

The Spirituality of Sarah C. Smith

サラ・クララ・スミスの精神

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ABSTRACT

キリスト教精神（神と共に生きること）は創立者のサラ・クララ・スミスの時代から北星学園の形成と成長における中心な役割を果たしてきた。その精神は神の啓示とイエス・キリストの福音に基づき、19世紀の長老派教会の伝統とスミスの信仰を通して形作られた。本稿は、スミスの伝えたキリスト教精神の性質、すなわちその信仰内容、霊的成長への様々な影響、彼女の霊的实践そしてそれによって創立された学園への影響の分析を試みたものである。

キー・ワード：spirituality, soul, gospel, spiritual disciplines

INTRODUCTION

When Sarah Clara Smith returned to America in 1931, 51 years after she first arrived in Japan, she left behind a growing school system which is now well into its second century. Her life and that of Hokusei Gakuen has been documented in numerous works. However, the vast majority of the extant documents related to Sarah Smith, as well as the writings based on them, deal primarily with Hokusei's historical development and Smith's role (particularly its administrative aspects) in founding the school system. When reference is made to Hokusei Gakuen's Christian identity, the institution's educational ideal is often quoted.

The fundamental idea of a school is to educate in the various branches of useful knowledge and thus fit the pupils for the various duties and responsibilities of active life.

The religious and spiritual influence brought to bear on the pupils is the most important thing in the school. Both of these ideas may and should be realized in a good school (Smith, 1887-1909, 1).

Many note that this ideal places heavy emphasis on "the religious and spiritual influence" in the educational process. Yet relatively little has been written to explore precisely what this "spiritual influence" meant to Sarah Smith. What constituted the spirituality on which she sought to base the life of this institution? What were its origins, nature, and means of de-

velopment? How did it contribute to the type of education which Hokusei has embraced over the years? These are the primary questions with which this paper will deal.

OVERVIEW OF CHRISTIAN SPIRITUALITY

In order to pursue an accurate understanding of Sarah Smith's spirituality, one must begin with the nature of Christian spirituality in general and grasp in particular its relationship to the gospel of Jesus Christ, which formed the foundation both of her motivation for coming to Japan and the education she sought to provide.

Christian spirituality assumes that humans are essentially spiritual in nature. Though an individual's existence may be analyzed in various ways, one useful perspective is to view it as consisting of a soul (which overarches and relates closely to all the other aspects much as an operating system relates to a computer's other parts), social relationships, the body, the mind (which encompasses thoughts and feelings), and the spirit. The spirit includes the heart and will (Willard, 1998, *Spirituality*). Traditionally, Christian spirituality has included no dichotomy between body and spirit, differing at this point from many other forms of spirituality. It is dualistic in the sense that the Creator and creation are distinct from each other. However, humans are clearly holistic in nature. Spiritual power depends largely, in fact, on the integration of and interaction between the spirit, mind, body, and all aspects of the person. Authentic spirituality is not merely the triumph of one aspect of the person over the other (such as the mind over the body) but a disciplined existence which allows a person to be fully alive, to experience fullness of life (Miles, 1981, 45).

Simply stated, Christian spirituality is drawing one's life from God (Willard, 1988, *Spirituality*). As opposed to discovering one's own divinity or accumulating enough good works to eventually merit salvation, for instance, this spirituality is a matter of living *from God*, in obedience to and reliance on divine direction and empowerment. Authentic spirituality, in this world view, cannot be separated from God. The authority in all matters of Christian spirituality, the standard by which all is gauged, is God. Over against human-based forms of spirituality, in theocentric Christian life the Bible is God's word and thus the authoritative standard for faith and practice; the Church is the body through which this word is reliably interpreted and lived out; and personal experience is one authority which is vital and significant, yet clearly subordinate to the Church and the Bible, as they are to God.

Christian spirituality thus is relational in nature. God can be known and known personally, not only felt or believed in, though this knowledge is of a spiritual nature and different in quality from scientific knowledge. Thus faith does not differ essentially from knowledge but rather from sight. Genuine spirituality grows out of the love between God and God's people. This love becomes the motivation for the discipline which leads to growth. Every aspect of this type of spiritual life is inseparably linked to and totally dependent on the God

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of love and the love of God.

Viewed from this perspective, spiritual maturation is not merely a duty or something possible to attain through strenuous effort but an ontological necessity and natural outgrowth of the believer's relationship with God. Spiritual formation consists of the development of the person in such a way that she or he will take on the character, thinking, attitudes, values, allegiances--the nature--of Christ. Thus the goal of Christian spirituality is inward transformation, and the primary aim of Christian ministry is leading people in this process of formation into Christlikeness.

OVERVIEW OF THE LIFE OF SARAH SMITH

Sarah Clara Smith was born in 1851 in Painted Post, New York, close to the town of Elmira, New York, in the United States. When she was seven years old, her father died, as did her mother several months later. When the mortgage on the farm on which the family had lived was foreclosed, the children were forced to leave. Sarah went to live in the home of a wealthy resident, though her status there is unclear. She possibly was welcomed much as a daughter or perhaps functioned more as a servant (Hoffman, 1997). After finishing high school, she apparently studied in Europe for two to three years (Germany and France). She also enrolled in Brockport Teacher's College in Brockport, New York, at some point during these years. In an age when relatively few women were encouraged to receive such formal education, Smith continued her studies and worked as an elementary school teacher in Elmira for several years.

An active member of First Presbyterian Church in Elmira, Smith became aware of mission work worldwide. Through the work of a missionary associated with her church, George Knox, she learned of the need for missionaries to serve in Japan. According to a commonly told (though difficult to document) account of these years, life soon after the death of her brother, a pastor, she became aware of what she perceived to be the call of God on her life to do Christian mission work. She responded to this call, received appointment as a missionary from the Board of National Missions of the Presbyterian Church, and arrived in Japan in 1880.

Smith's first assignment was to Shinsakae Jogakko, a Presbyterian school for girls in Tokyo. She assisted there under the direction of Reverend Hepburn while studying Japanese for one year. She soon thereafter apparently became the principal. However, two main problems arose which prevented her from remaining in that capacity. The first was the lack of freedom which she would have had to administer the school as she saw fit. Serving as a new member in this already-established institution under the supervision of older missionaries, particularly Hepburn (who apparently had a quite conservative view of women), probably did not appeal to the "pioneer spirit" which Smith seems to have had. The second problem was rheumatism, which was serious enough that Smith's doctor in-

structed her to return to America, and Hepburn even had doubts about whether she would recover or not (Yazawa-Kohihama, 1992, 243).

Smith, however, decided to try relocating within Japan rather than giving up on the mission she had felt called to perform. Perhaps thinking that a climate closer to that of New York would aid her recovery, she moved to the northern island of Hokkaido in 1883 and lived for approximately three years in the city of Hakodate, doing a combination of educational and church ministry. When she received an offer of a job teaching in the Sapporo Normal School, she accepted and moved again in early 1887, this time bringing with her seven young girls whose parents had entrusted them and their education to Smith and a Japanese assistant. This group formed the first class of Sumisu Jogakko ("Smith School for Girls"), which later became Hokusei Gakuen ("North Star Academy").

Smith served as head of the school until 1915, then as principal Emeritus and then as administrative advisor until her retirement in 1921, when she became head of the Board of Regents. In 1923, the Japanese Emperor awarded her the Imperial Decoration of Sacred Treasure as an honor to her life of service. During her tenure, the school grew to include education for girls and young women ranging from kindergarten age to elementary, junior high school, high school, and junior college age. Several students per year came to profess faith in Christ during the years Smith served the school. No new commitments of faith were recorded in some years, and dozens were in others. A typical year included around 10 baptisms. One of the original seven students, Michi Kawai, later went on to found another Christian school in Tokyo, Keisen Jogakuen. Smith remained in Sapporo until 1931, then returning to live in a Presbyterian retirement home in Southern California until her death in 1947.

The school system she began has now grown to include a girls' junior high school, three high schools (one girls' and two co-educational), two junior colleges, and one four-year university with a graduate program. The enrollment, fluctuating between 100 and 200 when Smith retired, has now grown to almost 7,000. Well over 60,000 Hokusei Gakuen graduates now live all over the world.

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A great many Christian missionaries ventured to vast portions of the world during the 1800s, including Japan in the latter half of the century. Of those who arrived in this influx, *many discontinued their work due to the rigors of adjusting to a new culture, health problems, the disappointingly low rate of response to their message, and other factors.* Of those who remained long-term, still fewer saw their message successfully cross the language, ideological, world view, and other cultural barriers to take root, grow, and bear fruit in the lives of Japanese people. Yet the work which Sarah Smith began has survived and even flourished in many senses, despite wartime challenges, sweeping cultural changes, and other

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adversity.

What separates Smith's work from that of others who sought similar results? The answer no doubt lies in the results of numerous historical, sociological, economic, and other factors. However, the spiritual element in the life of the founder also played a major role in the school system's formation, and a similar spirituality has continued to affect its development over the years. This points to the need for a more detailed exploration of what constituted Smith's own spiritual life.

The Personal Character and Spirituality of Sarah Smith

Those who knew Sarah Smith personally use two words frequently in their descriptions of her: *kibishii* ("strict") and *yasashii* ("kind"). Her strictness appeared in the many rules which she enforced in her school. For instance, because Sundays were designated by God as days for worship and rest, dormitory students were required to go to church, then return home to spend the remainder of the day quietly in the dormitory at activities such as reading religious books. No study, shopping, or bath-taking were allowed. Visitors, even parents who arrived for a visit, might be turned away (Onshi no Omokage committee, 1964, 99). Yet this austere image was tempered in the minds of many students by the gentleness they perceived in such actions as Smith's smile, kind words, and lining up their Japanese slippers for them as they entered school for the first time (Onshi no Omokage Committee, 1964, 96). Michi Kawai recalls the fear and trepidation with which she approached Smith when she, as a young student, went to Miss Smith with a wall lamp bracket which she had broken while playing.

Suddenly Miss Smith burst out laughing. "Next time," she said, "remember it's for the lamp, and not for a big thing like you, to sit on. Well, what's done is done, so never mind. You can go now."

With that I fled, filled with astonishment that my very first real prayer had been answered; for Miss Smith had not scolded me (Kawai, 1939, 39)!

Smith's personality appears to have been one which led to occasional clashes with those around her. Her independence of spirit perhaps made it difficult for her to work very closely alongside or under the supervision of others. She seems to have functioned more comfortably in positions of leadership, relating from above to below (which she did remarkably often). Soon after she arrived in Japan and began working under Hepburn, he wrote to his superiors that a particular job required a woman characterized by tolerance, kindness, and love for Christ—and lamented how hard it was to find such a person. This comment, though indirect, may reflect on his experience with Smith. Her decision to leave Shinsakae Jogakko may have resulted in large part from her unwillingness to work in a situation

already established and guided by others.

After founding Hokusei Gakuen, she worked with the assistance of another missionary, Miss Light, who left before the time of her original contract had expired. This was due partly to her engagement to be married but also involved another problem which she opted not to discuss even with her superiors, stating that it would do no one any good to talk about it (Yazawa-Kohiyama, 1992, 250).

While trouble with Smith was possibly the root of this problem, a failure to get along amiably was clearly present in Smith's relationship with another co-worker, Clara Rose. Though Smith had invited her to work at Hokusei, during their time living together, antipathy developed. Smith accused her of an inappropriate love relationship with a missionary, Mr. Pierson, who had just recently married. She sought to have Rose removed from her position at the school. Though proof of this relationship never came to light, the mission did agree that it would be best for Smith and Rose (who, ironically, had originally come from the same church in America) to work separately, which they did (Ogino, 1995, 57). Conflict continued, however, as Rose established and operated another mission school (a kindergarten in Otaru) in close proximity to Smith's. Rose accused Smith (Ogino, 1995, 66) of failing what is, by biblical standards, the ultimate test of Christian spirituality: the words of I Corinthians 13:1-3.

If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy, and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am *nothing*. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

There appears to have been some measure of validity to Rose's claims. Perhaps it is not an oversimplification to view Sarah Smith as genuinely kind--as long as she was in a position of power. When she sensed that her authority was threatened, loving behavior apparently tended to degenerate into legalism and replace compassionate leadership with overt pressure to conform. This may point out to some the deadening effect which missionaries' personal failings have on mission efforts, while to others it may underscore the ability of God to accomplish divine purposes through imperfect human instruments.

Sarah Smith's human shortcomings, faults, and sins notwithstanding, the personal and spiritual characteristic which stands out among all the others is her resiliency. Even Miss Rose, perhaps her worst critic, admitted that Smith had done many wonderful things in her work (Ogino, 1995, 65). Sarah Smith possessed a striking force of will which allowed her, as a single woman in a culture unfamiliar to her, with limited Japanese language skills, (Onshi no Omokage Committee, 1964, 273), despite persistent health problems, and at times

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without the support of her own mission agency, to endure "unmentionable trials and sorrow" (Hoffman, 1997), maintain her purpose, and successfully accomplish the work for which she came to Japan. One may speculate that her predominant character traits grew out of her numerous life experiences of adversity--especially losing her parents and home in her early years. These events may have left psychological scars which influenced her development into a person with great control needs, a deep-seated desire to avoid ever again having to face the pain, loneliness, and fear which loss had brought.

It is likely, however, that these same formative events created in her an inner strength of character: an ability to trust her own wits, the grit to continue in the face of uncertainty, and confidence that she could take care of herself without depending on authority figures (usually male in her life context) to guide her decisions. The faith which developed in her also no doubt was inextricably linked with these psychological/spiritual needs and sources of power to meet them.

Sarah Smith and the Gospel of Jesus Christ

In order to understand what motivated Sarah Smith, it is necessary to examine the vision which moved her to undertake such a work as hers and sustained her to complete it. One must look beyond her life alone and into the ancient message which she brought with her. It was this gospel of Christ, though no doubt mixed with various other human motivations, which inspired and empowered her.

Luke 8:1 contains a summary of much of both the public work of Jesus Christ and the content of his teachings.

...Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God.

The key term "kingdom of God" indicates the relational nature of the gospel message. God and humans are to live in a relationship of king to subjects. Far from a mere set of doctrinal principles or prescription for correct behavior, Christ's gospel presents humankind with an opportunity to live in harmony with the Creator. All have become estranged from God through choosing to follow the sinful path of rebellion and self-will rather than obedience

(Romans 3:23). This sin brings the inevitable punishment of death (Romans 6:23). However, the love and commitment of God to his creation was so great that he sent his Son, Jesus Christ, to make a way for all people, through trusting in him, to enter into a redeeming, life-giving relationship with him (John 3:16). In doing this, they embark on a life-long journey of growth, that is, transformation into Christ-likeness, allowing him to lead every aspect of life (Ephesians 4:13).

Such a view of the world and reality goes a long way toward explaining why Smith

took her work so seriously and was willing to sacrifice so much to accomplish it. She believed that no less than the eternal destiny of untold numbers of souls hung in the balance. While, speaking in terms of her Calvinistic theology, their eternal destiny was foreordained by God, the free will of the individual was nonetheless preserved, so that persons such as herself who received the call of God to tell the gospel of Christ absolutely must respond faithfully to this call. The basis for her motivation to provide Christian education went deeper than her personal opinions and viewpoints, going to the level of the revealed truth of God.

In the New Testament, Jesus often uses the terms "kingdom of God" and "kingdom of heaven" very similarly. Though the singular form "heaven" still appears in many translations, the Greek is in plural form, "the kingdom of the heavens." In the Hebrew world view, there were several levels of heavens (*various references within the New Testament indicate three, seven, or nine*), the first of which began at the ground and extended up to the atmosphere. Accordingly, when Jesus stated that "...the kingdom of heaven is near" (Matthew 4:17), he conceived of God not as existing in some far-away realm out of touch with the course of human history but as literally and actually (though not visibly) right beside people, intimately involved in the various aspects of their lives (Willard, 1998, 67-69).

The personal nature of this gospel message helped determine the type of education which Smith attempted to provide. Class sizes were small enough to allow teachers to know students individually. A significant portion of the student population lived in the school dormitory, providing daily opportunities for learning outside the classroom, not only the subject matter of the curriculum but about human relationships and other aspects of life as a whole. Michi Kawai recalls many years later,

As to our actual class work, my memory is vague; but vivid in my mind is the real education we had from Miss Smith outside of school hours (Kawai, 1939, 37).

Teachers were to function not only as intelligent dispensers of information, nor simply as nice people, but also as models of faith.

The formal school activities themselves, with a heavy emphasis on Bible learning and worship, were designed to equip students not only with the information they would need for life after graduation but with wisdom. The education was holistic in nature, aiming at development of all the aspects of the students' personhood, not only the intellect (Kawai, 1939, 42).

To Smith, the source of this spiritual knowledge was God, who chooses to impart understanding in a personal manner, not only through the words of teachers but through their lives and the life experiences of the students themselves. The school's approach to education assumed that truth and knowledge exist in the person of the living God, who in-

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tends to reveal these insights to people who are willing to learn. In this perspective, all learning takes place in the presence of God, is made possible by God's leadership, and should be for purposes pleasing to God. These characteristics clearly distinguish the spiritually-oriented, Christian educational ideals on which Smith founded Hokusei Gakuen from the secular, human-based, or other ideals present in the surrounding culture either at the institution's outset or in the time since.

The gospel of the kingdom of God influenced Hokusei's formation further in that the nature of a kingdom includes the king's having all authority. Differing from a democracy, republic, or other political system in this sense, the leadership of God the king must be recognized as absolute in this form of polity. Smith applied this model of leadership to the process of forming and operating her school, holding up the will of God as the standard by which school policies, programs, decisions, and activities must all be evaluated. In such a system, responsibility and authority lay not in the hands of those who happen to staff the faculty, the administration, or a particular committee at a given time; rather, they rested on the person of God himself and the mission, ideals, and purposes he had established for the school.

Even operating from the assumptions regarding education which Smith's world view contained, it is obvious that God's will had to take concrete form through the thoughts, decisions, and actions of some fallible human or humans, in this case primarily Smith herself. This opened up the possibility of misinterpreting or even disregarding God's leadership, thus abusing the authority which came with leadership. Nevertheless, the essential nature, mission, and goals of the school focused not on those who staffed it or the students who learned there but on the God, the king, in whose name it was established.

Subsequent decades of school history have brought increased diversity in the faith perspectives and allegiances of those who staff Hokusei Gakuen. Most, like the students, are now non-Christian. In this sense, the gap between Smith's ideal and current reality has widened. In spite of this, the institution's formally stated identity, nature, and purposes remain those which Sarah Smith laid out in its infancy.

Sarah Smith and 19th-Century Presbyterianism

Although the fundamental spiritual values and educational ideals which Sarah Smith embraced grew out of the gospel of Christ, this essential faith had been filtered down through over 18 centuries of history. The spirituality which guided her life and work also arose out of the Presbyterian Church. The denomination typically required ministers to adhere to the faith articulated in "The Westminster Confession of Faith", "The Westminster Larger Catechism", and "The Westminster Shorter Catechism". These documents contain traditional Christian theological tenets relevant to mission education, such as the inerrancy of the Bible as God's authoritative word, the sufficiency of Christ's death on the cross to re-

deem sin, the certainty of condemnation awaiting those apart from Christ, and the necessity of discipleship (living daily in submission to the lordship of Christ, being guided and empowered by him).

They also include doctrines related to evangelism which have a distinctively Presbyterian flavor. Particularly the Calvinist theology merits attention, as the writings of John Calvin, the 16th-century French theologian, have heavily influenced Presbyterian faith. T-U-L-I-P, the term frequently used to summarize his theology, may be useful. Total depravity, the concept that humans are by nature thoroughly sinful, renders impossible any attempt to achieve salvation by good works. Unconditional predestination asserts that because humankind is completely depraved, only an external force could achieve salvation. This comes from God, who alone determines who will be saved and who damned. Limited atonement states that salvation is granted only to the elect, whom God has chosen. Irresistible grace is the doctrine that, just as it is impossible to be saved except by the will of God, it is also impossible for one whom God has elected to reject this gracious gift. Perseverance of the saints extends the concept of irresistible grace, saying that as one cannot reject God's gift of salvation initially, it is equally impossible to refuse it at some later point in life.

This heavy emphasis on the sovereignty of God connects closely with Smith's stubborn will to continue in the face of adversity. Her determination must have been born in large part from viewing God's will as inevitable, inexorable. Even at points which appeared as setbacks, the ability to view them as opportunities which God could redeem and use for accomplishing his greater purposes, no doubt formed the solid base of assurance which sustained and empowered her. This theology allowed her to believe that if she only continued faithfully in the work which God had laid before her, she was guaranteed success (though success on his terms and in his time).

Similarly, God's promise to provide for all the needs of those who belong to him doubtless helped form the deep faith in the future to which Smith held. This belief is expressed in "The Westminster Shorter Catechism".

Question 11: What are God's works of providence?

Answer 11: God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions (Shorter Catechism, 1647).

Another prominent characteristic of the Presbyterianism of Smith's age is its Puritan spirit. Arising to a great extent out of a desire to purify the Church of England through strict adherence to biblical teachings, a strong resistance to pressure from ecclesiastical and political authority has marked Presbyterianism historically. Though Puritanism did not take the form of a denomination as such, its spirit continued to exercise significant influence on

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the faith and practice of Presbyterians and others. Sarah Smith's own brand of rugged individualism, insistence on very high moral standards, and resistance toward being controlled from above parallel—and to some extent probably owe to—the nature of her denomination.

The Christian mission movement which extended from the West worldwide in the 1800s played a key role in Presbyterian life of that century. Whereas few opportunities were open for talented women in America to take positions of leadership within the church, in the arena of mission work, the standards were different. The groundswell of support for overseas evangelism which arose within American churches made possible the financing of institutions such as Hokusei Gakuen. The inspiration and initial call for this movement did not originate in the 1800s but in the "Great Commission" of Jesus Christ in Matthew 28:19-20.

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.

In this sense, Smith was rather continuing a venture which had begun over 1800 years earlier. However, the historical conditions present in both the Presbyterian church and in Hokkaido of the 1880s played a key role in making possible the establishment of Smith's organization. Had this missionary movement not coincided with Japan's opening to the outside world after the Meiji Restoration, the ensuing desire to import knowledge from overseas, and Hokkaido's lack of educational opportunities for young women, it is very questionable whether Smith's efforts could have succeeded as they eventually did. Viewing the event of Hokusei Gakuen's foundation from a faith perspective, one may conclude that spiritual awareness on the part of Smith and many others in her denomination (their discernment of God's leading to engage in the enterprise of world mission) made possible the establishment of a Christian school under circumstances which would otherwise have rendered it highly unlikely.

Sarah Smith and the Spiritual Disciplines

In addition to Smith's personality, crucial life-shaping experiences, the doctrines to which she held, and her denominational background, the practice of various spiritual disciplines appears to have contributed directly and consistently to the strength of character which she demonstrated. These disciplines reflect the holistic nature of her spirituality in that they all require the use of not only the emotions or mind but also involve the body in the spiritual growth of the person. They align with Smith's world view in the sense that they connect spirituality with life in the "real world," rather than relegating it to other realms such as life after death, imagination, or Sunday church activities alone.

She may have maintained habits of training which no remaining records reveal (fasting, meditation, secrecy, fellowship, submission, or confession, for instance). It may be that she did not practice some of these but would have benefited personally and professionally if she had done so. Be that as it may, those disciplines she did practice give strong suggestions as to how her inner self derived its remarkable drive and stamina. The range of traditional Christian spiritual disciplines certainly exceeds those in the list below; however, the following forms of training represent those which she clearly did practice.

Disciplines of Abstinence

Solitude and Silence. Christians have practiced these traditionally as ways of re-learning God's ability to provide. Smith's spiritual heritage placed heavy emphasis on God's provision. It is one of the few theological tenets to which she directly points in her writings (Hokusei History Committee, Vol. 2, 1990, 69) and no doubt formed a key component of her faith and spiritual life. Joy and peace are the main gifts these two disciplines give. Many Christians find solitude, paradoxically, to be the cure for loneliness. In separation from others, one becomes more fully aware of the presence of God and learns more deeply that he or she is never alone.

Many consider solitude the primary spiritual discipline in that it clears away the distractions of daily life so that other disciplines become effective (prayer or study, for example). It served to make possible spiritual growth in numerous other areas of life for Sarah Smith, as well. Living far from almost all people of her home culture, possessing limited Japanese language skills, remaining single her whole life, not keeping roommates for long periods of time, enduring chronic illness, and adhering strictly to the Bible's principles of Sabbath rest, Smith experienced solitude and silence to an extent which many modern people would likely find difficult to grasp, much less imitate. This pattern of life no doubt generated a great deal of the inner power which enabled her to endure the numerous and often lengthy difficulties which life brought her.

Those practicing these disciplines find that loneliness often occurs when one is overdependent on others to give assurance of worth. Overwork frequently functions as a way of seeking escape from loneliness. Smith may have fallen into this, particularly in her earlier years. In a letter she wrote to her mission superiors in January of 1893, she states:

The work is too much for me. You must either send help or send me home or send me to someplace where I will not be alone. I have born inexpressible loneliness and unmentionable trials and sorrow. The time has come when I can do but little more alone. While I do not regret having come and remained here this long alone, yet from my experiences I feel it is not wise to do so longer. Nor do I feel now as I once did that there is a call for it (Hoffman, 1997).

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Smith's words reveal loneliness and burnout as two related and significant spiritual issues with which she struggled. Operating on the premise that God will always provide enough time, energy, and ability for those to whom he gives a task, one may then view burnout as coming from assuming work which others should be doing anyway. This is exactly the point on which Clara Rose faulted Smith, claiming that she insisted on maintaining a tight grip on control of Hokusei Gakuen when she should have been friendlier to the Japanese and spent more of her energy training them to do the leading (Ogino, 1995, 65).

Though Smith perhaps indeed found it difficult to form intimate friendships and rely on others, some who knew her directly remember her in later years as being happy when guests came to visit, enjoying spending time with her current and former students, and fully willing to turn control of the school over to her replacement, Alice M. Monk, when the time for retirement arrived (Onshi no Omokage Committee, 1964, 273). One former student describes Smith in her later years as:

the beaming affectionate mother-like Miss Smith who would visit school sometimes (Onshi no Omokage Committee, 1964, 255, translation by author).

Perhaps it is not mere wishful thinking to say that this reflects growth—a development of an awareness that her value and power for living lay not in accomplishing an ever greater number of tasks but in surrendering more to God's care and keeping, in line with her theology of predestination and divine sovereignty.

Simplicity. The central questions regarding material goods and their effects on Christian spirituality are, "What do the things you have mean to you? Do you depend on them or on God? (Willard, 1998, Spirituality)" As in all the disciplines, frugality is being free from domination by desires. It does not mean that people should not have these desires or completely decouple them from gratification but that in laying external possessions aside one may develop the inner richness which brings deeper satisfaction.

Smith practiced frugality, particularly in her early years in Sapporo, working half-days at Sapporo Normal School, then at her own school in the afternoons and evenings, choosing to spend half her salary to provide the necessary funds for her school (Hokusei History Committee, Vol. 1, 64). The conditions in which she placed herself and her students to live were in the beginning quite spartan. This style of living tended to foster in her a dependence not on plush surroundings but on God for the comfort and protection she needed.

Celibacy. The object of this discipline, as with all the others, is to be confident that God provides. Smith practiced chastity, in which the believer chooses to let God meet needs for intimacy, acceptance, fulfillment, sense of self-worth, and excitement. Whether her single status represented her preference, a lack of attractive alternatives, or something

else entirely, her choice to live in the relatively undeveloped northern area of Japan was in some senses a choice to be alone. She made the decision to move to Sapporo knowing how unlikely it was that she would meet the type of future marriage partner she might have, had she remained in New York or even Tokyo. Life without the intimacy of a marriage relationship appears not to have hindered her development so much as to have strengthened her independence and freed her to develop administrative and other skills. Although her loneliness was at points intense and profound (Hoffman, 1997), Smith at the same time seemed to draw inner strength through her singleness more than she allowed it to become debilitating.

Sacrifice and Loss. Whereas frugality consists of dispensing with luxuries, sacrifice does away with necessities. Smith's sacrifices included her willingness to remain in living conditions which were less than optimum for her health (possibly thereby contributing to her periodic illnesses). Her earlier loss of parents and home redirected her life significantly. When she faced the choice of returning to America soon after arriving in Japan, one major factor in her decision was likely that she simply had no home, family, or similar job opportunities to which to return in America. Sarah Smith gave her last public address at a church soon before boarding a ship to return to America. The entire message consisted of the words from Romans 15:3.

For even Christ did not please himself but, as it is written: "The insults of those who insult you have fallen on me."

The sacrifice which characterized the life of Christ also formed a large part of Sarah Smith's ministry in Japan. Yet when opportunities for happiness were sacrificed, lost, or simply never developed, in many cases there is evidence that each of these served in some fashion to keep her moving in the direction of the goals of her mission career (and presumably God's call).

Disciplines of Engagement

Study. Traditional Christianity has viewed all learning as inherently spiritual in nature. In this perspective, spiritual discernment does not conflict with grasping concepts intellectually, but rational thought falls into the larger category of ways of knowing God and the world God has created. This knowledge consists of God's imparting truth not only through mystical revelation but also through empowering the human process of comprehending reality rationally. In this sense, the act of attaining knowledge can and should in fact serve as a form of worship.

Sarah Smith's commitment to education required her to continue learning long after she became an educator. One student who called on her at home when Smith was sick was

quite impressed to find that, although ill, Smith had been laboring at memorization of Chinese characters (Onshi no Omokage Committee, 1964, 100).

Celebration. This discipline relates closely with worship in that it is based on what God is and has done. Its purpose lies not in merely gratifying desires but in celebrating God. Despite the frugality which her teacher practiced, former Hokusei Gakuen student Michiko Tachibana remembers the Christmas celebrations in which Miss Smith decorated pencils by hand for her students (Tachibana, 1998). Another former student recalls the spirit of celebration which Smith had during one Christmas season when she spontaneously gave a considerable sum of money to a group of students for a Christmas celebration while they were in a downtown area (Onshi no Omokage Committee, 1964, 299).

Worship. Miss Smith's practice of worship was not limited to the church sanctuary or formalized school worship but extended into places such as her own home. At the end of the day, she often played and sang hymns such as "Now the Day Is Over." Neighbors, police making rounds, food vendors who happened by, and others would stop and listen to the sounds of music which they rarely if ever heard in the Sapporo of that time (Tachibana, 1998). This type of activity exemplifies the Christian ideal that all of life, as it is conducted in ways and with a spirit honorable and pleasing to God, is in fact worship.

Service. Those who cultivate a lifestyle of service often note that it, ironically, frees them from self-obsession and from domination by ego. In addition to her duties at school, Sarah Smith spent Sundays leading students in visiting hospital patients and conducting Sunday school activities for the children of poor areas such as Zenibako and Toyohira (Tachibana, 1998). These lessons, which included some English learning and food, attracted dozens of children, at the same time providing opportunities for leadership training as Miss Smith took Hokusei students with her to assist in running the programs. For many students, these events provided their first exposure to the concepts and practice of Christian service (Onshi no Omokage Committee, 1964, 130). The poverty which Smith had experienced as a girl undoubtedly heightened her awareness of the needs, feelings, and circumstances of those who did not enjoy the material benefits others did.

Prayer. Michi Kawai writes that Miss Smith taught, "If we pray to our Heavenly Father from our hearts, he will answer (Kawai, 1939, 39)" Her view of God as a Father indicates the personal, relational nature of Christian prayer. In the context of a Parent-child relationship such as this which encompasses all of life, a continual dialogue is normative and expected (I Thessalonians 5:17 commands to "pray continually"). Reliance on this direct link with the Creator and Sustainer of life, a hallmark of Protestant theology in particular, undoubtedly informed and shaped the development of Hokusei Gakuen to an extent which is impossible to calculate.

Physical Labor. This discipline leads many to an awareness of their own weakness in the presence of the all-powerful Lord. The renewed awareness of one's own body

(including sensing fatigue and pain) as God's creation, an instrument through which worship flows, serves to heighten spirituality. The realization of one's dependence on God's provision of food and rest to recharge the body's energies also becomes an occasion for faith to grow deeper.

Though little remains to indicate how much Sarah Smith engaged in physical labor, she had done ironing and many other chores from the time she grew up on a farm. One communist student saw this as something which helped Smith relate to those around her who labored manually for their living (Onshi no Omokage Committee, 1964, 143), for example the Ainu couple who cleaned her home in her later years.

Play. Recreation (as opposed to contests which focus on defeating and avoiding defeat) can serve as a spiritual discipline by instilling an awareness that one's worth does not lie merely in how much work one can produce. Rather, it lies in one's identity as a child of God. Thus play can become the occasion for experiencing grace and liberation from the compulsion to serve the god of efficiency.

Michi Kawai recalls Sarah Smith's building relationships with students by playing with them.

How we waited for Friday evening to come, for then Miss Smith would play with us!
And if the game were hide-and-seek, my favorite hiding place was under her chair,
where I was well hidden by her voluminous skirts (Kawai, 1939, 37-38).

Former students recall her as having a sense of humor, even when she heard students imitating her (Onshi no Omokage Committee, 1964, 273).

To the extent that "the size of a man's understanding might always be justly measured by his mirth" (Lewis, 1949, 15), Smith's ability to relax and play reflected profound insight and awareness. It clearly helped provide a very welcome counterbalance to the intensely serious, stern side of her character.

From the time when she, as a young woman, determined that she would begin a career of mission work in Japan, to her refusal to return to America when health problems arose, to her insistence on beginning a school which her mission had not planned, until the time she retired and afterward, Sarah Smith possessed an awareness of what she believed to be the voice of God speaking to her heart and mind. When she was preparing to conclude her life in Japan and return to America, she declared that she was as certain that it was God's will for her to return as she had been that God's leading brought her to Japan so many years before. The disciplines which she practiced played a role of inestimable value in developing the spiritual discernment necessary to embark upon such a mission and carry it to its completion.

CONCLUSION

In the coming century, Hokusei Gakuen faces dramatic challenges accompanying demographic and cultural change. Yet it is these very conditions which also present fresh opportunities to chart a new course. Re-examining the route this institution has taken from its point of departure to its present position is a vital part of the process of marking the course into the future. Such a process of re-examination may lead to a rediscovery of the spiritual origins and nature of this organization. Sarah Smith's life and lifework focused on holistic, experience-oriented education based on personal relationships between teachers, students, and the Source of Knowledge. Her ministry provides a unique model for Hokusei Gakuen and other Christian institutions to consider in pursuing the integration of spirituality and educational ideals into daily school life.

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