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Author(s)	MATSUZAWA, Hiroaki
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Literary Notes

Poetical,
Proverbial,
Scientific
Ecclesiastical. (2)

Jon K. Uchimura.
Sapporo. 1882.

Dirge.

Softly !
She is lying
With her lips apart.
Softly !
She is dying
Of a broken heart.

Whisper !
She is going
To her final rest.
Whisper !
Life is growing
Dim within her breast.

Gently !
She is sleeping ;
She has breathed her last.
Gently !

While you are weeping,
She to heaven has passed.

"Rock of Ages."

"Rock of ages, cleft for me,"
Thoughtlessly the maiden sung ;
Fell the words unconsciously
From her girlish, gleeful tongue ;
Sang as little children sing ;
Sang as sing the birds in June ;
Fell the words like light leaves down
On the current of the time —
"Rock of ages, cleft for me,
Let me hide myself in Thee."

"Let me hide myself in Thee."
Felt her soul no need to hide —
Sweet the song as song could be,
And she had no thought beside ;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not that they might be
On some other lips a prayer —
"Rock of ages, cleft for me
Let me hide myself in Thee."

"Rock of ages, cleft for me" —
'T was a woman sung them now,
Pleadingly and prayerfully,
Every word her heart did know.
Rose the song as storm-tossed bird
Beats with weary wings the air,

Every note with sorrow stirred,
 Every syllable a prayer —
 “Rock of ages, cleft for me.”
 Let me hide myself in Thee.

“Rock of ages, cleft for me.” —
 Lips grown aged sung the hymn
 Trustingly and tenderly,
 Voice grown weak and eyes grown dim.
 “Let me hide myself in Thee,”
 Trembling though the voice and low,
 Run the sweet strain peacefully,
 Like a river in its flow ;
 Sang as only they can sing
 Who life’s thorny path have prest ;
 Sang as only they can sing
 Who behold the promised rest.
 “Rock of ages, cleft for me,
 Let me hide myself in Thee.”

“Rock of ages, cleft for me”
 Sung above a coffin lid : —
 Underneath, all restfully,
 All life’s joys and sorrows hid ;
 Nevermore, O storm-tossed soul !
 Nevermore from wind or tide,
 Nevermore from billow’s roll
 Wilt thou need thyself to hide.
 Could the sightless, sunken eyes,
 Closed beneath the soft gray hair,
 Could the mute and stiffened lips
 Move again in pleading prayer,
 Still, aye, still, the words would be, —
 “Let me hide myself in Thee.”

Pictures of Memory.

- I. Among the beautiful pictures
That hang on memory's wall,
Is one of a dim old forest,
That seemeth best of all :
Not for its gnarled oaks olden,
Dark with the misletoe ;
Not for the violets golden
That sprinkle the vale below ;
Not for the milk white lilies
That lean from the fragrant hedge,
Coqueting all day with the sunbeams,
And stealing their shining edge ;
Not for the vines on the upland
Where the bright red berries be,
Nor the pinks, or the pale sweet cowslip
It seemeth best to me.
- II. I once had a little brother,
With eyes that were dark and deep —
In the lap of that old dim forest
He lieth in peace asleep :
Light as the down of the thistle,
Free as the winds that blow,
We roved there the beautiful summers,
The summers of long ago ;
But his feet on the hills grew weary,
And, one of the autumn eves,
I made for my little brother
A bed of the yellow leaves.
- III. Sweetly his pale arms folded
My neck in a meek embrace,
As the light of immortal beauty

Silently covered his face :
 And when the arrows of sunset
 Lodged in the tree-tops bright,
 He fell, in his saint-like beauty,
 Asleep by the gates of light.
 Therefore, of all the pictures,
 That hang on memory's wall,
 The one of the dim old forest
 Seemeth the best of all.

Labor.

1. Ho, ye who at the anvil toil,
 And strike the sounding blow,
 Where, from the burning iron's breast,
 The sparks fly to and fro,
 While answering to the hammer's ring,
 And fire's intenser glow ! —
 Oh, while ye feel 'tis hard to toil
 And sweat the long day through,
 Remember, it is harder still
 To have no work to do !

2. Ho, ye who till the stubborn soil,
 Whose hard hands guide the plow,
 Who bend beneath the summer sun,
 With burning cheek and brow ! —
 Ye deem the curse still clings to earth
 From olden time till now ;
 But, while ye feel 'tis hard to toil
 And labor all day through,
 Remember, it is harder still
 To have no work to do !

3. Ho, ye who plow the sea's blue field,
Who ride the restless wave,
Beneath whose gallant vessel's keel
There lies a yawning grave,
Around whose bark the wint'ry winds
Like friends of fury rave !
Oh, while ye feel 'tis hard to toil
And labor long hours through,
Remember, it is harder still
To have no work to do.

Trust in God and Do the Right

Norman McLeod

1. Courage, brother ! do not stumble,
Though thy path is dark as night ;
There's star to guide the humble —
Trust in God and do the right.
2. Let the road be long and dreary,
And its ending out of sight ;
Foot it bravely strong or weary,
Trust in God and do the right.
3. Perish "policy" and cunning,
Perish all that fears the light ;
Whether losing, whether winning,
Trust in God and do the right.
4. Trust no party, trust no faction,
Trust no leaders in the fight ;
But in every word and action
Trust in God and do the right.

5. Trust no forms of guilty passion,
 Friends can look like angel bright ;
 Trust no custom, school, or fashion,
 Trust in God and do the right.
6. Some will hate thee, some will love thee,
 Some will flatter, some will slight ;
 Turn from man, and look above thee,
 Trust in God and do the right.
7. Simple rule and safest guiding,
 Inward peace and inward light,
 Star upon our path abiding,
 Trust in God and do the right.

What is Earth ?

- School-boy? -A place for my play.
 Maiden? -A place to be gay.
 Seamstress? -A place where I weep.
 Sluggard? -A good place to sleep.
 Soldier? -A place for a battle.
 Herdsman? -A place to raise cattle.
 Widow? -A place for true sorrow.
 Tradesman? -I'll tell you to-morrow.
 Sick man? -'Tis nothing to me.
 Sailor? -My bane is the sea.
 Sexton? -A place to dig graves.
 Rich man? -A place to work.
 Graybeard? -A place to grow old.
 Miser? -A place to dig gold.
 Statesman? -A place to win fame.
 Author? -I'll write there my name.

Monarch?—For my realm 'tis given.

Christian?—The gateway to heaven.

What is a Christian?

1. In faith, a believer, Mark XVI, 16.
2. In knowledge, a disciple, John. VIII, 16.
3. In character, a saint, Rom. I. 7.
4. In influence, a light, Matt. V. 14.
5. In conflict a soldier, 2 Tim. II. 5.
6. In communion, a friend, John XV, 15.
7. In progress a pilgrim, XI^(sic), 13.

The place where Man should Die.

'T were sweet, indeed, to close our eyes,
With those we cherish near,
And, wafted upwards by their sighs,
Soar to some calmer sphere.
But whether on the scaffold high,
Or in the battle's van,
The fittest place where man can die,
Is where he dies for man.

Michael Jos. Barry.

1. Diahrea (—diarrhea?) of words and constipation of ideas.
2. Where sun does not come, doctor does. An Italian saying
3. Live on six-pence a day and earn it. Abernethy
4. Golden studs in the azure canopy.
5. Without quiescence there can be no bliss.
6. Eating is heaven; digestion, hell.

Tune, Golden Hill

1. Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindreds minds
Is like to that above.
2. Before our father's throne,
We pour our ardent prayers ;
Our fears, our hopes, our aims are one,
Our comforts, and our cares.
3. We share our mutual woes,
Our mutual burdens bear ;
And often for each other flows
The sympathizing tear.
4. When we asunder part,
It gives us inward pain ;
But we shall still be joined in heart,
And hope to meet again.
5. This glorious hope revives
Our courage by the way ;
While each in expectation lives,
And longs to see the day.
6. From sorrow, toil, and pain,
And sin, we shall be free ;
And perfect love and friendship reign
Through all eternity.

Fawcett.

大塔宮能野落

由良ノ姿ヲ見渡セバ、澳漕舟ノ梶ヲタへ、
浦ノ濱ユフ幾重トモ、シラス浪路ニナリ
千鳥、紀ノ路ノ遠山ハルバルト、藤シロノ
松ニカスレル磯ノ浪、和歌吹上ヲ外ニ見テ、

Literary Notes (2)

日ニミガケル玉津島、老モ今ハサラダテニ
長汀曲浦ノ旅ノ路心ヲ碎リ習ナルニ
雨ヲ舎スル孤村ノ樹、夕ヲ送ル遠寺ノ鐘、……

カシテ行ク笠置ノ山ヲ出シヨリ アメガ下ニハカクレ家モナシ	天皇
イカニセシ恩ム陰トテ立ヨレバ ナヲ袖ヌラス松ノ下露	藤房
涙ニハ半ノ月ハカクルトモ 共ニ見シ夜ノ影ハ忘レシ	天皇
長カレト何思ヒケン世ノ中ノ 憂ヲ見スルハ命ナリケリ	宜房
せき出ル榎ノナキ泪河 イカニ流ハ浮身ナルラン	丁宮

子ヲ思フ燒野ノキシノ聲キゲバ
煙トナリシ親ゾ戀シキ
床糸ノ長シミシカシムツカシヤ
有無ノ一ツハ何ツカ離レシ

The Divinity of Jesus.

I.

His Present Influence over Man's Mind.

1. Christianity draws men toward the actual person of its founder as the main object.

a. Other founders admitted existence of God, but served simply as His exponents as they say.

b. There were always another Object behind them in the case of other masters.

2. Those other teachers have passed away and are gone. Though they may live in the life of the future world, their life has little or

nothing to do with their present followers on earth.

- a. The names of these masters are venerated as we do those of great generals.
3. The devotion of the Church is not to a school of philosophy, to a code of laws, to a series of principles, or even to a theological creed. It consists in the adoration of her ever-living and ever-present Lord.
4. Ancients admitted the Divinity of the Lord, but opposed his Humanity.
 - a. The phantom theory of his body.
 - b. Jesus was a man, but Christ came upon him in the time of Baptism, but forsook Him shortly before his sufferings.
 - c. Another set maintained the phantom theory of His body, but held that it was Simon of Cyrene who was crucified by mistake instead of Jesus.
 - d. Arianism
5. The intellectual of the present admit the Jesus of History, but stumbles at Christ of theology.

II.

His Sinlessness.

1. We admit the History about him.
2. “Out of the abundance of Heart the mouth speaketh”. If no evil action, then no evil thought.
 - a. His enemies was approved of his sinlessness. They abused Him, but was enable to respond to His challenge, Which of you convinceth Me of sin Joh. VIII, 46.
 - b. Herod and Pilate declared Him guiltless. “I find no fault in Him.”
 - c. Judas did the same.
 - d. Apotsles did witness in later days. “Who knew no sin”. “Holy, blameless, undefiled, separated from sinners.” etc.
2. Could these be said of any other person, even of his most faithful saints.

- a. "He was in all points tempted by as we are, yet without sin."
- b. Exact in His religious duties.
- c. His sincerity, He said, He was God himself.
- d. All other perfect qualities.

Now this sinlessness is not in itself an evidence of His deity. Adam might have been such. We may conceive such a man. But it is a negative evidence, and removes much of difficulty from our faith in His Divinity.

III.

Claims and the Character of His Teaching.

- I.
 - a. Socrates,—"he was only a humble and ignorant inquirer after the truth."
 - b. Aristotle—"perfect accuracy unattainable."
 - c. Ancient Prophets - always used the word "Thus saith the Lord."
 - d. Mahomed.
 - e. Sincerity of Jesus in His statements. He must be God ; else the most unblushing deceiver the world ever saw.
- II. His own perfect knowledge.
 - a. Of God.
 - b. Of human nature
 - c. Of man's thoughts, which knowledge is peculiar to God alone.
 - d. His prophetic power
 - e. His humility.

IV. The Actions of His Life.

- I. He allowed worship to be paid to Him on several occasions.
 - a. The philosophers from East.
 - b. Over the waves of the sea.
 - c. Blind men. etc. etc.
- II. According to the Eastern Custom, the worship was paid to kings, etc, because they supposed that they are the representatives of God on earth. Since the time of Alexander, and Romans Jews especially

refused to worship men. But they consciously worshipped Christ.
 III. He claimed and exercised the power of forgiving sins

It is true that such power was intrusted (intrusted?) to prophets and apostles; hence this also is not a conclusive test of his divinity; but it removes one of the difficulties. But "Probabilities are the guide of Life." Butler.

IV. His miracles—they differ from those of others in

1. Their number.
2. Mode of working

V. More Direct Evidence.

1. We must consider that in the nature of the infinite and eternal God, there must be much that is above our comprehension. "If I have told you earthly things, and ye understand not." etc.
2. Human language is imperfect.
3. We must not be led away too far by earthly analogies.
4. A god whom we could thoroughly comprehend would be our own equal, nay, rather our own creature, and not a god.

Trinity.

cannot be fully explained without Revelation.

1. The three persons are perfectly equal in all respects.
2. There is a subordination of the Second and Third persons to the first.
3. The Father is the One original source (source?), or mainspring of the Deity, for the Son and Holy Ghost are not independent of Him or each other, but their ^[sic] Derive their Deity from Him eternally. The one begotten, the other proceeding.

Earthly Analogies

1. Father and Son, but human son is born later in time than their parents.
2. Mind and thought. The mind begins to think as soon as ever it comes into being, so that thought is coeval with it.
3. Light and brightness, and heat.

VI. His Manhood.

John, Paul, Peter, Thomas, all saw and felt His body. Born, grow in size and wisdom, scourged, crucified. Thirsty, hungry, weary, weeping, all human.

He also took a soul.

He took on our nature, because :

1. He might cleanse all of our sinful nature.
2. He might set an example of obedience.
3. He might thoroughly sympathize with us in all our sufferings.

I. His manhood and divinity are not the mere speculative view of individuals ; if so, the interpretation must have been different with each individual as Greek, Hindoo, and Chinese philosophers.

II. The teachings have been kept in pure forms from time immemorial not altered in accordance with external circumstances.

III. It is necessary for us to believe in the Deity of our Lord for

(a) By this alone, atonement is intellible (—intelligible?).

(b) In order to account for his entire and perfect sympathy to us.

(c) Hope of eternity, salvation, etc. are all delusionary if he be not the Son.

Questions to be settled	Promulgator of Heresies	Counsils(Councils?) kept		Decisions made in counsils
		Time	Places	
Diety	Arians	A. D. 325	Nice 315 out of 318 bishops denied arianism	Truly
Manhood	Apollinarians	381	Constantipole (—Constantinople?)	Perfectly
Conjunction of Both	Nestorians	431	Ephesus	Indivisibly
The Distinction of one from the other.	Eutiches	451	Chalcedon	Distinctly

Evidence though it be clear, does not necessarily convince.

Unbelievers study Bible in criticism, and do not try to get its

meaning.

- I. The Divinity of Christ was foretold by some of the prophets.
 - a. Isaiah
 - b. Zechariah
 - c. Psalmist
- III. The testimony of the apostles.
- IV. The prevailing opinion among Christians during the first three centuries.

Son of Man.

1. In vision of Daniel 'One like unto the Son of Man had come with the clouds of Heaven,.....and there was given him domination and glory, and a kingdom.' Hence by this, He expresses his messiahship.
2. Of all the titles applied to Him this is the most glorious.
3. This expresses his Humanity.
4. // // // Typicalness of Past and Future Man.

Scientific Men of Christianity

Prof. Tate	Edinburgh
Prof. Stuart	Manchester
Prof. Dawson	Montreal
Prof. Dana	Yale
Prof. Cowde	California
Prof. Thomson	Glasgow
Philosophy	

1. "All are but parts of one stupendous whole, Whose body nature is, and God the soul."
2. Beggars are not chosers.
3. "Believe, and show the reason of a man.
Believe, and taste the pleasure of a God.

Believe, and look with triumph on the tomb."

4. Belief consents in a hearty "assent to that which is credible, as credible."

Bishop Pearson

5. "Life is a chessboard and men are players, and if, even with the best intentions in the world, you make a false move, there is nothing for you but consequences. No hope, no meaning, no goal. Nothing for you but sorrow if you have mistaken or sinned.".....
Huxley.

6. Remedies for Sectarism (—sectarianism?)

I. Remember points of union.—Examples of a circle, etc.

II. That difference of faith is eternal should be forgotten.—

Transubstantiation (Catholic)

Miraculous conversion (Weslayan)

Veicarious (—Vicarious?) Atonement (Calvinists)

Trinity (Anathasian [—Athanasian?]) Creed)

Dream of Wesley (Hell and Paradise)

Dr. Watt dauted 1. Expected absent in Heaven, 2. Never Expected, 3. Myself.

III. —Open statement of doubts and thoughts.

"Liberty is the characteristic of Protestantism."

—Bousset

"There is mere faith in barest doubt."—Wordsworth.

Luther at Worms.

Huss in a council before King Sigismund.

Naturalists arrange object according to their resemblances.

We are not disciples of Paul, of Appollo, of Wesley, of Wyckliff, etc.

Hoping high, loving wide, fixing our eyes in Heaven, we can pass easily through this turbulent world of the present century.

7. "I have no cares O blessed Will,

For all my cares are thine.

I live in triumph, Lord, for thou

Hast made thy triumph mine."

9. The restless sense of wasted power,

The tiresome round of little things.

10. "It is still the bounden duty of every disciple of God to do all he can, in person and by prayer, to make others acquainted with Jesus."
Bishop Ryle

11. Tongue

"A wound from the tongue is worse than a wound from the sword, for the latter affects only the body, the former the spirit, the soul."
Pythagorus

"The tongue was at the same time the best part of a man, and his worst ; that with good government none is more useful, and without it none is more mischievous."

Anacharsis

"We cannot control the evil tongues of others, but a good life enables us to despise them."

Cato

"Slander cannot make the subject of it either better or worse. It may represent us in a false light or place a likeness of us in a bad one. But we are the same. Not so the slanderer ; the slander that he utters makes him worse ; the slandered never."

Bacon

"No one loves to tell a tale of scandal except to him who loves to hear it. Learn, then, to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure."

Jerome

"To keep silence or to speak something better than silence."

Euripides

"Among the scenes which are deeply impressed on my mind, none exceed in sublimity the primeval forests undefaced by the hand of man ; whether those of Brazil, where the powers of Life are predominant, or those of Terra del Fuego where Death and Decay prevail. Both are temples piled with the varied productions of the God of Nature, no one can stand in these solitudes unmoved, and not feel that there is more in man than the mere breath of his body."

—DARWIN' s Journal

ウリノツルニヘキユウリヘナラス
 ワケ登ル麓ノ道ハ多ケレド
 ヲナジ高根ノ月ヲヨソ見レ 一 休
 イタヅラニスグス月日ハ多ケレド
 道ヲモトムル時ゾスクナキ 一 休
 上見レバ及ビヌ門ノ多カリキ
 箒着テクラセラノガ心ニ

“Science discloses the method of the world, but not its cause : Religion its cause, but not its method.”

Martineau

Science has a foundation, and so has religion ; let them unite their foundations, and they will be two compartments of one great fabric reared to the glory of God. Let the one be the outer and the other inner court. In the one, let all look and admire, and adore ; and in the other, let those who have faith kneel, and pray, and praise. Let the one be the sanctuary where human learning may present its richest incense as an offering to God ; and the other the holiest of all, separated from it by a veil now rent in twain, and in which on a blood sprinkled marcy seat, we pour out the love of a reconciled heart, and hear the oracles of the living God.”

M' Cosh

才智ハ我ヲシバル繩ナリ
 イタヅラニスグス月日ハ多ケレド
 道ヲ求ムル時ゾスクナキ

The Obstacle to Religion—Sin

James I. 15.

Sin existed before Christianity. Christianity has not invented the moral evil, as is exemplified by the sayings of many ancient heathens.
 1. A deep sleep throughout a lifetime preferable to the active life.

A Grecian

2. Happiness is negative. It is either in past or future ; the present may be compared to a dark cloud which the wind drives it before over the sunny plain ; behind it a constant shadow. Schopenhauer

Desire is a raw material of moral evil. The foundation of Budhism on this principle. "Man's desire like his shadow." "It is like the top root of a tree."

Sin is something said or done or desired in contradiction to the Eternal Law. Augustin

Since sin provokes God's necessary displeasure on the one hand, and destroys man's power and even his wish to seek God on the other, its direct effect is to break up that bond between God and man in which religion essentially consists.

Good remedy for this, not an animated speculation, or any code of absolute truth, but the Religion of Christ, which as is shown by the sermon on mount or the last discourse in the supper room, makes us acknowledge our sins. He reveals also its consequences.

Pain is the measure of evil. The greatest pain which Jesus suffered shows the greatness of our sins.

Mere repentence not sufficient to take away our sins. "The story of an unruly child." Our native Laws do not forgive commission of past sins, no remorse for past intemperance being found to relieve a man from the bodily infirmities which it engenders. The best performance of present duty can be no more than we owe to God in respect of that duty, and must \therefore leave us still accountable for previous defaults.

The Cause of Infidelity

1. Man's depravity or sinfulness.
2. Man's want of knowledge.

I.

The Bible has two modes of expression in holding up the fact of

Effects of Christianity on Society.

1. The Religion of the Heathen. Polytheism in Rome and Greece. Human sacrifices even in Athens, Lacedaemonia and Rome.
2. The spirit of cruelty.
 - (a) Aged and useless slaves were obliged to starve to death in an island in the Tiber.
 - (b) Amphitheatre.
 - (c) Abandoning and killing of young children.—Plutarch, Solon, Plato were supporters. Children can be killed, sold to slavery, etc. freely by the parents.
3. Their degrading vices.

The spirits of Benevolence, Chastity, Love soon rise up in a country converted to Christianity.

1. Pestilence in Alexandria,^(sic)—
The contrast of heathen and Believers under Dyonisius.
2. Pestilence in Carthage, Cyprian and his church.
3. Madagascar
4. Mestza (—mestiza?) (4') A Zula King and Chr. missionaries.
5. Hawaiian Kingdoms
6. We the Japanese already commenced to feel its blessings in our school systems, hospitals for deaf, blind, etc. representative government, etc.

Confessions of Indifels (—Infidels?)

“Even supposing it to have been purely human invention, it had been the most amiable and the most useful invention that was ever imposed on mankind for their good.” Bolinbroke^(sic)

“If all were perfect Christians, individuals would do their duty ; the people would be obedient to the laws ; the magistrates incorrupt, and there would be neither vanity nor anxiety in such a state.”—

Rousseau

“Do men gather grapes of thorns or figs of thistles.”

Mutual Exhortations Heb. X, 24, 25.

- (A) Condition of the case when the epistle was written.
- (C) The same may be applied to our case.
- (D) Many ways of exhortation, Only two, discussed.

I. Assembling

1. Some may have been deterred by fear of persecution, as those who were thus assembled would be more exposed to danger than others. Puritans, Huguenots, etc.

(2) Because they feel no interest in it.

(a) Dissatisfaction with a preacher or some member of the church.

(b) Light reading, theatre, profane conversation, more attractive than the study of the Bible.

(3) The necessity and propriety of this ^[sic]—Christ taught it,—apostles and primitive Christians did the same.

[If one says this, another says it also, and so on, and the whole will be destroyed.]

II Love and Unity.

1. The story of Harrowce and Daly

(a) Best cured animals, best lovers of home.

(b) Dissipated sons common in turbulent families.

家齊テ而後天下治ル；一家仁アレバ一國仁興ル

(2) Small things must be cured. Small rivers only are necessary in fertilizing the farm. Maggots dose not grow where there are no fowl odors. Envy, strife, separation, doubt, sectarianism (—sectarianism?) —all filth of the house of Christ.

3. Each member should remember his own responsibility. The contribution of a poor may stimulate the pulse of the rich.

Mr. Heart's saving Bank.

The striving of a boy may save the life of many. “Tyrolese Cripple.”

Death.

A wise man once said to his disciples, "Be sure and turn to God a day before your death." But they said, "How can we know the hour of our death?" "You cannot," he replied; ∴ turn to God to-day for you may die to-morrow?" And a wiser man than he has said,
今日爾若シ聽其言則チ爾心ヲ堅スル勿レ

Excessive coldness

Preparation for a long journey

Conversion of Ardeshir.

His father, -character, -rescue from oppressed Mohammedans. -his governing principle was a grateful devotion to the Supreme Being, implanted in him by the experience of an eventful life.-his knowledge for western science and literature.

His doubts.-He mostly followed his conscience, but temptation and youth have caused him to commit many sins.-The doubt why God called him into existence, the amounts of what was done for others were small, but for his own enjoyment very great, if not entirely.-Does repentance and reformation sufficient for redemption? -Lead him to examine Lendavesta and Koran.-Very unsatisfactory,-His doubt whether any thing like Divine Revelation ever appeared on the Earth. His disappointment but his steadfast belief in one eternal God.

His belief in God.-

1. The Creation of man himself.- Man has not flourished from eternal period, for (a) Traditions of all nations, (b) But little progress made in human civilization, (c) Absence of his remains below certain depth of the earth's surface.
2. From the contrivance visible in material universe (i. e. adaptation of means to ends). Ex.- Eyes and telescopes.
3. Providential care over mankind.
4. We know the existence which are at the same time not apparent to our senses : as in gravitation, will and reason, etc.

5. God's benevolence in giving to me all sources of pleasure and comfort. Tooth was made for mastication, not for toothache ; sickle not to cut the reaper's fingers. But if you had to describe instrument of torture or execution, this engine, you would say, is to extend the sinews ; this to dislocate the joint this to break bones, etc. But nothing of this kind has never be discovered by any anatomist in animal system.

Belief in God involves, unlimited and exclusive devotion to Him, and the duty of Imitating him in His character of benevolence towards mankind.— His conclusions are that love to God and to man are obligations which attach to every human being.—Very imperfect guide he had ; hence alarm of conscience, and the fear of future retribution.

Presence of Future

1. 悪人樂ヲ以テ終ル

2. Almost all nations have believed in it. It forms also a necessary protection to the interests of virtue in this world, and if it were removed there would be reason to expect an outburst of general depravity, destructive of the happiness and peace of the human race.

3. Man's capacities are in general found to be answerable to our desires and appetites. His desires are infinite ; his destiny is intended by his Maker to correspond with them.

Note.—1. It has been found that the moralities of nations are in direct proportion to the amount of certainty involved in their teaching of future, and in few countries which believe there is no life to come, men excel in wickedness.

1. Some object that "good name" after life is sufficient for repaying his good life action. But,

(a) A Chinese philosopher as well as others exhorted us to hide our honor. Alms given openly are worthless. If 伯夷叔生(一齊) did their action for the purpose of retaining their name, they were entirely mistaken. 君子ハ隱德ヲ欲ス. American gamblers.

(b) It is not very certain whether a name can be kept in true estimate afterward. Men sometimes do his best for others, but

he is accepted with contempt. Ex. Epaminondas of Thebes, 四十七士 and very probably very many others. Nero has for last 1800 years been considered as the worst of Roman empire but recent investigation has shown it to be not so. Sometimes one sin completely obscures hundred other virtues and even exaggerates other sins as Nero, 石田三成, 足利尊氏 ; opposite cases, Peter to the Russians, Napoleon to the French, and 家康 to some Japanese.

(c) Those who do good actions without regard to their names, know One Eternal God.

2. 積善ノ家ニハ余慶アリ. Objections,

(a) Many extinct families from some great ancestors. Where is Kusunoki family? 加藤清正 family?

(b) Many families from very unworthy ancestors are prospering. Ex. 蜂須賀家 and many others. "The life is a chess board and men are players, etc."- Huxley

The advice of his dying father to Ardesher.

Religion.

A man's own will and reason not sufficient to guide him ; neither the life of others. No man's life is worth living unless it has some great end or purpose ; no society can endure unless it is based on some moral principle which it did not create for itself, and it cannot destroy.

Progress of civilization or accumulation of wealth does not necessarily make a man either happy or good. This Religion is able to give.

1. Religion is good for females and children. But if it is true it must be true to all ; if not a superstition and a falsehood and should be avoided by all.

Definition.- Religion is the recognition of a real spiritual tie between living God and a living man.

All religions declare this. See, Acts, XVII, 22, 23

1. World within

- (a) Arbitrary will, as in moving our hand and feel.
- (b) Impulses, appetite, instinct, as in respect of food and comfort.
- (c) Reason and conscience : as in considering prudence from imprudence, right from wrong.

To submit our hands to the knife is in itself terrible to these instincts ; but let reason tell us that it will preserve our life, or that it will secure some object which we prize more than life, and we should will to do it at once. Cranmer did the same.

2. World without

(a) Our course of life is just like a passage of a ferry boat in a stream ; we drive it forward, but the current downward.

Time, places, and circumstances, affect these.

b. The world of personal relations

I. Family relations.

II. National tie.

III. Friendship.

IV. Matrimonial union.

V. Voluntary associations.

We call him inhuman who neglect these duties, and honor those who observe them.

§ These two experiences of the world within and the world are insufficient, because,

1. Neither of them can satisfy us.

- | | | |
|---------|---|--|
| WITHIN | { | (a) Will easily bribed by pleasure or shrunk by pain. |
| | | (b) Reason very liable to fall by error. |
| | | (c) Conscience, often mistaken. as with St. Paul. |
| | | (d) Gloom of death-bed. |
| WITHOUT | { | (e) All the pleasures and riches do not assuage the pain of a sufferer. |
| | | (f) Earthly love have but little to console our broken heart, and much more, the sufferings of the death-bed. <u>Very</u> difficult to have a good friend. |
| | | (g) When death comes, all treasures must be left in this world. |
| | | (h) The tears of wife and children are not sufficient to console our death-bed gloom. |

2. They do not harmonize with one another.

- (a) Selfishness against desires of all wound us.
- (b) Love of world against conscience and spiritual energy.
- (c) Difficulty of reconciling the duty to self.
- (d) His freedom sacrificed to the service of others.

Here comes Religion to fill up the insufficiency of

(1) Within the heart : indestructive (—indestructible ?), eternal hope and truth. “Alone and yet not alone, because my Father is with me.” Psalm. 139, 1—6.

(2) World without,—

- (a) Comtemplation of nature, “What is man?” etc. (World of things).
- (b) Movement of world (of persons)

(3) The unity of these two.

“What is man if he gains whole world, and lose his life !”^(sic)

“The great world every way is bound,

With golden chains about the feet of God.”—Tennyson

Rise of Church of Christ
an Evidence of His Resurrection
 1 Cor. XV, 17

Our minds are so constituted that we naturally inquire into the cause of what we see existing before our eyes,

Ex. Fossils, origin of Language,— Japanese to the Hebrews,—

Now, (1) Most civil. nations are Xtians. (2) Liberty, good government, righteous laws are Xtians. (3) Philosophy science, etc. (4) People of different countries all agree.

Causes of all these ?

(A) Foreign missionaries, from the time of apostle to the present. This enthusiasm came from apostles ; but wheré did that of the latter come from ?

The bold and promising teachings of Christ, and the total despair of disciples at crucifixion.

The burning enthusiasm of disciples afterward, and even at the present time

How can we account for joy, exaltation and victory as the result of shame, death, and the grave.

Only by accepting the truth of the Gospels that Christ rose from death. This can be proved

(1) By the historical testimony to Christ's resurrection.

[The announcement of Christ's resurrection was made on the same spot, to the very men who crucified Him, within a few weeks of His death. In this respect, different from the miracles of other religions.]

(2) Abundant in apostolic preaching and writings. This should be so ; if not, contrary to our hypothesis.

Acts II, 22—32 ; III, 13—15 ; IV, 2, 10, 12, 33. V. 30, X. 38—41. XIII. 29—37.

Stephen was stoned, James was beheaded, Peter was cast into prison, Paul sent to Rome, Ignatius was given to the wild beasts and Polycarp was burnt alive. Nero severely persecuted Christians, Pliny condemned every believer, Antoninus, Severus, Decius, Diocletian, all intended to exterminate the believers.

But who fed the flickering lamp of the Church with Fresh oil of Holy Spirit? End. Heb XIII, 20, 21.

Prayer

Matt. VI. 9.

Discussion useless for Atheists and Pantheists.

Opponent's popular objections

1. Prayer may produce good feelings within ourselves, but ineffective with regard to external objects.

(a) God created world and physical laws once at all ; and these laws are fixed. ∴ no effect of prayer.

(b) God rules the universe ; if, by prayer, we wish to disturb the universe, we deny the work of God.

A scientific experiment with prayer by eminent (—eminent?) scientists.

Objects (1) Prayer is efficacious only when offered in deep humility. It tempts God.

(2) Such a prayer had bad feelings toward one of the hospitals.

Prop. I. What we call the Laws of Nature are the Rules by which the Divine Action limits itself.—God everywhere,—A boy and an apple,—Old Testament declarations,—So does New T.

Prayer consists (1) of adoration of God, and communion with him.

One who objects this must be an atheist. (2) Spiritual wants are more to be satisfied by prayers.—This is evident, and all true believers accept and experienced the validity of this statement.

God is a moral free agent, differing from men in being perfect. There is no difficulty in logic that imperfect will supplicate before the perfect.

(3) For temporal wants :

(a) A man is cared more than a sparrow. Hence little prayer about temporal wants.—God knows our wants.

(b) We simply ask for our desired results, but not for the special way in which that result is obtained.

(c) “Not as I will, but as Thou wilt.”

(d) The co-workings of the universe, the direct effort of God. This is derived from the analogy of human experience.

(e) The objection that God must disturb the universal Law, or else suspend it.—answered,

Bible. ps. XIX, 7.

I. Literary production :

大和文 in English ; 伊勢物語 in Chinese ; 馬吟 into Hindoos, very little sense. 211 Translations of the Bible (1878) are perfect in every language.

II. Its adaptability to all nations.

A missionary without Bible is like to cook without fire ; to breathe without air ; to sail without water.

III. It is a perfect engine. Old machines are replaced by new ones.

The best test of a machine is its adaptability to all cases, and under all circumstances.

(A) Is it antiquated and defective.

Ex. 1. Reading of Rom. I, 32. A Brahmin said, "That chapter must have been written for us Hindoos."

2. Preaching in a Brahmin temple of the omnipotence, omniscience, and omnipresence of God. The keeper of the Temple, being asked who is God, answered, pointing to his stomach, "Sir, this is my God ; when this is full, my God is propitious ; when this is empty, my God is angry. Only give me enough to drink and eat and that is all the God I want." "Whose God is their belly, whose glory is in their shame, and whose end is destruction."-Paul.

(B) Can this Book be understood by all classes of people.

Ex. 1. An ignorant Brahmin, his first Bible,-study in family and village,- his death,-a little church at the time of two missionaries.

2. The work at Pebéri, India, conversion of Mantri, his Son, and his master, the Rajah of the city.

(C) Does this Bible change the character and the lives of those who embrace it? The curiosity of a high-priest in a village which has embraced Xty 8 mon. ago, and whose general features were completely changed.

(D) Does it sustain its recipients? A young convert in Tebugu.

(E) Does this Bible quell opposition? The persecution of the mother in a town in Hyderabad.

(F) What do our enemies say of the Bible?

The comparison of Vedas and Bible,-the declaration of a learned Brahmin on the action of the Bible.

These are always enemies to good. Fulton's first steamboat on the Hudson. "So long as it works, let us stand by it."

Bible in India, Jacob. Chamberlain

M. D. D. D.

Future

II Cor. Chap. V.

An opinion easily received by the public. 一休 with a hammer and nail over a dead man.

ゴクラクハ イヅクノハテト思ヒシニ
杉葉立タル 又六ガモン

The physical laws and moral laws must be the same ; only the latter is slower in action. Many sinners enjoy happy life. Our daily news.

^[sic] Nonrepentance of futurity is an outburst of general depravity, the morality of a nation in proportion to the amount of certainty of future.

Man's capacities are in general found to be answerable to his desires and appetites. His desires are infinite. Either the world within or the world without can satisfy him.

I. World within.

- (a) Will 意志 ; -Easily bribed by pleasure or shrunk by pain.
- (b) Human reasoning very weak. Judson and his mode of conversion.
- (c) Conscience, -best shown in death bed gloom, -A crew in ship wreck, Voltaire, Payne (—Paine ?), Mill

II. World without—Life is like a ferry boat ; we drive it forward, current downward.

- (a) Wealth. -Do not assuage the pain of the sufferer. Oftentimes aggravates the pain. Young's words Mrs. Thale's words.
- (b) Earthly love—Job in disappointment, ^[sic] Payne and ^[sic] Bolinbroke (Bolingbroke ?) in time of death.
- (c) Worldly honors.
- (d) Absence of futurity drives a man to utter disappointment. The dog at Greyfair church. Robert Ingersoll over his mother's grave. Mill over his departed wife.

Reading, Rom. XIV, 1—XV, 7
Ephesian, IV, 2

“Forbearing one another in Love.”

I.

Man a social being, God would have placed each on a small globe by himself,—Then no need of fence—laws, etc. no wars.

- (a) His physical wants show this to be true.—Distribution of labor.
- (b) His nature,—Destruction of the monastic institution, like the Tower of Babel.

Society is a Divine Ordination, first established in family, and in the institution of church.

II.

Men with one-centre thought work together harmoniously, with an infinity of diverse actions. Uniformity of means will end in the monotony of life. Nature produces nothing alike. The shade in a picture is also needful. “The moment all men think alike, that moment I should desire to go to another sphere”. Some are naturally one-sided, and against our own ideas,—Consumptives etc. The life is dreary without forbearance.

トシテキトキトノ適ク多クト同ク高根ノ月ヲ見ルカト

1. Be it also remembered that in many cases, we misunderstood the motives of each other, and thoughtly (—thoughtlessly?) without indulgence we dislike that man. “A Persian King and his hawk.”
2. Without forbearance, no happiness in this life. No two brothers exactly alike, no wife and husband exactly alike. By trying to benefit others, we are benefited. “Desire to sleep in sleepless night.”

II.

〆口ニシカザル者トスル勿ク

A mistake. Some say that it is not profitable for him to go to church.

〃トキタノシキ

トコロトキ

シトヒタノシタ
 ナハナカノ
 ナカノアト
 ナガクタノシタ

III.

“Trying to carry each other’s burden.” What is a beautiful family. A family in which each prefers to bear the burden, if, by so doing, the rest can be excused.

仁徳天皇ノ事, ^{ワカイヲウコ} 稚郎子及^{サギ}ヒ大鷓鴣尊

A faithful negress saving his master’s child from earthquake, Is. of St. Domingo, 1770.

The generous sacrifice of a lady for her lover.

“Friends should bear friends’ infirmities.”—Julius Caesar, Shakes-peare.

IV.

Rom. XV. 1.

サレバ我ヲ強者ハ強カラザル者ノ懦弱ヲ負テ己ノ心ニ悦バザルヲモ為スベキ也

Sacrifice consists not in money or gifts only, but in our desires and appetites also. The principle of the Temperance Society is based, not so much in the total abstinence of liquors as if it were commandments from above, as in letting others know of the pernicious effect of drinking. The same doing is said in I, Cor. Ch. 8 of meat.

視ヨワヅカノ火イカニ大ナル林ヲ燃スヲ

“Behold, how great a matter, little fire kindleth,” James, III. 5.

“Great fire of Ashibetzu.”

“Tower-building in Belgium.”—

The day of the Pentecost.

the essential of Religion

the love for God, love for men

Many ways of unity. Only [] I will speak, Let all work, etc.

Responsibilities of School-Teachers.

“5 officers for 86 pigs.”

The general underestimate of school-teaches. The reasons why,

1. The effects of education comes very late, at least 21 years. If the child grow in 21 days, the greater care is to be taken.
 2. The want of influene of teachers on pupils and their parents.
- p. 386.

I.

Teachers noble profession.

- (a) The greatest men were teachers. Ex. Confucious, Menchius (—Mencius?) (China), Socrates, and his pupils, Plato and Aristotle ; Budha ; Christ.
- (b) The framer of the future generation. “The great majority of the population of nations is confided to your direction. They become what you make of them.

First impressions are all powerful ; they contain germes of all virtues, and all vices.”—L’Instituteur Primaire

- (1) Working with gypsum.
- (2) Child recieves impressions from his teachers, not only in words, but in deeds and motives.✕
- (3) Educational System of Charles magnes, French Revolution ; American Revolution

✕ Like pungent food of Raptores,—in spiritual combination. Also like indelible ink, becoming blacker & Blacker by years. The Law of the Icelanders of Plymouth colony.

- (4) “No idea can be more erroneous than that children go to school to learn the rudiments of knowledge only, and not to form the character”— Horace Mann. Plants in the first warm days of spring. The first year make the base.

II.

But our teachers are wanting in self respects, because,

1. They think eveything can do this.
 - (a) physicians, Stock-raisers.

(b) Navigators

(c) But to insure (I) Health, (II) to fill the mind with useful knowledge, to educate it to comprehend all the relatives of the Society ; (III) to educate the moral nature ; requires considerable study and tact.

2. Salaries are small. Money not measures of respectability. (— respectability).

Mighty rivers and ribulets compared.

Time insufficient.

III.

Aside from simple rudiments of knowledge, teachers must import to children

1. The love of Truth.

2. Brave men, not to be baffled by opinions of others.

3. Religious man.

Letter of President Stearns to Mori Arinori