one. The only part of this country which is likely to have Home Rule is the part which vowed it would never have it. All the same it must not be forgotten that in the old days no one ever dreamed of a separate Ulster Parliament. And the present measure was only accepted in the hope that it would bring peace and contentment to Ireland. That goal has not yet been reached. There seems no chance whatever that the Southern Parliament will function. Sinn Fein candidates were returned unopposed in every constituency, which is the plainest possible evidence that the whole of the South and West is under a tyranny. No candidate would dare to set himself in opposition to those whose methods are assassination and incendiarism. There is not the slightest doubt that there can be no settlement in Ireland until order is restored. In the meantime it surely ought to be a cause for satisfaction that in the six counties of Ulster, the part of Ireland which is most industrious and most prosperous, there is an overwhelming majority who wish to obey their country's laws and to respect her flag. These people, the Protestant people of Ireland, have had to carry on their industries and to live their lives under every possible form of opposition. They have been misrepresented in America and scarcely a word raised in their favor until they themselves sent over seven delegates to tell what their views really were. They are constantly cried

June 23, 1921



screen, and as he became aware of a sudden June sunshine, clock strike, and His first impulse second thought told morning, that there day school did not yawned a delicious th a sense of deep red to take an extra blind flapped too s too bright, or the r else he was slept ld not sleep, so he l.

hither and you to and to next week's he brook where the nd the fishing line, of the spring-board le bend of the rod wished that it was he did not have to Why wasn't he born bothered with the Thus he thought ng more rebellious e was awakened by ht. Then he pulled d put on his Sunday martyr

"What 'r' you going to Sunday school for? Come on fishin'." lured Lefty. "The trout 's fine this year, and plenty of 'em, and it's just the kind of a day to enjoy a swim. Come on, and I'll lend you my rod turn about."

"Wish I could," replied Bob, who liked fishing more than anything else, next to swimming; "but we are having the Ten Commandments, and it's up to me to recite 'em in class."

At this juncture the roads forked, one going down to the creek and the other leading into the village.

"I want to know," continued Lefty, "what's the use of Sunday school and the Ten Commandments, anyway? I used to have to go myself when mother was alive but now she's gone dad don't care. What's the diff? I don't see. Fishin' is much more agreeable than reading the Bible, and singin' 'em, and fishin' to all that sort of goody stuff. Look a here, Bob," he continued after he had taken breath, "you go every Sunday, so they won't miss you just this once. Come on fishin' and be a good sport."

Lefty's putting of the case seemed reasonable, and the creek did look alluring as it shimmered through the trees.

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I had the opportunity to witness the bitter disappointment of people who came to Russia on the strength of Soviet reports, or such as the communists deported from America. They were people who had until recently been living in the brightness and freedom of New York.

In a desolate big room, I saw groups of people sitting about on plank beds in wretched silence. When spoken to in Russian some would not answer at all. Addressed in German, they showed signs of life. One man said: "You know I can't bear to go out into the streets; it is like being stuck in a swamp, the paralyzing quiet of a cemetery." Another growled: "If they sentence you in America to ten years in prison, I should advise you to stay in America rather than come to Russia."

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The first Ulster Parliament will meet in June and the occasion is sure to be one of exceptional interest. It will take some time to make preliminary arrangements, and we do not expect that very much can be done immediately in the way of legislation. Education and temperance are certain to receive attention at an early date. The brewers are already beginning to feel uneasy, judging by the way in which they are placarding the city warning the people against the enormities of local option and informing them of the failure of prohibition in America. Temperance reform is bound to come. Great pressure was brought to bear upon candidates, and many of them have pledged their support. Let us hope that the day is not far distant when we shall have a sober as well as a loyal Ulster.

35 COLLEGE GARDEN, BELFAST.

June 23, 1921

REN'S OWN



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A Japanese Estimate of Bishop Harris

Mrs. J. Victor Martin

ON the evening of March 24 a notable company of distinguished Japanese gave a farewell banquet to Bishop Harris. A good many foreigners were present, but the management of the affair and the program were entirely in the hands of Japanese.

Bishop Harris received in his own humble but manly way the honors that were given him, and in his reply to the addresses he spoke not so much of himself as of Jesus Christ. "Them that honor Me I will honor" is as true to-day in Japan as it ever was anywhere.

Two days after the banquet the *Yorozu Cho Ho*, a morning daily of wide circulation, published as its editorial the following tribute, a free translation of which is given.

"More than forty prominent business men and high officials were promoters at the banquet given to Bishop Harris in recognition of his services to Japan. The banquet was held on the evening of March 24, in the beautiful building of the Union Insurance Association.

"The government had previously expressed appreciation of Bishop Harris by presenting to him the Third Order of the Rising Sun. But at the banquet he received the Second Order of the Sacred Treasure, His Excellency, the Minister of the Foreign Office, Baron Ishii, presenting the decoration.

"Bishop Hiraiwa of the Japan Methodist Church, Mr. Y. Tokutomi, member of the House of Peers; Mr. S. Shimada, Speaker of the House of Commons; Baron Kaneko; the Hon. George W. Guthrie, the American ambassador; and Baron Ishii all spoke most warmly of Bishop Harris's life and work.

"Then came resolutions of thanks followed by an informal notice that some of the bishop's intimate friends are to build him a house at Kamakura, so that he may spend his remaining days comfortably in Japan. We rejoice that the occasion brought such great happiness to the venerable missionary. There are a number of foreigners who have made large contributions to Japanese civilization. Among the bright stars may be named Verbeck, Brown of Yokohama, James of Kumamoto, and Clark of Sapporo. Bishop Harris is one who may well follow these men.

"Perhaps in some respects he is greater than any of the others. Therefore, it is not an accident that the government has conferred upon him a high honor by presenting the Second Order of the Sacred Treasure, and that officers and business men have given him such a banquet."

EXTRACTS FROM SPEECHES

"Bishop Harris loves Korea just as he loves Japan. And he loves Japan just as he loves America, his native country. He loves all men. His virtue is like the balmy spring breeze."—Y. Tokutomi, member of the House of Peers.

"At the beginning of Meiji (the preceding emperor's reign) there was a time of unrest in Hakodate. A friend of Bishop Harris's gave him a pistol for self-protection. 'If I came as a friend of the Japanese, what do I want with this which shoots Japanese?' And he promptly threw the pistol into the sea."—S. Shimada, Speaker of the House of Commons.

"Bishop Harris is a man who has exemplified the spirit of Christ."—Viscount Kaneko.

"The success of Bishop Harris is the success of humanity.



BISHOP M. C. HARRIS

One of the happiest men at the late General Conference was Bishop Merriman C. Harris. Despite the fact that he had come to his time of retirement, he was all smiles. Who would not have been, with honors such as had been showered upon him? Bishop Harris closes his service in Japan and Korea universally loved by those people. The Japanese hold him in almost reverential love. Dr. Obata, the Japanese representative, paid Bishop Harris one of the finest compliments imaginable when at the close of his fraternal address he delivered messages from official Japan telling of the love of that people for the departing bishop and of their well wishes for his future happiness. We are able to present our readers with a brief statement by Mrs. J. Victor Martin telling more explicitly the attitude of the Japanese toward this beloved servant of the Church.

He is an honor to the American people."—The Hon. George W. Guthrie, American ambassador.

"If all Americans were as open to the Japanese as Bishop Harris is, and if the Japanese respected all Americans as they respect Bishop Harris, there would be permanent friendship between the two nations. There could be no grave questions arising between them."—Baron Ishii, minister of the Foreign Office

"We believe," continues the editor of the *Yorozu Cho Ho*, "that many things are suggested by this most beautiful occasion.

"First, that the Japanese are a people who do not easily forget benefactions. The gathering clearly proved that the Japanese people will withhold nothing in order to recompense the services Bishop Harris has rendered to Japan.

"In the second place it is made plain that the Japanese people are religious. For Bishop Harris said in his address, 'The Japanese nation is one of the most religious in the world.' If it had not been a religious people, it could not have recognized the great merit of the men who have given their time and energies to religious work."

"And in the third place, the gathering proved that the Japanese are always of one accord when they do good things. For here all classes were represented."

The Church in Action—A Review

War Strikes at Jewish Speech

A recent report of the New York Public Library, commenting upon the effect of the war upon languages, states: "The literature published in Hebrew which even in good times is not self-supporting, and is leading a precarious existence, has been stricken hardest—almost wiped out." The cause of this is that the ancient kingdom of Poland which contains more than half the Hebrew population of the world has suffered most terribly from the war. Newspapers and magazines have been suppressed and suspended or reduced in size and in frequency of appearance. It is not improbable that the United States may now become the literary center of Judaism.

*

A Christian Hero of the War

Waiving all considerations of ecclesiastical affiliation, when this terrible war is over, it would appear that the name of Cardinal Mercier will stand out for all time as that of a great Christian hero. His pastoral letter following the German invasion of Belgium stirred the world. More recently his reply to the German Bissing, who had warned the cardinal to cease his alleged political activity, embodies the finest Christian attitude. His reply in part was as follows: "Allow us, then, even smitten as we are by admiration before the warlike pomp surrounding you and the brilliant staff which, like King Saul, you have attached to your person, to retain, nevertheless, our full liberty of judgment. That liberty in the troubled hours through which our country is passing we cannot and will not relinquish. In doing so we remain the faithful shepherd of that flock for which our Lord has given his life. We shall follow the teaching of the noble successor of St. Peter, his Holiness Leo XIII. In his encyclical he instructed us as to obeying the civil authorities when they give orders manifestly contrary to the natural divine law: 'If anyone distinctly finds himself faced with the alternative of breaking the commands of God or those of a Prince, he must follow the precepts of Jesus Christ and answer as did the apostle. It is better to obey

Cæsar those things which are necessary to render silent homage due to him; but he must not sacrifice the sacred elements of the right of conscience. He must be sure, without doubt, that in the world the evils with which we are surrounded—of which cold reason tells us we should not have

of the apostles who

ter worthy of our study than the Hebraic commonwealth, which forbade all caste and class distinctions, required that all people should be equal before the law, provided against an ecclesiastical aristocracy by making the priesthood dependent for their subsistence upon the contributions of the people; surrounded the monarchy with carefully framed constitutional safeguards; organized the government in three departments (legislative, executive, and judicial); provided two representative assemblies corresponding to our House of Representatives and our Senate; made provision simple but not ineffective both for public charity and for public education; surrounded both slavery and polygamy with such restrictions that both had disappeared among the Jewish people before the time of Christ? Where shall we find a simpler and more compact statement of the spirit which should animate and the principles which should control organized society than will be found in the Ten Commandments—reverence for God, respect for parents, a little time systematically saved from drudgery for rest and spiritual development, and regard for the four fundamental rights of man—the rights of person, property, the family, and reputation?"

*

Anarchists Converted

The open-air preaching campaign in New York is not without its trophies. It was found last summer that the Italian colony was especially accessible. Five anarchists who had formerly greatly disturbed open-air gospel meetings were converted and became workers in the meetings. The Rev. Paul Duffa, pastor of the Italian Baptist Church in Fordham, reported thirty-two cases of genuine conversion as a result of his last summer's campaign. One of his converts, a girl, became superintendent of two small missions in Pennsylvania. One of the Russian speakers was converted in the summer meetings four years ago.

*

Crime to Teach Negroes

The state of Florida reverted long enough three years ago to a condition of heathen barbarism to pass a law making it a crime for white persons to give instruction in any subject of learning to persons of Negro descent. The infamy of passing the act has until recently been somewhat mitigated by the fact that it has not been enforced. However, now three nuns at St. Augustine, Fla., have been arrested for teaching colored children in a parochial school conducted for the benefit of Negro families.

*

Time for Union Not Yet

The General Assembly of the Southern Presbyterian Church in its recent session at Orlando, Fla., disposed of a resolution proposing the union of all Presbyterian and Reformed Churches in the United States presented by the synod of Arkansas, by declaring that "while this assembly responds to the spirit of the overture from the synod of Arkansas, it does not deem the time opportune to take such step." The assembly refused to appoint an educational secretary to educate the Church concerning the missionary opportunity of the Church. It endorsed for the first time the Christian Endeavor movement and commended it to the Churches that have no young people's society.

*

Churches Lead in War Relief

The impression widely prevails that money and service for purely humanitarian objects like war relief comes largely from the nonchurch-going portion of the public. It is assumed that the nonchurch-goers express themselves in humanitarian benevolences while the Church people are absorbed in definite Church activities. However, this does not seem to be the case. It appears that Church people, who are looking after Church enterprises, also carry the overwhelming share of the burden of humanitarian service. The Rev. Charles S. MacFarland is responsible for the statement that to the best of his information about ninety per cent of the humanitarian service and money offered in this war is coming from men and women actively connected with the Christian Church and the Jewish synagogue. He says, "Churches have led in this European relief work, both in the personal tasks of management, and in actually laying down the money."

Centenary Receipts for April and May, 1921

Increase Over Last Year

The following are the figures for Centenary payments received in April and May, 1921, by M. W. Ehnes, Treasurer, Committee on Conservation and Advance. Receipts for both months show an increase over the same months last year:

	1920	1921
April.....	\$2,014,345.91	\$2,051,412.88
May.....	628,552.21	717,431.49

The increase for May, 1921, over May, 1920, is \$88,882.28.

The Passing of Bishop Harris

By Edwin T. Iglehart

The last days of Bishop Harris were peaceful, conscious as he was of the presence of his Master, attended by the loving care of those nearest to him, and encompassed in a perfectly wonderful way by the devotion of his host of Japanese friends. He was free from suffering, and the last weeks of increasing weakness were spent in the lovely home given him by a group of Japanese admirers, on the beautiful campus here at Aoyama. Death came from several causes, the bishop suffering a slight stroke in March, and arterio sclerosis bringing him to his bed a week or more before the end. Pneumonia developed, but not until he had already lost consciousness.

Early on the morning of Sunday, May 8, we knew that the great heart that had beaten for almost seventy-five years would soon be stilled. Every ministrations that love could offer was given. Friends came in a stream to make anxious inquiry as they had been doing for days. Now and then one would softly climb to the upper room to bow before the dying saint. Just as the sun was sinking to rest, at the close of a quiet May Sabbath, without a struggle, the spirit slipped away, our fine Christian doctor, Wada, standing by the bedside, bowed in prayer. Then came waiting friends from below, preachers, teachers, busi-

ness men, in whose lives, long since, the love of Bishop Harris had wrought a transformation. Prayers, a hymn, renewed consecrations made the death room the very door of heaven.

Funeral arrangements were undertaken and planned in every detail by Japanese friends. One who was not among them could hardly realize the depth and reality of the love they had borne him. Bishop and Mrs. Welch had been summoned from Seoul and reached Tokyo in time for the funeral which was held in our College Chapel on Wednesday afternoon, the eleventh. It was a deeply impressive service, brief but Spirit-filled. Bishop Uzaki spoke in Japanese and Bishop Welch in English, picturing before us again this good shepherd of souls, whose secret was the transforming power of love. Bishop Welch's address was an especially clear and gripping characterization of Bishop Harris, with the thirteenth chapter of First Corinthians as its background. It held the large audience under a spell. Mr. Yoneyama, a leading banker of Tokyo, tried to say a few words of appreciation, but was overcome with emotion. The floral tribute was impressive. An immense cross, the gift of the Board of Bishops, stood beside a large painting of Bishop Harris, which occupied the central position, in accordance with Japanese funeral custom. Large wreaths bore the names of Premier Hara, Foreign Minister Uchida, Vice Minister Hanahara, Governor General Saito of Korea, Civil Governor Mizuno, and many other prominent individuals and organizations. A special messenger from the Emperor brought a gift of 500 yen, a very unusual mark of imperial favor. Many prominent men attended the exercises, and later stood beside the open grave in the little foreign section of the Aoyama Cemetery, where Bishop Harris had desired that his body should rest, beside that of the bride of his youth, and their child, a little girl who had died at sea on the way to Japan years ago.

Bishop Harris's death has called out an unparalleled expression of appreciation from the Japanese press. Newspapers of all shades have used superlatives in referring to his life and character and his contribution to the welfare of Japan. They speak of the great loss which the Japanese people have sustained in his death. The Jiji Shimpo of Tokyo is a most conservative paper, and it is said never to make personal reference in its editorials except in the case of the death of a premier or elder statesman. But the Jiji ran a long editorial column in praise of Bishop Harris and of others who have lived a life of sacrifice in behalf of another race. After mentioning our Dr. J. C. Davidson and others by name it closed with the following paragraph:

"These, and other like figures, are all noble martyrs, sacrificing their lives in the cause of humanitarianism among different races in distant climes, with a lofty superhuman sense, free from racial prejudice, and the late Bishop Harris was indeed, a most distinguished case of such a noble humanitarian worker. When reflecting on the sincere and energetic efforts he rendered for the spiritual development of the Japanese people for nearly half a century we cannot but feel a profound and unbounded sense of gratitude toward this great friend of Japan and the Japanese, and at the same time experience a deep regret at his death. We cannot but recognize that the nation producing men of such noble character as the late Bishop Harris has something in the fundamental basis

of its national character which by far excels those of other nations."

We question whether a great daily in Japan has ever made a more appreciative reference to the work of the missionary or paid a higher compliment to America. There was something undefinably refreshing in Bishop Harris's love for the Japanese people and his confidence in them. And they have responded to that love by a devotion to him and to the land from which he came and to the Lord whose ambassador he was, thus expressed on the occasion of his death, and to continue its fruit bearing mission through the years to come.

Tokyo, Japan.

Many Religious Activities to Feature Sixth World's Christian Endeavor Convention

That the sixth World's Christian Endeavor Convention, to be held in New York City, July 6-11, may leave a worth-while imprint on the public mind, arrangements have been made to carry its message far and wide through the great city. One feature of this outside work will be a series of street-corner meetings on July 7, 8 and 11. Provision has been made to hold sixty of these meetings simultaneously through the formation of sixty evangelistic teams, each having from 25 to 30 members. On the various teams will be speakers from every part of the world. Dr. Arthur J. Smith, secretary of the New York Evangelistic Committee, and W. H. Wyckoff are in charge of this part of the convention's activities.

A convention within the main convention is provided for July 8, when the Junior Christian Endeavorers will meet at noon in



METHODIST LEADERS

In May 1921 the Bishops of Southern Asia met in the hot months. This photograph was taken on (Left to right) Bishops F. W. Warne, F. B. Fisher, Mrs. J. W. Robinson, Mrs. Smith, Mrs. Fisher.

Philadelphia Advocate

PHILADELPHIA AREA OF THE METHODIST EPISCOPAL CHURCH

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went into the unfinished house. He heard a feeble cry. It was the voice of a child. He ran to a clothes-closet which opened off a rear hall. Prying open the door he found the two lost boys. They were lying upon the floor with their faces close to a crack which admitted the small measure of air that had sustained their life these many hours. Gently they were lifted, and carried home. This pen cannot describe the joy in two village homes! Nor can I tell of the waves of happiness which swept over the community as the church bells pealed out the glad news of the rescue!

But has not every town some lost boys? Has not *your* town? Perhaps your home has. This loss concerns more than that of the body. The loss of the body is bad enough. But the loss of the soul is infinitely worse.

Is it not strange that we can rest so complacently while we know that boys are lost? Why does not the knowledge alarm and arouse us, and send us out almost breathlessly to the rescue?

That boy is a priceless treasure. He is worth more than millions of gold. His head, his heart, his influence, his leadership, the possibilities wrapped up in his young life—all this is so vast and wonderful that no figures can express the total.

He is drifting, drifting away from purity, from honor, from home, from heaven. Awake to the peril and opportunity of the hour! Let the cry "Boys lost!" echo and re-echo through your soul until you are aflame with a passion to save them.

To the rescue! To the rescue TODAY!

Sociology

SOCIOLOGY, sociology, sociology!

It is our reigning fad. It is the most stylish matter about which you can speculate and talk.

Now, to study sociology for the sake of learning how to help people who are unfortunate and in distress is good. But to read and talk and debate and theorize and specialize on this business simply because it is the reigning rage is worse than silly.

I know people who go around lecturing on sociology, and offering unailing panaceas for all our economical troubles, who have yet to do their first honest day's work to really help people who need helping. If all the gilt-edged sociological clubs would adjourn, and all the theoretical spouters would quit, and all hands would go out among the poor and hungry and troubled, and *do* something, how soon many of our social and economic troubles would vanish!

The Methodist I Like

LIVES in an atmosphere of prayer.

Is a bundle of sunshine at home.

Does not make very much noise.

Is the pastor's loyal and trusted friend.

Does nothing simply because it is popular.

Does not think it wicked to be jolly.

Knows all about what is going on in the Methodist Kingdom.

Would not think of keeping house without regular visits of THE CHRISTIAN ADVOCATE.

Does not go about apologizing for his own church

Puts the best construction upon what everybody does

Works as loyally when out of office as when in.

Is not ashamed to be in the minority when a principle is at stake.

Grows old without getting crusty and cross.

Pays back *one-tenth* of all God gives him strength and opportunity to make.

Does not think he knows more about what Methodism ought to be and do than all her chosen leaders combined.

Is filled to the rim with the spirit of hope and good-cheer and large expectations.

Does not "knock" his church, its leaders and institutions, nor expect the rest of us to accept snarling criticism as an evidence of holiness and loyalty.

following result as to prize awards:

Pierce Prize in Natural Science, divided between Philip J. Howard, '21, East Northfield, Mass. and John G. Raymer, '21, of Bpton, Pa.
Camp Prize, English Literature, Arthur W. Sailer, '21, '28, Rochester, N. Y.
Spencer Prize, Greek, Edwin A. Ellis, '21, Williamsport, Pa.
Rice Prize, Mathematics, Norman W. Storey, '21, Pittsburgh, Pa.
Gerald Prize, English, Cole B. Taylor, '22, Cannonvale.
Stetson Prize, for Freshmen, Radcliffe W. Bristol, Meriden, Conn., and Julian K. Stevens, West Hartford.
Ayres Prize for best Preparatory work, Cutler D. West, Glens Falls, N. Y.
Olin Prize, English composition, Harold T. Stearns, Wallingford, Conn.
Junior Exhibition Prize, Carlton P. Hubbard, Center Moriches, N. Y.
Bryce Prize, Debate, Norris H. Cotton, '23, Warren, N. H.
John Bell Scott Prize, German Literature, George R. Burns, '23, Helen, Mead, and Laurence B. Snow, '23, Collinsville, Conn.
Walkley Prize, Psychology, Howard C. McElroy, '21, Melroseport, Pa.
Gerald Prize, Economics, John A. Dunn, '23, Gardner, Mass.
Cole Prize, Freshman composition, Henry L. Churchill, White Plains, N. Y.

The majority of the alumni arrived Friday evening for the fraternity reunions. Wesleyan has, besides the Commons Club, eleven Greek letter fraternities: Alpha Chi Rho, Alpha Delta Phi, Beta Theta Pi, Chi Psi, Delta Kappa Epsilon, Delta Tau Delta, Delta Upsilon, Gamma Psi, Phi Nu Theta, Psi Upsilon and Sigma Nu. In all of these houses reunions were held until the night was far spent.

Centenary Receipts for April and May, 1921

Increase Over Last Year

The following are the figures for Centenary payments received in April and May, 1921, by M. W. Ehnes, Treasurer, Committee on Conservation and Advance. Receipts for both months show an increase over the same months last year:

	1920	1921
April.....	\$2,014,345.94	\$2,051,442.88
May.....	628,552.21	717,434.49

The increase for May, 1921, over May, 1920, is \$88,882 28.

ness men, in whose lives, long since, the love of Bishop Harris had wrought a transformation. Prayers, a hymn, renewed consecrations made the death room the very door of heaven.

Funeral arrangements were undertaken and planned in every detail by Japanese friends. One who was not among them could hardly realize the depth and reality of the love they had borne him. Bishop and Mrs. Welch had been summoned from Seoul and reached Tokyo in time for the funeral which was held in our College Chapel on Wednesday afternoon, the eleventh. It was a deeply impressive service, brief but Spirit-filled. Bishop Uzaki spoke in Japanese and Bishop Welch in English, picturing before us again this good shepherd of souls, whose secret was the transforming power of love. Bishop Welch's address was an especially clear and gripping characterization of Bishop Harris, with the thirteenth chapter of First Corinthians as its background. It held the large audience under a spell. Mr. Yoneyama, a leading banker of Tokyo, tried to say a few words of appreciation, but was overcome with emotion. The floral tribute was impressive. An immense cross, the gift of the Board of Bishops, stood beside a large painting of Bishop Harris, which occupied the central position, in accordance with Japanese funeral custom. Large wreaths bore the names of Premier Hara, Foreign Minister Uchida, Vice Minister Irihara, Governor General Saito of Korea, Civil Governor Mizuno, and many other prominent individuals and organizations. A special messenger from the Emperor brought a gift of 500 yen, a very unusual mark of imperial favor. Many prominent men attended the exercises, and later stood beside the open grave in the little foreign section of the Aoyama Cemetery, where Bishop Harris had desired that his body should rest, beside that of the bride of his youth, and their child, a little girl who had died at sea on the way to Japan years ago.

Bishop Harris's death has called an unparalleled expression of appreciation from the Japanese press. Newspapers of all shades have used superlatives in referring to his life and character and his contribution to the welfare of Japan. They speak of the great loss which the Japanese people have sustained in his death. The Jiji Shimpo of Tokyo is a most conservative paper, and it is said never to make personal reference in its editorials except in the case of the death of a premier or elder statesman. But the Jiji ran a long editorial column in praise of Bishop Harris and of others who have lived a life of sacrifice in behalf of another race. After mentioning our Dr. J. C. Davidson and others by name it closed with the following paragraph:

"These, and other like figures, are all noble martyrs, sacrificing their lives in the cause of humanitarianism among different races in distant climes, with a lofty superhuman sense, free from racial prejudice, and the late Bishop Harris was indeed, a most distinguished case of such a noble humanitarian worker. When reflecting on the sincere and energetic efforts he rendered for the spiritual development of the Japanese people for nearly half a century we cannot but feel a profound and unbounded sense of gratitude toward this great friend of Japan and the Japanese, and at the same time experience a deep regret at his death. We cannot but recognize that the nation producing men of such noble character as the late Bishop Harris has something in the fundamental basis

of its national character which by far exceeds those of other nations."

We question whether a great daily in Japan has ever made a more appreciative reference to the work of the missionary or paid a higher compliment to America. There was something undefinably refreshing in Bishop Harris's love for the Japanese people and his confidence in them. And they have responded to that love by a devotion to him and to the land from which he came and to the Lord whose ambassador he was, thus expressed on the occasion of his death, and to continue its fruit bearing mission through the years to come.

Tokyo, Japan.

The Passing of Bishop Harris

By Edwin T. Iglehart

The last days of Bishop Harris were peaceful, conscious as he was of the presence of his Master, attended by the loving care of those nearest to him, and encompassed in a perfectly wonderful way by the devotion of his host of Japanese friends. He was free from suffering, and the last weeks of increasing weakness were spent in the lovely home given him by a group of Japanese admirers, on the beautiful campus here at Aoyama. Death came from several causes, the bishop suffering a slight stroke in March, and arterio sclerosis bringing him to his bed a week or more before the end. Pneumonia developed, but not until he had already lost consciousness.

Early on the morning of Sunday, May 8, we knew that the great heart that had beaten for almost seventy-five years would soon be stilled. Every ministrations that love could offer was given. Friends came in a stream to make anxious inquiry as they had been doing for days. Now and then one would softly climb to the upper room to bow before the dying saint. Just as the sun was sinking to rest, at the close of a quiet May Sabbath, without a struggle, the spirit slipped away, our fine Christian doctor, Wada, standing by the bedside, bowed in prayer. Then came waiting friends from below, preachers, teachers, busi-

ale Club in honor of Miss Emilie Glorieux and Miss Firzah Dinsdale, by whose efforts and faith the work was begun and carried on for many years.

Harnessing Unused Power in the Local Church

By Maurice Bullard

A certain nation-wide business organization announces that it can always find within its department a place for any executive or leader worth \$10,000 or more per year. The great task that confronted the War Department in 1917 was not to get soldiers, but to get the men, the officers to lead them. "A million men will spring to arms overnight"—but who will lead them? Russia had untold millions of men when the world war began—but Russia was without leaders of men.

The great problem in any important undertaking is the problem of adequate, trained leadership. The problem of the church as a whole, the problem of the individual local church, is largely one of leadership. "We have not the leaders"—how often you have heard that said when your church wanted to branch out along some new line, along some unblazed pathway! Perhaps—in many cases, undoubtedly—it is true that we do not seem to have the necessary leaders in our midst. Our folk have not had responsibility; they are not leaders because they have not learned to be, they were not needed to be leaders. It may be that they must be born; perhaps even that some men and women—are born leaders; but the

specializing within the group on Intercession, Stewardship, Education, Sunday School, Epworth League, etc.

5. Through these units and leaders the whole program of the church is carried out. The "Stewardship Counsellor" and the assistant unit leaders in stewardship form the committee that emphasizes that phase of the church's activity—and so through all departments and all activities.

In a word, the whole church is alive and at work; everyone is training in leadership; no longer is the pastor expected to do the impossible—a score, a hundred times is his usefulness multiplied.

Testimony comes from all over the country regarding the success that is resulting from the Unit System. The large city church and the struggling country circuit unite in proclaiming its effectiveness.

The Rev. Robert Knapp, of Marlborough, N. Y., states that the Unit System "is a training school; workers improve, getting better results. They soon see additional openings for Christian service; it awakens initiative. Six months or even four months of earnest work are better than a year of commonplace service. It results in a trained church."

"Our Unit System has been in operation more than a year," says the Rev. F. H. Deming of the White Plains Memorial Church. "We have our constituency divided into about thirty groups, with a unit leader at the head of each group. The unit leader reports any who are sick or in need of pastoral help. They report any Methodists moving into the vicinity and any Methodists changing addresses. They distribute literature and any message which the pastor wishes to get quickly and directly to all his people. During THE CHRISTIAN ADVOCATE campaign they placed copies of THE CHRISTIAN ADVOCATE in every home. We have just made a religious canvass of the city, and as a result I have just had turned over to me a list of people, 200 or 300 people, who prefer the Methodist Church. Most of them I do not know. At a dinner recently tendered the unit leaders by the board, their names were assigned to the unit leaders who called at their homes and invited the people to our services. They report to the pastor any prospective members and opportunities for service. These unit leaders are my assistant pastors, and upon their faithful work depends the success of many items of work that without them would be unearned for."

The Rev. Richard Hegarty of Rockville Center, L. I., employs the Unit System to promote church attendance. He says, "I use a large number of Unit Leaders, fifty-five men and forty-five women. The women leaders work with families and the men leaders are for men's work. I have listed over 600 families more or less remotely related to the church. These families are on the women's lists. On the men's lists are about 400 men. The women leaders are divided into three groups, and the same division is made of the men. I begin by sending the women into the homes of the people. Each week one third of the women visit, and so on, until they complete their work. Then the men are sent out according to the same plan. As the men go to most of the homes in which the women have visited, the people are seen by a representative of the church about once in three weeks. After the Unit Leaders have completed a visitation of the entire people, we start them out again. The leaders report the sick, the people who move into the community, the possibilities for church membership, the children who do not attend Sunday school, etc. We think it is best to send out a portion of our leaders each week, and keep up a continual visitation as this insures large audiences every Sunday. We began with this plan on the first of October, 1920. During the last four months our attendance has averaged 167 more persons per Sunday than the same period of the preceding year. At the present time we seldom have less than 100 men in our evening congregation, and often we have a larger number."

Do you feel that *your* church cannot have a revival? Read how they had one at Sharon, Conn., under the Rev. Richard Braumstein:

"In the Sharon Church it did more than a revival, as we usually interpret that word. In

following result as to prize awards:

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Spencer Prize, Greek, Elwyn A. Edis, '23, Williamsport, Pa.
Rice Prize, Mathematics, Norman W. Storer, '23, Pittsburgh, Pa.
Gerald Prize, English, Coley B. Taylor, '22, Cannon Dale.
Sherman Prize, for Freshmen, Radcliffe W. Bristol Meriden, Conn., and Julian K. Stevens, West Hartford.
Ayres Prize for best Preparatory work, Cutler D. West, Glens Falls, N. Y.
Olin Prize, English composition, Harold T. Stearns, Wallingford, Conn.
Junior Exhibition Prize, Carlton F. Hubbard, Center Moriches, N. Y.
Briggs Prize, Debate, Norris H. Cotton, '23, Warren, N. H.
John Bell Scott Prize, German Literature, George R. Burns, '23, Helena, Mont., and Laurence B. Snow, '23, Collinsville, Conn.
Walkley Prize, Psychology, Howard C. McElroy, '21, McKeesport, Pa.
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Cole Prize, Freshman composition, Henry L. Churchill, White Plains, N. Y.

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September 10, 1971

Takeshiro Araya
Lal Girls' High School
23-11 Sugimachi, Malandata
Hokkaido, Japan

Dear Sir:

We appreciate your sending the Methodist Church a copy of POLIS by Mrs. Flora West Harris. She must have been a remarkable woman. It will be good to add the booklet to our file of material on Mrs. Harris.

Sincerely,

(Miss) Mirjan Parsell



POEMS

by Mrs. Flora
Bess Harris

ハリス夫人詩集

新谷武四郎訳

記念文庫

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NO. 170570

英 和 対 称

フローラ・ベスト・ハリス夫人詩集

新 谷 武 四 郎 訳

4
12

Nagasaki July 1913.
 To my friend brother
 Kazuo Uchimura
 this copy of "Voces" is
 sent in memory of
 the Author who now
 rests from her labors.
 but speaks to her friends
 in these verses of the
 heart. Jackpelle
 E. J. Harris

ハリス宣教師より内村鑑三にあてた贈呈文

筆蹟の和訳

大正2年7月 吉山にて
 友人であり、兄弟である内村鑑三様へ
 此の詩集をその筆者の記念としてお送りいたします
 その筆者は既に此の世の勞苦から解き放たれて休息しておりますが、
 此の本にある之等の心の詩を通して、その友人達に語りかけています

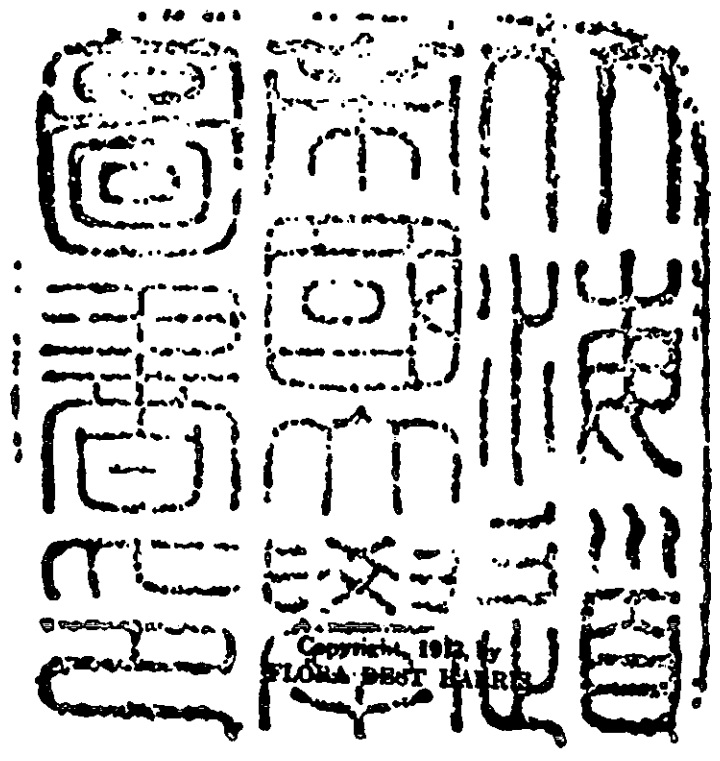
敬 具
 エム・J・ハリス

贈呈

本書を遺愛女子高等学校
 創立九十周年記念 並びに
 日本キリスト教団函館教会
 創立百周年記念として謹ん
 で贈呈いたします

新谷武四郎

新
谷
武
四
郎



詩 集

フローラ・ベスト・ハリス 著

エル・ヴィ・グラハム夫人 序

新谷武四郎 訳



推薦の言葉

阿部義宗

畏友新谷武四郎君が、故ハリス監督夫人であり、また閑秀詩人でもあったフローラ、ベスト、ハリスの遺稿を翻訳上梓するにあたり、私に序文を求められた。

ハリス博士夫人に若い頃親しく接した私は、その遺された詩歌にふれ得る喜びと共に、訳者が、かゝる一般向けのしない本の出版をされる勇氣と、かゝる資料のもっている大切な意味を洞察した歴史観に対して敬意を表する。

MCハリス監督は1873年（明治6年）日本に着任された米国メソヂスト教会の1人の宣教師の1人であった。その4人のうち1人テビソンは九州に、もう1人ハリスは北海道に、もう1人ソープハリスは関東に、最後の一人マクレーは東京英和学校長（現在の青山学院）にと別れて伝道、教育を担当した。

ハリス博士は開港場ではあつたか未だ一漁港に過ぎなかつた函館に任ぜられたのである。博士は同時に時の米田領事をも兼務された。札幌の開拓長官黒田清隆とも親交を重ね、クレークの養育を受けた札幌農学校の学生達に伝道を始め、遂に札幌へ、卜方道を開くに至り、後年日本の教界、教育界の指導者となった内村鑑三、新渡部稲造、佐藤昌介、高部金吾達にハリス夫人を授けたのである。

その教員生活の中心地として青山学院構内に居住、私は道路を隔てた多摩川（第一）橋として日ハリス夫妻の温存に接し得たのである。ハリス夫人は夫君と同窓の友でもあったとき、ハリス夫人は明治17年（1884）に函館で、そのも親拓の道に、夫君を引かれた。西村夫人、その青山学院札幌岡田道（第一）番館（一階の窓側）静かに詩想に没せり、ときには庭前に一人佇して空を仰いだこの閑秀詩人の姿は今尚眼前に彷彿するのみである。夫人は1909年永眠した。青山墓園の外人墓地に眠っている。

現在我々の歌（こゝろ）に「一番」こよなきめ、なの、きらび十字架空（は）リッ夫夫人の作詩であることは、おまねに知られているのである。

このたび新谷武四郎君によつてハリス夫人の遺した信仰のあかしが広

く伝えられることになった。私はこれを江湖に推し、なかく失われていたハリス夫人の遺稿を通して現代の人々に反復さるるよう心から願うものである。
(46, 6, 16)

序

現行『讃美歌』343「こよなきめぐみのきみが十字架や」は、明治17年の『基督教聖歌集』に発表されて以来、多くの人に歌われ親しまれて現在に至った。その原作者は明治の日本に伝道したメソヂスト派の監督M・C・ハリス夫人(Flora Best Harris)であるが、英語の原歌はアメリカの歌集にも収められていないため、長く不明のままになっていた。

ところが、ハリス夫人と関係の深い遺愛女子高等学校の新谷武四郎校長が、熱心な探索の結果、北海道大学図書館の内村鑑三記念文庫中に、ハリス夫人の英文詩集を発見し、その中にこの歌の原詩が含まれているのを確かめて、それらの詩全部を邦訳し、ここに英和対照の詩集を出版されたことは、原作者を知る人はもちろん、広く讃美歌や宗教詩に関心をもつ者にとって、この上ない喜びである。

この貴重な詩集が神の祝福を受けて、原作者の信仰と精神とを伝え、福音の宣教と神の国の進展とに寄り添うことを願ってやまない。

1971年6月10日

東京の一隅で

由 木 康

と受けとめた所にハリス夫妻のすぐれた信仰があった。

かくして北海道に於ける夫妻の伝道事業は着々としてその功績をあげてきたが、元來病弱の夫人のため、止むなく、明治11年東京に移った。しかし夫人の健康益々思わしからず、明治15年3月夫妻相携え、多大の恨みを残して米國に帰った。夫君ハリス師は翌16年再度来日、19年アメリカに帰るまで単身大いに伝道に努力された。その後明治19年から明治37年(1904年)まで米國で伝道しておられたが、同年5月ハリス師は日本及び朝鮮の監督となって来日したので、夫人は翌38年9月病氣をおして来朝したが遂に恢復することなく明治42年(1909年)9月7日青山学院構内の宣教師館で火に召された。59才。墓碑は夫君及びフローレンス嬢と共に青山墓地にある。

1971. 4. 11 訳者 筆



The grave of Mrs. Harris and child at Aoyama Cemetery and Memorial stones by her Japanese friends

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## Introduction

Love, service, sacrifice are keynotes to the life of the writer of these poems.

Keen of intellect, brilliant in conversation, æsthetic in taste, she was also a poet seeing visions, "dreaming dreams." Hers was a beautiful nature. Physically weak, she was spiritually strong.

A lover of her own country and her "ain folk," she was over and above all a missionary, loved and beloved of her adopted country.

Whether working for the Master in the great Northland of Japan where she and her husband were called in the fall of 1873, whether doing His work in the city of Tokyo with its wonderful people, or ministering to Japan's sons homesick, heartsick upon our Western shores, she won not only the love of those with whom she worked, but hearts for Him she served.

One of Japan's ablest, noblest men, Kanzo Uchimura, says: "The land of Yamato has had many great lovers. Among them, and in the foremost place, must be mentioned the name of Flora Best Harris, a frail American woman and a missionary too. She was one of those whose 'nine parts are spirit and only one part of flesh'; and with that superabundant spirit she loved Japan with more than ordinary woman's love. And being in such strong love with her people, she could enter into the deepest sympathy with them. Indeed, I know of no one, not even a native-born Japanese, whose love for Japan was so deep and pure. I myself have learned how to love my country from her."

## 序 文

此の詩集の筆者にとっては、愛、奉仕、犠牲がその基調である

鋭い智性と、睿智に富む談話と、審美的趣味に恵まれた彼女は、同時に又、幻を望み、「夢多き」詩人でもあった。彼女の生れつきの性格がまことにうるわしいものである。肉体的には弱い人であったけれども、精神的には強い人であった。

故国と故国の人々を愛した彼女は又嫁入りして来たつもり此の国をこよなく愛し、又愛された宣教師として最もすぐれた人であった。187年（明治6年）此の夫妻が召命を受けてやって来た北海道に於て、主キリストのために働いていた時も、東京に於て、すばらしいその日本人のために奉仕していた時も、米国西海岸に於て郷愁と傷心の日本人のために奉仕していた時も、彼女はそうした人々の愛をかちとったばかりでなく、彼女の仕える主イエスに対する人々の信仰をかちとる事が出来たのである。

最もすぐれた、而も最も尊敬される日本人の一人である内村鑑一は言う、「多くの偉大な人々が大和の国を愛したか、それ等の人々の中に、否そのトップクラスにフローラ、ベスト、ハリスの名を挙げなければならぬ。彼女は一人のかよわいアメリカ婦人であるか、又一人の宣教師でもあった

「90パーセントが精神で、たった10パーセントだけが肉体である。彼女はこのような人であった。そしてこの極めて豊かな精神をもって、彼女は日本を愛したが、その愛は並の女の愛というものでなく、はるかにそれを超えるものであった。その様な強い愛情をもって日本人を愛したから、真底まで日本人に同情することが出来たのである。……と、彼女ほど深く又純粋に日本を愛した人は、生まれながらの日本人の中にさえ私は見出すことが出来ない。私自身でさえ、自分の国を愛するとはどんな事か彼女から学んだ程である。」と

## Introduction

Her own countryman, a wise friend and adviser, Dr. James M. Buckley, thus speaks of her:

“She wrote for *The Christian Advocate* and the missionary papers some of the most discerning articles which have come from that part of the non-Christian world with which she was identified.

“Her love for the Japanese people, her knowledge of their customs and insight into their character, might be classed with the late Lafcadio Hearn, but instead of being de-Christianized by the contact, as was this strange genius, Mrs. Harris was the means of interpreting the gospel to the mind and heart of Japan.”

Beauty and tenderness, pathos and power are combined in her writings. The pathetic sweetness, the heartbreak of some of these, bring tears. The grandeur, the triumph of others take the soul to Heaven's gate—the “Gate Beautiful,” through which her feet have passed.

And so, in loving memory and that her service of love may go on and on, these poems are sent forth to you and to all who love her Master.

彼女の同国人であり、賢明な友人、又相談相手であったレームフ・エム・バックレー博士は彼女について次の様に言っている。

「彼女はクリスチャン、アドボケート誌や宣教師新聞に幾度か論文を寄せたが、それは所謂非キリスト教地域から寄せられた最も注目すべきものであり、それによって彼女は相当有名になったものである。

日本人に対する彼女の愛、日本の風俗習慣に関する彼女の知識、日本人の性格に対する彼女の洞察力、之等は故ラフカディオ、ハーンに匹敵するものである。ただ此の珍しい天才ハーンが日本人と接触することによってキリスト教を捨てたのに反し、ハリス夫人は日本人の精神に福音を説く器として変ることがなかった。」

美しさとやさしさ、情感と力、彼女の書くものには之等が渾然として溶け込んでいた。之等の詩の或るものにはうるわしい感情と心にしみる様なものが含まれており、読む人をして涙を催させるものがある。又或るものは壮重にして勝利の感情にあふれ、読む人の心を「うるわしの門」即ち天国の門に導く。もっとも彼女の足は既に此の門を歩いて行ったのだ

それで、此の詩集を、愛の追憶の中に、又彼女の愛の奉仕が、いつまでも消えない様にと、皆様の許へ、又彼女の主イエス・キリストを愛するすべての人々の許へお届けする次第である

## A Tribute

(For the sixtieth Birthday of Japan's Empress, the "Alexandria" of the East.)

What heeds his labor-gnarled hand  
The peasant of the Sunrise Land,  
When with her cloudy veil withdrawn—  
White-browed, the Lotus of the dawn—  
He sees his sacred mountain rise  
Regnant amid her native skies!

And so with us of alien birth,  
The sordid thoughts and toils of earth  
Are lost in dreams of One whose feet  
Have waked the years to fragrance sweet—  
Where she hath trod, immortal blooms  
Of mercy breathe their soft perfumes.

Fairest of woman-souls, with hand  
All tenderness, a loyal land  
Meets her own loyal heart, to-day—  
Our Royal Lady of the May—  
While Love and Reverence 'round her wait,  
The guardians of her palace gate.

Sweet Empress of the Heart, unknown,  
Unseen of thee uprose thy throne:

## 奉 祝 歌

東方の「アレキサンドリア」ともいふべき日本国皇后60才の地久節に

ふしくれし手も何のその  
日出づる國の民草よ  
祖国がかつぎを脱ぎし今  
蓮華の眉にうっとり仰く  
翁の望き山々は  
気高く空にそひえたり

外つ国人もかわりなく  
此の世のなやみ苦しむも  
君を仰げばちともなし  
君の御足はかくわたりき  
御代末れよと呼び給い  
ゆくみの花はとわに咲く

こよなきるわし皇后の  
御やきとくに大地は  
きさきの御旨にかならるり  
きさきの御は五月のおり  
御代ははまを改慶  
御代ははまを改慶

こよなきるわし皇后の  
御やきとくに大地は  
きさきの御旨にかならるり  
きさきの御は五月のおり  
御代ははまを改慶  
御代ははまを改慶

*Locust Blossoms*

For 'neath the banner of the Sun,  
Thy woman's grace hath made us one—  
The stranger and thine own to-day,  
In equal fealty, bow to pray—  
"God grant thee, like thy sister-queen,  
An added strength and joys serene!  
White Peace enfold thee near and far,  
Steadfast in shining like a star,  
And golden be thy coming years!  
God keep thine heart and eyes from tears!  
Heaven's light around thee and before—  
God keep thee now and evermore!

* * *

*Locust Blossoms*

(The Missionary's love of Japan ["My Islands"], the American's yearning for home, and the Christian's hope of heaven find beautiful expression in these verses.)

Like a bandit storming castle, he has ravened  
on his way,  
Maddened wind against the casement—not a  
bird upon the spray,  
Yet with sweet, elusive odors, Life is coming  
up the way,  
Minting gold from winter's gray.

Life exultant, life triumphant—and we say,  
"The year's at spring";

日の丸の御旗の下に  
きさいのみいつは民草をみな  
外つ国人も 一つに結ぶ  
我等は共にひれ伏し祈る  
神よきさきに妹宮のごと  
更に力と喜び与え  
地の全面に平相おとすれ  
恒星のごと常に照り  
未来を黄金と照らせかし  
心にも目にも涙消え  
御身に上より光を注ぎ  
神よときわに守り給えし

* * *

アカシヤの花

訳者は、之には伊藤高直(明治)の「明命日」出版  
「六甲」夫人(中)に出づる  
「教師」として日本に在る愛(我)の「六甲」夫人として  
「郷土」の「アカシヤ」の花を以て、大団に日本の希望等、の「詩」  
の「アカシヤ」の花を以て、大団に日本の希望等、の「詩」

お城を奪はれぬ  
颯爽はぎにそよぐ  
はれとも月、香りと共  
霜、冬かのは、とてあり  
喜びの生命、勝利の生命—  
程なすははし、地行、いすは

いさよ、いさよ、いさよ  
か、手に負もる、  
生命、命は命、て来て  
命、命、命、命、命  
我等は、命、命、命

*Locust Blossoms*

Soon a mist of snowy splendor 'round the bud-  
ding bough shall cling,  
And a silver bugle softly thro' the cedarn vistas  
ring,  
When the nightingale shall sing.

Yet, I fancy, shyest minstrel, in the world of  
wingéd things,  
When your liquid note is falling, I shall dream  
of vanished springs,  
Where a meadow lark is calling, with the sun  
upon his wings—  
While it is his soul that sings.

Over leagues of dark'ning water flows a rapture  
all its own—  
Music from the sunset meadows with the poppy  
oversown  
(Rooted sunshine brimming over where the  
happy wind has blown)—  
Golden base to sylvan throne!

Yet, O plum tree, of the gardens that my Is-  
lands hold so dear,  
Keeping tryst with hidden singer—sweetest  
tryst of all the year—  
Yet, O mellow-throated minstrel, thro' my  
vision shining clear,  
Till the distant seems the near—

つばみふくらむ枝のまわりにかゝるたろっ  
銀の角笛やわらかく 杉の本の間にひびくとき  
一度ほととぎすの鳴く時だ

けれど私は想像す 馬の仲間のはずかしうりや  
君のほらかな鳴き声か 過ぎにし春を思わせる  
そこでは牧場のひまわり道 翼に日はまはして鳴  
歌は彼の心なり

遙かに谷を越え 川面には 秋喜の声は流るる  
けしきの花野をながれ 牧場は果ての音もたぎ  
と福の吹く音は 葉も川面を流るる  
森の精の玉には 全う土台を築くなり

あゝ 柳の葉と我の心 春の歌は手と手合ふ  
かゝるたろっ 手と手合ふ  
あゝ 柳の葉と我の心 春の歌は手と手合ふ  
かゝるたろっ 手と手合ふ  
あゝ 柳の葉と我の心 春の歌は手と手合ふ  
かゝるたろっ 手と手合ふ



*Locust Blossoms*

I would give the moon-white glories of your  
flowers fragrant-fair,  
And the poppy's tawny splendors making revel  
everywhere  
By the Golden Gate that beckons thro' its  
amber-tinted air—  
For a bliss you cannot share.

Leans a Locust downward drooping to the  
waiting household eaves;  
Blossom cells of alabaster sift their perfume  
thro' the leaves  
Where a century's songs have lingered. Proud  
of beauty he achieves,  
All of spring his heart receives!

From foundation-stone to roof-tree he has  
seen the homestead rise,  
And the higher held the whiteness of his blossoms  
to the skies,  
Sending far a floating brightness odorous of  
sacrifice,  
And all sweetness in our eyes—

For his largesses of blooming to the scattered  
home-mates seem  
Prophecy of Springs eternal, in the darkest of  
their dream;

月とかがやくあなたの花に  
茶色のけしはいたる所で  
琥珀の空の彼方から  
あゝ、今の此の仕合せは

アケシヤの花はその花を  
白特色の花々は  
そこには古い歌うただよ  
まゝではなよ、アケシヤ

土台り下から星根まで  
そのアケシヤの真白の花は  
瑛舞の空の彼方から  
見守る 月とかがやく

アケシヤの花の豊かさは  
暗き夢の道 時々

よきかんばせを送らな  
うたげを催し  
金門湾が私を招く  
たゞ私だけのもの

待つ軒までも垂れ下り  
象の合間からかき取りを  
誇るべき美を完成す  
深き心は之を受ける

アケシヤはよく見ているが  
それより高く空に立つ  
遠く空にならば

互に別れ仕む者に  
ときわの春の予言なり

*Greeting to "New Japan"*

Gnarled strength and vibrant beauty in his  
ancient bosom teem—  
Glad fore-token—after-gleam!

Still, O Blossom-benediction, breathe aromas  
down the years,  
For the eyes we loved the longest will not open  
to our tears,  
And your silence answers clearer than the  
wisdom of the seers;  
Call the robin crimson-breasted to the olden  
Locust tree,  
Lure the vagrant wing of swallow—woo again  
the wand'ring bee—  
Tell the resurrection story of a larger life and  
free—  
Heart will hope and eye shall see!

* * *

*Greeting to "New Japan"*

(Written during the Japan-China War)

Our shores have heard the bugle across the  
leagues of sea,  
She greets your Land of Heroes—this Country  
of the Free!  
Not for the sounding clamors that field and  
fortress woke,

きたえた強さと律動の  
こはうるわしき前兆ぞ

美は古き胸にあふれいて  
又はうれしき後光かや

されども花の祝禱よ  
長く愛せし目にすらも  
君が沈黙は見る人の  
赤眼の駒馬をアカンヤの  
、わし燕を呼びもどし  
心に望み、目に見ゆる  
復活の物語を告げよ

常にかをりを吸い給ふ  
涙を流す事はなし  
知恵より明らかに答え  
老木にこそ呼び寄せる  
さまより蜂を又口説く  
人さしい自由な生命の

* * *

日本に挨拶

（戦争中）

わが国は、この遠く海を、はたして、角笛をきき  
るの英雄の国、標旗をたてる、自由の国  
は、戦争、はたして、この国ではない。

*Greeting to "New Japan"*

Red sword that sunward flashes and cloud of  
battle smoke,  
The Flag of Stars salutes you, O Symbol of the  
Sun,  
But for the coming duty when warrior deeds  
are done,  
Ay, for the sacred purpose that placed her in  
the van,  
And crowns her lifted banner. All hail to New  
Japan!

We hear a clearer bugle across the leagues of  
sea,  
Type of Yamato's valor for all the days to be:  
Behold a peasant-hero amid the battle stands,  
With bleeding bosom forward and glory in his  
hand!  
A soldier's will in triumph rebukes his failing  
breath;  
Outrings his last "Susume," outflows the tide  
of death;  
"Dead on the field of honor," whatever fate  
befall,  
He, with unreckoned heroes, shall never know  
"Recall."

But Fame's Eternal trumpet hath caught his  
bugle-note,  
And thro' the Orient heavens the ringing  
"Charge" shall float

赤い刀が太陽に向ってひらめき、戦雲はけふる  
星条旗はあなたに敬礼、あゝ、太陽の象徴  
それは戦後の新しい任務のため  
然り、此の戦争に日本を駆りかてた聖なる目的のため  
それは高くかかげられた御旗に冠を与えるものぞ 新日本り成  
遠い海の彼方から更にはっきり角笛が聞こえ  
未来永遠 大和民族の勇気をあらわす  
見よ農民兵の英雄が戦野の最中に立っている  
胸は血に染んで敵に向い、手には栄光  
勇士は死に臨んで勝利を思ひ  
最後の「進め！」はひびき 潮の如く死は迫る  
とくなく運命を来ようとも 名譽の戦死た  
無敵 無名の英雄は誰も 退却 こそ知らない

……し、ほまれという永遠のラッパは角笛の音をとらえ  
突撃 のひびきは東洋の天空になりわたる

### *The Guiding Star*

And Orient lands shall follow with onward-  
hasting feet  
The footsteps of a Nation that never knew de-  
feat.  
O Banner of the Sunrise, if with thy symbol  
bright,  
Thou shine to burdened millions as Freedom's  
beacon-light,  
Then Asia's great encampment of jarring tribe  
and clan,  
Shall show to distant peoples a brotherhood of  
man,  
And 'mid the war-tents folded and peaceful  
triumphs won,  
A world shall cry in greeting, "Flag of the  
Risen Sun!"

* * *

### *The Guiding Star*

(A Christmas Carol)

They sought Him far, and they sought Him  
wide,  
(And the Star shone on in glory!)  
The Holy Child by His mother's side,  
(And the Star shone on in glory!)  
The gifts they brought Him were fair and  
bright;

東洋の国々は早くも之に従うだろう  
會つて敗戦を知らぬ此の国の足跡に、  
あゝ、日章旗よ もしあなたのかかやく象徴が  
自由のめあてを重荷負ふ数億の民に示すなら、  
争うアジア諸族の陣営も  
まことの同胞関係を外つ国までも示すだろう。  
そして城陣は消え、平和の中に  
世界はあげて「日章旗よ」と叫ぶだろう

* * *

### みちびく星

(クリスマス歌)

遠くまで探し求め、遠くまで探し求め  
聖なる星は東の空に輝き  
聖なる星は東の空に輝き  
聖なる星は東の空に輝き  
聖なる星は東の空に輝き

### The Guiding Star

(And the Star shone on in glory!)  
But the mother's face was a fairer sight,  
(While the Star shone on in glory!)

Her voice as the Angel-song was sweet,  
(Ay, the Star shone on in glory!)  
When the Wise Men knelt at her Baby's feet.  
(And the Star shone on in glory!)  
It pierced through the Ages' waiting night,  
(Oh, the Wonder-Star of glory!)  
And arose to the Heaven's farthest height,  
(Oh, the Wonder-Star of glory!)

And yet, O Christ, we have wandered wide,  
(Oh, where is the Star of glory?)  
We may not kneel by the manger side,  
(Oh, where is the Star of glory?)  
The world grows dark, and we seek Thee long,  
(Oh, where is the Star of glory?)  
Oh, send us joy in an Angel's song,  
(Oh, shine in a Star of glory!)

Forgive us, Lord, for the heedless prayer:  
(O Heart of the olden story!)  
Thou art close at hand in Thy love and care,  
(And Thy Star shines on in glory!)  
We worship Thee as the foolish may,  
(O Child with the Star of glory!)  
We pray to Thee as the blind may pray,  
(O Light of the Father's glory!)

（そしてあの星は栄光の中にかがやいた。  
けれども御母の顔は更にかがやき  
（その時あの星は栄光の中にかがやいた。）

彼女の声は天使の歌のようにうるわしかった  
そうだ、あの星は栄光の中にかがやいた  
博士達が聖子の御前にぬかすいた時  
そしてあの星は栄光の中にかがやいた  
いと昔から待望していた夜空を引き裂いて  
あ、あの栄光の不思議の星  
いと高きあり大田まで昇って行くか  
あ、あの栄光の不思議の星

あ、あの星は栄光の中にかがやいた  
あ、あの栄光の星は何処ぞ  
我等はまふら、おなごにひざまずけな  
あ、あの栄光の星は何処ぞ  
世は暗くなり我等は、問君をなす  
あ、あの星は栄光の中にかがやいた  
あ、あの星は栄光の中にかがやいた  
あ、あの星は栄光の中にかがやいた  
あ、あの星は栄光の中にかがやいた

あ、あの星は栄光の中にかがやいた  
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あ、あの星は栄光の中にかがやいた  
あ、あの星は栄光の中にかがやいた  
あ、あの星は栄光の中にかがやいた

## An Easter Song

### The Answered Wish

I longed in vain for the nightingale  
Hid far in the forest tree—  
On pinions fleet, O song-bird sweet,  
Come, carol a song for me—  
For thus I prayed, but he lingered still  
In his wildwood home on the distant hill.

Then I fell into lightest slumbers,  
And my wish to a vision grew,  
For I roamed in deep o'er the mountain steep,  
And I searched the woodland through;  
But lo! from my dreams awaking,  
(How my heart leaped up in glee!)  
By my pillowed head, he had made his bed,  
And the warbler sang while the woodlands rang,  
A song to the dawn and me!

### An Easter Song

Ring silver-clear, O Easter bells,  
Ring far and near, O Easter bells,  
Till wingéd songs arise  
From out the silence of our graves  
To touch the raptured skies.  
'Tis Eastern dawn,  
'Tis Eastern day—  
Ring hallelujahs o'er its way!

## かなえられた願い

私は長い間、いたすらにほととぎすを望んでいました  
それは遠くの森にかくれていました  
それはすばやく飛び去るあゝ、うるわしの歌鳥  
さあ、私に歌を歌って下さい  
どんなに私がたのんでも、未だくすくすして  
遠い山の森の家に止っていました。

その時私はふと、浅いねむりにおち、  
私の願いは幻となりました。  
私はけわしい山の向うの谷をさまよっていました  
そして森の中を探しまわりました  
けれども、どうでしょう、夢からさめると  
私の心は何と喜びにおどった事でしょう  
私の枕のそばに、その小鳥はねていました  
そしてその鳥は歌い、又夜もなりひぐさしました  
それは晩と私に向って歌を歌っていました

## 復活祭の歌

鳴れ、銀の鐘に清らかな音で、あゝ、復活祭の鐘  
鳴れ、遠くまで、あゝ、復活祭の鐘  
あらゆる歌が昇るまで  
祭壇の光輝の中を昇るまで  
祇喜の空に届くまで  
東方の夜明けまで  
東方の真昼まで  
道々歌え、あゝ、復活祭の鐘

*Easter Hymn*

Ring soft and low, O Easter bells,  
Ring sweet and slow, O Easter bells,  
That saddest heart may hear.  
Again its glory bursts in bloom,  
The Flower of all the year.  
'Tis Eastern dawn,  
'Tis Eastern day—  
Its fragrance fills the shadows gray.

* * *

*Easter Hymn*

"Haste from His grave, ye may not stay,  
He is not here," His angels say—  
"The Christ is risen for you to-day,"  
Hallelujah! Hallelujah!

CHORUS.

Light and life shall be unended,  
(Hallelujah!)  
By ten thousand joys attended,  
He is risen and ascended,  
Hallelujah—Amen—Amen!

"Behold the Man," He standeth now  
No more with thorns upon His brow,  
The Sons of God before Him bow—  
Hallelujah! Hallelujah!

鳴れ、ゆるやかに、ひくく、あゝ復活祭の鐘  
鳴れ、うるわしく、ゆっくり、あゝ復活祭の鐘  
悲しむ人も之をき、  
栄光が又咲くようだ  
年中絶えぬ花よ咲け  
東方の夜明けだ  
東方の真昼だ  
その芳香は暗い所を照すのだ。

* * *

復活祭讃歌

「墓から急ぎ出でよ、止るなかれ  
主はここにいまさぬ」と天使は歌う  
あなたのためにキリストは、今日よみがえり給えり」と  
ハレルヤ、ハレルヤ

コーラス

光といひ物は絶ゆることなし  
ハレルヤ  
無限の喜びを授け  
今日よみがえり給えり  
ハレルヤ、アーメン、アーメン

「此一人を見よ、彼は今かく  
いはれり、冠は脱ぎ捨て  
神の御子、御前にぬかれり、  
ハレルヤ、ハレルヤ

*Ballad of the Pine Tree*

Our midnight graves are fringed with light,  
Our loved and lost in raiment white,  
Abide victorious in His sight,  
Hallelujah! Hallelujah!

Look up! Look up! The dawn is clear,  
The ransomed hosts are bending near,  
And deathless love hath vanquished fear,  
Hallelujah! Hallelujah!

* * *

**Ballad of the Pine Tree**

By dawn and dusk the moaning Pine  
Hangs o'er the moaning river,  
And thus its aged spirit saith—  
With sudden start and shiver—  
“A silence lies, on dead men's eyes,  
But I must wake forever!”

And thus and thus, it murmureth—  
“The Sun-lands sweetest daughter  
Erst floated down this moaning tide,  
To Sandzugawa's water.”

Though peasant born so angel-fair,  
Full well they named her “Blossom,”  
The flower of beauty on her cheek,  
Love in her gentle bosom.

夜中の墓は光でふちどり  
身よりの死者も白衣を着けて  
神のかたえに勝ち侍る  
ハレルヤ、ハレルヤ

仰げ、仰げよ 夜はあけはなれた  
ちかなわれたる民草は我等に近くひきまづき  
不死なる愛は 恐れをすへて 打ち消した  
ハレルヤ、ハレルヤ

* * *

松の木の謡

うめきを上げる松の木が朝な夕なに  
うめきを上げる里の川に身をのぼして  
そして午とよの松の情は  
突然ふるえたりなからず  
“死人の目にこそ是れは  
私にわらわむねの”

おとこく松の木は  
日よりの国に  
“お花”  
と名づけられた

百姓の家で育ちた  
お花 ときよはなはさわし  
その相は花の様に美し  
やさしい胸には愛が満ち



*Ballad of the Pine Tree*

Alas the day when she was wed  
To one too base for naming,  
His soul was seared by passions fierce,  
The heart of demon shaming.

And toward his bride, the beautiful,  
With eyes of tender yearning,  
He turned a gaze of jealous wrath  
And mad suspicion burning.

Like Futa-ara's ceaseless rain,  
The ceaseless rain of sorrow,  
The cruel words that fell to-day  
Were cruel blows to-morrow.  
Dew-drenched, for aye, her drooping sleeve,  
Dew-drenched her dark eyes' splendor,  
And soon the wan cheek scarce weighed  
down—  
Her hand so thread-like slender.

"Ah, woe is me!"—it murmureth—  
The pine tree by the river—  
She sought, one day, the Pitiful,  
The Mighty to deliver;  
Kuwan-on, thy shrine was made so fair,  
With starlike tapers glowing,  
And films of incense odorous,  
As breath from Heaven blowing.

娘が嫁いだ日ぞあわれ  
相手の男は似もつかぬ下司野郎  
男の心は荒れすさび  
悪魔のようにこわかった

此の美しい花嫁は  
やさしい目をぼしていかか  
男はいかる目をむいて  
猜疑の心をなきらせた

荒の雨の止まぬ如  
悲哀の雨も降りやまず  
今日はむごい仕打ちをし  
明日は打撥雨と降る  
彼女の袖はぬれそぼれ  
黒いひとみもつゆしげく  
知はうななれ青きめて  
その手に悲しき雨

「あゝ、わが身を憐れむ  
河原の松の木の根元  
成る日娘は悲しき  
「御供におまかせ  
観音堂は神々し  
御堂明は星の光  
なでこめか香のむら  
縁果を思ひわた



Flight

Longing for Home

The nightingale warbles  
 So silvery clear,  
 The sweet soul of silence,  
 Enraptured must hear;  
 But prison his music  
 In fettering bars,  
 And though they were golden  
 With sheen like the stars,  
 His heart in its sorrow,  
 Would swell thro' his song,  
 And tenderly murmur,  
 "I weary and long,  
 Ah me, for my dwelling  
 Low-nestling with leaves—  
 My little house sheltered  
 By emerald eaves!"

* * *

Flight

The song-bird is flying to Southward  
 In the land I love the best,  
 And naught but the leaves of autumn  
 Lie cradled in his nest—  
 Only the leaves of the autumn where  
 The mother-bird sat with her nestlings fair.

郷 愁

ほととぎすは鳴いて行く  
 銀のよりに澄んだ声で  
 沈黙のうるわしい心は  
 うっとり聞くにちがいない  
 けれども彼は此の泉を  
 鎖の格子にとどこめか  
 それが黄金であり  
 星とかがやこうとも  
 彼の胸はそのかなしみの  
 歌によつてふくらむ  
 そしてやさしくつつやく  
 秋はつかれたはずと長い間  
 とくまよ、それは私の年よは  
 葉の集め、眠りの、静まるけきを  
 その語り小きく歌は  
 ... 星銀のよりに澄んだ

* * *

飛 11

秋の葉は南の方へ  
 ... 飛んで行く  
 ... 母鳥は  
 ... 抱いておまに残る



*Songs of the Lotus*

Tremblingly glitters a gem on her breast—  
Is it a dewdrop, or is it her soul  
Shining a symbol of Heavenly rest?  
Fair is the jewel whatever it be—  
Fairer is she!

(II)

*The Lotus Maiden*

In the land of the Lily and Lotus—  
Half-moon in an emerald sea,  
With wood-fringed isles whose glimmering  
smiles  
Are fair as a dream might be—  
More like the daughter of sun and dew,  
Than a flower of the earth, a maiden grew.

She was child of a sire most knightly,  
And a king in his mimic state,  
Who seemed as he trod, like a demigod  
To the peasants who named him great—  
Whose soul was true to his people's weal,  
So their hands were strong and their hearts  
were leal.

And the mother in high-born beauty,  
With eyes like shadowy stars,  
Was heir to a name made fair by fame  
In the old Chrysanthemum wars,  
Like a bud of Spring had blossomed she  
On the gloom of her dim, ancestral tree.

胸には光る宝石か  
あれは雫か魂か  
大いこいのしるしかと光る  
何といつてもあの宝石はきれいだか  
蓮華はもっと美しい

(II)

蓮 娘

ゆりとれんげの国で  
エメラルド色の海にうつる半月  
森でふちどられた島、そのほの光るは、えみ  
どれもみな  
夢かともう美しき  
さてここには、地上の花といふよりも、日光と露  
娘かとも思われる 人の美なり行

或る勇ましい城主の娘  
城主は或る模倣国の王  
町を歩けば神のまに  
百姓達におかまれる  
彼は自民等と受し  
民等には神、又忠義

娘の母は高家姫で  
その母はかげ星のまに  
彼女は名門のとき、昔の  
名をあげた家の出る  
彼女は春のまに、  
暗い祖先の木に咲いた

*Songs of the Lotus*

While the children that bloom I beside her,  
Twin-lads with their sister fair,  
Had caught the grace of her beautiful face—  
Each seemed but the mother's heir.  
Ah! For them the gods¹ of the golden barge,  
And love hung life with a rosy marge.

The mother had said, when her daughter  
Was born with the ²Sakura's bloom,  
"She is child of Spring and its blossoming,  
And the wind with its soft perfume  
Doth tell me that Haru should be her name,"  
But the father's fancy was not the same.

He had answered in proud exulting—  
"She shall grow more fair than thee,  
There is but one name that can do no shame  
To a maiden as rare as she—  
Our sons have shining names for a dower,  
Our daughter shall bloom as the 'Lotus flower.'"

Thus the years soft-winged had vanished,  
Like the splendors subtle and swift,  
Of ³Rosei's dreams whose wandering gleams  
Were the magical Pillow's gift—

¹Gods of Good Fortune.

²Japanese cherry blossom crowned queen of flowers by the people.

³"The Pillow of Kautaw" is proverbial in the East. It was the fabled gift of genii, and reposing on it Rosei the Pilgrim saw visions of regal splendor.

彼女のそばに咲いた子は  
きれいな妹と双子の子等は  
美しい顔のかかやきを受け  
みんな母親をくりだ  
あ、黄金の船にのった福の神が  
ばら色の唇しをりえたのだ

母は言った、彼女の娘が  
桜の花と共に生れた時に言つたのだ、  
「娘は春の子花の娘です  
春風とほのかなおいは  
春という名前がよいと教えてくれます」と  
けれど父は反対だ

彼は昂然として言つた  
「この娘はおまえよりもっときれいに育ておぼせなれぬ、  
ふさわし名は——」  
世にもまれぬ、此の女ははな、  
息子等はみな器量にふさわし、名もつたな  
そこで此の娘は「蓮華」とは命名す

「おぼせぬ、おぼせぬ、おぼせぬ、  
おぼせぬ、おぼせぬ、おぼせぬ、  
おぼせぬ、おぼせぬ、おぼせぬ、  
不思議な枕のおぼせぬ、

1. 福の神 七福神  
2. 日本では桜は花の女王と人々を愛する花といふ  
3. 部神の枕は東洋の語である。これは仙人、たまもといふ  
ことわざで、その枕をさしたる者は、遠くを旅して夢をみる  
こととなる

*Songs of the Lotus*

Till the dreams that needed no genii's aid,  
Sweet childhood visions had left the maid.

As the nightingale flies to the plum tree  
To warble his tenderest lay—  
To these opening flowers in the castle-bowers,  
Hope sang through the livelong day;  
Yet was it the cloud of her dusky hair  
Alone that shadowed the maiden fair?

Or was it a vision prophetic  
That gloomed on her beautiful eyes,  
Till full-orbed spheres of glittering tears  
Half mocked at the lids' disguise?  
Though the wind of sorrow breathe faint and  
    low,  
There are aspen souls that can *feel* it blow.

So that scarcely the maiden wondered  
When an ancient smouldering fire  
Of hatred arose from its long repose  
And flamed on her grand old sire.  
His foes were many and fierce as Fate—  
While their swords were mighty and edged  
    with hate.

And though he went forth with his liegemen,  
And his sons a glorious train,  
There dawned a day in its black dismay  
When he smote with his sword in vain,

遂にその夢は仙人の助けもいらず  
甘い少女時代のまぼろしが、その娘から去って行く。

鶯が飛んで来て梅の木に止り  
やさしい歌をうたえば  
此の城の中で花開く梅に向って  
希望はひねもす歌い続けた  
けれども此の娘の黒髪だけか  
此の美しい娘の顔を曇らせたのか

それとも彼女のうるわしい  
目をほくもらせ  
大粒の涙が光る まぶたのいつわりを  
おき笑ったは 予言者のな幻想か  
悲しみの風はかすかでも  
それを感じるはこやなきの魂がある

娘が一寸歩いたら  
古くくすぶる留し火の火  
こぼれ、燃りこもる  
城に城に焼きた  
戦とは多し、命は命、こゝろはこゝろ、  
こゝろはこゝろ、命は命、こゝろはこゝろ、

行列を飾つて出て行く  
暗い混沌の夜が明けて  
戦い続けた甲斐もなし

*Songs of the Lotus*

But fled to his tower thro' the crimson wold,  
With a wound as warm as his dead were cold.

With the stricken remnant around him,  
Whose hearts and swords were of steel,  
He fought the gloom of his certain doom,  
Till his brain began to reel,  
And over the moat and in at the gates,  
Came swarming a horde of incarnate Hates.

Then swift—for his wounds were a-gaping  
Wide-mouthed for his soul to fly—  
The warrior smote on his wife's fair throat,  
And sank by her side to die,  
The blade firm-clasped in his death-cold hand,  
Still wedding their forms with its fatal band.

Ah! Woe to the maiden, O Ruegi,  
And woe to the warriors brave,  
Too feeble and few their quick swords flew,  
And won them only a grave—  
Then arrowy swift were the maiden's feet,  
For they fled dishonor, and death was sweet.

On and on to a rock-built rampart  
Dark-fringed with the leaning pines,  
And where ivies, grown to a heart of stone,  
Trailed down their shadowy lines,  
'Twas there she paused in her wingéd flight—  
A beautiful dream in the evening light—

真赤な森を通り過ぎ 城の中へと逃げ込んだ  
手傷は深くそれに又冷い死人も多く出た

彼に従う残党は 傷ついてはおるといふ  
心も刀も鋼鉄だか  
戦い利あらず 武運つたなし  
遂に落城を覚悟せり。  
濠を乗り越え憎しみに燃え  
敵は城門へと殺到す

彼の傷口ふさがらず  
程なく生命を吐き出しぬ  
さむらいは美しい妻ののどをさき  
自分もそのわきに倒れて死んだ  
しかと刀にきりしめ  
一人は運命のさきなでむすはれたまふ。

あゝ、かわいそうな娘蓮華よ  
あゝ、あわれなる勇士達  
戦か たりも短かきに  
かちと たまきは葬場たけ  
射いて娘も首を  
丸をきりしめはれたまふ

月日と共に城壁は  
曲った松におおわれた  
つたは岩の思までからみ  
悲しい歴史を辿るのみ  
娘が翼をたたくて休み 夕暮の光に  
美しい夢を結んでいのはこころ



*The Lotus Blossom*

That still when the Lotus buds unclose  
Like a dawn with tremulous tints of rose,  
O'er moat and lake, there are some that awake,  
All lily-pale for O Ruegi's sake.

* * *

**The Lotus Blossom**

Over slimy ooze that clingeth like murky band  
of midnight,  
About the shining roots of forever-blooming  
stars,  
The Lotus lifts serenely her stainless soul to  
sunward,  
With inner glory breaking the gloom of  
prison bars.  
Like a vestal pure at pray'r 'mid the pulse of  
solemn music,  
Pants the snowy bosom as the wavelets fall  
and rise,  
Or with blush of summer roses,  
'Mid the dewdrops she reposes,  
As though distant Love were dawning on the  
sweetness of his eyes:  
Doth she see the "Mountain Peerless" in an  
Orient Paradise?

又蓮の芽が開いた時  
ばら色に染れる晩の様に  
涼にも水にも 何かが目をあけていて  
あゝ、蓮華の事がもとて、すべてが百合よりに青白いことを。

* * *

蓮の花

夜中に垂れる 聖の帯、 その泥沼から生え出でて  
水久に花咲く星の根の かかや あたり蓮の花  
山らにはかかれなきその窟を 太陽に向ひかしのける  
それには半獄の暗やみを やぶる心の丸がある  
甘酸る音楽の脈打つ中で 祈る純潔に俯いて  
さゝ波の動きのよゝに 古白の胸は喘、  
又夏咲くばらの真赤な色で  
露の中に彼女は休む  
それは遙かな恋人の男の目、  
めきめきかゝる様な  
彼女は嬌りて「白く、」と見るとさういふ

*The Lotus Blossom*

Ah! She views with sudden longing the beauty  
of his presence,  
Leant against the purple skies with calm and  
kingly head,  
In his stole of silver-white unto fair Nehan en-  
chanted,  
Fire of pain and passion in his spirit ashen-  
dead,  
But the sacred mountain keepeth his Buddha  
calm unsullied,  
Cloud-enthroned, Star-engirt like a saint with  
oreole,  
While the sacred Flower a-bloom by the dust of  
the common highways,  
'Mid the haunts of men uplifts the whiteness  
of her soul.  
Green leaves waving thine evangel  
When thou comest, Blossom-angel  
'Mid the summer heat to trouble the waters of  
the pool,  
Unaware the sick heart feelth heaven-breezes  
blowing cool!  
Higher in thy lowly mission,  
Clearer in thy lifted vision  
Than the brow of Fugi soaring in a distant  
dream from me,  
Dawn forever on my spirit, self-enshrined  
purity!

あゝ、彼女は彼を見てにわかにかがれ  
静かなけだかい頭を紫の空に上げた  
彼は銀白の長衣を着てあこがれの涅槃に誇われ  
彼の心の煩悩は消え  
聖なる山は御仏を 静かにけがれなく保つ  
去に東り星を従え、後光を背負う聖者の如し  
聖なる花は世俗のほりにまみれて咲き  
彼女の心は俗世の中でも純潔を高める  
緑の葉が女の福音をそよがし  
花の天使 汝来ませば  
真夏に天国の涼風が吹きわたる  
賤し、つとめも富士より高し  
見ふ幻は富士よりきやうに  
遙かな夢の富士より高し  
我と我が尊い心に 水産の朝も明けと

*Eidola*

"Mikasa"

Deep in our souls are graven  
Her valor and her name;  
Dark sky cannot becloud it,  
Dark wave cannot enshroud it—  
The greatness of her fame!

The glory of her banner,  
The glory of her dead,  
Shall shine in rainbow splendor  
On tear-drops warm and tender,  
Which human hearts have shed;  
And God, who led the nation,  
Still keepeth watch o'erhead.

* * *

*Eidola*

White-winged birds in the sunset heavens,  
White-sailed ships on the sunset sea—  
But neither the birds that fly in the heavens,  
Nor the ships wherever their haven be,  
Are meant for me!

The Bamboo laughs at a zephyr's wooing,  
Tossing the sheen of her sea-green hair,  
While a low-voiced lover leans to the Lotus,  
Till her blushing cheek is yet more fair—

「三 笠」

その勇気とその名は  
我等の心に深くきざまれ  
曇人も之をおおわす  
暗波も之をかくせない  
その名市の偉大さま

その旗の栄光と  
戦死者の栄誉は  
心から流す  
熱いやさしい涙に  
剣ときらめくであらう  
神は此の国を導き給えり  
そして今も人からみてるわ

* * *

まぼろし

空を飛ぶ鳥  
海を渡る船  
はたして我に  
たはしむるもの  
はなほ何の意味もな

竹は微風をちきわいて  
緑の髪をふりなてる  
恋人は蓮に身を語り  
可憐の頬は紅潤す

*Eidola*

But eastward going or westward blowing,  
The winds that speak to blossom and tree  
Are dumb to me!

I turn my face to the "Matchless Mountains"—  
Queenliest queen in the world below,  
Crowned with a crown of cold, white lilies,  
Flowers of the winter frost and snow—  
She tells to the clouds and stars her secret,  
And her beauty shines on the wondering sea,  
But not for me!

Out from the brooding hush of the twilight,  
Sweet as the breath of the rose in sleep,  
Soft as the flush of the summer sunset  
Fading away on the purple deep,  
Dawneth in vision, the shore of the Silent  
Washed by the waves of an Infinite Sea—  
And this is for me!

Shadowy sails that are set to seek me,  
Shadowy pinions that beat the air,  
Shapes of beauty that rise to greet me,  
Are ye phantoms, and yet so fair?  
Breaking the bands of the dust asunder,  
Tremulous stars in their mystery  
Now shine for me!

東へ行けど西行けど  
草木に語るあの風は  
私に何も語らない

私は「類なき山」を見る  
あれこそ山の女王なれ  
命き百合の冠は  
真白き霜と雪の花  
秘密を雲や星に告ぐ  
海にかがやく此の美さ  
私のためのものでない

夕暮れこもるしずけきは  
なむれるぼろと美しく  
夏の夕日とやわらかく  
紫青の海に消えて行く  
白く明けた静寂の底  
果てなき波に洗われる  
ちい、これこそは私のもの

影の舟は帆を掲げよ  
影の翼は羽を打てよ  
美を纏う美を纏うよ  
かきこめるかきこめるは夢か  
塵の帯をはらしては飾き  
神祕にゆれる星達は  
私のためにかきこめよ



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*The New Song*

3

Love eternal, light eternal,  
 Close me safely, sweetly in;  
 Saviour, let thy balm of healing,  
 Ever keep me free from sin.

* * *

*The New Song*

1

There are songs of joy that I love to sing,  
 When my heart was as blythe as a bird in  
 spring;  
 But the song I have learned is so full of cheer  
 That the dawn shines out in the darkness here.

Chorus

O the new, new song!  
 O the new, new song!  
 I can sing it, and I can sing it  
 Power and glory, and love and  
 Glory and praise to the Father who is God

2

There are strains of home that we hear all day  
 And I hear them, for I have been in of you far  
 But I know of a home that is wonderful fair  
 And I sing the songs they are singing there

(同じ曲で歌える様に)

3

とこしえの愛よ  
我を包みて  
いやしの油に  
罪をきよめよ

(直訳、説明訳として)

3

永遠の愛よ、永遠の光よ

私を安全に而も楽しく包ん⑦  
で下さい。  
救い主よ、あなたの救いの  
におい油で  
私を永遠に罪からとき放つ⑧  
て下さい。

(曲に関係なく意味をや、  
充実した詩として)

3

永遠の光よ、永遠の愛  
安らに此の身を包みませ  
エスよ医しの香油もて  
永遠に罪よりいやしませ

(さんびか 343番)

4

⑦こころにかがやく

きみがみさかえ

あさひのごとくに

⑧照るぞうれしき

* * *

### 新しい歌

1

私の好きな喜びの歌  
春の鳥の様にしあわせな時  
歌うのは好きだし  
私の知っている歌はうれしさでいっぱい  
夜も明け、かがやく朝となら

### コーラス

あ、新しい新しい歌  
あ、新しい新しい歌  
救われた人達と私には歌える  
力と支配はキリストに属し  
にえなる仔羊たまたかし

2

生命より大事な家の歌もあり  
争の只中に私はいつも聞き入る  
だかりるわしい家もあり  
そこで歌、歌をば私ら歌、

*A Lyric of the Battle Hymn*

3

Can my lips be mute, or my heart be sad,  
When the gracious Master hath made me glad?  
When he points where the many mansions be,  
And he sweetly says, "There is one for thee"?

4

I shall catch the gleam of its jasper wall,  
When I come to the gloom of the even-fall,  
For I know that the shadows, dreary and dim,  
Have a path of light that will lead to him.

* * *

*A Lyric of the Battle Hymn*

PRELUDE

'Tis a simple song, O comrades,  
Blown from the heart of the sea,  
When waves are strong and the night grows  
long,  
And gales laugh out in glee;  
'Tis only a song, O comrades,  
Of a tale that might be true;  
But a bugle rings in the thought it brings,  
Till my own heart wakes from her dream and  
sings,  
So I sing it again to you.

3

目をつくんでいらいりようか 悲んだりしていらいりようか  
めくみの君が私を 喜ばせてくれたのに  
多くの住いのある場所を イエスが教えたもうのに  
故の家もあるぞよ」と 君がのたもうその時に。

4

碧玉の壁の光をとらえより  
夕ぐれの暗い中へと来た時に  
恐るべき暗い陰にも主になる  
道ある事を知る故に

* * *

叙情詩的戦争歌  
序 曲

短い歌だ お、友よ  
海が唄うか 吹いて来る歌だ  
日は暁に 夜は月が引き  
颯々に疾走 足音を響かせ  
な 歌なよ お、友よ  
は其の物語かな  
私がさめて歌い出すまで  
角笛は思ひこめて鳴らす  
ではもう 度々 一聞かたよ

.....



*A Lyric of the Battle Hymn*

I gaze on a sea rock-furrowed,  
That leaps on its climbing coasts,  
While the sun lies dead in a shroud o'erhead,  
And the wand'ring ships are ghosts.

And black is the brooding tempest,  
And black is the night to be,  
For the ship at bay that wins her way  
Thro' the whirl of the whit'ning sea.

No light from the land to save her,  
And the traitor sea is a grave,  
Where grave-stones' beat at her reeling feet,  
Through the clutch of the curling wave.

To the deaf, unseeing Midnight  
Her signals plead in vain,  
In throes of need there is none to heed,  
And the gallant ship is slain.

When burn the lights of the dawning  
Dim red on rock and scar,  
There are those who gaze in hopeless maze  
On a landward, drifting spar,

Where a soldier dares give battle  
To Death, his shipmate grim;  
And the watchers cry, "Ere the hero die,  
Ring out a message to him!"

岩立ち並ふ海見れば  
岸打つ波は立ちきわぎ  
太陽は死んでかたびらをつけ  
走るお船は幽霊だ

おそいかゝる嵐は黒く  
しのびよる夜も黒い  
港の船は荒波を越え  
道切り開き進み行く

救助の光は陸から来ない  
裏切る海は墓場て  
つら巻く海を行く船を  
墓場の石はうちつける

ちべのもわかぬ海だから  
救助信号もたゞ徒勞  
揺るの船には助け来ず  
勇敢な船もはぶられる

暁の光も燃えて岩壁に  
赤い光が射した時  
集る人は絶望し  
打ち上げられる破片を見る

兵士は勇敢に戦い  
同僚も多し死ぬ時に  
見る人は言ふ、その英雄の死ぬ前に  
メッセージを聞かせよと



*A Lyric of the Battle Hymn*

For it thrilled in broken chord,  
"Lo! Mine eyes have seen the glory  
Of the coming of the Lord!"  
"Glory, glory!"—Then the Pilot  
Hailed him from the "crystal sea,"  
"Cast thy anchor hard by Me!"  
Thus his eyes beheld "the Glory,"  
Thus he touched eternity!

Your hurrying sails, O comrades,  
Are set on another sea;  
Your prows turn West, and your heroes rest  
In the land where live the Free!

With flag at the mast-head flying,  
Safe over the Harbor bar,  
Through tossing foam, they had "Welcome  
Home,"  
To the fair, free land a-far!"

He lives in the heart forever,  
Who dies with a victor's song,  
In the storm-rack dim his battle hymn  
Like a battle ax is strong!

And still is the drum-beat sounding  
Of storms that work their woe,  
And aye there is need for the hero's deed,  
As the crownéd heroes go!

切れた弦はうなり  
私はみさかえを望み見た  
「わが来臨のみさかえを！」  
みさかえ、みさかえ、とすると水先案内は  
水晶の海からあなたを見た  
私のそばに碇をおろせよと  
彼は「みさかえ」を見た  
かゝして彼は永遠のものにふれた

同志よ、あなたのすばやい帆は  
他の海に向っている  
あなたの舵は西に向き、あなたの勇士は  
自由の民の住む国に安らう

帆柱にはためく旗と共に  
安んじ港の口を越え  
波をかき分けはるばると今は「ようこそお帰り」と  
入らし自由の地に此の岸

彼は死す、大衆の如  
くの中に居る、大衆  
家に居る、大衆の如  
く、大衆の如くなり

未だに響く、大衆の如  
嵐の音は呪いとなり  
勇士に死す未だ要る、大衆  
を死す、勇士に死す、大衆

*A Lyric of the Battle Hymn*

No tears for the brave in Harbor,  
But tears for the brave who bide,  
If a single stain on the stars remain—  
*The stars for which men died!*

And whether your barque find haven,  
White-winged on silvering seas,  
As the after-glow of the day burns low,  
And winds are a summer breeze;

Or whether in wild, white tempest  
You drift thro' a twilight dread,  
On wreck or spar, with never a star,  
There's a *God* that shines o'erhead!

And out from the home of heroes,  
A song leaps over the sea—  
'Tis the tide that rolls from the joy of souls  
By the Hero-Christ made free—

And if to the ear of mortal  
The music may turn to speech,  
(Though its holiest word remain unheard,  
Too high for the heart to reach,)  
Sure *this* is the message sacred,  
That breathes like a wind divine  
Thro' the stifling air of daily care  
Deep into your soul and mine—

港の勇士のために涙する人はない  
だが忍苦の勇士には涙する  
もし、少しでも星にけがれが残っていたら  
その星のため人が死んだのなら

あなたの船が港をみつげ  
白帆を上げてか、や、海の  
夕暮の光が低くたれる時  
風は夏の微風となろうとも

嵐が来つ日浪ははえ  
凄絶な夕暗をバック走り  
船は破片となり、空には星が消えまじりとも  
行手を照す神は在り

勇士の家を離れ来て  
歌は海をほとひ廻る  
こは喜ぶ心出る潮  
英雄の心はこゝに解き放つ

この大でけは  
うたはまはるにまじりとも  
空聖の言葉は聞かぬ  
こゝろはこゝろに達せりとも  
まじりともは聖なる心  
聖なる愛は如く思ひ  
聖なる愛は如く思ひ  
聖なる愛は如く思ひ  
聖なる愛は如く思ひ

*A Song of Reunion*

"Sheathed are now the fateful lightnings  
Of His terrible, swift sword;  
Yet, as singing Seer hath spoken,  
If ye hold your trust unbroken  
Lo! your eyes shall see the glory  
Of the coming of the Lord.  
As he stooped to touch the lowly,  
'As he died to make men holy'  
By his boon of liberty,  
May your eyes behold his glory,  
As ye live to keep them free!"

* * *

*A Song of Reunion for Thanksgiving  
Day*

The long years come and the long years go,  
With their sad or sunny weather;  
But never more on sea or shore  
(We hide our tears as we say it o'er)  
Are hearts all glad together.

The royal life of the roses fled  
With the radiant summer's going;  
Red leaves lie cold in field and wold,  
And autumn winds are blowing;

「運命のいなづまは今やおさまり  
恐るべき神のやいばはおさめられたか  
歌う予言者の言ひ如く  
もし信頼を捨てざれば  
見よ主の来臨の御栄を  
君は親しく仰ぐならん  
彼女かひくきにはふれし如  
「人を聖めんために主が死に給ひし如  
主の解放のめぐみにより  
主の御栄えを見んことを  
生ある限り、人に自由を与えんことを」

* * *

感謝祭再会の歌

月日は来り日は行き  
悲喜こもごもに去り行くが  
誰にも出にもこねはとこ  
「語る我等は涙をかくす  
心果しむことはない」

ほろ色の高貴な生活は消え  
夏のかくやく日も失せた  
枯葉は冷、野に森に伏し  
秋風寒く身にはしむ

*A Song of Reunion*

But lights lean out from the olden home  
Like out-stretched arms of greeting,  
Till the autumn-gray fast fades away,  
In the summer-joy of meeting!

Old forms are grouped by the homestead hearth,  
And sit in the old home-places,  
Yet they see in dream by the firelight's gleam,  
The shadow of vanished faces;  
And we hush our hearts in the merry din  
Of song and laughter flowing,  
To think how fair in heavenly air,  
The heart's beloved are growing.

But though in our laughter tears may blend,  
No absence stirs our sadness:  
For the crownéd brow bends nearest now,  
And glad with a higher gladness,  
So the days may come and the days may go,  
With their sad or sunny weather,  
But we needs must say, "Thank God, to-day,  
We are all once more together!"

And the words shall soar into song, O loved  
In the Home of the ever-living,  
When the last light dies in our autumn skies,  
And your joy shines into our unsealed eyes,  
As we join the great "Thanksgiving"!

しかし光は故郷を出て  
挨拶の手をのべている  
灰色の秋は速く過ぎて  
又会う夏もやがて来る

故郷の家のはしには  
古い時代の物がある  
炉端に座してその夢に  
去りし人の顔を見て  
流れる歌と笑の中は  
我等は果しい心を静め  
天国へ行くのをわし、  
愛する者の成長を思ふ

さうして泣き笑いをもちあはしめて  
涙をかろ々と思ひます  
それは来世にやほにありて  
さう言ふをわがこゝろに  
日は来り日は行く  
思ふことも心は去り行く  
さうして泣き笑いをもちあはしめて  
涙をかろ々と思ひます

さうして泣き笑いをもちあはしめて  
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それは来世にやほにありて  
さう言ふをわがこゝろに  
日は来り日は行く  
思ふことも心は去り行く  
さうして泣き笑いをもちあはしめて  
涙をかろ々と思ひます



To a Chrysanthemum Flower

Not for the dead is the deep of woe;  
If they loved us well, they are yours and mine,  
But tears, aye, tears, for the far-away  
Who take no heed of the Christ's own day,  
When our Christmas mornings shine!

Yet—"better lo'ed ye canna be"—  
The song rings true, as we bend to pray;  
When doors of the heart and the home are wide,  
And welcomes glow from the ingleside,  
"Will ye no' come back" to-day?  
"Will ye no' come back?"—O loved and leal,  
From hill and plain, from the field and fen,  
From sea-girt lands and the sunset gates,  
To the broken home and the heart which waits—  
"Will ye no' come back again?"

* * *

To a Chrysanthemum Flower

(A poem by "Satomi Senca," Translated by Mrs Harris)

O bloom of chrys-anthemums!  
Fabled of old,  
A fountain of rapture  
And sweetness untold—  
Thy dewy wine sparkled  
With life in its flame  
And mortals partaking,  
Immortal became.

亡き人々はあはれない  
愛されれば皆同じ  
しかし涙は遠く離れて  
クリスマスをかえりみぬ人のために流す  
我々のクリスマスはかかべいているのに。

しかし「もったいないこと」と  
おぼまつきつゝ祈る時 まことの歌がひびき行く  
心も家も口を開き  
何処には歓迎の火かもえる  
「おななは 今日 帰って来ないの?」  
「おななは 帰って来ないの?」 誠実な愛の人よ  
山 野原から、又野原から沼地から  
川原から、又夕暮れの門から  
「おななは 又 助けを待つ心、  
「おななは 今 帰って来ないの?」 と

* * *

菊の花へ

当見先生 詩集「土の風」英訳「なち」

おぼまつきつゝ  
祈る時  
まことの歌が  
ひびき行く  
心も家も口を開き  
何処には歓迎の火かもえる  
「おななは 今日 帰って来ないの?」  
「おななは 帰って来ないの?」 誠実な愛の人よ  
山 野原から、又野原から沼地から  
川原から、又夕暮れの門から  
「おななは 又 助けを待つ心、  
「おななは 今 帰って来ないの?」 と





*At Christmas-Tide*

Fade fast from thought at an hour supreme,  
When the faithful sons of Yamato dream  
Of the Royal Flower in its bloom once more!

O fateful symbol that mad'st so fair  
The golden hour of the year agone,  
When the Magna Charta of "New Japan"—  
When freedom's charter from man to man  
Was throned forever—bloom on, bloom on!

With a thousand forms and a thousand hues,  
Bloom on in the Isles of the Eastern Sea;  
Bright flowers in the Autumn's red and gold,  
Thy splendors glow as the certain sign  
That the Crest Imperial "Aye" shall shine  
On a loyal land and a people free!

* * *

*At Christmas-Tide*

The hills of God lean near to-day,  
O Heavenly Guest, for airs blow sweet  
Their dreams of unseen Paradise;  
And bowed beneath the listening skies,  
While angels hallelujahs say,  
We feel the coming of Thy feet.

Incarnate Love uncrowned, we hold,  
'Mid clamor of discordant powers,  
Thy lowliness a royal thing;

けなげき思ひに消ける時な心から消え失せて  
大和の国の忠臣は今一度  
皇座の花を咲くを夢みる

お、運命のシンボルよ  
過ぎし月日の黄金時代のシンボルよ  
新生日本の大憲章  
自由のための憲章が今や  
皇座についたのたふときわにかきわに咲きはこれ

幾千の形幾千の色  
東洋の島に咲き誇れ  
花と黄金にかかやく秋の色  
つゆはあらしさはなしかに  
君の王冠が永遠に此の忠義で  
自由な国民の上にかかやくしるしだ

* * *

クリスマスの季節に

神の丘今日は瓦々に横わり  
お、天のまことの、ゆるわしき風は  
まな見ぬ天国の夢を吹き寄せて  
身もまなす天に仰をたれど  
一、時の天使はかきわの歌、  
我々の心を知らせる

道なき愛肉の愛を  
嵐暗騒の中に見る  
故郷の道はまことに尊し

*A Fragment*

To souls that hear the angels sing,  
Thy manger is a throne of gold—  
*Lord of all worlds and guest of ours!*

* * *

*A Fragment*

(In memory of "Little Florence," who died in midocean October 17, 1878)

No woven wreath of immortelles,  
Have I to bring;  
My heart seems but a weary bird  
With wounded wing.

True, other souls have strength to sing  
Mid foaming waves,  
And bear, in flight, an olive branch  
O'er hidden graves.

But mine, sore-bruised, can only breathe  
A note of pain,  
Scarce heard for sound of dropping tears  
That fall like rain.

Oh! could these poor drops turn to pearls,  
In some charmed hand,  
And touch with sure and shining links  
The "Silent Land"—

天使の歌を聞く心には  
君がまぶねは黄金の玉座  
全世界のまろつとよ

* * *

断片

1878年10月17日大正洋上で亡くなった「小さなフローレンス」の追憶

むきから菊を編んだ輪は  
私に一つもありません  
私の心はつかれ果て  
尾羽打ち枯らした小鳥です

まこと大海の最中でも  
他の人なら歌いまほ  
飛びまわすはくくれた葉は  
大空の枝を連ねてしまふ

静かに私は鳥かご  
探してはとまらぬ  
こころの音はこぼれ  
静かに雨も降りほ

小さな涙は誰か可愛い手  
真珠に変りぬものかしら  
そしてきらめ 鎖となって  
静かな場所 にはおれないかしら

*My Lily*

*Then, they might guide me on to where  
My soul could feel  
A glory which the shrouding veil  
Will not reveal.*

*Nay, nay, beyond the shadow-veil,  
We dare not know,  
How fair in Heaven's sun and dew,  
Earth's lilies grow.*

*My Lily, safe to blossom where  
No storm hath blown,  
'Tis not for thee, this trembling song,  
Dies to a moan—*

*'Tis that thro' years thy budding bloom  
Shall softly shine  
On angel-eyes that knew thee not,  
But ah!—not mine.*

* * *

**My Lily**

(In Memoriam.)

*The sun raineth gold and the roses blush red,  
The lilies late shone fair as moonlighted snow—  
But my Lily is dead.*

あつしな。私の行く場所へ つれても行ってくれるでしょう  
そこでは私、いにも 主のみさかえを感じます。  
かみかたひらにおおわれて  
はて見る事は出来ずとも

いえ、いえ、ウェールの向うでは  
大団の日に露の中  
とくなき。な百合の花  
咲、か私は知りません

私の百合よ、嵐の吹かぬあの里で  
いと安らかに眠きなさい  
ふるふる歌が咲きとなるは  
となつたためになりません

来る年月もあなたの花は  
な、く、のらかくかがやいて  
天使の目にはうつるでしょう  
はれと、あ、私の目には見えません

* * *

**私の百合**

百合の歌

陽はさくと降りほら  
おと咲き百合は照り映えて 月夜の写と見まかえど  
私の百合は死にました

*My Lily*

The Lotus flower heareth the summer's low  
tread,  
And leaps with its dawn from the dark of the  
pool,  
Yet my Lily is dead.

The snowy crane soars tow'rd the blue over-  
head,  
And the nightingales sing in the Orient wood,  
Though my Lily is dead.

Hath spring twice or thrice or a hundred times  
fled  
Since a chill like the winter struck keen on my  
soul,  
And my Lily was dead?

Aye, a cycle hath flown since that mystery  
dread,  
For the Heart counts her years by the tear  
drops that fell  
O'er her beautiful dead.

"Immortal and blessed"—a voice surely said,  
But "immortal" means fair and far-distant  
from me—  
Ah! My Lily is dead.

蓮華は夏の来るを聞き  
後明けに暗かりから出るか  
ら、百合は死にました

雪の鶴は空に舞い  
ととくすは森に歌うけど  
秋の百合は死にました

春は寒過ぎなかしら  
な、寒い冬の  
秋の百合は死んでから

さ、神様から、早や1年はたちました  
あ、私は、日数を数えておりました  
美しい娘は、落ちた涙の粒々で

不死、祝福、さ、ま、が  
不死、とは、遠く離れた美、私にと、は、そ、れ、ら、ち、の  
秋の百合は死にました

*The Guest of God*

The sun raineth gold and the roses blush red,  
And again the white flame of the lilies shall  
glow,  
But colder my Lily than moon-lighted snow,  
My one Lily dead!

* * *

*The Guest of God*

We give thee joy and yet we pray  
Forgive the grief we cannot stay.  
For thee the cruel rack of pain  
And wrath of storm will wait in vain,  
They cannot reach thy perfect calm,  
Or mar the rapture of thy psalm.  
With peace thy pilgrim feet are shod,  
We give thee joy, "O Guest of God."

* * *

*Lines for the Opening Services of the  
Japanese Mission*

Now gathered here with one accord,  
With songs of praise to greet our Lord,  
We plead that Love may consecrate,  
And change this house to "Heaven's gate."

陽は照りはらは赤く咲き  
再び百合はもえるけど  
私の百合は月夜の雪より冷いのです  
私の百合は死にました

* * *

神のまろうど

我等は汝に喜びを 献けつ而も祈るなり  
汝を得ぬ嘆き許せよと  
汝には苦痛の拷問も  
私ス輩も無力なり  
心静寂も乱し得ず  
詩の流認もせこなわす  
女の足はその足に 半程の靴をはき給い  
我等は君に喜を献く「おい、神のまろうどよ」

* * *

在日宣教師会議開会式の詩

ここに集い来ぬ  
主の歌に主をたたえ  
此の身を献げ 此の家を  
御国の門 となし給え

### Two Sisters

We plead that each who enters here  
May find a sacred Presence near—  
With reverence touch his garment's hem,  
And hail the Child of Bethlehem.

Not ours to bring like men of old,  
Fair gifts of fragrant myrrh and gold;  
Yet shine on us, O Bethlehem's Star,  
We, too, would seek the Christ from far.

Not ours to list with wondering ear,  
The angel-psalm of Heavenly cheer—  
Yet round the world its echo rolls,  
O Song of Glory, thrill our souls!

* * *

### Two Sisters

(In Memory of Margaret and Anna Lockart)

On winter snows and summer's green,  
The fir-tree shadows cast their gloom;  
Beyond the garden's wealth of bloom,  
Old-fashioned stands the house between.

But at the threshold, by the gate,  
However fair the snows may fall,  
However sweet the flowers may call,  
In vain we watch, in vain we wait.

入り来る者は 皆共に  
主の臨在を感謝せよ  
聖衣の裾に手をふれて  
ベツレヘムの御子をあがめよ

昔の人のなせること  
おくりものこそたずさえぬ  
尊く星よ照り給え  
我等も主をば求むなり

天使の歌のなぐさめを  
耳に聞きこそえせぬども  
その歌声は心にもえて  
天が下にぞひびくなり

* * *

### 二人姉妹

ロ・カート家のマーガレットとアンナを記念して

冬の雪夏の緑に  
櫃は暗い陰うつす  
豊に花咲く庭の辺に  
荒れもさびる家なかり

これとしきいも門柱も  
雪はきれいに降ろうとも  
ふるおしき花町まうとも  
見る甲斐もなし 待つ甲斐もなし

*The Red Cross*

Their unreturning feet are far  
Beyond our love, beyond our ken,  
Passed from the lower walks of men  
To pathways fair as sun or star.

The altar-fires of home were bright  
With daily service, leal and true;  
The olden faith they kept anew  
Till one passed upward into Light,

And one was desolate alone,  
Sore spent with anguish and regret.  
Ah! now the severed souls have met,  
And Love is gathered to its own!

Our New Year whispered, "It is well,"  
To snowbound hill and wintry skies,  
When Gladness, of a sweet surprise,  
To her, the earlier crowned, befell—

God's New Year swept upon the way,  
The Hills eternal gave it room;  
Two saw its Dawn—and 'mid its bloom,  
Tread onward to the perfect day!

* * *

**The Red Cross**

Our eyes with sudden sorrow wet,  
Can only see a vision shine  
Red with the life of one Divine;

帰らぬ彼等の足遠く  
我が愛も目も達し得ず  
いやしきよりは身を起こし  
世にはかかやく人となる  
家のはこらの灯はあかく  
日毎の祭礼やされず  
日々信仰も新しく  
人は光の世に趣きぬ

残る一人はいとみしめ  
嘆きの中に癒ししか  
今や二人は再会し  
愛のものは集いたり

新しき年はよきかなと  
雪の山にささるる  
一時日美を驚かす  
よき人に訪れぬ

神の新年ははやくきて  
山にまじりて訪れぬ  
神の道も直ぐ  
よき人に訪れぬ

* * *

**十字**

よき年よき日に訪れぬ  
見よはなす聖なる神の  
命の光を照らす





*A Little Pilgrim*

"Thy name?" The radiant comer spoke  
Her awe—half-knowing—under-breath,  
And smiling through the silvery mist,  
The stranger murmured, "I am *Death*"—  
And straight the little pilgrim knew,  
In the soft stillness round her bed;  
So low that only angels heard,  
"The morning comes to me!" she said.

He loosed the sandals, travel-worn,  
From feet sore tired on stony way,  
While on her brow his touches fell  
As light as blossoms fall in May.  
The Dawn made glory over-head,  
Wide swung the gate of unseen lands,  
And hence the little pilgrim went—  
(I think the angels were content)  
Our Heaven in her patient hands!

「あなたの名は？」とかがやきつつ近づく者は言った  
彼女はおそれ—半ば知りつつ—呼吸をつめる。  
そして銀色のかすみの向こうからほほえみつつ  
その見知らぬ者はつぶやいた「私は死です」と  
小さな巡礼はすぐに戻って  
彼女のベッドのまわりのやわらかい静けさの中に居た。  
その声は低く、天使だけに聞えた  
「私は朝がやってくる」と彼女は言った

彼は旅にすり切れたわらしをゆるめ  
石ころ道に傷ついた痛む足からぬいだ  
その時彼女の眉に彼の指がふれた  
五月の花が落ちるように軽く  
暁は仰く御空にきかえをあらわし  
未だ見ぬ国々の門をがらりと開けた  
そしてそこからあの小さい巡礼は通つて行った  
天使は満足した様子であつた  
天国は彼女の静かな手の中にある...

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**FOUR YEARS IN  
JAPAN AND KOREA**

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**BISHOP M. C. HARRIS**

# Four Years in Japan and Korea

By BISHOP MERRIMAN C. HARRIS

The Quadrennial Report of the  
Missionary Bishop for Japan and Korea  
to the General Conference of 1908

BOARD OF FOREIGN MISSIONS  
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## FOUR YEARS IN JAPAN AND KOREA

### THE WAR

When I entered upon my duties the Russo-Japanese war was raging. The people had consecrated their lives and all their possessions to the sacred cause of nationality. During one year and a half they were wholly absorbed in this struggle. Early in the conflict the representatives of the various religions met together in Tokyo and reached the unanimous conclusion as to the issues involved. Bishop Moore, then in charge of Japan, represented the Methodist Episcopal Church. This agreement was proclaimed to the world and produced a very happy effect. Any vestige of doubt concerning Christianity was entirely removed. The missionaries of our Church continued their work without abatement of zeal from the very beginning to the end of the war. The baptisms and conversions went on and the faith of the Church was purified by the tribulations of war. The conduct of our missionaries through this whole period was in the highest sense Christian. The effects produced upon the government and people by the conduct of the Christian Churches and the missionaries, the Army Department of the Young Men's Christian Association, and other Christian institutions were deep and lasting. All doubts as to the loyalty of native Christians were entirely dissipated. This is evidenced by the fact that the Court during the war made large donations to the Young Men's Christian Association for its Army Department, and also to noted Christian charities. Since the return of peace, in August, 1905, our Church and all the churches have enjoyed unprecedented prosperity. The past year (1907) has been the most fruitful in the past thirty years. The great conflict profoundly moved the religious sentiments of the people. In a new and significant sense thoughtful minds treat the subject of religion with great respect and seriousness. Dr. Anezaki, professor of the philosophy of religion, invited a Christian pro-

fessor to deliver a series of lectures on Christianity. The invitation was accepted. In the educational world, beginning with the Imperial University and extending down to the lower grades of schools, all give perfect respect to religion and are especially drawn toward Christianity.

The Japanese Government has removed all hindrances to Christian private schools, according recognition to every school government when requested (and not only so, but it has especially encouraged schools of academic and college grade). The government finding itself unable to supply secondary, collegiate and university privileges to her growing numbers of students, encourages all Christian schools of a high grade.

#### THE UNION OF METHODISM

The last General Conference approved the basis of union submitted by the joint committee of the Methodist bodies of Japan, and appointed commissioners with power to act with those representing the other Methodisms. In harmony with this action I took it for granted that the union would, during the quadrennium now ended, be carried into effect, and I shaped my conduct accordingly. After my return to Japan I carefully investigated the conditions as bearing upon this problem and as a result became convinced that the time had come to unite the various Methodisms and create a national Methodist Church. From that time forward I felt it my duty to encourage this movement.

The plan of organization as prepared by the joint Commission of the three bodies, and accepted by the General Conference of the new Church, is to be commended for its preservation of the essentials of our polity and creed, and is well adapted to the needs of the infant Church. The Methodist Church of Japan in the first year of its history finds it workable and satisfactory.

Let me say that in the treatment of this question of union in Japan—which has come before previous General Conferences—there has always been perfect respect shown and a desire manifested to grant every request which might tend to the furtherance of the kingdom. The Methodist Church of Japan has no grievance against the Methodist Episcopal Church or the two other mother Churches as touching this question. You

have granted all their prayers, and it now remains for the Methodist Church of Japan to prove their gratitude and worthiness of your continued confidence.

When the time came for me to make a decision growing out of the union of Methodisms it seemed perfectly clear to me, after conference with Bishop Cranston, Dr. Leonard, and the commissioners present, that it was my duty to continue in the relation in which the last General Conference had placed me and round out the quadrennium, and submit the question to your godly consideration. As to the New Church, I pledged coöperation and service to the fullest limit of my time and duty in relation to Korea. The General Conference was pleased to honor me with the position of Honorary, or Bishop Emeritus, and extended to me a hearty welcome to fellowship of service and bade me be at home among the churches and freely preach, baptize, and dedicate churches. At the recent Conferences Bishop Honda asked me to unite with him in the ordination services. He ordained the deacons and I the elders. Thus during the first year of the new Church our relations have been perfectly cordial, frank, and brotherly.

I take this occasion to say that the selection of Brother Honda, the first Bishop of the Methodist Church of Japan, met the approval of the Christian bodies in Japan and made a deep and favorable impression upon the nation at large. It is the glory of our Church to have furnished the first Christian Bishop ever elevated to this office in Southern or Eastern Asia.

Since his elevation to the episcopacy he has traveled, preached, lectured, and administered the duties of his office in a way that entitles him to be a successor to Asbury and all who came after him. He is a Bishop *ex natura*, and truly called of God to this office and ministry.

#### FORWARD MOVEMENT

It was determined at the session of its General Conference that the organization of the new Methodist Church be signalized by an evangelistic campaign lasting through two years and to be national in scope. Early in the summer the Board of Evangelization was organized and the Rev. Y. Hiraiwa made the chairman. This work began early in October and continued

until the Conference meetings in March. The pastors and members all took part, large numbers attended and over a thousand conversions took place. The Church developed *esprit de corps*, and is now deeply enthused and moved by a passion for gospelizing the nation. The two Conferences reported gains in members, conversions, and self-support; the baptisms totaled about two thousand, the biggest gain ever known. The annual sessions of the Conferences were seasons of harmony. Missionary and native preachers, as heretofore, acted together as one organic body; and imperfect as it has been from the beginning, missionary and native in the Conference never acted or voted as such, but as members one of another, and, please God, this will continue as long as missionaries remain.

In the nominations for presiding elders there was no discrimination against the missionaries. The missionaries all joined one of the Annual Conferences.

Thus far the new Church has met expectations, and I fully believe will continue to do so.

#### CO-OPERATION

The plan of coöperation agreed upon by the commissioners and affirmed by the Missionary Societies is vital to the life of Methodism in Japan. The Church can in a few years attain self-support, but the great question is the evangelization of the fifty millions of people. Shall they be left wholly to the new Methodist Church and her sister Protestant churches but one hundred thousand strong? Is it the will of our Lord that this course be followed? I strongly confess that until Japan become Christian a duty to help this tremendous work lies heavily upon the conscience of the Methodist and other Christian Churches.

You ask, Why, then, independence? I answer, for the more speedy evangelization of the people. Already the Anglican Church, the Congregational, Presbyterian and Baptist churches had organized national independent churches. The Methodist and Catholic bodies only were excepted. The new Church exists. It begins its life under happy auspices. The mother churches have consented and have promised help; the relations of missionaries and native Christians have never been darkened by doubt. The fields are white unto the harvest. Our schools

are open to the fair youth of Japan. Our chapels and churches are filled with worshipers and inquirers. The sale of Christian literature is ever increasing. The new Buddhism is half Christian. Buddhist priests in twenty-five years have decreased to twenty thousand. Before, Confucius and Buddha (or Shaka-muni) occupied the field; now Christ fills the horizon. Thirty-five years ago I hardly dared name the name of Christ. Now from the housetops the gospel is proclaimed.

#### JAPAN AND AMERICA

As bearing on the problem of missions, I bear testimony to the good will of the government and people of Japan. Thank God, the emigration question is settled. The cordial invitation of the emperor, his majesty, to the fleet to visit Japan has been accepted and caused universal joy. The reception to our fleet on its arrival will surpass that being given by the city of San Francisco. This will be her opportunity to show her love of peace and perfect trust in America, her oldest and best friend. The treaty of arbitration just announced is another proof that Japan seeks peace with the republic now and forever. She has come all the way to Washington to negotiate this treaty. If great in war, she is also great in peace, as witness her alliance with Great Britain, her alliances with France and Russia. Japan and Russia are now arm in arm (the new treaty between them being laid in justice, and Tokyo will be the first to accept and fulfill). O, ye Methodists, in such a time, when fifty millions of people are to be evangelized, will ye let your child, the Methodist Church of Japan, stand alone, unsupported, in her days of weakness? I know you will not. Out of your stores of experience and learning, your material riches and your sons and daughters, you will supply her lack of service.

#### KOREA—COUNTRY AND PEOPLE

The peninsula called Korea is ninety thousand square miles in area and contains a population of ten million souls. If the resources were developed twenty million people could easily be sustained. Korea is Little China. Her history reaches back thousands of years, and her most famous ruler was Ki Tsze, contemporaneous with King David. At times in the past she



has attained distinction in art, letters, and government. Korea was the highway of civilization from Asia into Japan and was Japan's first teacher.

President Goucher, in the year 1883, saw a vision of New Korea and heard a voice calling: "Come over and help us." He was not disobedient to the heavenly vision, and by a gift of \$5,000 the Mission of the Methodist Episcopal Church was opened in 1885.

#### PROSPERITY OF THE MISSIONS

There was no night of waiting. From the beginning the work prospered. At the last session, the Korea Mission Conference was constituted an Annual Conference, with twenty-five full members and twelve probationers, with a membership of twenty-five thousand, including probationers, and twenty thousand enrolled seekers (being regular attendants on worship), thus giving a constituency of forty-five thousand attained in less than a quarter of a century.

#### REVIVAL

The gains during the quadrennium have been remarkable, being the result of preparatory seed-sowing and the Epochal Revival, beginning in January, 1907. Drs. Jones and Noble have made a full report of this divine visitation. It began among the missionaries. From them it spread among the preachers, the members, and to the people at large. The stages of the revival were as follows: first the thunders of Sinai against sin, awakening and terrifying the conscience; second, the sacrifice for sin through the cross of Calvary; third, the outpouring of the Holy Spirit at Mount Zion.

#### EFFECTS

The effects following this movement are wholly good—the Church raised to a higher spiritual level, almost entire absence of fanaticism because of previous careful instruction in the Bible; not one case of insanity, but many thousands clothed in their right mind; scores of men called to the holy ministry; greater congregations, searching the Word, as many as two thousand meeting in one place for the study of the Bible; many

thousands learning to read, and making inquiries; multitudes of them pressing upon the tired missionary and native pastors, praying, "Give us to eat." I beseech you do not listen to any word suggestions of doubt as to the vitality and reality of this. Drunkards, gamblers, thieves, adulterers, murderers, self-righteous Confucianists and dead Buddhists, and thousands of devil-worshippers have been made new men in Christ, the old things gone forever.

Why is Korea becoming Christian? I could give you many reasons. We are face to face not with a theory but with a condition. What do the Koreans think of Christ? They believe that he came down out of heaven full of grace and truth, a Divine Saviour to save the world—to save Korea now. They believe that Christianity is the New Jerusalem descending from God upon them, their refuge in trouble. How strange! Not a sentence of infidel literature in the empire. If there were, no one would read it. No Koreans could ask captious questions concerning the great truths of the gospel. Our Lord came to his own and they received him not. He has come to Korea and hears only hosannas in the highest. "Blessed is he that cometh in the name of the Lord." The first shall be last and the last first. Korea, the last of the ancient peoples to be called, promises to be the first to be chosen.

These Korean believers gather a little nearer about our Lord and love him a little more than any others. They have gone with him to prison and to death. In scenes of fire and blood, in storm and war and stress of the times, and when men's hearts have failed them for fear, these Christians have remained unmoved.

#### SILVER ANNIVERSARIES

As has already been shown, the actual inception of our work in Korea began in 1883; the first missionaries were appointed in 1884 and reached the field in 1885. This makes the present period one of great interest and significance. The year 1909 is to be observed as the quarter-centennial year by all the evangelical missions in Korea, a Quarter-Centennial Conference being held in the city of Seoul in September of that year. After carefully considering the matter, the Korea Conference asks that Methodism celebrate this auspicious anniversary in the his-

tory of our Church in Korea by a silver anniversary gift of \$350,000, which will include the \$100,000 now in process of collection for the reinforcement of the mission with twenty-five new men, and the sum of \$250,000 necessary for the institutions, educational, medical, and publicational, in connection with our several mission stations.

#### FIVE HUNDRED THOUSAND SOULS

At a meeting of our pastors and preachers in Seoul the question was asked them as to the extent of our work. The answer was that our present enrollment of forty-five thousand must be multiplied by ten to express the number who to-day stand just outside the threshold of our Church in Korea, ready to accept the Christian faith if we only give them the chance. It is a matter of men and money *now*. The present conditions will not abide permanently in Korea. To-day Christianity is the national enthusiasm of the Korean people. Surely, half a million souls are worth a supreme effort upon our part as servants of the Christ who died upon the cross—yea, arose and ascended for them and for us. Are not all these things providentially related? Is not this the finger of God? The auspicious anniversary of the mission, the silver gift of our own great and prosperous people and five hundred thousand souls for Jesus Christ.

#### COMITY AND CO-OPERATION

Four Presbyterian and ten Methodist Episcopal Churches have agreed to cooperate for the speedy evangelization of the empire. Of the ten million population three million are assigned to the Methodist Episcopal Church; to the Methodist Episcopal Church, South, one million; to the Presbyterian, six million. These divisions are not mechanical and arbitrary, but natural and workable. The missionaries are of one mind that reduplication and overlapping should be avoided. This agreement gives all-around satisfaction. There is union in Christian literature, in medical work, and to some extent in education. A union hymnal has been prepared. Thank God, the forces are being utilized to the highest extent, avoiding waste and attaining the largest results. The Methodist Missions have united in theological school work, with one hundred and forty students in training,

one of the largest seminaries for the education of ministers in Asia or the world.

#### NATIVE CHURCHES AND PASTORS—SELF-SUPPORT

Our pastors and churches are our joy and pride. They love our discipline and church order. They do not amend our rules, but keep them. We have a national Missionary Society which is very effective. One pastor presides over four thousand souls, with four local preachers and forty exhorters. The First Church of Seoul pays its pastor the highest salary given to a native pastor, and supports three mission churches. The Chemulpo Church is splendidly organized and is entirely self-supported. It maintains two day schools, the buildings of which have been given by that noble almoner of God's gifts, Truman D. Collins, who, when asked to send \$3,000 for the girls' school replied: "That is not enough; I will send you \$5,000."

For the endowment of these schools this church has hit upon a unique plan. Four hundred families have formed a society, each family to contribute the sum of five cents when a child is born in any one of the families. The advent of each child is celebrated by hoisting on the flagstaff, in front of the church, the school flag, a blue field with a white star—the Star of Bethlehem. On the death of a member the same amount is contributed to funeral expenses, and any balance goes to the school fund. The flag floats frequently, and one day it was run up six times. A child without parents is cared for until eighteen years of age. In the District and Annual Conferences the preachers are models of deportment and intelligent participation in all the business in hand. The native Church is eighty-five per cent self-supporting. They all give, and give cheerfully, as the Lord has prospered them. They bid fair to rival our German churches in systematic giving and in the perfect ordering of all church matters.

#### RELATIONS TO GOVERNMENT

The Church in Korea occupies a delicate position. It is a great power, and during the troubles of last year, guided by the missions, it stood aloof from all disturbances and held the people in order. I have no doubt that the Christians in Korea during the last year saved the lives of thousands of people by

their efforts. They are guided by the words of Christ, "Unto Cæsar the things that are Cæsar's, unto God the things that are God's." I refer to this because it has been published abroad that our American missionaries and the Korean preachers and the Church in Korea are mixed up in politics. Such is not the case. Our missionaries in Korea give themselves absolutely and wholly to the work of evangelizing the people. They are not connected, directly or indirectly, with any domestic or any political problems. They preach the gospel. They are establishing a people in the principles of the gospel, and to this work they are ever loyal.

Just this word concerning the schools: In our own Methodist schools we have five thousand pupils and only two schools out of scores that have any school furniture—no furniture in our churches, no furniture in our schools, no tables and desks save in two of these. Such poverty of equipment cannot be found in any other mission field under the care of Methodism. The great question in Korea is the care of our splendid youth; all these children are Christians, having been baptized in the name of Christ. We have no room for those who are not Christians. Korea has really come to her birthhour, and is now reaching for the light. There are hundreds of boys and girls who will not burn the midnight oil—they burn the all-night oil. Such takes place when Christ comes—when He comes to Japan or comes to Korea.

Flora Best Harris  
^{is equal to}  
~~Born~~ at Meadville,  
Pa., about 1850.

Her father, Dr. Best,  
~~was~~ ^{was} for many years a  
prominent physician  
of that place. Students  
of Allegheny College,  
where she ~~met her future~~ ^{became acquainted with}  
~~husband.~~

~~Married~~ ^{They} Rev. M. C.  
Harris ^{See} (now Missionary  
Bishop of Korea & Japan)  
in the Fall of 1873.

They at once went to  
Japan, arriving in Decem-  
ber of the same year.

in company with her husband  
She again returned to  
the United States in 1882.  
While Dr. Harris spent  
three more years in Japan  
(1883-1886), she remained  
in this country. ~~She went~~  
~~to Japan the third time~~  
~~1905, after Dr. Harris~~  
~~was elected Missionary~~  
~~Bishop.~~ From 1885 to 1904  
she lived in San Francisco ^{and vicinity}  
her husband during this  
time being Supt of the  
Japanese Mission on the  
Pacific Coast. ^{See} Since 1905  
she has lived in Tokyo.

While never robust in health — always having a delicate constitution — Mrs. Harris had a vigorous and active mind. She wielded a facile pen, writing frequently for the press. She was a poetess of no mean ability. She wrote a number of poems — among them several hymns. Several of these hymns have been used in Sunday School Hymn Books. A number of her articles and poems have been translated and published in Japan.

She was a devoted lover

of the Japanese people,  
and often wrote in their  
defense. During the past  
20 years, while unable to  
do much active work, ~~she~~  
~~with~~ her pen she exerted  
a blessed influence for  
good.

She was intense in nature,  
and ever ready to do some  
service for the Master. Had  
her physical powers been  
equal to her intellectual  
accomplishments, her busi-  
ness goal for souls, and her  
spiritual appetencies, what  
a mighty power she would





Flora Best Harris  
is ^{is a native} ~~Born~~ at Meadville,  
Pa., about 1850.

Her father, Dr. Best,  
~~was~~ for many years a  
prominent physician  
of that place. Students  
of Allegheny College,  
where she ^{became acquainted with} ~~met~~ her future  
husband.

They ~~married~~ ^{the} Rev. M. C.  
Harris (now ^{See} Missionary  
Bishop of Korea & Japan)  
in the Fall of 1873.

They at once went to  
Japan, arriving in Decem-  
ber of the same year.

They lived in Hakodate  
5 years, and afterwards  
several years in Tokyo

On account of poor  
health she returned a-  
lone to the United States  
in May 1877, and remained  
until Oct. 1878. During  
this home-stay ~~she gave~~  
~~birth~~ to ^{her} their only child,  
^{was born} Flora. On going back to  
Japan she was met at  
San Francisco by her hus-  
band. On their way across  
the Ocean their little girl ^(about a year old)  
~~was~~ died. She was buried the  
day after reaching Yokohama.

(in company with her husband)  
She again returned to  
the United States in 1882.  
While Dr. Harris spent  
three more years in Japan  
(1883-1886), she remained  
in this country. ~~She went~~  
~~to Japan the third time~~  
~~1905, after Dr. Harris~~  
~~was elected Missionary~~  
~~Bishop.~~ From 1886 to 1904  
she lived in San Francisco ^{and vicinity}  
her husband serving this  
time being Supt of the  
Japanese Mission on the  
Pacific Coast. ^{See ---} Since 1905  
she has lived in Tokyo.

While never robust in health — always having a delicate constitution — Mrs. Harris had a vigorous and active mind. She wielded a facile pen, writing frequently for the press. She was a poetess of no mean ability. She wrote a number of poems — among them several hymns. Several of these hymns have been used in Sunday School Hymn Books. A number of her articles and poems have been translated and published in Japan.

She was a devoted lover

of the Japanese people,  
and often wrote in their  
defense. During the past  
20 years, while unable to  
do much active work, ~~she~~  
~~with~~ her pen she exerted  
a blessed influence ~~in~~ for  
good.

She was intense in nature,  
and ever ready to do some  
service for the Master. Had  
her physical powers been  
equal to her intellectual  
accomplishments, her busi-  
ness zeal for souls, and her  
spiritual appetencies, what  
a mighty power she would

have been.

While in her early mis-  
sionary life she became  
quite an expert in the  
use of the Japanese lan-  
guage. She was a ready  
speaker. The Japanese  
highly honored her and  
delighted to ^{hear} her speak in  
their native tongue.

During the past four years  
of her ~~residence~~ residence in Japan,  
while she has been one of the  
"short-ies", she has from time  
to time written articles for  
the press, sent ^{out} ^{and words of greeting} ^{to her} ^{many} ^{must}  
fellow-workers, and by prayer  
and sympathy sustained her  
husband in his arduous duties.

This memory will not be  
forgotten - or forgotten from  
as forth - among the Japanese  
and the missionaries here in  
Japan and elsewhere. The  
affection of her heart and  
affection.

# THE YORODZU CHONO.

Tokyo, Friday, September 10, 1909.

THE LATE Mrs. HARRIS.  
A REMINISCENCE.  
KANZO UCHIMURA.

The Land of Yamato has had many great lovers. Among them, and in the foremost place, must be mentioned the name of FLORA BEST HARRIS, a frail American woman, and a missionary, too. She was one of those whose "nine parts are spirit, and only one part is flesh"; and with that superabundant spirit she loved Japan with more than ordinary woman's love. Indeed, her one fault was that she loved Japan *too much*. She could see nothing but good in her, and her "blind love" for her remained till her very end. And being in such strong love with her and her people, she could enter into the deepest sympathy with them. Indeed, I know of no one, not even a native-born Japanese whose love for Japan was so deep and so pure. I myself have learnt how to love my country from her.

Those were happy days when we together talked about the Land of Yamato. I was in the land of her birth, and she was my protectress. Distance lent enchantment to the view, then. We together dreamed of the Fair Japan, flawless, faultless, ideal Japan. Twenty years had elapsed, two great wars were fought in the interval, and we met again, this time in the land of my birth. She was the same woman as before, but I was not the same. She remained enchanted, but alas! I was disenchanted. I saw with my own eyes the *other side* of the Fair Japan. She said, I was changed, and I had to confess that I indeed was. Since then, I did not see her often; she and I had different views of Japan.

But the dear soul is now at rest, and the land we loved and love still is in our God's hand. Our Ideal Japan remains the same; only in her ardent love, the Actual and the Ideal were fused into one, while in my more prosaic soul, the two are distinct, and I hate the one while I love the other. Our next meeting shall be in the Land Empyrean, her land and my land, and there, we being both changed, shall have the same view, of the Land of Yamato and of the whole Existence. Till then;

"God be with us till we meet again."  
Kashiwagi near Tokio, Sept. 7 1909.

▲英文欄 故ハリス夫人に関する回顧(内村鑑三氏寄書)

角夫婦仲折合はざりしに、去月二十五日の大郷里北山村へ引込でつたり、大郷里の宮と通じめる等と加藤が甚喜の迷信家なるに



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Magazine articles which maybe of interest to you.

Commentary - June, 1973	To China With Love - Sheila K. Johnson On the Rights of Minorities - Conor Cruise O'Brien
Current History June, 1973	The Dimensions of Poverty in America
New World Outlook June, 1973	Why Christian Mission Today? Seven Responses  Salvation Today---The Bangkok Reports Mother Teresa of Calcutta
New York Times March, 1973	Series of five articles on "Conditions of Life in Southern Asia"
The United Church Observer June, 1973	Helder Camara: An exclusive interview. Why a Missionary Quits - James Taylor
U.S. News and World Report June, 4, 1973	Religion in the U.S. - Where it's Headed. Interview with Dr. Will Herberg
Christian Science Monitor March 1973	Love Not Hate - 5 part series showing how racial, ethnic, religious and national prejudices are being overcome among children.

Additions to the Pay Collection

Darcy, Clare	LYDIA OR LOVE IN TOWN
Johnston, Velda	MASQUERADE IN VENICE
Lessing, Doris	THE SUMMER BEFORE THE DARK
Ludlum, Robert	THE MATLOCK PAPER
Macdonald, Ross	SLEEPING BEAUTY
Plaidy, Jean	HERE LIES OUR SOVEREIGN LORD
Stuart, Jesse	THE LAND BEYOND THE RIVER

Added to Fiction Collection

Musil, Robert	THE MAN WITHOUT QUALITIES
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of their own sex in particular through, not social or industrial reconstruction, but a gradual approach toward that Christian order that no one claims to have apprehended but toward which all honest men are struggling.

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**BISHOP MERRIMAN COLBERT HARRIS—  
BISHOP EMERITUS OF JAPAN**

**B**ISHOP MERRIMAN COLBERT HARRIS passed away at his home in Japan, May 8, in his seventy-fifth year. Death was due to arteriosclerosis. He was born in St. Clairesville, O., where also was born Bishop James M. Thoburn of India, on July 9, 1846. During the Civil War he served in the Twelfth Ohio Cavalry for three years. He joined the Pittsburgh Confer-



BISHOP M. C. HARRIS

ence of the Methodist Episcopal Church in 1869 and three years later received his bachelor of arts degree from Allegheny College. In that year he was appointed missionary to Japan, where he served until 1886. He was then assigned to work among the Japanese people on the Pacific Coast. He was elected missionary bishop to Japan in 1904, serving until 1916 when he became bishop emeritus. Bishop Harris continued to reside in Japan and was

living at Aoyama, near Tokio. He had been decorated three times by the Japanese Emperor with progressive orders of the Sacred Treasure, which entitle him to a place at receptions in the imperial palace and to all state ceremonies.

Bishop Harris was one of the first Christian missionaries to Japan as that country was emerging from the long period of feudal isolation. Foreigners were still looked upon with distrust and even hatred. One white man was killed by a member of the Samurai as a sacrificial offering to his country, the year of his arrival. Bishop Harris lived in Japan as a simple Christian apostle and became one of the most revered characters in the entire country. Through that trying period of Japan's evolution into a modern nation, his influence had a tremendous effect upon presenting the best elements of the white man's civilization to the critical and suspecting minds of the Japanese people. On the occasion of his first decoration by the Emperor, the then minister of foreign affairs said: "If all Americans would treat us with the same wholesome honesty and open-heartedness as does Bishop Harris, the friendship between the two countries would endure forever."

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The press are giving glaring notice to the statement that President Harding may attend the Dempsey-Carpentier fight July 2. This is part of the general scheme. Of course the President will not witness the fight and the promoters know so. But the mere publishing of that false statement will tend to break down opposition. It is a great game and it is a most deplorable comment to make that the social leaders of our cities who should be in better business are being led about by a company of prize-fight promoters, with no other purpose but to use them to secure prize-fight legislation in the different states. The "fight" woman is not America's ideal of motherhood or womanhood.

### THE CHIMES

FIRST CHURCH, Duluth, is to install a chime of bells, the gift of two generous laymen. This beautiful ecclesiastical structure, set on a hill, is to have added to the appeal to the eye the message of music floating over the city and even far out on the harbor. This unusual gospel promulgator insinuates its message almost unawares. We were seated, on a recent Sunday morning, in a hotel lobby of Fort Dodge, Ia., when the perfect-toned chimes provided our First Church by the family of the late Senator Dolliver, pealed forth "Nearer, My God, to Thee," and as the strains proceeded we perceived a perceptible inclination of the ear of more than one man sitting near. And then followed one fine old tune after another, the music thereof vibrating to the farthest reach of the city, falling upon ears that elsewhere would not have heard, and penetrating to the chamber of the shut-in, there to start pæans of praise.

Who can tell what chains of thought are started by the pealing of these silver chimes! It is the gospel flowering forth in the vibrant air, attuning the hearts of thousands to a message set to song. They sound like the bells of heaven lowered a bit for our advantage, and while melody proceeds we are conscious of the universal appeal and unstinted invitation of the author of "Whosoever will may come."

Chimes are like the rain that falls without favor; they are like the breeze that enters every crevice with its fragrance; they are like the sunshine radiating warmth and glow without stint. One can almost imagine an angel at the keys, for the dropping of the

## Making the Neight

International Sunday School Lesson for Sunday, May 29  
12:28-31; Rom.

It is a fine art—that of being neighborly. It involves thoughtfulness as well as kindness, self-restraint as well as liberality. In relation to a neighbor one has to consider how far one can go without going too far, and one has to consider the special kind of

(Deut. 16:18) Judges and officers shall be in all thy gates, and thou shalt not respect persons.

19 Thou shalt not respect persons.

Photographs from this  
file have not been  
included but are  
available upon request.  
For more information  
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[research@gcah.org](mailto:research@gcah.org)