

Kanzo Uchimura : A Summary of His Life and Faith

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A Summary of His Life and Faith

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Abstract

Before the Second World War the name of Kanzo Uchimura was hardly spoken of. After the war, it seemed that people were behind the time if they did not talk about him. Uchimura was once called a national traitor while on the other hand he was called a prophet also. Why was he so called? It was because he loved his country as much as truth, therefore he fought for righteousness. From the Meiji Era (1868-1912) up to to-day perhaps no one has had a more remarkable influence on Japanese spiritual history than Uchimura—his approach to life and faith was so unique. I would like to show how he got his faith and how he fought to preserve this faith during his life.

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1) INTRODUCTION

There have been but a few people in modern Japanese history to be commemorated by a centennial anniversary. In 1961, the centennial anniversary of Kanzo Uchimura (1861-1930), a Christian reformer was commemorated throughout Japan, not only by Christians but by the Japanese people in general. As he had exerted a great influence on the people's thought and faith after the Second World War, most of the newspapers participated in his centennial anniversary praising his incorruptible life and faith. Since the Meiji Era Uchimura alone has been commemorated by a centennial celebration. Uchimura was better known in Europe than in America due to his book "Wie ich ein Christ wurde." (How I became a Christian.) Some critics have said that the only real Christian in Japan was Uchimura. There are foreign students now studying the thought and faith of Uchimura at Tokyo University for their doctor's degrees. Directly after the war, the government and the people of Japan began to pay more respect to Uchimura and learn the thoughts and faith of Uchimura despite the fact that they had once called him a national traitor.¹⁾ The government issued postage-stamps in commemoration of Uchimura and furthermore his essays are now used in high school textbooks. Some of his students were invited to the Imperial Palace to give lectures before the Emperor on his thoughts and life and faith. Also there have been a number of radio and television dramatizations of his life and faith. Even on children's playing cards is written "Kanzo Uchimura is a lighthouse of the mind."²⁾ After the war many of Uchimura's students gained prominent positions in Japan, for instance, the position of Grand Chamberlain, the Ministry of Education, and the presidency of Tokyo University, etc. I would like to attempt to make a sketch of the remarkable experiences in his life and faith with which I came in touch.

2) EARLY LIFE AND SCHOOLING

Kanzo Uchimura, the eldest son of a Samurai, warrior, was born on March 23, 1861 in a tenementhouse in Edo (Tokyo) which belonged to the clan of Takasaki of Gunma Prefecture. His father Yoshiyuki Uchimura was a good Confucian scholar, who could repeat from memory almost every passage in the writings and sayings of the Chinese sage. Uchimura could write his own poetry in Chinese Characters as well as in Japanese and English, since the education in early Japan was mostly reading and writing of the Four Books and Five Classics of Confucianism and practicing calculation with an abacus in the old-fashioned system. The influence of Confucianism in Japan is a product of the early phase of Japanese

history when Chinese culture was imported into the country over fifteen hundred years ago. Uchimura, as a young boy had to worship and pray to all the gods of heaven and earth according to the old traditional Confucian custom. However he could not endure such complications. He mentioned in his writings, "Every morning as soon as I washed myself, I offered this common prayer to each of the four groups of gods located in the four points of the compass, paying special attention to the eastern group, as the Rising Sun was the greatest of all gods. Where several temples were contiguous to one another, the trouble of repeating the same prayer so many times was very great; and I would often prefer a longer route with less number of sanctuaries in order to avoid the trouble of saying my prayers without scruples of my conscience. The number of deities to be worshipped increased day by day, till I found my little soul totally incapable of pleasing them all. But a relief came at last."³⁾

3) ENTRANCE INTO THE SAPPORO AGRICULTURAL COLLEGE AND SUBSEQUENT CONVERSION TO CHRISTIANITY

In September of 1877 Uchimura entered the Sapporo Agricultural College⁴⁾, Sapporo, Hokkaido which is the predecessor of the present Hokkaido University. One year before this, William Smith Clark⁵⁾ (1826-1886) was invited from the United States to become the head instructor of the college. Dr. Clark who taught the Bible as the basis of morals for the students, left a great Christian influence at the college although he stayed only eight months in Sapporo. When Clark left Japan he said: "Boys be ambitious!" to his students which encouraged young men very much. During his schooling there, Uchimura was converted from paganism to Christianity and on December 1, 1877, he signed his name to the "Covenant of Believers in Jesus" with his classmates. On June 2, 1878 he was baptized by Merriman Colbert Harris (1846-1921), an American Methodist missionary in Sapporo. He named himself Jonathan⁶⁾, because he was a strong advocate of the virtue of friendship, and Jonathan's love for David pleased him well. In college he majored in ichthyology because he wished to help Japan in her fishing industry as she is surrounded by seas on all sides. Uchimura would absolutely keep Sunday as the Lord's day, he neither studied nor played even while others studied for examinations which would start on the next Monday. Nevertheless he was always at the top of his class.⁷⁾ On July 9, 1881 he graduated from the college at the head of his class, making a graduation speech on "Fishery as a Science" which deeply impressed the whole assembly. He received the degree of "bachelor of Agriculture".

In 1884, at the age of 23 years Uchimura made a classified list of over 610 of the fishes which inhabit the waters around Japan, according to the order of taxonomy of those days. He did this while he was working at the Ministry of Agriculture and Forestry. The list is still at Hokkaido University as the first classified record of the Japan fisheries.⁸⁾ This required a very great effort on the part of Uchimura because there was neither a perfect library nor sufficient labora-

tory facilities in those days. At that time it was a perfect record. We admire his observant and uncommon efforts. If he had continued studying ichthyology as a speciality from that time on he perhaps might have become a world famous ichthyologist. But, inscrutable are the ways of Heaven, he was too proud to hold a post in the government; he was made a fisher of men, not of animals. (Matthew 4:19.)

4) ESTABLISHMENT OF AN INDEPENDENT CHURCH

After graduation he worked for fish reproduction under the Commission of Colonization in Sapporo for about two years. At the time he and his Christian friends established the Sapporo Independent Church. At first John Correl Davison (1843-1928), an American Methodist missionary, helped them through his own church with a \$400 fund for establishing their church in Sapporo. However, later the missionary requested them to pay it back because he did not like the idea that the church would be independent and therefore would not be a part of his sect. Uchimura and his friends became enraged at Davison, because for them, the Lord was one and consequently the faith must be one. They could not understand why a church must belong to any sect other than universal dependence on brotherly love in Christ. The young men in Hokkaido, were naive and simplehearted, and their faith was as fresh as Lake Galilee. Especially Uchimura, the son of a Bushi, had a backbone of independence and freedom. He would rather have chosen death than lose his independence. Consequently Uchimura and his friends paid back the \$400 to the missionary in instalments from their small salaries by a great sacrifice. Uchimura's primary concern was not belonging to certain sect, but rather what kind of Christianity is sufficient in order to save mankind.⁹⁾

5) MARRIAGE, DIVORCE AND DEPARTURE TO THE UNITED STATES OF AMERICA

On March 28, 1884, Uchimura married Take Asada. The beginning of their marriage life was very happy. However, it ended unhappily. Because he was such an earnest believer in Christ, always converting and praying, it is told that she could not put up with him and his penitential ways. Unhappily she had an immoral relationship with another man, an affair which made Uchimura deeply grievous, and despondent. He finally had to divorce her after seven months of marriage. After the divorce, on November 6, 1884, he left Japan for the United States of America to heal his broken heart, and to deepen his purpose in Christianity. He landed in San Francisco on November 24, 1884. Concerning the reason of his divorce, Uchimura wrote a letter in detail dated Oct. 27, 1884 to Prof. Kingo Miyabe of Hokkaido University, who was his classmate and his bosom friend in the faith, that he had finally decided to divorce his wife, according to his conscience and the Bible. He wrote a great number of works on the Bible and on faith, but never did he officially mention the divorce in his writings nor did he

excuse himself even though he was misunderstood and accused by some people. It was too personal a problem to give a response to the world so he left everything to God. Perhaps, "Whoever divorces his wife, except for unchastity, and marries another, commits adultery." (Matthew 19:9.) would be the Biblical apology for such a divorce.¹⁰⁾

6) WORK IN THE PENNSYLVANIA INSTITUTION FOR THE FEEBLE MINDED

From January to July of 1885 Uchimura worked as a male nurse at the Pennsylvania Institution for the Feeble Minded. At this time he developed a deep love and Christian friendship through nursing deficient people. In the four buildings of the institution there were housed over 460 patients. Issac Newton Kerlin, (1834-1893) the director of the institution, was very kind to Uchimura. He gave him a private room and let him start taking care of the lowest level of idiotic children so that he could gain an understanding of the characteristics of all levels of intelligence¹¹⁾. He took charge of 22 children there, helping to feed and bathe them, and helping them to learn to make their beds and dress themselves. It was not an easy job for him. He himself sometimes had to abstain from food in order to train bad children. During this period he seemed to have felt his own righteousness on account of his charitable works. Consequently he became very much disturbed about his inner life, trying both to be delivered from his sense of sin and also trying to overcome his own haughtiness and selfishness.

Uchimura mentioned:

"Let me here note that I entered a hospital service with somewhat the same aim as that which drove Martin Luther into his Erfurt convent. I took this step, not because I thought the world needed my service, in that line, much less did I seek it as an occupation, (poor though I was), but because I thought it to be the only refuge from "the wrath to come," there to put my flesh in subjection, and to so discipline myself as to reach the state of inward purity, and thus inherit the kingdom of heaven."¹²⁾

On June 24, 1895, he wrote a letter to Joh Nijjima¹³⁾:

"You know, I am not mine, but the Lord's. The greatest enemy to me at present, is not poverty or mean labor, but my selfishness—my depraved, deceitful, haughty heart. Even my philanthropy is very frequently nothing but a cloaked form of pride and approbateness. I get astray (sic), not so much because my temperament is such (as some of my friends accuse me) as the fear that I am going on my way, and not the Lord's."¹⁴⁾

Although this work in the Institution gave him a deep sympathy for idiotic children and an interest in the works of benevolence, he could not find true peace within himself. His life's ambition was to die to himself and to live again as a new man in Him by faith alone. "A man is justified by faith apart from works

of Law.” (Romans 3:28.) His real cognition of the atonement of his sin in Jesus’ Cross was recognized after he entered Amherst College. (cf. No. 7, Entrance into Amherst College.)

Recently I found a small hymnal “Our Praise Meeting” (F. S. Hickman, Printer, West Chester, Pa.) signed by Uchimura. The following words are taken from the dedication, “To the Children of Pennsylvania Training School,” by Issac N. Kerlin:

“The selected hymns are the most precious and eloquent in our language... every one who must leave Elwyn should take one, that he or she sing these sweet songs and read these Bible selections...”

“Use the little book carefully, tenderly, and prayerfully, and it will do for you all and more than best wishes and words of your old friend and teacher.”

Issac N. Kerlin.

Elwyn, January 1, 1892.

7) ENTRANCE INTO AMHERST COLLEGE

In September 1885, he entered Amherst College in Amherst, Massachusetts. He graduated from the college in July of 1887, receiving a Bachelor of Science degree. At Amherst College through the guidance of President Julius Hawley Seelye⁽⁵⁾ (1824-1895) he firmly grasped the meaning of faith for the atonement. Uchimura often told us that President Seelye had been a man of high nobility, and great character, and deep faith; and that Seelye who loved him, also helped Uchimura in his faith, as well as financially in some ways.

The meaning of Kan-Zo, Chinese characters which were given by his father were examined to evaluate his character by Uchimura three times a day in accordance with the Confucian teaching. (Kan means examine oneself, Zo means three times.) So Uchimura was further influenced towards a sensitive and introspective disposition through his father’s Confucian heritage.

Often Uchimura told us that he had once visited President Seelye, and he had appealed to Seelye that he could not get rid of his sins by any means. “O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:24.) was his lament. Seelye answered Uchimura, “Why do you always look only within yourself? Look at this tree in the flowerpot, pointing to the tree, that is growing bigger and bigger by constant watering and light of the sun. If you pull up its root to examine how much it grew day by day like children do, it would soon wither and die. Similarly, if you look at outside of yourself and turn your eyes toward Christ on the Cross who atoned for your sin, instead of examining within yourself and wait patiently, then you would have peace in your soul.” Then Seelye pointed to his late wife’s picture which hung on the wall in his study and said with tears in his eagle-like eyes that he would see her again in Heaven, God willing. These words of Seelye aided him greatly in his means of atonement. Forthwith he believed firmly that no man is justified by the law in the sight of God, for, the just shall live by faith. (Galatians 3:11.)

- N.B., 1). Uchimura told us: Calvin Coolidge (1872-1933), 30th President of the United States was a class behind him at Amherst College.
- 2). Dr. Calvin H. Plimpton, present President of the Amherst College, sent me a letter dated Nov. 13, 1963, ...“We are indeed extremely proud of Kanzo Uchimura, and many people visit us here merely to see the sights he saw, and stand where he stood...”

In his diary, he mentioned as follows:

“Very important day in my life. Never was the atoning power of Christ more clearly revealed to me than it is today. In the crucifixion of the Son of God lies the solution of all the difficulties that buffeted my mind thus far. Christ paying all my debts, can bring me back to the purity and innocence of the first man before the Fall. Now I am God’s child, and my duty is to believe Jesus. For *His* sake, God will give me all I want. He will use me for His glory, and will save me in Heaven at last.”¹⁶⁾ (Diary, March 8, 1886) Being shaken by the turmoils of internal schism, sinful notions and uneasiness of soul for a long time, Uchimura finally became a man of peace and hope. It had been nine years since he had encountered Christianity for the first time in Sapporo. In his diary of April 15th of 1886, he had written his joy:

“O what joys and peace in Jesus, joys in loneliness, joys in friendlessness, yea joys too in sinfulness. O my soul, cling to this precious truth, and turn thy whole attention to it!”¹⁷⁾

8) RETURN HOME AND HIS WORK

In September 1887 he entered the Hartford Theological Seminary, Hartford, Connecticut, but had to leave the seminary in January 1888 due to illness. Moreover, he did not care to stay there for what he considered, dry-as-dust theological discussion in a carefree life. Should he succeed to take in all the theologies of Christendom, he would not add to his name that ponderous title designated by double D’s. He said:

“Rather disgusted with works in the recitation rooms. We discussed upon hell and purgatory in New Testament exegesis, and on equally unsubstantial subjects in Apologetics. Spiritless Theology is the driest and most worthless of all studies. To see students laughing and jesting while discussing serious subjects is almost shocking. No wonder they cannot get at the bottom of the Truth. It requires the utmost zeal and earnestness to draw life from the Rock of Ages.”¹⁸⁾ (Diary, Oct. 12, 1887.)

“I am seeking for a higher type of morality than “must.” I am hungering after the morality that cometh from God’s grace. But such a morality is denied not only by the majority of mankind, but very little seems to be believed in by the students and professors of theological seminaries. I do not hear anything new and different within these sacred walls from those which I hear outside. Confucius and Buddha can teach me the largest part of what these theologues are presuming to teach to the heathen.”¹⁹⁾ (Diary, Nov. 3, 1887.)

His only ambition was to save his motherland and her people by the gospel

in the Cross, and he sailed for his home from New York, 1888. He once told us that an American lady missionary had asked him on the deck, "You studied very well, but who paid your school expenses?" Uchimura felt she was a rude woman to ask such a question, so he pointed up toward Heaven with his right hand in silence. The lady, then ashamed of her impoliteness, and rushed into her cabin.

He arrived at his home in Tokyo May 16, 1888. On July 31, 1889 he married Kasuko Yokohama, his second wife. At this time he taught history, biology, marine science and English at several schools and institutes. However, wherever he went he met ostracism due to his faithfulness to righteousness, and since his conscience could not take a compromising attitude toward the vague people around him, and since he could not shut his eyes to the idolators, namely the worshippers of polytheistic Shintoism and more specially of the Emperor. From 1897 to 1903, he was a leading writer for the *Yorozuchoho* Newspaper, through which he severely criticized and attacked the unrighteousness and immoralities of clan government, military dictatorship, plutocracies and the corrupt societies of his country. He did this in his unique curt style both in Japanese and English. For this, he was sometimes called "a Thomas Carlyle in Japan." Shigenobu Ōkuma, the premier at that time said, "Uchimura would eat rice mingled with his tears," as he was so full of righteous indignation and could not compromise with corrupted societies even one bit.

Uchimura was a man with the immovable conviction that righteousness is greater than the nation, and that only the nation, which is based on righteousness, would be prosperous. He named his first granddaughter, "Masako" (righteous girl), with hopes that the righteousness would be carried out in the days when the girl would grow up.²⁰⁾

9) LESE-MAJESTY AFFAIR

On January 9, 1891, when he was an instructor of history and English at The First High School (present Tokyo University), all instructors and students were requested by the principal to make a personal profound bow at the school's obedience ceremony, before the Emperor Meiji's signature on the Imperial Rescript on Education. All the instructors and students respectively bowed before it worshipping the Rescript, with the exception of only Uchimura, who said that the rescript dictated the ethics of the people, and therefore, should be neither bowed to nor worshipped; although it should be carried out as the people's morals. Uchimura could not bow before it because of his faithfulness to the commandment of God, "Thou shalt have no other gods before me." (Exodus, 20 : 3.) It was done in public before over 1000 students and 60 professors.²¹⁾ The whole school and all the newspapers in Japan propagated and proclaimed this incident as an infamous case of lese-majesty. Uchimura was known as a national traitor everywhere in Japan, and many times people threw stones at his house as they passed by. Moreover, he was dismissed from his teaching post. When he travelled, no hotel would afford him a bed unless he changed his name. Due to these unfortunate circumstances, his

second wife Kasuko became sick and shortly thereafter passed away. Uchimura himself was also afflicted by nervous prostration for some time and suffered from insomnia.

I will explain rather in detail about the Imperial Rescript on Education. Before the war the Emperor was considered a living god who came from the divine lineage of Ise by both the government and the people. The rescript itself was promulgated by Emperor Meiji on October 30, 1890. It began, "Know ye Our subject: Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting...in about 250 words, if we put it in English, it dictates the nation's morals. A copy of the rescript with a picture of the Imperial Family was given to each school throughout Japan, and all students and professors were ordered to make a profound bow whenever the rescript was being read by the school principal or any recognized authority. The reading required several minutes and during this time the people had to listen to it as the categorical imperative, bowing silently and solemnly. For small children, it was not so easy to avoid sneezing, coughing and yawning in a long profound bow. So, as soon as it was read through, all the listeners used to clear their throats and sniff. The safekeeping of the rescript and the Imperial portrait was urged seriously by the authorities. There are stories of school teachers on night-duty who met death in the flames while trying to save these objects from chance fires. Later, most of the schools built isolated depository shrines for them in order to avoid the accident of burning them. When I was a teacher of a primary school in Tokyo, a depository shrine was built just by the side of the front gate. All the teachers and pupils had to take off their hats and caps to make the profound bow before it whenever they went back and forth. It became such a bother that some teachers and pupils would enter the school from the back entrance or over the fence.

In 1921 an amusing incident happened to me, when I was a student of Aoyama Teachers' College in Tokyo. Each student, one by one, had to go up on the platform in the ethical class-room at each ethical lesson for reading practice of the Rescript before about 50 classmates. One morning, upon my turn, when all my classmates were making a profound bow, I wanted to try to read it more rhythmically, in the old president's way of intonation, as he used to read at the various ceremonies. I modulated the first one or two lines musically as was the old president's way. When the whole class began to giggle, I myself also had to and soon I could not continue any further reading; I even pinched my side several times to avoid chuckling. There was a little silence, and at that time I remember fearing very much that I might be charged with Lese-majesty, as Uchimura had been. However, the instructor himself, who was unable to keep back his laughter, let me go back to my seat. What empty formalism it was!

In the guise of worshipping the Emperor, a militaristic and bureaucratic government started the reckless war that finally overthrew their motherland with unconditional surrender at the sacrifice of countless brothers and sisters. Uchimura often

warned during his lifetime that Japan would be ruined in 50 years, if she continued idolistic worship. And his prophecy became true 15 years after he passed away. After the war, the rescript was stricken from the ethical textbooks, moreover the profound bow was naturally dispensed with; the new constitution gave the people freedom of selection of their religion and worshipping. However, there is still some tendency toward to look backward to the worshipping of idols, due to the long and ancient traditions of their ancestors. Before anything else, we must correct these false habits in our traditions in order to love the truth itself and have courage, nothing daunted, in the faith in righteousness, truth, and humanity.

After several weeks of grief due to the lese-majesty affair, Uchimura regained courage in his faith and conviction for the truth and for justice with the help of his old classmate in Sapporo, Kingo Miyabe. On December 23, 1892, he married for the third time. The name of his wife was Shizuko Okada, a daughter of a judge in Kyoto. His third wife shared his fate till his death; though he seems to have been somewhat lonely with her. In the summer of 1928 when I left for America, he suggested to his wife to give me a farewell present, but she replied negatively and he had to obey her. She was rather a scrimping woman as she often had to experience dire want.

10) THE CLAIM OF PACIFISM AND SUBSEQUENT OSTRACISM

In January of 1897, Uchimura had accepted the offer to become an editorial writer in the *Yorozuchoho Newspaper*.

From June to October 1903, the last year before the outbreak of the Russo-Japanese war, Uchimura proclaimed vehemently against the war from his Christian standpoint, writing essays on his firm conviction of pacifism in the *Yorozuchoho Newspaper*. At this time all Japan, even the so-called leading Christians advocated the war.²²⁾ His pacifism gained the confidence of the gospel spirit. He said that if the enemy would attack us with arms, we would conquer them with the power of love, but without arms. For him to lose is to win.²³⁾ However, at that time of crisis, nobody in all Japan spoke against war except Uchimura. Indeed for him was always—"I am not ashamed of the gospel of Christ". (Romans 1:16.) a line which he had once written in the front page of my own Greek New Testament.

He cried for the principle of non-resistance based upon the words of the Bible.²⁴⁾ Some of which were as follows :

1. Hosea 1:7.
2. Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. (Matthew 5:21.)
3. Put up again thy sword into its place: for all they that take the sword shall perish with the sword. (Ibid., 26:52.)
4. Love your enemies, and pray for them that persecute you... (Ibid., 5:44-48.)
5. Ibid., 24:4-51.
6. Blessed are the peacemakers: for they shall be called sons of God. (Ibid.,

- 5:9.
7. Ibid., 5:38-42.
 8. Ibid., 24:4.
 9. Ibid., 3:3.
 10. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. (I. John 3:15.)
 11. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire. (Psalms 46:9.)
 12. Isaiah ch. 2.
 13. Ibid., 2:22.
 14. Romans 2:16.
 15. John 16:8.
 16. I. Thessalonians 5:3.
 17. Isaiah 52:7.
 18. Hosea 2:18.

The public opinion of the time was strongly against him. He had to resign from the paper in order to make his standpoint clear as he could not make any compromise with war advocates. Formerly he had lost his teaching post because of the lese-majesty affair, and now he had to loose the editorship because of his pacifism. No one would help him, and again stones were being thrown at his house by intolerant patriots. He was surrounded by foes on all sides and was forsaken by his friends, being called a traitor by his countrymen again. His financial situation became very difficult, and sometimes he was hard pressed by hunger. However, he would not allow himself to run into any debt because he didn't want to lose his independence. For this reason, his third wife often had to visit the pawnshop with her bride's kimonos. He told us there were three times in their lives that he and his wife had made up their minds to die by starvation. One time when he had no money except for a few pennies, he entered his private room and prayed for help earnestly, and the following day he received a check for 1000 marks from D. Gundert, a publisher in Stuttgart, Germany as the royalty on the translation of his work, "Wie ich ein Christ wurde." What a wonderful thing! Uchimura told us that it was a divine providence and an example of the power of prayer.

11) A MAN OF INDEPENDENCE

Uchimura was entirely a man of independence, and hated to cater to peers, rich men or the depraved public taste or plutocrats—so unlike many ordinary Christians. He was the son of Samurai; he betrayed no weakness before them even though he was starving but gloried honorable poverty. Indeed, the Bible and prayer were his only two weapons, with which he won practically every difficult situation in his life. "The birds of heaven,"²⁵⁾ and "the lilies of the field,"²⁶⁾ were

Uchimura's fond theme, and the unwavering faith in his life.

His evangelical work had no connection with foreign missionaries, he received neither financial assistance from them and no other help either. He said that there could be Japanese Christianity which is not a Christianity peculiar to Japan, but the Christianity received by the Japanese directly from Jesus, God and the Holy Ghost. Perhaps this is one of the reasons why he was disliked by the missionaries and was called nationalistic. However, in this sense, he said there could be an American Christianity, German Christianity, Swiss Christianity, English Christianity and Scotch Christianity, etc., quoting—"There is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

In April 1913 Uchimura wrote this poem under the theme "Independence."²⁷

More than gold,
More than honour,
More than knowledge,
More than life,
O thou Independence!

O ye kings,
O ye princes,
O ye bishops,
O ye doctors,
Ye are tyrants!

Alone with Truth,
Alone with Conscience,
Alone with God,
Alone with Christ,
I am free!

12) DEATH OF DAUGHTER

Uchimura had only one daughter, Ruth, and a son, Yushi. Ruth had been his only comforter and friend during the period of severe accusations and oppressions caused by the Lese-Majesty Affair and his arguments against the Russo-Japanese war.

The reason he had named his daughter "Ruth", was she was born soon after he had published his lectures on the "Ruth" of the Old Testament. She passed away in 1912 at the age of eighteen due to illness. Through her death, Uchimura's faith in the "Second Advent of Christ" became deeper and stronger. He himself presided at his daughter's burial service at Zōshigaya graveyard, in Tokyo. And when her coffin was being lowered into the ground, he cried "Ruth, banzai," meaning "hurray" for this maiden's triumphal return to Heaven, while the attendants were singing "Rock of ages cleft for me, let me hide myself in thee...", and he threw a handful of clay on the coffin.²⁸

The attendants were surprised and some of them thought that he might be

becoming mad... of cause, this was not the case. The death of his daughter was so grave and solemn for him that he naturally had to cry "hurray", for he thought that she had overcome the world through her death. He said, "Ruth is married to Heaven being delivered from impurities of temptation and sin in this world." Her death was in Divine Providence an event to make him still more decisive to become an evangelist. On Ruth's 16th memorial day, January 12th, 1928, he told to a friend: "If Ruth had not passed away, I would not have become an evangelist. God's ways are sometimes very fearful and strange. Ruth's death was necessary to drive me out to a vast field of activity, she is trying a great mission work through myself. These who had not experienced to have lost their own children might not understand Christ's second coming; even though however many theological books they would read. God let me pay a high price in order to know this great truth of the Second Coming, bodily losing her, and I was given many daughters in spirit..."²⁹⁾ On January 12th of every year in memory of Ruth, Uchimura used to donate some amount of money to Kaishun Hospital, a leprosy asylum in Kumamoto City.³⁰⁾

Following is a copy of the title page of his book, *SHOKAN JUNEN* (Impression for Ten Years) which he dedicated to his daughter, Ruth.

TO MY DEAR RUTH,
A COMPANION OF EIGHTEEN YEARS
THROUGH THICK AND THIN OF STRIFES
THESE WORDS, PENNED LARGELY
UNDER HER UNRECOGNIZED INFLUENCES,
ARE MOST AFFECTIONATELY
DEDICATED BY
HER FRIEND AND FATHER,
THE AUTHOR.

13) A STORY OF FATHER AND SON

With his only son, Yushi, Uchimura had an interesting experience which has come to be well-known in the Japanese sport world. When Yushi was a student at The First High School (presently Tokyo University), he was a very good baseball player. When Yushi asked his father's permission to play on the school's championship team, his father told him it would be all right if he could do these three things: stay in the top third of his class, play no game on Sundays in order to keep the Sabbath, and not drink alcohol nor smoke tobacco. Most of the sport champions at that time could not do those things. The son swore to keep these three things before his father, and he carried out all of them. His school record shows him at the top of his class almost every semester. No other school could play a game with his school on Sundays since he was the only pitcher on the team and also the captain. Finally, he never drank alcohol, even a little. Yushi was

a very good left-handed pitcher and no college team in Japan at that time could beat his team. They were beaten only during a playing tour in Manchuria. Uchimura was very proud of his son's abilities in school because it had been from this same school that he himself had been expelled due to the lese-majesty affair. The son later became a professor of mental science and the chief of the medical department of Tokyo University. Because of the age limit he retired from the university several years ago. He is now the director of a hospital in Tokyo and also the commissioner of all Japan's professional baseball games. Uchimura once expressed the sentiment that perhaps his descendants would be as those of Edward Jenners (1749-1823), alternating generations of evangelists and physicians.

14) SUNDAY PREACHING

Uchimura had no church of his own except an independent church in Sapporo which he and his friends had established in 1882, as I have already mentioned. In the early years he used to teach the Bible to a number of university students and a few other people at his house in the suburbs of Tokyo every Sunday. Later he went to the center of Tokyo to teach the Bible and Gospel. He borrowed the auditorium of the Japan Sanitary Building near the Imperial Palace where he preached on Job and Romans for several years. This is where I attended his inspiring lectures for a few years. On Romans he preached sixty Sundays, 1922-1923. His preachings were unique; he had heart-breaking strength, burning passion and piercing eyes, all of which produced a great impression of the stateliness of God's words for his audiences each Sunday. The audiences often were moved to tears, and so silent that one could hear a pin drop. The whole hall was as if in the depths of high mountains. The listeners would return to their homes with deep comfort, joy and hope in the gospel spirit, though often they were experiencing various agonies and difficult problems in their respective circumstances. He attracted audiences of from 700-800 persons and sometimes over 1000 every Sunday. People overflowed into the corridor outside the hall. Some of the people in order to hear him used to come from as far as Ōsaka or Nagoya and or Sendai each Sunday, traveling which took several hours each way by train. The Sanitary Building unfortunately burned down in the great earthquake of 1923.

Then he built a new lecture hall on his own property in the suburbs of Tokyo by means of the donations of his Bible Research Association members. (I donated only 5 yen as I was a poor student.) The capacity of the hall was about 300-350 persons, I believe. With his two assistant lecturers (Mr. Kengo Azegami and Mr. Toraji Tsukamoto) he preached every Sunday morning and afternoon, since the audiences were too big to be able to hear him in one sitting.

Uchimura never canvassed for audiences to attend his assembly, like ordinary churches do. On the contrary, he sometimes had to restrict his audiences owing to lack of room for too large an attendance. One summer evening Uchimura took a walk with me in the suburbs of Tokyo, and as we passed in front of a church,

a church man standing on the road before it said to us, "Please come in the church"; I remember how he dashed into the church as soon as Uchimura said, "I am Uchimura."

15) STUDY OF GREEK AND HEBREW

In Uchimura's Bible Hall, Mr. Toraji Tsukamoto, an assistant evangelist of Uchimura's, used to teach the New Testament in Greek and the Old Testament in Hebrew one evening every week for young men and women. Mr. Tsukamoto had several classes. In the beginning of this class, we students used to pray in Japanese in turn, and at the closing of the class, we used to pray the Lord's Prayer in Greek altogether.

Each period we memorized some passage in Greek and Hebrew by heart given to us by our strict instructor. Mr. Tsukamoto, who reads Greek and Hebrew as fluently as he reads Japanese, is a philologist. He has a profound knowledge of the Bible, and is now publishing "Seisho Chishiki" (Knowledge on the Bible.) Seisho Chishiki is a monthly publication which was named by Uchimura over 35 years ago. Mr. Tsukamoto has also written a great many expositions of the Bible and is now revising the New Testament from Greek into the living-spoken Japanese of to-day. It should be soon completed.

In this connection I may add that I had two rather amusing experiences. In the summer 1926, I climbed Mt. Asama, a well-known active volcano which is 2542 meters above the sea in the middle Japan, with a friend of mine. When we arrived at the top of the volcano, cold torrential rain suddenly began to fall on us. My friend urged me to come down at once, but I was younger and more cheerful than he, and I wanted pray the Lord's prayer in Greek in commemoration of our being at the top of Mt. Asama. After praying, strange to say, the heavy raining stopped and we came down in high spirits and in safety.

Another interesting experience happened when I was a student at Pasadena College at Pasadena, California in 1928-29. At the chapel service one morning, a lady professor called on each of us Japanese students, to come up to the pulpit in order to pray in turn. When I was called, being unable to pray in English well, I prayed the Lord's Prayer in Greek and then recited chapter 23 of Psalms in Hebrew. We had memorized these at Uchimura's Bible Hall. Later some professors came to me and asked, "In what language did you pray?" Another Japanese student knew nothing of the Bible at all, but he had to say something in his turn, so he recited the Japanese alphabets of 47 words adding amen, which everybody joined in chorus. All the Japanese students looked at each other in cold surprise and shivered.

16) PUBLISHING OF A BIBLE STUDY MONTHLY

Uchimura himself was a descendant of simple folk and his schooling was no more than 4 years at the Sapporo Agricultural College plus 2 more years at Amherst

College; and he had received the degrees the Bachelor of Agriculture from the former and Bachelor of Science from the latter. He was not a Reverend or even a church official, but a layman who had thought deeply of the sin of man, and the conversion and salvation of mankind from the depth of his varied experiences in life. His Christian passion broadened his interests leading him to read widely, from microscope biology to astronomy with a telescope. He had a profound knowledge, specially of theology, history, literature, philosophy, and all science in general, although he was not a scholar in the sense of specialized studies. Carlyle, Whitman, Dante, Milton and Ibsen etc. were introduced to Japan for the first time by him. Yet he thought that first and foremost he must teach the truth of the Bible to his countrymen, and then education, industry, economics, political science etc., as he himself was a man of the Bible and a man clinging to the Cross of salvation.

On September 30, 1900 Uchimura started a monthly, "Seisho no Kenkyu" (Study of the Bible) as his life work, and this he continued until his death, March 28, 1930. He studied the Bible deeply using both representative commentaries and taking from his own experiences in life. Over 4400 copies of the "Seisho no Kenkyu" were published every month for its earnest readers³¹). His annotations of the whole New Testament except Titus and Jude and of the whole Old Testament except Nehemiah, Lamentation, Joel, Michah, Nahum, Haggai and Malaki appeared in the "Seisho no Kenkyu" during its duration. These allow the reader to console his sorrow, loneliness and misfortune in life, and they give him the deep joy of solid faith in eternal life. When I stayed in Uchimura's home in the summer of 1926 and 1927 I read the following, written on the front page of his English Bible in his own handwriting: "I am firmly resolved to die in the study of the Scriptures; in them are all my joy and all my peace."—Erasmus. When I read this note, I realized the firmness of his resolution to make a study of the Bible for his countrymen.

In the summer of 1927 while I was giving Uchimura a massage in his Japanese room, he told me that at one time when some ministers came to him to ask how to expand their churches, he told them to teach the Bible itself to the people, rather than all their ceremonial and institutional services, in order to reform the inner lives of people with the real gospel spirit. In spite of his love for books he was not a bookish man, but a man with a warm heart for others. Once Uchimura's old devoted attendant told me, when he asked Uchimura if he could sell some bound volumes of the Bible Study Monthlies which he had read for years as he needed the money, Uchimura bought and returned the volumes to him twice.

17) TWO J'S

Uchimura said that he loved two J's, Jesus and Japan. Jesus, as his only saviour was to be loved and trusted above all else. And Japan, his dear motherland where he was born, he wanted to help rise from her various paganisms and corrup-

tions by awakening the people to the truth of the gospel in the Bible. Before he became a Christian, he had wanted to help Japan as an ichthyologist in which study he had majored at the Sapporo Agricultural College, as I mentioned in the beginning of this paper. However, after he became a Christian, he was deeply and firmly convinced that he could not help to save her unless he taught the Bible to his country-men, in order to reform their spirits and minds which was the much more fundamental problem. As for this "second J", some foreign missionaries protested that Uchimura was more nationalistic than Christian. These missionaries did not understand either the life or the faith of Uchimura. Uchimura had patriotism for his own motherland just as the missionaries, European and American, had the patriotism for their motherlands.

As I mentioned before, Uchimura had refused to bow before the Emperor Meiji's signature on the Imperial Rescript on Education, because he was decidedly more faithful and loyal toward God and Jesus than he was nationalistic, so loyal in fact as to be branded a traitor by his countrymen. In 1926 he gave me a big tablet of paper in which he had written with a brush, "Fear God, don't fear men." in large Chinese characters. Once Uchimura told us that he had held all Japan as his enemy while he was young, but later he held the whole world as the enemy which had made him great in order to fight for truth and humanity.

He continued further to say that during his stay at Amherst College, he used to lie on the campus lawn, looking at a place on a Japanese map where he would convey the gospel of Jesus after he returned home. It was Oguni, Nishiokitamagun, Yamagata Prefecture, one of the most remote villages in Japan. Moreover, after he came back to Japan, he sometimes sent his students there in summer at his own expense, in order to convey the gospel to these people. In the summer of 1927 I went there with a friend of mine; Uchimura had given us 100 yen as our traveling expenses. At that time 100 yen was enough for two or three days traveling for two men. We stayed one night at a small inn there where there gathered several young men and women for a Bible class; the maids of the inn also joined us. For most of them it was the first time they had seen a Bible. We read in turn passages from Matthew, Romans, Psalms, etc., we sang hymns and we prayed, all of which they enjoyed very much. The next day we went to an even more remote village by means of a mountain path through the forest. There we stayed over night at a branch of the primary school. We were warmly welcomed by the chief of the school along with his wife; they went down to a river and caught trout for us. And the next morning the chief permitted us to talk about the Bible before all the pupils; also several of the village men and women joined the meeting. My comerade talked on the New Testament, and I played several hymns on an organ. The villagers all enjoyed themselves and sang loudly together. After a few days we returned to Tokyo and reported our success. Uchimura was much pleased and he gave us lunch. In the summer of the following year, Uchimura sent two other students to the same village to preach the gospel. At that time I

was attending Pasadena College, and the village young men and women sent me a collection of their autographs and the sentiments of their rejoicing in the gospel.

After Uchimura had passed away, in the same village of Oguni, Mr. Sukeyoshi Suzuki, who had learned the Bible from Uchimura, built there the "Kirisutokyo Dokuritsu Gakuen." (Christian Independent School) The first principle of this school is that of spiritual education based upon the Bible. Last year I visited the school after a long absence and was cordially welcomed by both the principal and his wife. About 75 boys and girls of high school age are trained there in the teachings of the Bible, under the guidance of Mr. Suzuki and his wife. The students are vivid and bright in the Christian way. Every day they have morning service before class begins. I was surprised at how they sang hymns so beautifully, especially English hymns. Principal Suzuki is a noble man and maintains his school in the firmness Christian principles, despite the times of difficult financial situations. During and right after the war, most people bought tea and rice on the black market because all grains and daily necessities were being held under government control since there was a terrible shortage in these times. However, Mr. Suzuki never did eat rice at the black market, no matter how hungry he felt or how thin he became. After my visit, the boys and girls saw me off at the bus station. They sang "God be with you till we meet again..." Here a dream of the young Uchimura at Amherst is realized. Uchimura was born to save his motherland and his people from their savage traditional paganisms and guide them to the way of truth in the gospel. Gradually his country-men and the world will come to know this fact.

Uchimura wrote concerning his "two J's" as follows in *The Japan Christian Intelligencer*, (his English monthly) in September of 1926. (Kanzo Uchimura, "The Complete Works of Kanzo Uchimura", vol. 15, Tokyo: Iwanami Shoten, 1933, pp. 599-600.)

TWO J'S

I love two J's and no third; one is Jesus, and the other is Japan. I do not know which I love more, Jesus or Japan.

I am hated by my countrymen for Jesus' sake as "*yasō*", and I am disliked by foreign missionaries for Japan's sake as national and narrow.

No matter; I may lose all my friends, but I cannot lose Jesus and Japan. For Jesus' sake, I cannot own any other God than His Father as my God and Father; and for Japan's sake, I cannot accept any faith which comes in the name of foreigners. Come starvation; come death; I cannot disown Jesus and Japan; I am emphatically a Japanese Christian, though I know missionaries in general do not like that name.

Jesus and Japan; my faith is not a circle with one center; it is an ellipse with two centers. My heart and mind revolve around the two dear names. And I know that one strengthens the other; Jesus strengthens and purifies my love for

Japan; and Japan clarifies and objectivises my love for Jesus. Were it not for the two, I would become a mere dreamer, a fanatic, an amorphous universal man.

Jesus makes me a world-man, a friend of humanity; Japan makes me a lover of my country, and through it binds me firmly to the terrestrial globe. I am neither too narrow nor too broad by loving the two at the same time.

O Jesus, thou art the Sun of my soul, the saviour dear; I have given my all to thee!

O Japan,

“Land of lands, for thee we give,

Our hearts, our pray’rs, our service free;

For thee thy sons shall nobly live,

And at thy need shall die for thee.”—J. G. Whittier

18) CHURCHLESS CHRISTIANITY

One of the remarkable things with Uchimura was that he originated “churchless Christianity” in Japan which goes under the name of “Mukyokai”.³²⁾ This word came to be as much misunderstood as was Uchimura himself. And because of “Mukyokai” he was disliked and stigmatized as a church-destroyer and a heretic by many Christian churches and many missionaries.

However, Uchimura did not object to the existence of the churches themselves at all. He knew that the churches have their own merits and that they can do things which a loose group of Christians cannot do, and he had a full understanding for the community-character of the christian churches. In fact, he helped churches a great deal, although the churches rarely helped him. In the summer of 1927 he told me that he was asked to speak at the foreign church in Karuisawa (n. b. 900 meters above the sea level, a well-known summer resort at the foot of Volcano Asama in the middle of Japan) by the Foreign Missionary Association. The association had given him a basket of apples as a remuneration, despite the fact that they were able to collect a large contribution because of the deep impression he made upon the audience. He didn’t mean that a basket of apples as thanks was too small; however, he did feel that their attitude toward him was rather rude.

It is supposed that there are about 50,000 Christians of Churchless Christianity here in Japan. They have small and large groups in different places. Some of them are publishing their own Bible Study monthlies. Their magazines’ names are literally translated: “Eternal Life”, “Knowledge on the Bible”, “Words of the Bible”, “Lectures on the Bible”, “Seeking after Truth”, “Source of Grace”, “Holy Promise”, “Japan of the Bible”, etc. They hold Greek Bible Class in the New Testament and Hebrew Bible Class in the Old Testament. They have no special connection among themselves, however they study the Bible earnestly using various commentaries and the Bible monthlies. Some will gather at a certain hall every Sunday with their fellow-believers while some will hold their Sunday service at their homes with their families and friends; their meetings are usually more vivid with

Gospel spirit than those of ordinary churches. Sometimes the members of Mukyokai go a long way off for gospel teaching, speaking to groups which range in size from the biggest of nearly 500 members down to the smallest of 2 or 3 gathering in His name.

Why did Uchimura originate the word "churchless christianity"?

He said that the Reformation of the sixteenth century was "an arrested movement." Consequently he persistently advocated the necessity of a "Re-Reformation" of the Christian Religion bringing Protestantism to its logical consequence, as follows:

"The world needs Re-Reformation of the Christian Religion. The Reformation of the sixteenth century ended as an arrested movement. Protestantism institutionalized was a return back to the discarded Roman Catholicism. We need another Reformation to bring Protestantism to its logical consequences. The new Protestantism must be perfectly free without a trace of ecclesiasticism in it,—a fellowship, not an institution,—free communion of souls, not a system or an organization. Practically, it will be churchless Christianity, calling no man bishop or pastor, save Jesus Christ, the Son of God. And who can say that God doth not intend Japan to be the country where such Christianity is to appear, the new experiment to be tried in the spritual history of mankind, *to begin Christianity anew* in the Land of the Rising Sun?"³³ (April, 1928.)

Uchimura thought that the reason why many had left and were leaving Christianity was that in many modern churches real conversion from sin, and the true gospel of eternal life were not being preached; rather the churches had become something else, like a social club showing merely formalism and lip service. Moreover he became disgusted with the degraded modern churches. He felt that they were superficially institutionalized. His consequential claim to Churchless Christianity was not only based upon his feeling or emotion, but also had a Biblical criticism in that the Ecclesia, a brotherhood of those with faith and life, could exist outside of the church as well as in the church. "Where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20.)

That is to say, one can be a Christian through the Bible and through prayer regardless of whether he belongs to an institutionalized church or not. This is especially true in the case of those who have no church to go to. However, I imagine that it would be rather difficult for an American or European Christian to think of the existence of Christianity without a church institution, since western Christianity has functioned within an institutionalized church for nearly 2000 years. Concerning Churchless Christianity Uchimura said as follows:

"The odium of Christianity is in its churches. Many have left and are leaving Christianity because they hate churches. They hate the priest because they hate the surplice. But the priest and the surplice are not one and the same thing. The priest remains after you strip him of his surplice. You may hate the surplice and

yet love the priest. Christianity minus churches is the Way, the Truth, and the Life. There is no reason for leaving Christ and His Gospel, because churches which are its institutional vestments are soiled and odious. Churchless Christianity will be the Christianity of the future. The seer of Patmos said: *I saw no temple there.*³⁴⁾ Rev. 21:22 (March, 1929.)

Because of Churchless Christianity, Uchimura was often called "individualist", "isolationist" or even non-Christian. September, of 1920 he wrote in his diary under the theme of "Oh to be not a Christian!"

"Luther said a very deep thing, when he said: "He who is a Christian is not a Christian." The Christian is not a special set of people, but a man *par excellence*. Jesus was not a Christian, but a Son of Man, the man. Christianity, as ordinarily understood, is a segment of Humanity, not Humanity itself; and to be a Christian is to be a sectarian, and not a man. Oh then to be not a Christian! Said a prophet: "The Lord hath shewed thee. O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) To be a man like the Lord Jesus Christ, that is to be a Christian. An unmanly Christian is a veritable antichrist"³⁵⁾

Furthermore, this was written under the title "Religion Personal"

"Religion is personal, not general. It is not "we," but "I," not plural, but singular,—first person, singular. It is not mankind or humanity, but I myself. "My God, My God, why hast Thou forsaken Me?" was Jesus' own religion. "O wretched man that I am! Who shall deliver me out of the body of this death?" was Paul's religion. Theologians seeking after general truth of religion, never find it. God is found only in one's inmost soul; and a man who cannot make himself an object-lesson in religion, can never be its preacher. Modern Christianity is tasteless and powerless, chiefly because it is general and social, and not personal, and individual. Is there anything more useless under heaven than the "expert" in religion?"³⁶⁾ (January, 1922.)

These things might seem to be extreme and unliberal, but Uchimura himself was far from absolutizing his way of Christian faith; his only absolute was God, Jesus Christ and the Gospel of salvation. In short, for Uchimura, the most important thing in order to be a true Christian was to be transformed newly of God, by the repentance of sins and of a sinful heart through personal contact with God, and by obeying His will in life. Uchimura could not recognize the validity of the petrified institution of the church with only its formalized sacraments. And he refrained from having his community in Christ only a fixed, formalized institution; it was more vivid with his burning words and being full of the living of life. This actually was the main reason for his unique influence on university students.

He esteemed the Eucharist and Baptism, but he did not regard them as absolutely necessary ceremonies; as he felt that they were rather the problems of the

person in question. They could be of value to some people, but were not very useful for others who could meet Jesus and God individually and directly in their innermost souls and so be newly born and transformed into true Christianity. This was the real conversion of the gospel spirit even without ceremonies. Due to this conviction, he rarely advocated baptism though he did baptize a few people sometimes in March, the month of his birth. I myself was also baptized by him with a few friends of mine on March 21, 1926, in Tokyo.

The firm belief of Paul's self-introduction to the churches of Galatia, "Paul, and apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." (Galatians 1:1.) was also Uchimura's strong conviction. He especially stressed this first verse when he expanded on Galatians. We also must have a conviction, firm above all human institutions or sects if we want to become anything of a Christian.

Uchimura was the son of a Samurai, warrior and he was endowed with the samurai spirit, which championed the weak against the strong and against injustice, and which demanded death before dishonor. In this sense, could Uchimura not be compared to Paul? Paul said: "I would rather die than have any one deprive me of my ground for boasting". (I Corinthians 9:15.) Uchimura seems to have been a type of the old chivalry as Paul was. Uchimura said: "I have no church, but Christ is in me, and I have a church also since I have Christ, Christ is my church, he is holy as God is holy, broad as the universe is wide, I belong to the perfect church since Christ is in me."

19) CRITICIZING MISSIONARIES

In spite of the fact that Uchimura had been greatly influenced by American Christianity during the formation of his own faith, he often criticized modern American and European churches and their missionaries. He felt that mission Christianity was too much a propaganda inculcated with mammonism and materialism. He felt that foreign Christianity generally lacked the gospel spirit. Even Amherst College, where he had learned the Bible, had lost its old puritan faith. Also the fact that most of the missionaries spoke little Japanese although they had lived many years in Japan disturbed him. They seemed as if they were on a picnic. He wrote the following short essays about missionaries.

(a) Missionaries and Language

"We know of English and American missionaries who stayed in Japan twenty, or thirty or forty years, who yet are not able to speak respectable Japanese, and who in their intercourse with us use their King's or Yankee English with freedom and shamelessness as if English were the official language of this country. As to the reading capacity of missionaries, it is next to nothing. One among a hundred may not be able to read vernacular newspapers, and we know of no one who can read ordinary Japanese literature in the original. No wonder that they cannot understand us, and that after spending half their lifetime in this country, they still

remain utter strangers to us. The fact that these missionaries despise our language is a sure evidence that they have no true love for our souls."³⁷⁷ (July, 1916)

(b) A Missionary Problem

"I am often asked of my opinions on this question: "Should we missionaries stay in Japan or leave it?" To which I instantly answer as follows: "If you are in any doubt about that matter, leave at once; for, I understand, Christian mission is a matter of conviction and not of opinions. We stay when God tells us to stay; and leave, when God tells us to leave; we do not stay or leave according to men's opinions." I think the question is after all a very foolish one; and I am surprised to find so many missionaries troubling themselves about such a foolish question. Yet I understand, the question has been discussed among them for several years, and they have not reached any definite conclusion yet! Are there no wise men among missionaries?"³⁸⁸ (September, 1923.)

At that time some Japanese Christian students who had gone to America in order to study in various fields returned home, having lost their faith. On June 21 of 1928, the day before I left Japan for America to study for the first time, I visited Uchimura at his home in Tokyo to say good-bye. At that time he wrote a 31-syllable Japanese ode on the front page of my Bible as follows:

"Don't forget the soul of Japan (home)
that does not exist in America
where golden flowers (money) are blooming."

and he prayed for my good fortune there.

20) CHRISTIAN FRIENDS ABROAD

In spite of Uchimura's sharp criticism about foreign Christianity and its missionaries, he had some good American and European friends who understood and appreciated him.

Dr. William Axling lived in Japan for 53 years as an American missionary and became an honorary citizen of Tokyo. He had his evangelical hall in Fukagawa district, the poor men's quarter in Tokyo and he adopted a Japanese girl who had lost her parents in the great earthquake of September 1, 1923 in Tokyo. Dr. Axling once told me that Mr. Uchimura was a good friend of his. He said that Uchimura was a great man of a strong will like Martin Luther. Dr. Axling had once offered Uchimura his evangelical hall for Uchimura's preaching when he was refused rental of a hall. Dr. Axling was one of the rare missionaries who spoke Japanese fluently and understood Japanese life as if he were a Japanese.

David C. Bell was an American business man and a life-long friend of Uchimura. They met in a horse tram-car in Washington 1885, when Uchimura had attended the Charity and Relief Work Convention in Pennsylvania with Dr. Kerlin, the director of Pennsylvania Institution for Feeble Minded. In August 1918 Uchimura wrote "Power of Prayer", concerning David C. Bell:

POWER OF PRAYER

"David C. Bell, an American merchant, and my life-long friend, has prayed *every day* for more than thirty years that I might believe in the Second Coming of Christ. and now that his prayers were answered, and God opened my eyes, and I came to believe in the Lord's Return, and all things became new to me, I cannot but believe in mighty power of prayer. No amount of theological arguments would have sufficed to convince me of the truth of this central Christian doctrine; and what arguments failed to do, God's Spirit in answer to the prayers of one of His saints accomplished in full. Wonderful are powers of prayers of faith! This is my answer to those who persistently ask me how I came to believe in the Second Coming of Christ." (Kanzo Uchimura, "The Complete Works of Kanzo Uchimura," vol. 15. (Tokyo: Iwanami Shoten, 1933), pp. 422-424.)

In the summer of 1928, when I visited Bell at Saratoga, California, he was nearly 88 years old. He was resting quietly but was healthy and welcomed me saying, "Our Uchimura is a great man, I have never forgotten to pray for him even one day for over 40 years since we met in the horse tram-car in Washington in 1885". Then Bell asked me about the situation of Uchimura's Bible Research Association in Tokyo. Taking some copied letters of Uchimura from his pocket and showing them to me, he said, "It is my great pride and pleasure to make several copies of each letter from Uchimura in order to deliver them to friends of mine. So I always have them in my pocket." Uchimura used to write various things to Bell both of joy and sorrow which happened around him, telling frankly and in detail things he could not tell even to his countrymen. This he continued nearly to the time of his death. Bell answered each letter from Uchimura, and he sometimes sent Uchimura valuable books or journals and money, too. In 1949, 184 letters of Uchimura addressed to Bell were translated by a friend of mine into Japanese as a book, titled, "Kanzo Uchimura, autobiographic letters sent to Bell."

On July of 1921 Bell at 81 years of age, accompanied by his son Charles, made a ten day visit to Uchimura. Bell's visit caused Uchimura deep rejoicing and pride. Uchimura often told us about their unchangeable Christian friendship and he put it in his Japanese diary which I would like to outline here.

July 19, 1921³⁹⁾, Tuesday, fine, very hot.

Went to Yokohama Harbour to meet Bell and his son, Charles. Bell is my only friend in faith among Americans. Bell helped my work for 36 years as my superior in faith, since we met in a horse tram-car for the first time in Washington in 1885, and he trusted me as well as Bishop Harris and called me "Our Uchimura" and backed me. Perhaps there is no one who prayed for me so earnestly, incessantly, and long as Bell. On the deck of the S. S. Taiyomaru, we shook hands vigorously shedding tears of thanks to our heavenly Father. Captain Yamamasu invited us to a light refreshment, after which I took them to the Grand Hotel in Yokohama where we talked about the faith, and at lunch together.

July 21, 1921⁴⁰⁾, Thursday, fine.

Took Bell and his son to the auditorium of the Japan Sanitary Association at Ōtemachi, center of Tokyo where I preach on the Bible every Sunday in order to explain the actual condition of the Sunday Bible lecturing in detail. Bell and his son rejoiced so much that old Bell could not leave the pulpit for a while, and said: "It is fully worth while that I came to see this far across the Pacific Ocean. I don't want to see anything else in Japan since I have seen this place in which God's living words are spoken by an old friend of mine; it is not necessary to see shrines and temples since they are all dead things." Then Bell and his son directly came to my home to be guests in a welcome party without visiting Ueno, Shiba and Asakusa which are noted sightseeing places in Tokyo.

July 24, 1921⁴¹⁾, Sunday, half fine.

Attended a foreign church in Karuisawa with Bell, felt as if I attended a church in a foreign country after a long absence. There was singing, a solo, and a quartet, then the collection and preaching; everything was according to the rules, and there was nothing original neither of fiery passion nor of burning fire, but only the commonplace not much different from the paying of respects to a buddhist temple. In the preaching there was nathing at all of the gospel, although a certain Doctor of Divinity in the Methodist church preached. It was merely the arranging of literature, history and religious philosophy. I told old Bell: "This is the christianity of the Japanese church today; you can understand well the reason today why I am not concerned for church." The old man responded and said: "Just so, it is just the same in America, I understand your standpoint well."

July 28, 1921⁴²⁾, Thursday, fine.

Saw Bell and his son off at Karuisawa Station, saying good-bye, promised to meet in the morning of Resurrection again. How beautiful of Christians' parting, that even the death cannot separate us.

In the autumn of 1931 I travelled to Switzerland, where I was invited for a few weeks to the home of the Rev. Jakob Hunziker in Rūshlikon, near Zürich. The Rev. Hunziker had once been in Japan as a Swiss missionary and he had become a good friend of Uchimura.⁴³⁾ He was a gentleman of deep faith and noble character. He had introduced Uchimura into Europe by means of his book "Wie ich ein Christ wurde." The Rev. and Mrs. Hunziker were very kind to me; they took me to the 400th anniversary of Ulrich Zwingli (1484-1531) at the Zürich University and also to a nearby hill where I was able to stand right on the spot where he had been killed on October 11, 1531, fighting for Zürich.

On the mountain road, some Swiss people asked me about Uchmura's Christian reformativ works in Japan. I was surprized that he was so well known in Switzerland. This fame was due to the Christian friendship of the Rev. Hunziker, and his rightful understanding of Uceimura.

On the day of Zwignli's 400th anniversary, we saw a cap which he had worn

with some holes in it made by his enemies' spears and also a big picture of Zwingli with his family. In the picture, his eyes were lighted up with his vivid strong faith, although his wife and children seemed rather sad. This was impressed upon me unforgettable, and it made me think that faith is a very strong will, trusting all in God.

The Rev. Hunziker kindly introduced me to the Dr. von Grebel family in Rüschtikon and also the Rev. Schulthess family in Basel; in both places I stayed as a guest for several months. They were also readers of "Wie ich ein Christ wurde." They had wonderful Christian homes. I was treated as a member of their families which I always remember and appreciate. Moreover, in Zürich and in Basel I sometimes heard the name "Uchimura" from pastors speaking from the pulpit.

A Comment of the Rev. Albert Kuhn

The Rev. Albert Kuhn, 90-years-old pastor of the First Presbyterian Church, Kimberly, Wisconsin, former professor of Greek, Latin and Bible at the University of Dubuque in Dubuque, Iowa sent me letters in which he stated his comments of Uchimura. Following is one of his letters dated Feb. 22, 1964:

"...Uchimura was truly a man of God. Most of what he said finds a strong echo in my own thinking and feeling. I regard with him Jesus is in his own personality, an Echo from God; I regard God as the Fountain Head of all Energy, physical, mental, maral. Uchimura was a man to my own heart. Like him I am not a great organization church man but a man who wants to love and serve all men and one who wants to do his own thinking. Like him I have little use for formality, ceremonials, slavery to creeds and formalities. I am very glad that such a man as Uchimura has made a deep impression in Japan. I regard the Bible, both the Old and New Testament, as one of the human attempts and a very remarkable and helpful one of comprehending and feeling God, but only an attempt at a task which transcend mere human power.

But God loves the universe which He has created and gives to all of his creations such ability to feel and comprehend Him, as that creation needs fulfill its mission in the life universal. Man's gift of comprehending God is limited, very limited, but for the purposes of God and of human existence adequate, sufficient..."

21) SPEECH TO THE ARMY

In Spring of 1926 Uchimura was asked to speak at the First Infantry Regiment in Tokyo. Colonel Suematsu, the regimental commander requested me to introduce Uchimura since I have been tutoring his daughter part time from the time that I had served for five months in the regiment.

I couldn't listen to Uchimura on that day as I had teaching duty in a school; however, the regimental commander told me later that Uchimura's speech was wonderful. He had talked of the orderly college life in America which he had experienced, and how he wished to leave this world better and more peaceful than when we were born. He impressed the young officers' and soldiers' moral con-

science deeply. It was the first time in Japanese history that a Christian leader was allowed to deliver an official address to the army, an interesting fact, since earlier Uchimura had been accused of being a national traitor.⁴⁴⁾

Before the war, Suematsu, the regimental commander, became a lieutenant-general and served as the director of the Military Academy and also as a divisional commander, and yet he didn't join in the war plan because he had been influenced by Uchimura's speech and consequently thought for the sake of humanity.

With the opening of the war, Suematsu resigned from active service, and a little later he became the mayor of Kokura City, his native place in Kyushu. In the spring of 1944 when I was leaving Japan as a civilian officer for Sumatra, I saw him at Kokura City Hall. He told me of his anxiety about the army's thoughtless operations and mobilization and of his admiration for Uchimura's pacifism. He also sent a box lunch to my hotel in Kokura, as at that time there was a terrible shortage of food. After the war, Suematsu used to boast that he had requested Uchimura to speak to his regiment in the difficult, severe situation of the army, and yet he had not been charged with a war crime, though many of his military colleagues were on charges of war crime.

22) ESTABLISHED SUPPORTERS' ASSOCIATION FOR THE WORLD MISSION

Uchimura once established the "Supporters' Association for the World Mission" with donations of his own and those of the members of his Bible Research Association. With that fund he sometimes sent some amounts of money to Chinese physician in the interior of China.⁴⁵⁾

Also, Uchimura sent contributions to Dr. Albert Schweitzer who is still working on a great mission in Lambarene, Africa⁴⁶⁾. I myself was greatly inspired with Dr. Schweitzer's wonderful work. When I was a student in Switzerland 1931-1932, I took an anatomy course for a year at Basel University aiming to become Dr. Schweitzer's assistant physician in Lambarene. However, to my regret I had to quit the course because I was a self-supporting student and at that time it became financially impossible to continue further courses. Dr. Minoru Nomura, a friend of mine, also a student of Uchimura, went to Lambarene to help Dr. Schweitzer for a year 1951-1952. During Dr. Nomura's stay in Lambarene, several students of Uchimura gathered once a month at Dr. Nomura's home in Tokyo in order to pray and sing hymns for the great mission work in Lambarene. Dr. Schweitzer sent me his autographed photograph through Dr. Nomura the second time he visited Lambarene, signed as follows: "Am Tisch in Lambarene, mit besten Gedanken, Albert Schweitzer, Lambarene, 11. 11. 1960." This date of November 11, being Armistice Day, deeply impressed me of our mutual desire to aid the welfare and salvation of mankind.

23) CRUCIFIXIANITY

One Sunday, Uchimura brought a wooden cross which he made himself to his lecture hall in order to talk about the crucifixion and the atonement which

Christ made for mankind. Tears filled his eyes and his voice trembled with emotion as he spoke. He stressed Galatians 2:20 as Christianity in a word: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." On Jan. 1921, Uchimura wrote a passage entitled Crucifixianity,⁴⁷⁾ as follows:

CRUCIFIXIANITY

"Christianity is essentially the religion of the Cross. It is not simply the religion of Christ but the religion of Christ *crucified*. It teaches us not that we are to be crucified like him, but that He was crucified for us. The Cross is not merely a symbol of Christianity; it is its centre, the cornerstone upon which its whole structure rests. Sins forgiven and annihilated on the Cross, blessings promised and bestowed on the condition of believing acceptance of what happened upon the Cross:—indeed, no Cross, no Christianity. When, as at present, many things pass for Christianity, which are not Christianity,—such for instance as Social Service, Ethical Evangelism and International Thinking,—it is very desirable that we should call Christianity by new name. I propose Crucifixianity as such; and when it too shall have been abused and vulgarized by new theologians, I will coin another."

Uchimura loved specially Psalms 23, 46, Isaiah 53, Romans 8 and 1 Corinthians 13 etc.

24) PUBLICATION OF HIS WORKS

There are 20 volumes of Uchimura's complete works, each of which has over 700 pages, totaling about 16,000 pages. These have been divided into 17 volumes of the Bible commentaries and another 25 volumes on faith.

Although Uchimura never advertised his books in papers or magazines, due to his belief that truth would in and of itself attract the honest readers, his books are widely read among many peoples whether Christians or not. It is very interesting that many pastors who disagree with Uchimura for his Churchless Christianity continue to read earnestly his Bible commentaries. When I attended the Tenth World Sunday School Convention in Los Angeles as one of the delegates from Japan, in the summer of 1928, I was asked to talk about Uchimura's Bible Research Association by several Japanese churches in California. The pastors said: "We don't like Uchimura's Churchless Christianity, but we like his solid faith and Bible commentaries." There are Japanese groups of the Churchless Christianity who are earnestly reading Uchimura's Bible commentaries in San Francisco, Los Angeles, Oakland, Berkeley, Pasadena, Long Beach, California, Salt Lake City and Denver besides in Japan. I sometimes joined their Sunday services while I was there. His books and pamphlets make over 70 volumes, and since the war, his original complete works have risen several thousand times of their original value although the money here greatly went down. Moreover, his separate volumes are

always going into more editions, selling in almost every book store in Japan. I would like to try to introduce some of his most representative works and discuss the responses to them.

(1) **“How I Became a Christian”**

One of Uchimura’s most famous writings is “How I Became a Christian” Published in May, 1895 in his own English. The contents of the book are :

1. Heathenism
2. Introduction to Christianity
3. The Incipient Church
4. A New Church and Lay-Preaching
5. Out into the World—Sentimental Christianity
6. The First Impressions of Christendom
7. In Christendom—Among Philanthropists
8. In Christendom—New England College Life
9. In Christendom—A Dip into Theology
10. The Net Impressions of Christendom—Return Home

In the beginning Uchimura planned to publish this book in the U. S. A., but due to varied circumstances it was eventually published in Tokyo in May 1895; and it went through eleven editions before his death. In the autumn of 1895 it was published under the title “Diary of a Japanese Convert” by the Fleming C. Lebel Bookstore in Chicago through the good offices of David C. Bell, Uchimura’s friend. The first edition of only 500 copies was soon out of print. An autograph from Uchimura was found in Bell’s collection of Uchimura’s letters. It stated that :

PREFACE TO THE AMERICAN EDITION

“The publication of this little volume in America is due wholly to the help and encouragement of my revered “elder brother” Hon. David C. Bell of Minneapolis, Minn. Our friendship that began most accidentally on the bank of the Potomac some ten years ago, has been kept up since then by uninterrupted correspondences, with the widest of oceans rolling between us; and the enduring nature of the bond thus formed has ever been to the mind of the author another conclusive evidence of the universality of our mutual Faith, wherein we melted all our differences in ages and nationalities, and found ourselves as close to each other as David was to Jonathan in the days of old. Sould any good accrue from these pages, let all the praises be due to him, who as a never-failing friend of suffering humanity, as one of the most successful Sunday School teachers that America has possessed, has now offered himself to the service of a poor heathen convert, and finds therein joy and satisfaction such that love of self can never know. What in this world is more sweet than “the tie that binds our hearts in Christian love!”

Oct. 4, 1895.

Kanzo Uchimura
Kyoto, Japan.

In England no company would undertake its publication. In 1904, a German translation of 3,000 copies for the first edition was published by Verlag D. Gundert in Stuttgart. It was the royalty of this book, 1,000 marks, which was sent to Uchimura when he was out of job and on the verge of death from hunger, caused by his anti-war argument against the Russo-Japanese War in the *Yorozuchoho* Newspapers.

Uchimura once said that the royalty was sent by Divine Providence as I mentioned before. He firmly believed that our prayers will be answered and that God's will be done. He once wrote: "All moral prayers are heard. Prayers that God's will be done and not ours are sure to be heard. So are prayers for peace of mind under any and all circumstances sure to be heard. Promise is not that all prayers are heard, but that prayers for the gift of the Holy Spirit will be heard. Luke 11:13. Prayers for pureness of heart, for independence, for courage, for forbearance, for light of understanding on some dark passages of the Scripture are pretty sure to be heard. In my experience, all spiritual prayers are heard, if not immediately, then eventually, Need we ask more?"⁴⁸⁾

A little later translations in Finnish, Swedish, Danish and French were published in their respective countries. In Germany 18,000 copies of the book were published up to 1925. The author's preface to the new edition of the German version is as follows:

TO MY GERMAN FRIENDS

"That a new print of my little book "Wie ich ein Christ wurde" is to appear in New Germany is to be greatly thankful. During the World-War, my sympathy was always with Germany, as Germany, not indeed as Germany of militant Kaiserism, but as Germany of Evangelical Faith and Idealistic philosophy. And now that the old régime is gone, and the new is come, my love for, and faith in Germany, is not changed in the least. Germany has always been great in times of its great humiliations; and it will be great again in this time of its very great humiliation. Germany shorn of its navy and colonial possessions appears to me as true to its nature, since its true sphere of action is not on land or sea, but in mind and spirit. And what an honour to me to be permitted to have a share, though minute, in the fate of the new, resurrected Germany, through a new edition of my little book! Again I quote the the words of Walt Whitman, and send my renewed love to my dear, old Germany:

"Have you heard that it was good to gain the day?
I also say it is good to fall, battles are lost in the same
spirit in which they are won."

Kanzo Uchimura

Nov. 30, 1922

Tokyo, Japan

The book is a confession and an autobiography of Uchimura's spirit, one which deeply impresses its readers. Rudolf Eucken⁴⁹⁾ (1846-1926), Georges Clemenceau⁵⁰⁾

(1841–1929), Prof. Ragaz of Zürich University and others read the book, each having similar profound sentiments and sympathies for Uchimura, saying that they would like to see him once. One Sunday morning in his lecture hall Uchimura showed us a letter from Eucken.

(2) **“Kiristoshinto no Nagusame”**

(Comfort of a Christian)

The book was published in 1893 aiming to comfort and give strength to Christians who like Uchimura, were severely bothered by their difficulties and sins in their attempt to comprehend the teaching of Jesus. This was his maiden work written during the most unhappy time of his life, after the lese-majesty affair; he dedicated the book to his former wife, Kasuko, who had sacrificed her life for the author because of the lese-majesty affair. The book is a great comfort for one in troubles; it was commented on very favorably by a great many Christians and went through several scores of editions. The contents are as follows:

1. The Death of My Loved One
2. Deserted by One's Own Nation
3. Deserted by the Christson Church
4. Business Failure
5. Poverty
6. An Incurable Disease

(3) **“Kyuan-Roku”**

(Seeking for Peace, Desire for Peace)

The book was published in 1893, and instead of a preface, the author quoted the following sayings on the first page.

Pomegranade opens its mouth to show its heart.—Basho
(N. B., A well-know Japanese seventeen-syllable verse)

When you have turned again, strengthen your brethren.

Christ (Luke 22:32.)

Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Paul (Philippians 3:12–14.)

Dante has been here; as neither I nor any of the Brothers recognized him. I asked him what he wished. He made no answer, but gazed silently upon the columns and galleries of the cloister. Again I asked him what he wished and whom he sought; and slowly turning his head, and looking around upon the

Brothers and me, he answered, "Peace!"—Hilary

The more I think of it, I find this conclusion more impressed upon me—that the greatest thing a human soul ever does in this world is to *see* something, and tell what it *saw* in a plain way.—Ruskin

The contents are as follows :

1. Sorrow
2. Internal Schism
3. Extricating from Sin
 - 1) Revival
 - 2) Learning
 - 3) Study of Nature
 - 4) Philanthropic Work
 - 5) Study of Theology
4. Theological Seminary
5. Forgetting Sin
 - 1) Home
 - 2) Hedonism
 - 3) Optimism
6. Principle of Sin
7. Visiting of Joy
8. Interpretation of Faith
9. Paradise Regained
10. Philosophy of Atonement
11. The Last Problem

In "Sorrow", the author stated that man should not commit sin, but he commits sin, he has the duty and the strength to be pure and he is not pure, he has the qualification to be an angel but he often is no better than a beast, with the sorrowful groans of mankind.

In the "Internal Schism", the author made its fact clear; and then continued that the revival, learning, the study of nature, philanthropic work and the study of theology, as in "Extricating from Sin", and also home, hedonism and optimism, as in "Forgetting Sin", are ineffectual in order to solve the problems at last. He made the "Principle of Sin" clear and then discussing the "Visiting of Joy", and "Paradise Regained", he finally made the "Philosophy of Atonement" clear, quoting, "By grace you have been saved through faith; and this is not your own doing, it is the gift of God." (Ephesians 2 : 8.)

The author quoted the following :

"The Lord who all our foes o'ercame,
World, sin and death, and hell o'erthrow
And Jesus is the Conqueror's name."

—C. Wesley.

“I fear no more. The clouded face
 Of Nature smiles ; through all her things
 Of time and space and sense I trace
 The moving of the Spirit’s wings,
 And hear the song of hope he sings.”

—Whittier.

In the “Last problem”, Uchimura ended that “I will pray, prayer is all I can do as I have no strength” saying:

“But what am I?
 An infant crying in the night :
 An infant crying for the light :
 And no alanguage but a cry.”

The book is not only a kind of personal confession, but a record of the facts with which the author wrestled with when he was confronted with difficult problems in his daily life. He especially expanded on the principle of sin, the philosophy of atonement and on living a life of faith. We can be proud of the fact that we have such a prototype of Christian faith in Japan as Uchimura.

(4) **“Ichinichi Issho”**

(One Day, One Life)

Uchimura wrote a book titled, “One Day, One Life” It was modeled on “Bogatzky’s Golden Treasury”, quoting a holy passage daily and giving its author’s impression as daily spiritual food.

In the foreword, the author mentioned that he is overwhelmed with shame in comparing his work with this worldly notable book. He wrote: “May the Holy Spirit make up my insufficiency and use this book.” (September 7, 1926)

I would like to attempt a translation of the first seven days of January from “One Day, One Life”

January 1st.

In the beginning God created the heaven and the earth. (Genesis 1 : 1)

“In the beginning God created the heaven and the earth.” In this one paragraph there are all views of life and of the universe for we Christians. Although the universe is very big, it was from the beginning created by God; therefore God, of course, can change it or reconstruct it and in some cases stop its movements or quicken them. The universe was made by God, so it is my Father’s garden, and I have no fear to live in it. If I leave my country and go to a foreign land, God is surely there. If I leave this earth and go to Jupiter or Mercury, He is surely there. He is in Orion. He is also in the Pleiades. And if I should leave this universe and go to another universe far away, my Father is also there. By being reconciled with God and becoming His child, the universe becomes a lovely paradise.

If I adore His great works here, and sing His glory with my mouth, when I finally sleep in death, He will receive me in His holy hands again, and let me be able to praise His holy name eternally in the new sphere, and the new Jerusalem.

* * *

January 2nd.

God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:26,27.)

“God created man in His own image.” and “The real sanctuary is man.” and also “You are God’s sanctuary and God’s spirit is in you.” If so, is man’s body created by God in the image of the universe? And if the universe is God’s body and if man is created in the image of the universe, should man not express the image of God also in his outward form too? May God forgive me for this my wild imagination. I do not intend to anthropomorphize God, but I want to raise man up to the proper high position, which God gave him. Man always regards his flesh with his lower sense, saing it is merely a mass of flesh in comparison with that of animals; he does not know how valuable and sacred it is. He does not know that he desecrates the image of God when he desecrates his body. Holy, holy, Jehovah, the Lord of Host! Are our bodies not indeed sacred sanctuaries created in your image?

* * *

January 3rd.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. (Isaiah 11:6-9.)

The rain of blessing has fallen on the top of Mt. Fuji; moistening her foot, and overflowing into two running waters. The west stream ran across the Japan Sea, washed Mt. Chohaku, soaked Mt. Konron, poured her waters at the foot of Mt. Tenzan and Mt. Himalaya and was used up in the waste land of India. The east stream ran across the blue Pacific Ocean and destroyed the fire of mammon worship at the foot of the Rockies, purifying God’s holy temples at the banks of the Mississippi and the Hudson, and then vanished into the Atlantic Ocean. The

peak of the Alps saw these waters and sang loudly with the dawning stars; the Desert of Sahara also rejoiced at them and gave bloom to Saffran flowers. Thus, the knowledge of God had flowed over the whole earth as the waters cover the ocean, and thus this worldly kingdom had changed into Christ's kingdom. Then I awoke from my sleeping, and I alone cried in a loud voice, "Amen! be it truly so. Thy will be done in earth as it is in heaven."

N. B., 1. This article was once published as "The First Dream of the New Year" by Uchimura in January 1907.

2. Mt. Fuji

The highest and most beautiful mountain in Japan, 3776 meters above sea level conic shape. School children sing of Mt. Fuji.

3. Mt. Chohaku, 2774 meters in the east China.

4. Mt. Konron, 8611 meters in the western China.

5. Mt. Tenzan, 7200 meters in the western China.

Once a young American missionary came to me, and we read this dream of Uchimura's. He was delighted by the grandeur of its thought and faith, so he copied it in order to take it with him. In this dream, Uchimura's poetic and prophetic thought became as vivid as his bravery in the fight for the truth of the Gospel and for humanity. He meant, if Japan will believe in the Gospel of Christ, this will not only save her, but also it will be a light for all the world.

* * *

January 4th.

There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: An the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. (Isaiah 11:1, 2.)

When millions of troops defend the fortress, and harps sound high in Caesar's palace and strong generals boast of their rewards, God has sent his son who lies in a manger where cows and sheep are looking for food on a hill of Bethlehem, and has opened the way of salvation for the human races. The reform comes to the world always in this manner. When all the world expects the sovereigns and troops for their salvation, God has sent a poor child who lay under a thatched roof, in order to open the new era in this world. Now, the voice of reform is high up again. Let us visit Bethlehem, following after the model of the eastern wise men, not go to Rome in order to seek our saviour.

* * *

January 5th.

Thus saith the Lord; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the

parched places in the wilderness, *in* a salt land and not inhabited. Blessed *is* the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. (Jeremiah 17:5-8.)

If the good is God, the bad, of course, is separating from God. Stealing, killing and committing adultery are the result of separating from God, not of sin itself. Punishment by national law when one kills a man, is not on account of murder's crime itself, but because one threw God away. While God is with me and I am with God, I can not commit a crime even if I would try; I have no sense of sin within myself. My imperfection, despising others, being taken by greediness, my haughtiness and my lack of love for others, these are all because I leave God. Therefore, if I come back to God, I can be a good person. This is the only way in which to be saved from the sin.

* * *

January 6th.

He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. (Colossians 1:13-14.)

Those who have come to Christ wanting to be christianized will inevitably abandon Him; those who have come to Him wanting to gain a new thought or wide social intercourse will also abandon Him. Only those who have come to Him wanting to be redeemed from their sins and to become saved spirits will stay with Him eternally. Those who seek for Christ either aesthetically or philosophically or socially, will finally have to separate from Him. The so-called seekers after truth in the world need to pay attention to this point.

* * *

January 7th.

Remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brethren beloved by God, that he has chosen you. (I Thessalonians 1:3, 4.)

Faith is believing in God's truth and sincerity. Hope is hoping for resurrection, eternal life and for God's kingdom which is about to come. Love is God's love as showed in Christ who, was crucified and died and arose from the dead. Overcoming the world are these three things.

* * *

This "One Day, One Life" is read widely among Japanese Christians without distinction, in churches or out of the church. In the summer of 1946 when I

served as an interpreter for war crimes at "His Majestic Prison", Changi near Singapore, I found that this book eagerly being read by thousands of Japanese suspects because someone had sent a copy to them. The book had been read so much that its papers and pages were becoming thin and torn. Sometimes I was asked to talk about Christian faith by the suspects; I would talk on salvation from sin and our attainment of eternal life by means of this book, before thousands in the big ground of the prison; brave generals and privates heard me so eagerly as to seem suddenly to become Christians. It was the prisoners under the sentence of death who read this book most eagerly, and some copied parts of the book in order to memorize it by heart. Directly before death everybody seeks God earnestly and seriously.

Uchimura's books were also sent to the war criminals at the prison in Sumatra where they were read eagerly in order to bring comfort and strength to those in such a difficult situation. On Christmas Eve, 1946 when I was an interpreter at the prison in Medan, Dutch Missionaries, both Catholic and Protestant, visited the prison in order to give food, cakes, and cigarettes to the prisoners there. The Rev. Ds. de Kleine had kindly brought for me cooked meat with rice in a mess-tin and a record of "Silent Night, Holy Night." That night all the suspects heard the music solemnly, though with inner rejoicing through the iron doors of the prison. Some of them had tears in their eyes for their hearts were overflowing with emotion. By their request, sometimes I expanded on Galatians and Romans with Uchimura's commentaries. During those nights the roaring of cannon were heard at short intervals in the conflict between the Dutch and the Indonesian Independent armies.

The Rev. Ds. de Kleine requested me to give my Japanese Bible to a criminal under sentence of death, and in my English Bible he wrote as follows, in Greek: "ἵνα ᾧσον ἐν καθῶς ἡμεῖς" (that they may be one, even as we are one.—John 17:11.) This impressed me very much. I can't forget the Christian love, friendship and help of the Rev. Kleine in that very difficult time of life. How thankful we were for their Christian friendship and love which rose above the hostile feeling between enemy and enemy!

While I was working at the detention camp for the Hollanders in Medan as a civilian officer, I also tried to help the interns as much as I could. I used to give them sugar and cigarettes, etc. Although it wasn't much, it was all I could do because of the army's strict discipline. Even though it seems very small this was appreciated very much in those times.

25) EMIL BRUNNER'S IMPRESSION

Emil Brunner (1889-), professor of theology at Zürich University came to Japan as a professor at the International Christian University, in Tokyo from 1953-1955. I once heard him speak, and at that time he expressed his deep appreciation of Uchimura as the first great Japanese evangelist and as a good interpreter of the Bible. He mentioned a few of the characteristics or "family-likenesses" of

the students or spiritual children of Uchimura:⁵¹⁾

- (1) They are all very independent Christians, expressing their Christianity in their own individual way.
- (2) They are all faithful and ardent students of the Bible, without being biblicistic literalists.
- (3) So far as my acquaintance with them goes, I have found them to be men earnestly trying to *live* as followers of Christ without showing any form of legalism in their way of living.
- (4) It so happens that all of them are men of high standing in their own fields of academic studies.

Every one of these traits can be traced back to their spiritual father. Kanzo Uchimura was, before all, a man of the Bible, or should I rather say, a disciple of Jesus Christ who had found his Saviour through the New Testament writing and the ministry of a Methodist missionary. He therefore was a "tied" man, tied to Jesus Christ and His gospel in an absolute way, and at the same time a free man in all other respects. The zeal to live the New Life was matched only by his zeal to make the gospel known to his fellow Japanese. (from: *A Word of Introduction to The New Edition of The Works of Kanzo Uchimura*, Emil Brunner, 1955).

26) INSCRIPTION ON THE GRAVESTONE

When Uchimura passed away with a heart-disease on March 28, 1930, I was a student of the University of Southern California, Los Angeles. We, his students and several dozen readers of Uchimura's Bible Study Monthly there, gathered at the Hollywood Independent Church to hold a memorial service for the late Uchimura. I played "God be with you till we meet again!" on the piano, and later sent a telegram, "I congratulate my beloved teacher's triumphal return to Heaven!" to his wife in Tokyo.

On Uchimura's gravestone at Tama Cemetery in Tokyo the following, which was found on the inside of the front cover of his old English Bible, was engraved in obedience to his will. This inscription is one which I happened to notice while I was staying at his home in the summer of 1926, about four years before his death.

To be Inscribed upon
my Tomb

I for Japan ;
Japan for the World ;
The World for Christ ;
And All for God.

The late Tadao Yanaiharu, who had been a member of Uchimura's Bible Research Association, when he was President of Tokyo University several years ago, quoted Uchimura's gravestone inscription to his graduating students at the commencement ceremony which I myself heard over the radio.

27) YEARLY COMMEMORATIVE LECTURE MEETING

Every year on the Saturday and Sunday nearest March 28, Uchimura's date of death, "Uchimura's Commemorative Lecture Meeting" has been held in Tokyo, Osaka, Kobe or other place in Japan, since 1931 the year following his death. In Tokyo and Ōsaka thousands of people attend the meeting. The meetings are not only to honour the memory of Uchimura but to discuss the truth of the gospel and salvation of mankind in the Bible.

The speakers for the meetings are university presidents, professors, physicians and independent evangelists, etc., those who are quite scholarly and are top Bible research workers in contemporary Japan, and who are not graduates from theological seminary. Most of those who attend are Christians, though some are not. However, everyone is seeking real repentance and conversion to a new life through the gospel. Their attitude is so sincere and earnest that they never indulge in useless talk or in false flattery.

They become serious and devout, conscious of being before God, our Father. Such a reverent and pious and God-fearing atmosphere of silence and seriousness I seldom found when I attended American and European churches. As their consciences and souls are pierced by the sword of God's word, they stand before God in contrition, asking forgiveness for their sins, going to Christ in quest of a New and Eternal Life in Him. "If any one is in Christ, he is a new creation." (II Corinthians 5:17.) Indeed, faith for us is living a new life in Christ and in God. We would like to strain every nerve in serving the gospel of the Cross.

28) COMMENTS FROM THE REV. ALBERT KUHN

The Rev. Albert Kuhn, the 90-years-old pastor of the First Presbyterian Church, Kimberly, Wisconsin, former professor of Greek, Bible and Latin at the University of Dubuque in Dubuque, Iowa sent me letters in which he stated his opinion of Uchimura.

Following is one of his letters dated Feb. 22, 1964:

"...Uchimura was truly a man of God. Most of what he said finds a strong echo in my own thinking and feeling. I regard with him Jesus is in his own personality, an Echo from God; I regard God as the Fountain Head of all Energy, physical, mental, moral.

Uchimura was a man to my own heart. Like him I am not a great organization church man but a man who wants to love and serve all men and one who wants to do his own thinking. Like him I have little use for formality, ceremonials, slavery to creeds and formalities. I am very glad that such a man as Uchimura has made a deep impression in Japan. I regard the Bible, both the Old and New Testament, as one of the human attempts and a very remarkable and helpful one of comprehending and feeling God, but only an attempt at a task which transcend mere human power.

But God loves the universe which He has created and gives to all of his

creations such ability to feel and comprehend Him, as that creation needs fulfill its mission in the life universal. Man's gift of comprehending God is limited, very limited, but for the purposes of God and of human existence adequate, sufficient..."

Your friend,
Albert Kuhn

29) THOUGHT AND FAITH: CHARACTERISTICS

One can say, the characteristics of Uchimura's thought and faith are: Bushido, Puritanism, Pietism, Individualism plus Biblicism. He was the son of a Samurai, *Bushi*, warrior and had the *Bushido* spirit. Bushido was his good mental and spiritual preparatory field to be sowed with seeds of Christianity, though it by itself could not have saved him or his country-men.

What was *Bushido*? The principle of *Bushido* was an ethical and moral rule. It regarded royalty, sacrifice, faithfulness, honour, courtesy, purity, the simple life, thrift and love in high esteem. It flourished among the ancient Japanese warrior classes as their code and especially in the Kamakura (1192-1333) and Edo (1600-1876) periods, it was influenced by Confucian thought. *Bushido* originally meant to help the weak against the strong and unjust. The Samurai gloried in honorable poverty. Moreover, his word was final. He even chose death by "Seppuku" to dishonor, and he hated meaningless fights even in those turbulent ages. Such a deeply-rooted conviction was constantly flowing in the deepest part of Uchimura's heart. Uchimura's view of Bushido and Christianity is as follows:

N. B., Seppuku, harakiri, self-disembowelment: to stab the abdomen with a sword and cut across the innards.

BUSHIDO AND CHRISTIANITY

(January, 1916)

"Bushido is the finest product of Japan. But Bushido by itself cannot save Japan. Christianity grafted upon Bushido will be the finest product of the world. It will save, not only Japan, but the whole world. Now that Christianity is dying in Europe, and America by its materialism cannot revive it, God is calling upon Japan to contribute its best to His service. There was a meaning in the history of Japan. For twenty centuries God has been perfecting Bushido with this very moment in view. Christianity grafted upon Bushido will yet save the world."⁵²⁾

His life had two foci, like an ellipse, as he himself mentioned in "Two J's,"—Japan and Jesus. They were his two bosom companions and lovers through his whole life. He was not the bearer of such a degree as Doctor of Divinity or Doctor of Philosophy, but a layman who had gained for more knowledge by reading the Bible. He had many difficult experiences in his life fighting for truth and righteousness. By churchmen he was many stigmatized as a heretic or a church-destroyer because he loved the church so as to teach the Bible itself there, and by his countrymen he was branded as a traitor because he loved his country so

much as to let people know the truth itself. Some people on the other hand, did call him a prophet. In any circumstances, though, whether he was hated or praised by the people, he maintained his love for them because his love for the "Two J's" could sustain him. He was a great enemy to injustice, he condemned the offense, but he pitied the offenders. We sometimes scold our children when they are in error, making them angry at us, but still we love them. And so Uchimura loved Japan.

30) CONCLUSION

The development of the inner life of Uchimura can be considered to progress through three stages:⁵³⁾

1. A monotheistic faith:

He signed his name in the "Covenant of Believers in Jesus", and was baptized in Sapporo in 1878. His superstitions that he feared and worshiped all gods of heaven and earth were broken down and his thoughts were consolidated.

2. A faith of Atonement:

Directed by Julius Hawly Seelye, President of Amherst College, Amherst, Mass, U. S. A. (1886). He recognized his atonement in the Cross of Christ, not within himself nor in his work or virtue.

3. A faith of Eschatology and in the Second Advent of Christ:

Developed in Tokyo. (1918). As he once made public, he was driven to this position, a position resulting from the influence of First World War. That Christendom started a cruel war deeply disappointed him, and consequently he fled into this eschalogical faith. Regardless of wars and rumors of war, he became "a newer man", firm in his faith...a faith in the Second Advent of Christ. He believed in the resuscitation of all things, the reconstruction of the universe, the victory of righteousness, and in the Last Judgement.

He came to believe: "For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord." (1 Thessalonians 4:16-17.) In the light of the faith in the Second Advent of Christ, he came to believe the whole Bible to be his own book, that is God's words especially for him. He said that he was a Pre-millennialist, not a Post-millennialist⁵⁴⁾.

When his daughter Ruth died in 1912, he no doubt may have entered into the early stages of his faith in the Second Advent of Christ and in the Resurrection and Eternal Life. However, it seems he fully accepted and was confirmed in its immovable faith after the conflict on nations. (1918).

For in 1918, he gave public lectures on the Second Advent of Christ in co-

operation with two pastors in Tokyo, Ōsaka, Kyoto and Kōbe.⁴⁵⁾

In the evening of August 24, 1918 he delivered a lecture on "Bible Teaching in Japan, emphasizing the Second Coming of Christ" before about 400 foreign missionaries at Karuisawa, and in the following evening gave a lecture on "Forty years of Christian Belief, emphasizing the Second Coming of Christ" at the same place. His speeches made a great impression on the audience.⁴⁶⁾

Kanzo Uchimura passed away on the 28th of March, 1930 in Tokyo Japan lost a true patriot, a Christian reformer, and the world lost a prophet. Indeed, "Two J's"—Japan and Jesus were his blood and flesh and his life. He battled bravely fifty years long, offering himself to the "Two J's", and it was all for the world and for Christ and for God, as is inscribed on his gravestone. (cf. "Inscription on the Gravestone") His dying prayer was for the happiness of mankind, the prosperity of Japan and the perfection of universe. This was, in fact, the meaning and the prayer of his whole life.

I hope, we do not only recall the bygone days of Uchimura, but that with God's strength and love and we strive to further the truth of the Gospel, as it shines triumphantly across the remains of Uchimura.

(Received Apr. 30, 1965)

31) NOTES:

- 1) cf. No. 9 "Lese-majesty Affair"
- 2) These playing cards of the Japanese alphabet are used in Gunma Pref., Uchimura's native place.
- 3) Kanzo Uchimura, "The Complete Works of Kanzo Uchimura," vol. 15, (Tokyo: Iwanami Shoten, 1933), p. 13. (*How I became a Christian.*)
- 4) This school was originally opened by the government in 1872 in a temporary schoolhouse on the premises of the Zōjōji Temple, Shiba, Tokyo, and it was moved to Sapporo, Hokkaido in 1875. (Hokkaido University Manual, 1959), p. 3.
- 5) (1) Kanzo Uchimura, "The Essays of Kanzo Uchimura", vol. 17, (Tokyo: Iwanami Shoten, 1954), pp. 120-122. (*Mr. William S. Clark, as an evangelical teacher of the Christianity*)
 (2) *Ibid.*, pp. 126-130. (*Count Kuroda died.*)
 (3) Shingo Osaka, "Essays on Dr. William Smith Clark", (Sapporo: Nakanishi Press, 1963) pp. 3-7.

Clark was born in Ashfield, Mass., graduated from Amherst College in 1850, studied mineral chemistry at Göttingen University, Germany. After returning home, he became a professor of his Alma Mater. In 1861 he enlisted in the Armies of the North in order to fight in the Civil War, and fought gallantly as a colonel of the 21st Massachusetts Volunteer Regiment. In 1868 he became the president of the Massachusetts Agricultural College, Amherst, Mass.

Clark arrived in Japan on June 29, 1876. On the 8th of July he went to the American Bible Society on Yokohama to buy 50 copies of the English Bible. The Rev. Luther H. Gulick (1828-1891), the director of the society asked in astonishment, "What for, so many?" He replied: "I want to teach the Bible to my young boys in Sapporo."

Gulick said that in this country teaching the Bible was prohibited by the government. However, Clark bought the said copies anyway and put them in the bottom of his baggage. Late in July, Clark and Kiyotaka Kuroda (1840-1900), the head of the Commission of Colonization, sailed from Shinagawa for Hokkaido on the Gembu-Marū. They were accompanied

by two professors whom Clark had brought from Amherst and also by his 16 students from Tokyo.

Soon after getting on board, off the coast of Shinagawa, Kuroda and Clark discussed about the character-building of the students. Clark mentioned his conviction that there was no way to reform the students' characters except by teaching the Bible. Kuroda said: "I cannot agree with you, because there is Confucianism and Shintoism (the way of the gods) in Japan, why should we necessarily use a foreign religion? You may teach ethics to the students, but you shall not teach the Bible of *Yaso-Kyo* (Jesus-Religion) to the students." Clark answered: "If so, I cannot teach morality at all; my morality is in the Bible, I cannot teach morality apart from the Bible. Kuroda was a Japanese lieutenant-general and Clark was an American colonel, two strong men neither of whom would yield to the other in their rivalry. The boat touched at Hakodate and then sailed on clearing stormy waves. It arrived at Otaru, on July 30th, and after one night's repose there, they came to Sapporo, their destination. Their fundamental policy of the moral education remained unsettled, and as the time of opening school drew near, neither of the two would yield. It was on August 13th, the next morning the college would be opened, that Kuroda said to Clark: "You do not depart from your principle after all, but I can not do otherwise. I will tell you that you may teach the Bible to the students, but I hope not openly." Clark answered Kuroda: "I thank you, from tomorrow on I will lecture on ethics to my students."

Clark was a man who could not sing any kind of song, so he recited hymns with his own peculiar way of intonation, but his earnestness charmed his students.

His teaching of the Bible was also unique; he taught as one who had authority, and not as merely scribe. His students were converted to Christianity one by one; he drafted a confession of faith by himself entitled "Covenant of Believers in Jesus," on which Uchimura signed his name with his classmates. He supposed his name to have stood the last but one or two. (cf. Kanzo Uchimura, "The Complete Works of Kanzo Uchimuro", Tokyo: Iwanami, Shoten 1933, vol. 15, p. 18. *How I became a Christian*) This was the first instance of the Christianity in Sapporo, Hokkaido.

In later years Clark's fortune reached its lowest ebb because of the failure on his business, and at the same time he was misunderstood and accused by his old friends. After his funeral had taken place, his remains were buried in private. Nobody officially praised his merits nor comforted his bereaved family. At that time Uchimura was in Amherst and this was more than he could bear. Consequently, he contributed to "Outlook" an article dedicated to Clark, arraying his achievement in Japan. At the moment of death, Clark had said in a low voice, "In my life, my only hope is that I taught the Bible to the students for eight months in Japan, and it is my great comfort now." Hearing these words through a congregational minister, Uchimura was deeply impressed, just as if his own father passed away. The above-mentioned story was once told directly by Uchimura when he lectured on "Romans", at the auditorium of the Japan Sanitary Building in Tokyo. (It was on this occasion that he mentioned that a prophet is without honour in his own country.)

Clark was not a professional minister, he was a mineralogist and a botanist and also a colonel and yet he rendered more distinguished services than professional missionaries. Uchimura imagined that as Clark approached the Japanese shore for the first time, he was taken by an evangelical spirit, some mysterious strength, which would allow him to achieve his great work. Consequently nothing could prevent him from accomplishing his ambition. Uchimura believed that when a man stands up for a great mission, he can perform much more than he expected. He thought that this was perhaps true the case of Clark as

it was in the case of many other great men. "The very stone which the builders rejected has become the head of the corner" was Clark's beloved verse. (Matthew 21:42.)

Of our human relationship, I believe that which may have eternal life would be only the part that is formed by God and his love; all others however beautiful, noble, high and deep they are, may finally perish with this world.

There is "Clark Memorial Student Center", at the Hokkaido University, Sapporo, where stands a bust of the man with his words written upon it: "Boys, be ambitious!". There is also "Clark-Manju" (A bean-jam bun); this is a traditional sweet food in Sapporo. "Boys, be ambitious!" is written on it also. It is palatable; it is not so easy to get however. The appreciation of Clark's pioneering spirit in Hokkaido is still very deep in the minds of many of the Japanese, but particularly in the minds of the people of Hokkaido.

- 6) cf. 1 Samuel 18:1 and ch. 20 of the same.
- 7) On one Sunday morning after lecturing on the Bible, Uchimura summoned about ten men and women who were previously baptized by him to his detached house, called "Yogenji" (means prophesying temple) to hear their impressions since their christening. The reason he named his house "Yogenji" was that only his faithful servant, who formerly was a young Buddhist priest, and he lived in the house which was usually closed to female visitors. The upper story was his study where he kept thousands of books, mostly in English, in good order. At that time he mentioned that he, as a Christian student, would not allow himself to be beaten by unbelieving students. He prepared for all of his examinations on Saturday, and as the result of his graduation examination, he won first place on the list. Kingo Miyabe, his bosom classmate, (later a professor of botany of his Alma Mater, world-famous botanist and the first honorary citizen of Sapporo), won second place, Inazo Nitobe (later the Assistant Secretary General of the Secretariat of the League of Nations at Geneva) the third place, and all the places up to seven on the list were occupied by Christian students; unbelieving students were all lower than they. Miyabe strove in order to not be defeated in Botany which was his major, but the result of examination was that he got 98 points and Uchimura got 100 points.
- 8) Toshiro Suzuki, "Recollection on Kanzo Uchimura". (Tokyo: Iwanami Shoten, 1956), pp. 150-155.
- 9) (1) Taijiro Yamamoto, "Kanzo Uchimura, Autobiographical Letters to Bell". (Tokyo: Shinkyō Shuppansha, 1949), p. 21.
 (2) Akio Dohi, "Kanzo Uchimura", (Tokyo: Nippon Kiristokyōdan Press, 1962), pp. 31-36.
 (3) Shigeo Masumoto and Otokichi Fujisawa, "Biography of Kanzo Uchimura", (Tokyo: Dokuritsudo, 1935), pp. 60-67.
- 10) (1) Ibid., pp. 119-126.
 (2) Kanzo Uchimura, "Essays of Kanzo Uchimura", vol. 18, (Tokyo: Iwanami Shoten, 1954), pp. 103-104.
 (3) When I attended the Tenth World Sunday School Convention in Los Angeles in the Summer of 1928, I met an old Japanese minister from Sacramento, Calif., who told me that Uchimura's wife had been once introduced by him. At that time, I was so young that I thoughtlessly wrote a letter to Uchimura, concerning this. I thought he would be pleased at my news, but before long a friend of mine who was a member of Uchimura's Bible Research Association wrote me that Uchimura had mentioned, "He is quite not himself, heartless." Even today I sometimes regret that I wrote such a careless letter to him since it had been the cause of sad recollections.
- 11) Ibid., pp. 109-112. (Uchimura's letter to his father dated Dec. 21, 1884).
- 12) Kanzo Uchimura, "The Complete Works of Kanzo Uchimura", vol. 15, (Tokyo: Iwanami Shoten, 1933), p. 97. (*How I Became a Christian.*)

- 13) Joh Niijima (1843-1890) was born in Annaka, Gunma Pref., the same native place as Uchimura. He made his way to the United States in 1861 by stowing away. In 1870 he graduated from Amherst College; he graduated from Andover Seminary in 1874, later he founded Doshisha University in Kyoto. There is "Niijima Gakuen" (Niijima School) at Annaka in memory of him. ("Biographical Dictionary", Tokyo: Heibonsha, 1954), p. 51.
- 14) Akio Dohi, "Kanzo Uchimura", (Tokyo: Nippon Kiristokyodan Press, 1962), p. 72.
- 15) Kanzo Uchimura, "Essays of Kanzo Uchimura", vol. 17, (Tokyo: Iwanami Shoten, 1954) pp. 118-119.
- 16) Kanzo Uchimura, "The Complete Works of Kanzo Uchimura", vol. 15, (Tokyo: Iwanami Shoten, 1933), p. 120. (How I Became a Christian)
- 17) Ibid., p. 123.
- 18) Ibid., p. 138. "Rock of Ages" means Christ.
"Rock of Ages cleft for me let me hide myself in The..." was one of Uchimura's beloved hymns, and he often sang it with the several hundred members of his Bible Research Association in the auditorium of the Japan Sanitary Building in the center of Tokyo. On one occasion, he told us about the reason why Augustus Montague Toplady had written this song.
- 19) Ibid., 138-139.
- 20) Kanzo Uchimura, "Essays of Kanzo Uchimura", vol. 21. (Tokyo: Iwanami Shoten, 1955), p. 139.
- 21) Ibid., p. 606.
- 22) Ibid., vol. 2, pp. 249-255.
- 23) Ibid., pp. 293-297.
- 24) Ibid., pp. 389-397.
- 25) Matthew 6:26.
- 26) Ibid., 6:28.
- 27) Kanzo Uchimura, "The Complete Works of Kanzo Uchimura", vol. 15, (Tokyo: Iwanami Shoten, 1933), p. 368. (*Alone with God and Me*)
- 28) Sojiro Saito, "Mr. Kanzo Uchimura on One Day", (Tokyo: Kyobunkan, 1964), pp. 71-72.
- 29) Ibid., p. 76.
- 30) Ibid., p. 76.
- 31) Kanzo Uchimura, "Essays of Kanzo Uchimura", vol. 21, (Tokyo: Iwanami Shoten, 1955), p. 339.
- 32) Ibid., vol. 10, pp. 228-264.
- 33) Ibid., vol. 7, p. 286.
- 34) Ibid., pp. 296-298.
- 35) Kanzo Uchimura, "The Complete Works of Kanzo Uchimura", vol. 15 (Tokyo: Iwanami Shoten, 1933), p. 448.
- 36) Ibid. p. 466.
- 37) Ibid., p. 398.
- 38) Ibid. p. 486.
- 39) Taijiro Yamamoto, "Kanzo Uchimura, Autobiographical Letters to Bell", (Tokyo: Shinkyō Shuppansha, 1949), p. 436.
- 40) Ibid., p. 437.
- 41) Ibid., p. 438.
- 42) Ibid., p. 438.
- 43) Kanzo Uchimura, "Essays of Kanzo Uchimura", vol. 20, (Tokyo: Iwanami Shoten, 1955), p. 155.
- 44) Ibid., vol. 21, pp. 146, 147.
- 45) (1) Ibid., p. 15.
(2) Ibid., p. 23.
- 46) (1) Ibid., p. 240.
(2) Ibid., p. 535.

- 47) Kanzo Uchimura, "The Complete Works of Kanzo Uchimura", vol. 15, (Tokyo: Iwanami Shoten, 1933), p. 454.
- 48) Ibid., pp. 526-528.
- 49) Kanzo Uchimura, "Essays of Kanzo Uchimura", vol. 21, (Tokyo: Iwanami Shoten, 1955), p. 221.
- 50) Ibid., p. 82.
- 51) Toshiro Suzuki, "Recollection of Kanzo Uchimura", (Tokyo: Iwanami Shoten, 1962), p. 351.
- 52) Kanzo Uchimura, "The Complete Works of Kanzo Uchimura", vol. 15, (Tokyo: Iwanami Shoten, 1933), p. 392.
- 53) Kanzo Uchimura, "Essays of Kanzo Uchimura", vol. 10, (Tokyo: Iwanami Shoten, 1954), pp. 165-173.
- 54) Ibid., pp. 173-176.
- 55) Ibid., vol. 19, pp. 440-445.
- 56) Ibid., pp. 466-469.

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There are a great amount of research literature on Kanzo Uchimura. Thousands of Books Uchimura used are donated to the library of Hokkaido University, his Alma Mater in Sapporo, at the time Dr. Tetsusaburo Uehara was the director of the library. We could read them at the Uchimura Bunko (Uchimura Library) there. Dr. Uehara (at present the president of Hokkaido University, Sapporo) told me that Uchimura was not only a Christian reformer, but also a scientist as he had contributed for the first academic study of fishes and sea-eels in Japan.

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