

<研究ノート>

“Notes on Religious Subjects by K. Uchida” 1879の翻刻

宮田 和子

まえがき

北海道開拓記念館には、内田瀨（うちだきよし）の孫養子、内田健二氏が寄贈した歴大な内田家資料が保管されている。資料のかなりの部分は、W・S・クラークの薫陶を受けて敬虔なキリスト教信者になった、札幌農学校第一期生の内田瀨に関わるものであり、更にそのごく一部に本稿でとりあげる “Notes on Religious Subjects by K. Uchida” 1879（以下、‘宗教ノート内田’ と略称）が含まれる。K. Uchida（内田瀨）については、松沢真子『札幌農学校の忘れられたさきがけ』に余すところなく述べられている。

松沢氏は、初期札幌農学校の代表的人物として知られるクラークをはじめ、内村鑑三、新渡戸稲造ら著名な知識人の蔭に隠れて見逃されてきた無名の、しかし独自の貢献度においてははिसさかも引けをとらないJ・C・カッターと、内田瀨の業績に着目した。次に同書 p. 116の記述から引用する：

札幌農学校の豊かな liberal education を主体的に受け入れて、それを自らの内に発展させた上に、さらにはその生涯を通じて、practical education を実現した内田瀨という人物がいた。初期の札幌農学校が僅かな期間になしえた liberal and practical education という特徴ある教育の不可欠な側面を誰にもまさって実現することのできた卒業生の一人が内田瀨であった。

同書 pp. 118-120に掲載された内田澹年譜によれば、内田澹は1858（安政5）年生まれ、東京英語学校を卒業し、1876（明治9）年クラークの設立した札幌農学校に一期生として入学、以後北海道を任地として職務に精励、1894（明治27）年農場経営に専念するため、道庁に辞職を申し出るが留任され、同年非職を命じられる。1899（明治32）年「非職北海道庁技師」を「依願免職」となり、以降農場の開墾、運営に専念する。近文水利調査会会長、組合長を経て、1907（明治40）年北海道議員に就任。1918（大正7）年拓殖功労者として表彰される。同年12月農場管理の職を辞し、1933（昭和8）年9月3日逝去。享年74歳。晩年はほとんど静岡県伊東で過ごしたが、毎年内田農場を訪れ、小作人を招いて慰労するなど、実務的側面への配慮を怠らず、農場経営に実地に携わることを終生の理想とした。

来日決定当初から、クラークをはじめ、他のお雇い外国人教師たちには、日本語習得の意志はなく、我が国では知識階級がまだ蘭語を操っていた時代に、札幌農学校の多岐にわたる講義は、専ら英語で行われていた。明治初期というのに、生徒の英語の水準が、澹自筆の論考に見られるような完成度に達していたことは、驚嘆に値する（松沢前掲書、資料・内田澹ノート参照）。

内田家資料については、北海道開拓記念館の『内田家資料目録（北海道開拓記念館一括資料目録 第21集）』（1989（平成元）年3月刊行）と『内田家資料目録2（北海道開拓記念館一括資料目録 第39集）』（2010（平成22）年3月刊行）に詳しい。詳細は原資料に譲ることにして、内田家資料収集の経緯をたどると、概ね次のようであったという。

1987（昭和62）年内田澹の孫養子の内田健二氏が、北海道開拓記念館に係る資料の寄贈を申し出、資料の確認・仕分けといった基礎的な作業を経て、目録の完成を目指すことになった。目録の完成を前に、1986（昭和61）年、「W. S. クラーク百年記念展」が開拓記念館の特別展示室で開催され、内田家資料のうち34点が初めて一般に公開された。

1987年3月には、一部未整理分を除いた資料リストが完成、4月21日付で1,250件(3,042点)の受入・登録が完了した。生活資料302件(442点)、生物資料1件(2点)、その他文書資料(文書・記録・図書・地図等)が全体の76%を占め、質・量共に文書資料が内田家資料の中心になっている。そして内田瀧の経歴を反映して内容が豊富で多方面にわたっているのがその特色である。

文書資料のなかに、札幌農学校時代のノート21冊が含まれている。ノートはW・S・クラーク、ブルックス、ペンハロー、カッターなどアメリカ人教師の講義ノート(英文)がほとんどで、教科は植物学、農学、獣医学、化学、物理学、数学、測量術などの専門科目のほかに、文学、歴史、宗教など教養科目も含まれ、当時の札幌農学校の講義内容を知る上での基礎資料として極めて価値が高い(『内田家資料目録(北海道開拓記念館一括資料目録 第21集)』p. 51)。

『内田家資料目録2(北海道開拓記念館一括資料目録 第39集)』には、旧目録に未収録の旧寄贈資料がおさめられており、内田瀧の日記もあって興味をひかれるが、今回の調査は一応ここで打ち切って、次の機会に譲りたい。

‘宗教ノート内田’(前述)で使われている英語は必ずしも正確とはいえない(もっともメモがわりに使うつもりなら、最初から正確である必要もないのだが)。

英語で書かれてはいるものの、時制、単複の別、品詞の使用法などに無頓着とみられる記述が散見されるところから、この時点での内田にとって、英語は本人の記憶を助けるための媒体の域を出なかったことが窺われる。

しかしこれは同時に‘宗教ノート内田’の特徴を示す重要なカギでもあるので、安易に看過することはできない。筆跡に変わりはなくとも、文脈から判断して不自然な書きこみもまじることから、別人が介入して部分的に書き直した可能性も一概に否定できない。

‘宗教ノート内田’には随所に聖書からの引用がちりばめられている。引用はほぼ正確で、内田が敬虔なキリスト教の信者であり、教義の正当性を主張する熱

意にかけては人後に落ちないことを証するに足る。

聖書からの引用の照合には Authorized King James Version を使用した。

‘宗教ノート内田’は明治初期の、札幌バンドと称される、札幌農学校におけるキリスト教伝道の具体的な神学的背景を物語る意味で重要性がある、と思われる。

‘宗教ノート内田’は手書きの内表紙および45ページから成る (pp. 23-26, 39は空白、pp. 43-44は破りとられている) (なおこの45ページの前後の未使用ページは数えない)。(pp. 1, 12-13を除き) p. 21までは内田自身がページごとに番号を記しているなのでそれに従い、p. 22以降は、翻刻者、宮田が番号を振って、p. 45で完結する。原文のページ分けは [1], [2], [3] のように文中に示した。空白、また破りとられているページには [blank] と記した。また、翻刻に続き原文の画像を掲載し、ページ下部に (翻刻と対応する) 原文のページ番号を [1], [2], [3] のように示した (pp. 23-26, 43-44は省略し、p. 39は画像なしで [blank] と示した)。内田の誤記と思われる箇所は [] で括り (sic) を付すか、或いは文末に注記を加えた。行間などに書き加えられたとみられる語は、挿入記号を伴っている場合は文中に挿入し、そうでない場合は < > で示した。そのほか、原文の手書きの記号などは可能な限り再現した (「××××」など)。なお、原文で打ち消されている部分 (内田自身による誤記の訂正と思われる) は省略した。

翻刻 “Notes on Religious Subjects by K. Uchida” 1879

Notes
on
Religious Subjects.
By
K. Uchida
1879

[1] Miracles

Many things that were once regarded miracles may be explained; many things once reckoned among the work of “magic”, or that were regarded as supernatural, have been explained on principles of science; many things may be produced in the laboratory of chemist which may seem miraculous to the unlearned, but which are plain to the chemist himself. But the miracles of the New Testament can not thus be explained.

1— The fact that men are made with eyes adapted to vision is evidence that there would be light corresponding with their structure, & there would be things to be seen; the original capacity of mankind for knowledge supposes that there [2] would be things to be known; the natural desire of man to know God, supposes that there is a God to be known; the universal expectation of miracles supposes that there would be miracles in which man could believe.

2— If the Christian fathers worked miracles, it does not prove that Paul did not; if those claimed to have been wrought by the fathers were false, that does not prove that those which Christ claimed to have wrought were false also. If there has been false claimant to the crown of England, that does not prove that the claim of present sovereign is unfounded.

3— It is certain that there are many things [occurring] (sic) which science has not as yet been able to reduce to natural and regular laws, great as is the progress which has been made in that direction; it is equally certain that but a small [3] part of our own world – land – water – air – has been explored; it is certain that man knows almost nothing of the manner in which things are done in distant worlds; and it is possible that in that vast region of the unknown there may be things [occurring] (sic) which are the direct & immediate result of the will & the power of God. At all events, man is not in a condition to pronounce an opinion on that subject, & he violates one of the rules of sound philosophy when, from so narrow a basis of observed facts, he draws a sweeping & universal conclusion.

4— The objector to miracles supposes that it is necessary to see the miracle itself, & that unless this is seen, there can be no proper testimony in the case. (Ans. page 5) But no witness could possibly see two & two make four, in the abstract. No man pretends [4] that he sees the changes which occur in the growth of plant, or in the formation of the animal from the embryo, or the fowl from the egg.

5— Science, so far as it has gone, demonstrated that miracles of the New Testament can not be explained by the <on laws> (laws of nature); or that they could not have been wrought by any physical laws. Very many things once deemed supernatural & miraculous, have been shown to be the production of the

ordinary laws of nature, & have thus been removed from the regions of the marvelous, & have taken their place among things well understood as being in accordance with regular laws. Eclipses, meteors, comets, earthquakes, the lightening, the [ignus fatuus] (sic)⁽¹⁾ taken their place in the ordinary course of events.

Science has not advanced so far, however, as to explain the mira- [5] cles of the New Testament on any known principle. Nay just so far as it has gone, it has demonstrated that those miracles cannot be explained on any principles known, or likely to be known to science – gravitation, attraction – repulsion, electricity, galvanism or the healing properties of vegetables or minerals.

Ans. to question on the bottom of 3 page.

Some English man happened to be taken to Siam either by shipwreck or blown to the shore of Siam by the wind. He was brought before the Emperor of Siam. He told the Emperor that in his native land, there is water turned into rock by freezing. As Siam is a hot country, the Emperor would not believe it, until he sees such a rock.

Can you not believe any thing unless you will see such a thing?

Yes: so you can believe in miracle done by the Almighty even though you have never seen one.

[6] We know that Christ performed miracles before the multitudes by feeding 3000 people with 2 fishes & loaves. These 3000 people must have believed the miracle of our Lord, because they have seen the miracles done by Christ before

their eyes. Now when the book of New Testament was written, there must have been some yet alive who saw the miracles of Christ; & if the miracles found in the Testament were false, these people must have objected to these false writings. Truth, that many miracles, which the early Churches claim that they have performed are not always true; but the miracles which are found in the New Testament are true.

The ancients were very superstitious, & they have believed too easily in any seeming miracles; and this reacted (reaction being equal to action) upon the minds of the present [7] generations, and they do not believe in the true miracles found in the New [Testaments] (sic).

Neither let us tempt Christ, as some of them also tempted, & were destroyed of serpents — 1 Corin. 10: 9

Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: 1 Cor. 10: 32

It is solemnly declared by Jesus Christ to his disciples, “Verily, verily, I say unto you, whatsoever ye shall ask of⁽²⁾ the Father in my name, he will give it you; ask, & ye shall receive, that your joy may be full. 1 John 5: 14, 15.⁽³⁾”

[8] Great Object of Christianity.

Great object of Christianity is to improve the condition of the soul of man, and to closely commune with God through Christ by a sense of obligation and

dependence. Men are wicked & sinful and must receive damnation, but God by His wonderful mercies, have sent us Jesus Christ to save men. ——

The great object is to save man, to give him eternal life. Man had not death at first, but since the fall of Adam, man must die because of his sins; but to save such sinners Christ came down.

Christianity indirectly promotes its material civilization. ——

[9]

Prayer

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul.

Prayer is the noblest act of faith for a poor sinner.

He ought to be acknowledged as the Author and Giver of every good gift.

Prayer is an act of homage justly due from us to the Great Governor of all.

God has expressly commanded us to pray: —— “Ask & it shall be given” Matt 7: 7. “Men ought always to pray & not to faint” Luke 18: 1. “& will therefore that men pray every where, lifting up holy hands” / Tim 2: 8

Testimonies to this effect might be multiplied. See Eph. 6: 18; Phil 4: 6; Rom. 12: 12; Col. 4: 2; Matt 4: 9 &c.

Great God then who made heaven and earth, & before whom you will stand in judgment, plainly requires you to worship Him.

[10] He is a Father & gives us the spirit of adoption to cry Abb, Father. Children should go to their father to ask of him a supply of their wants, & to tell him all that they feel and enjoy.

There are severe threatenings against those who neglect their duty: ——

The Psalmist says, "Pour out thy wrath upon the Kingdoms that have not called upon thy name" Psalm. 79: 6. Daniel ascribes the evil that came on the Jews to their neglect of prayer. Daniel 9: 13, 14. Those were to be cut off "who turned back from the Lord, & those that have not sought the Lord" Zeph. 1: 6. It is the character given of the wicked, that they are far from God, Psalm 73: 27; that they "call not upon the Lord," Psalm 14: 4; & of the hypocrite, that he will not "always call upon God." Job 27: 10.

He may perhaps, in a time of trouble, seek God's help; but he neglects it as his daily duty.

[11] Prayer is indispensable means to be used in order to obtain spiritual blessings. The good things of this life are given indeed indiscriminately to good or bad men; God thus showing how little value we ought to set on those things which the wicked often abundantly possess. But grace & pardon, mercy and salvation are promised expressively to those who pray.

Prayer is a key to open the storehouse of all God's treasury to us.

Whatever has life, must breathe; & if the life be strong, it will breathe freely. If prayer be faint, weak & disordered, the person is not in full life & health; & if there be no prayer, there is no spiritual life at all.

Prayer gains for us spiritual strength: —

As the naturally weak ivy, which, if it had no support would only grovel

on the earth, by adhering to some neighboring tree or building, thus grows & flourishes & rises higher & higher; & the more wind blows & the tempests beat against it, the closer it adheres & nearer it clings [12] & it remains uninquired; just so the Christian, naturally weak, by prayer connects himself with the Almighty
× × × × .

“I find no benefit from prayer, & have prayed & seem no better for it; nay rather worse.” This is a vain excuse. Shall the minister give up preaching, because his congregation seem to receive no immediate benefit? Shall the husbandman, because the seed just sown in one part of the field has not directly sprung up, not sow the remainder of the field?

Prayer has been compared to a key, that in the morning opens the treasury of God’s mercies & in the evening shuts us up under his protection & safeguard.

[13]

Temptation. Matt. IV 1-12

2 classes of temptation; Temptation (trial) of God and temptation of Devil.

3 things in the temptation of Devil; viz, world ([outward] (sic) form as eating); flesh (envy – malice); & devil (kill)

3 things in the temptatinn of world, viz, eye or vision, eat or luxury and inward temptation (pride – covetousness). Temptation goes always parallel with Christianity, and is inseparable, but temptation is not included in Xian doctrine.

It is only when we are under the Xian doctrine, that we feel temptation; when we are in the way of satan, then we have no temptation, because we are in his ways. For example, a negro servant was under an infidel master. One day, his master tells him, that while he has no religion & feels happy, yet the servant has always trouble about temptation. At this the negro could not answer directly. One day the master shooting out with the servant, killed the duck =====

It is like this, that so far as you separate from the way of Satan, so strong Satan pulls you to his way, but once in his hand, he does not pull you much.

[14] Love.

× × × × × × × ×
× × × × × × × ×

Love is practical; & therefore it must be practiced by believers.

[15] Christ rejects none who open to Him.



“If any man hear my voice & open the door, I will come in to him.” Rev. 3: 20.



Christ will not refuse to come in to the soul of the vilest sinner, when once it is made willing to open to him. It is not unworthiness, but unwillingness that

bans any man from Christ.

“Ho, every one that thirsteth come ye to the waters, & he that hath no money come ye.” Isa. 55: 1

“Let him that is athirst come; and whosoever will, let him take water of lively (sic) freely.”⁽⁴⁾

“If any man thirst; let him come unto me and drink.” John 7: 37.

Objection: — I am willing to have Christ, & to come up to every term he has laid down in the gospel; & am willing to part with every sin; But Oh, I tremble to think, if it should come to a prison, to a stake, to an actual se- [16] paration from all the comforts & relations in the world.

Ans: — They find willingness but fear the want of strength. Christ asks but your will; he will provide ability. We must believe with all our heart, with all our soul &c.

As you must give up all to Christ, so you must derive and draw all you want from him.

Evidences that Jesus will not refuse to come into the soul of any sinner, be his sins ever be great.

I⁽⁵⁾ — is seen in the form and manner of gospel-invitation. —

The offers of Christ are extended to all that desire & thirst after him (John 7: 37), to the greatest of sinners, upon this one condition, they (2) that (1) be willing and obedient. (Isa. 1: 19)

“Go ye into all the world & preach the gospel to every creature. He that [17] believeth & is baptized shall be saved.” (Mark 16: 15, 16).

Soul was saved; Mary Magdalene was saved.

(Evid II) The truth of this assertion further appears from the encouraging promises made by Christ to all who are thus made willing to come unto him.

“All that the Father giveth me, shall come to me; & him that cometh to me I will in no wise cast out — For I came down from heaven, not to do mine own will, but the will of him that sent me.” John 6: 37, 38.

Many thousands of saints & martyrs have drawn their strength from this promise.

(Evid III) The willingness of Christ to receive the willing soul, however great its sins & unworthiness, appears from the actual grants of pardon and mercy, even to the vilest sinners on earth, where they [18] thus come to him.

How many thousands are now in hell that never were guilty of greater enormities than the Corinthians.

(Evid IV) — from the spiritual emblems of the abundant grace of God, & riches of mercy in Christ, towards all broken hearted & willing sinners.

(1) A resemblance from the heaven that cover & compass the earth. What an inconsiderable spot is the earth whose high & all-surrounding heavens! And yet

all these heavens are not at so vast a distance above the earth, as the pardoning grace of God is above the guilt; yea & the very thoughts of poor sinners.

"Let the wicked forsake his way, & the unrighteous man his thoughts; & let him return unto the Lord, & he will have mercy upon him; & to our God, for he will abundantly pardon." Isa.55: 7

[19] Oh, saith the soul, & cannot think God will ever have mercy on such a wretch as I. Why? saith he; "My thoughts are not your thoughts," (& it is well they are not); for as the heavens are higher than the earth, so are my thoughts higher than your thoughts.

(2) Another emblem is taken from the sun in the heavens.

In this world, night sets in & perhaps there may be [cloud] (sic)⁽⁶⁾, fog or mist in the morning; all these are scattered by the brilliant sunrise. Just so, saith God, "I have blotted out as a thick cloud thy transgressions, & as a cloud thy sins" Isa. 44: 22.

(3) Another resemblance you have from the sea. Veer out as much line as you will, you cannot touch the bottom. To this unfathomable ocean the pardoning grace of God is also compared; "Who is a God like unto thee, that [20] pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; & thou wilt cast all their sins into the depths of the sea." Micah 7: 18, 19.

"Let him turn unto the Lord, and he will have mercy upon him; & to our God, for he will abundantly pardon." Isa. 55: 8

[21] "There is nothing sweeter on earth than the heart of a woman in which

piety dwells” — Luther.

“Music is the art of prophet; it is the only other art, like theology, can calm the agitations of the soul & put the devil to flight.”

“O God,” he murmured when he found an early Latin Bible, “Could I have one of these books, I would ask no other worldly treasure.”

The [assissasination] (sic)⁽⁷⁾ of one of his intimate college mate & the overtaking of thunder storm & the finding of Latin Bible turned his mind. —

“Ah, if St. Paul were alive now, how glad I should be to learn of himself what sort of temptation it was that he underwent.”

[22] Objector says: — We can not believe in God, because we cannot see Him.

Ans. Can you believe in soul of man?

[23] [blank]

[24] [blank]

[25] [blank]

[26] [blank]

[27] What God Requires

“And this is his commandment, that we should believe, on the name of His Son Jesus Christ, & love one another, as He gave us commandment.” I John III 23.

God here sums up all his commandments in these 2 things — Faith & Love. His law is simple & easy & apostles [says] (sic), “His commandments are not grievous” “His yoke is easy & His burden light.”

[28] Repentance

[29]

Doubt (Unbelief)

- 1— Caused by the fall of man from Adam & Eve. From their sins, the sins of succeeding generations heaped up more & more & can not see the light of God.
- 2— Early impression. The impressions made when young with respect to God remains clinging to one's mind.
- 3— Want of knowledge (ignorance toward God)
- 4— Human depravity.
- 5— His love for falsehood.
- 6— Dislike to see the light — when an unbeliever is brought before a brilliant light by force, he turns his head away from the fire & when his head is turned by force toward the light, he places his hands before his eyes & refuses to see the light & when his hands are taken away, then he shuts his eyes & refuses to see the light. So it is with unbelief.

[30]

John IX Gospel.

Verse 3 — Blind men [in now days] (sic) [are] (sic) are made according to the Divine Will. Some are made blind that their sins may not be caused by seeing attractive objects &c.

6 Verse — He made the clay by mixing his saliva on the [Sabath] (sic) day, in order to break off the rigidity of the Pharisees to keep the [saveth] (sic) foolishly. He might of course [used] (sic) some other purpose, but he has done the work on the [Saveth] (sic) day purposely.

7— He said “Go to the pool of Siloam & wash,” in order to test the faith of the blind man. He might have ordered him to wash away the clay from his eyes near by, but to test his faith he has done this purposely.

41— You are Jews & know all about God & therefore if you were blind about [31] God like heathens, he should have not sinned, but he [know] (sic) the way of God & therefore thy sins remaineth.

The blind men have to be very much honored before God.

Casting out from the [synagogue] (sic)⁽⁸⁾ or excommunication was the most terrible thing. He must be separated from his friends and kindreds. But he had rather suffer for his Benefactor than lose his place as man.

[32] Faith (Rom. X)

Faith is the substance of things hoped for, the evidence of things not seen. 2 kinds of faith; namely faith with simplicity & explicitly.

The former believes & afterwards tries to reason out; while the latter does not believe, until he reasons out the substance. We must have faith in past, in present & in future. Very much [implicity] (sic)⁽⁹⁾ in faith may bring about superstition. "By faith we stand."

Faith of Abraham is greatest. Place ourselves in such a position. It would have been very difficult to sacrifice the only begotten son!

Milton & faith, a man can do nothing in worldly undertaking. The discovery of America could not have been accomplished, unless Columbus had [not] (sic) faith . . . Faith must come from God! Faith independent of knowledge.

[33] Birth of Christ. Matt. I-18

"Now the birth of Jesus Christ was on this wise: when (as) his mother Mary was espoused to Joseph, before they &c."

God simply borrowed the body of Mary to bring forth the Savior. God who

has created the man out of dust, can put the Child or make her conceive the Child much more easily.

If the Child was the result of [simply] (sic)⁽¹⁰⁾ adultery, then the king Herod would not troubled (sic) himself, but this very [jerosy] (sic)⁽¹¹⁾ of Herod proves that the Child was born miraculously.

If Mary committed adultery, then she will not reverend the Child nor worship him. The Child was conceived by Holy Ghost miraculously is clear by the actions of the grown up Child Jesus Christ whose actions & deeds were divine. How can the son of adulterous generation can perform such deeds, divine! He was conceived by Mary, because He must have the nature of Man & nature of God.

[34] The Rise of the Church of Christ, An Evidence of His Resurrection

If Christ be not raised, your faith is in vain; ye are yet in your sins. 1 Cor.
XV 17

Our minds are so constitutive that we inquire into the cause of what we see existing before our eyes.

- 1 Climbing up hills. — why heaped up.
- 2 Seeing rocks — why stratified & unstra-
- 3 seeing fossils. We can not help being curious as to the origin of these appearances & are perhaps, carried back through multitudinous ages in our

endeavors to reach the cause of what we see before our eyes.

In like manner,

4 Two nations language resembling — mixture by conquest & marrying &c.
About 1/4 (roughly) are Christians.

Humanity, justice, liberty, righteous laws, good governments are Xian countries. Different people of diff. nations are different, yet they agree in that they are Xians.

Narrowing our view, we take different individuals — soldiers, historians, poets, [35] merchants &c. are different, yet they agree in Xian.

We are incited therefore to search out the cause of this influence. In this way, seeing the prosperous state of Xianity in this century, we are led to search out the cause of the faith.

[36] Sanctification by Holy Ghost.

“Sanctification is the universal renovation of our nations by the Holy Spirit into the image of God through Jesus Christ.” This work is progressive & admits of degrees. One may be more sanctified & more holy than another, who is yet truly sanctified & truly holy. It is begun at once & carried on gradually.”

It is true that when he believed, the believer came to the saving knowledge of the truth: but this truth has breadths, lengths & thickness & depths & heights which eternity will not exhaust.

[37] Personality of Holy Ghost.

“Now when, all the people were baptized, it came to pass that Jesus also being baptized, & praying, the heaven was opened, and the Holy Ghost descended

in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased”; and we are compelled to say that the Descending Spirit is distinct from praying savior, & from the approving father (Luke III. 21, 22.)

We listen to gracious promise. “I will pray the Father & he will give you another comforter that he may abide with you for ever, even the Spirit of truth.” (John 14: 16-17)

It is freely admitted that there are several places in which the Spirit of God is used to signify the Gifts & Graces of the Spirit; as when we read of the Spirit being found upon the [36] Church; or of a double portion of the spirit as being given to Elisha; or of a Spirit which was upon Moses, being taken by God & put upon the 70 elders. Here the objecter asks: If the Spirit were a person, how could he be thus divided? Ans: That in such cases, by a very frequent figure of speech, the influences & effects are described by the source from which they flow.

Just as I were studying a work of horticulture, & because the writer here & there used the term “sun” to denote the radiance of the sun, directing me to place certain plants in the sun; or that more or less sun should be admitted - - - - -

[39] [blank]

[40] Redemption

[41] Incarnation of X.

Christ partook of 2 natures; one Divine & one human.

His divine nature is co-equal in power, glory &c with God; but his human nature is inferior to God.

His human portion, created he himself, which is equivalent to, Man. Christ was created not begotten by God.

His inferiority as Man-Christ to God may be seen from “My Father is greater than I” & also, he says, that “He does not know when the judgment day will come.”

[42] Harmony of Gospel.

[43] [blank]

[44] [blank]

[45] “We are made Light” — Ephise

We are no more living in darkness, but we are made light unto God. We reflect our light from the shining Light of God, like a mirror which reflects the Sun’s rays. —

注

- (1) 正しくは “ignis fatuus”。ラテン語で、鬼火のこと。
- (2) “Verily, verily, I say unto you, whatever ye shall ask of the Father” の “ask” に続く “of” は Authorized Version にはない。
- (3) 内田は出典を 1 John 5: 14, 15 としているが、正しくは John 16: 23, 24。
- (4) Revelation 22: 17 からの引用。
- (5) “Evidence I” の意。
- (6) “cloud” は誤記。正しくは “cloud”。
- (7) 正しくは “assassination”。
- (8) 正しくは “synagogue”。
- (9) 正しくは “simplicity”。

- (10) 正しくは “simple”。
- (11) “this very” に続く語を読みとるのはむずかしいが、j にはじまる語らしくもある。これは内田のスペルミスで、“jealousy” の誤記と思われる。

原文画像（ウェブ不掲載）
（pp.86-125）

あとがき

この研究調査については、解読の過程で生じる疑問に、細部にわたってご指導くださった大西直樹先生と、編集を担当されたICU比較文化研究会山口京一郎氏、とりわけ北海道開拓記念館の資料貸出をご担当下さった三浦泰之氏と寺林伸明氏に、心からの謝意を表したい。

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‘宗教ノート内田’の記述に、時に破綻をきたす箇所がある。(1) 1例を挙げれば、[13] p. 73の world ([outword] (sic) form as eating) に始まる部分で、この部分は、それまでの比較的整然とした記述を突然覆すような、意味不明の表現の羅列に終始する。(2) ‘安息日’の表現：敬虔なクリスチャンなら当然熟知して然るべき安息日の表現にムラがある ([30] p. 79)。以上の2点は ‘宗教ノート内田’が内田瀧ひとりの手になるものではないこと、言い換えれば別人が介入した可能性があることを示唆する。