

A STRANGER WITHIN OUR GATES

Visit of a Remarkable Japanese Clergyman

A very interesting man has been visiting Toronto in the past two weeks in the person of Rev. J. Fujimoto, pastor of Jonan Church, Osaka, Japan. Mr. Fujimoto has been enabled by the generosity of a Christian gentleman, a member of his congregation, to take a trip around the world in order to have the advantage of coming in contact with wider thought, and thereby of learning from the experiences of Christians in other lands.

In Mr. Fujimoto one sees the beginning of the fulfilment of the hope expressed by Bishop Hamilton when with us a few weeks ago that there shall presently come a day when there will be no need of foreign missionaries in Japan. Converted when a boy of twelve years by the earnest preaching of a native Christian, Mr. Fujimoto has received all his education in Japanese institutions of learning, and has in his 26 years of Christian experience already done splendid service to the cause of Christianity in Japan. He has had to endure hardship and persecution for coming out from a heathen family to be a believer in the true God, but has ultimately been followed into a Christian discipleship, largely through his own influence, by both his parents and every member of his family, except one brother, who, as Mr. Fujimoto puts it, "is still in the twilight." The story of Mr. Fujimoto's conversion and preservation through all difficulties to his present sphere of usefulness, is one of the most remarkable testimonies to the power of the Holy Spirit of God and of the written Word, that the writer has ever heard. Canadian Christians might well afford to learn from him something of the child-like faith which sends him to his Master for guidance in all his work.

Part of the errand which has brought this gentleman abroad is to interest Christian friends in a scheme for a very much needed new building for his church in Osaka. His present regular congregations of Christians and enquirers tax the accommodation of Jonan Church, and his Sunday School, because of the present kindly feeling towards Christian teaching, can be increased almost infinitely if building is provided. The plans of the church committee call for a building costing, with the land, in our money, some \$25,000. \$5,000 of this will be met by the sale of land now held and by contributions from the present congregation. It is hoped that generous friends will share in the balance, a not inconsiderable sum to be met by a small native congregation.

The following two paragraphs quoted from an appeal issued by the building committee will help the reader to understand the relative importance of Mr. Fujimoto's work:—

"It is true that Tokyo is the political centre of Japan; but in industry and commerce Osaka holds the premier position. Twenty years ago the population of Osaka numbered about half a million; but it now at least reaches the figure of a million and a quarter. At the present rate of increase, Osaka may in time be the greatest city in Japan. Even now every trifling circumstance that happens in this city is reported by the most influential papers in the country; and the money market is governed by the fluctuations in Osaka.

A strong evangelistic effort therefore in this city is of great importance, and will exercise a widespread influence on the country. A majority of influential citizens who represent the knowledge, enterprise and power of the city show a preference for the suburban ridge on the south-east of the city, and many schools are being removed to this quarter. It is very desirable that there should be a good plant for the evangelization of this suburban district. As ours is the only Church of the Seikokwai (Church of Japan) in this district, we believe that we have a special responsibility in this matter.

Mr. Fujimoto's letter of introduction, signed by the clergy of Osaka and by Bishop Foss, seems of sufficient importance to be quoted in full:—

Osaka, Japan, August, 1912.
We, the undersigned clergy of Osaka, have much pleasure in introducing the bearer of this letter, the Reverend J. Fujimoto, to Christian friends in England and America.

Mr. Fujimoto is the pastor of Jonan Church in Osaka, the church originated years ago in the gathering in of a few Christians through the labours of C.M.S. Missionaries.

The present church building, though adequate to accommodate the Christians for ordinary gatherings, is ill-suited for quiet worship or for evangelistic meetings, being situated in a locality at once noisy and obscure.

The Church Committee have therefore decided to raise funds for building a really worthy church in a much more suitable locality. The church members have set to work heartily to raise money in a variety of ways. The sale of the present site will bring them in a considerable sum but, even so, the erection of a worthy structure would, without the help of friends beyond the sea, be beyond their power for many a long year to come.

For this reason we venture to recommend the effort to the sympathy of the friends whom Mr. Fujimoto may meet in England.



Rev. J. Fujimoto, and family, of Osaka.

We may add that Mr. Fujimoto's visit to England and America has been made possible chiefly by the generosity of a Christian gentleman, a member of his own congregation, who was anxious that his pastor should profit by closer contact with the Church of the West.

G. Chapman.
C. H. B. Woodd.
G. W. Rawlings.

The needs of the great city of Osaka are very great, and the scheme outlined above is well worthy of generous support.

Hugh James Foss,
Bishop.

9 August, 1912.
Bishop Ingham and Rev. C. T. Warren, C.M.S., Salisbury Square, London, have consented to receive contributions for the work in England. This paper will gladly forward any contributions from Canadian well-wishers. During his stay in Toronto Mr. Fujimoto has been a guest at Wycliffe College.

No large growth in holiness was ever gained without taking time to be often and long alone with God.—Austen Phelps.

FORTY YEARS AGO

Sermon preached at the Consecration of Archdeacon Robins as Bishop of Athabasca, at St. John's Cathedral, Winnipeg, by the Right Rev. Bishop Reeve, Assistant Bishop of Toronto, formerly Bishop of Mackenzie River.

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8-3.)

There are several expressions in this chapter to which we may refer as having appropriate reference to the occasion to which our attention is being drawn this morning, more particularly to the country itself, the Diocese of Athabasca. The diocese was formerly part of the almost continental Diocese of Rupert's Land, and was separated from it just about forty years ago. At first, it included the present Dioceses of Mackenzie River and Yukon, and embraced an area of about a million square miles; stretching northward into the Arctic Ocean, westward to the borders of Alaska, eastward to the 100th degree of longitude, and southward to the northern boundaries of the Dioceses of Saskatchewan and Calgary; the Rocky Mountains dividing the western from the eastern portion into two unequal halves.

BISHOP BOMPAS.

The first Bishop to preside over this immense area was William Carpenter Bompas, The Apostle of The North, as he has been well termed, who with magnificent hardihood and courage tramped its snowy wastes on snowshoes in winter, and in summer traversed its mighty streams and stormy lakes by canoe or boat, in his endeavours to reach the few scattered sheep in that great desolate wilderness. New Mission stations were established on Athabasca Lake, and on the Peace River, as well as in the regions beyond; but after nearly losing his life on several occasions he at length felt compelled to ask for a division of the diocese, as it was too much for one man to supervise adequately. This was carried out in 1884, and he took the part north of the 60th parallel with the title of Mackenzie River.

The reduced Diocese of Athabasca now included the country between the 55th and 60th parallels, watered by the two great rivers, the Athabasca and the Peace.

BISHOP YOUNG.

Richard Young, the rector of St. Andrew's, Selkirk (known probably to many in this audience), became the second Bishop of Athabasca; the Church Missionary Society, as in the case of Bishop Bompas, providing the salary; and for nearly twenty years, with unwearied diligence, travelling for the most part in the same primitive fashion, he extended and strengthened the work, until, in 1903, failing health compelled him to resign.

In the meantime Mackenzie River had been sub-divided by the formation, west of the Rocky Mountains, of the Diocese of Selkirk, now called Yukon, to which Bishop Bompas removed, and Archdeacon Reeve succeeded him in Mackenzie River, being consecrated here in Winnipeg just twenty-one years ago this week. Other changes were also taking place. The C.M.S. had begun a policy of gradually withdrawing its grants from the Indian work in Canada, and as the work in Athabasca was becoming more of a parochial than of a missionary character, the Society felt that it could no longer provide the stipend for a Bishop. Bishop Young had begun to form an Episcopal Endowment Fund, but as it was not half completed, as there was no income from it, and as there was no other source of supply, Bishop Reeve was asked to take charge of Athabasca as well as Mackenzie River. This he did for four years, a Bishop's stipend thus being saved, and in that time succeeded in raising the endowment from about \$20,000 to about \$40,000, thus providing a salary for a Bishop.

BISHOP HOLMES.

On his resignation Bishop Holmes was translated, in 1908, from Moosonee, and became the third Bishop of Athabasca, returning to the scene of his former successful labours. Unfortunately for the Church and the Indians whom he loved so well, and whose language he spoke so fluently, his Episcopate was but brief, and in January of